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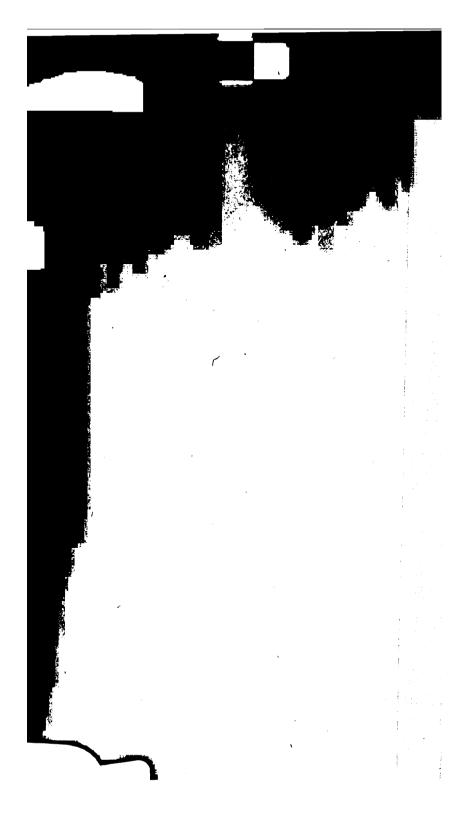
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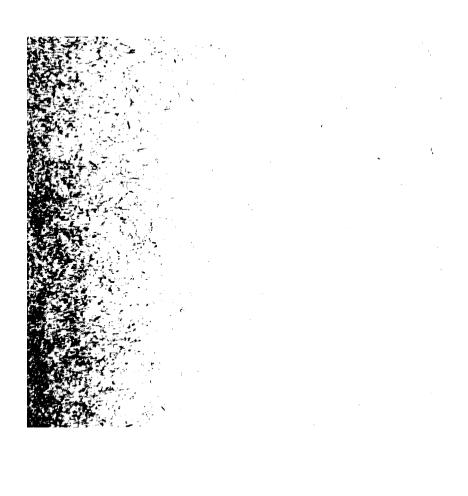
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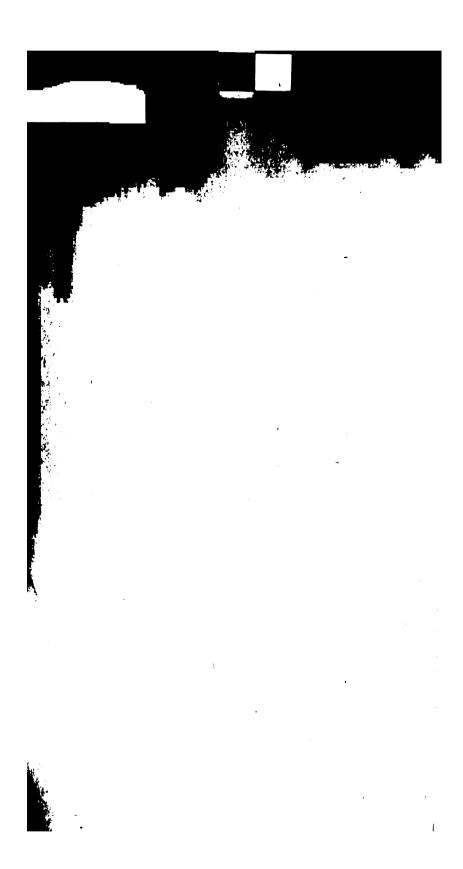
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TRANSACTIONS

OF

THE GAELIC SOCIETY OF INVERNESS.

VOLUME XIII. 1886-87.



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TRANSACTIONS

OF

THE GAELIC SOCIETY

OF INVERNESS.

VOLUME XIII.

Clann nan Gaidheal an Gnaillean a Cheile.

PRINTED FOR THE GARLIC SOCIETY OF INVERNESS,
AT THE "NORTHERN CHRONICLE" OFFICE;
AND BOLD BY JOHN NOBLE, JAMES M. MACKENZIE, JAMES MELVEN,
WILLIAM MACKAY, AND A. & W. MACKENZIE,
BOOKSELLERS, INVERNESS;

AND MACLACHLAN & STEWART, EDINBURGH,

1888.



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PUBLIC LIDRARY

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COMUNN GAILIG INBHIR-NIS.

CO-SHUIDHEACHADH.

- 1. 'S e ainm a' Chomuinn "Comunn Gailig Inbhir-Nis."
- 2. 'S e tha an rùn a' Chomuinn:—Na buill a dheanamh iomlan 's a' Ghailig; cinneas Canaine, Bardachd, agus Ciuil na Gaidhealtachd; Bardachd, Seanachas, Sgeulachd, Leabhraichean agus Sgrìobhanna 's a' chanain sin a thearnadh o dhearmad; Leabhar-lann a chur suas ann am baile Inbhir-Nis de leabhraichibh agus sgrìobhannaibh—ann an canain sam bith—a bhuineas do Chaileachd, Ionnsachadh, Eachdraidheachd agus Sheanachasaibh nan Gaidheal no do thairbhe na Gaidhealtachd; còir agus cliu nan Gaidheal a dhion; agus na Gaidheil a shoirbheachadh a ghna ge b'e ait' am bi iad.
- 3. 'S iad a bhitheas 'nam buill, cuideachd a tha gabhail suim do runtaibh a' Chomuinn; agus so mar gheibh iad a staigh:— Tairgidh aon bhall an t-iarradair, daingnichidh ball eile an tairgse, agus, aig an ath choinneimh, ma roghnaicheas a' mhor-chuid le crannchur, nithear ball dhith-se no dheth-san cho luath 's a phaidhear an comh-thoirt; cuirear crainn le ponair dhubh agus gheal, ach, gu so bhi dligheach, feumadh tri buill dheug an crann a chur. Feudaidh an Comunn Urram Cheannardan a thoirt do urrad 'us seachd daoine cliuiteach.

4.	Paidhidh Ball	Urramach	, '8a'	bhl	iadhna		£0	10	6
	Ball Cumanta	•	•		•		0	5	0
	Foghlainte .						0	1	0
٠	Agus ni Ball-b	eatha aon	chon	ıh-t	hoirt de	٠.	7	7	0

5. 'S a' cheud-mhios, gach bliadhna, roghnaichear, le crainn, Co-chomhairle a riaghlas gnothuichean a' Chomuinn, 's e sin—aon

GAELIC SOCIETY OF INVERNESS.

CONSTITUTION.

- 1. The Society shall be called the "Gaelic Society of Inverness."
- 2. The objects of the Society are the perfecting of the Members in the use of the Gaelic language; the cultivation of the language, poetry, and music of the Scottish Highlands; the rescuing from oblivion of Celtic Poetry, traditions, legends, books, and manuscripts; the establishing in Inverness of a library, to consist of books and manuscripts, in whatever language, bearing upon the genius, the literature, the history, the antiquities, and the material interests of the Highlands and Highland people; the vindication of the rights and character of the Gaelic people; and, generally, the furtherance of their interests whether at home or abroad.
 - 3. The Society shall consist of persons who take a lively interest in its objects. Admission to be as follows:—The candidate shall be proposed by one member, seconded by another, balloted for at the next meeting, and, if he or she have a majority of votes and have paid the subscription, be declared a member. The ballot shall be taken with black beans and white; and no election shall be valid unless thirteen members vote. The Society has power to elect distinguished men as Honorary Chieftains to the number of seven.
 - 4. The Annual Subscription shall be, for-

Honorary Members					£0	10	6
Ordinary Members					0	2	0
Apprentices .					0	1	0
A Life Member shall	make	one	payn	nent of	7	7	0

5. The management of the affairs of the Society shall be entrusted to a Council, chosen annually, by ballot, in the month of

Cheann, tri Iar-chinn, Cleireach Urramach, Rùnaire, Ionmhasair, agus coig buill eile—feumaidh iad uile Gailig a thuigsinn 's a bhruidhinn; agus ni coigear dhiubh coinneamh.

- 6. Cumar coinneamhan a' Chomuinn gach seachduin o thoiseach an Deicheamh mios gu deireadh Mhairt, agus gach ceithirla-deug o thoiseach Ghiblein gu deireadh an Naothamh-mios. 'S i a' Ghailig a labhrar gach oidhche mu'n seach aig a' chuid a's lugha.
- 7. Cuiridh a' Cho-chomhairle la air leth anns an t-Seachdamhmios air-son Coinneamh Bhliadhnail aig an cumar Co-dheuchainn
 agus air an toirear duaisean air-son Piobaireachd 'us ciuil Ghaidhealach eile; anns an fheasgar bithidh co-dheuchainn air Leughadh
 agus aithris Bardachd agus Rosg nuadh agus taghta; an deigh sin
 cumar Cuirm chuidheachdail aig am faigh nithe Gaidhealach roghainn 'san uirghioll, ach gun roinn a dhiultadh dhaibh-san nach tuig
 Gailig. Giulainear cosdas na co-dheuchainne le trusadh sonraichte
 a dheannamh agus cuideachadh iarraidh o 'n t-sluagh.
- 8. Cha deanar atharrachadh sam bith air coimh-dhealbhadh a' Chomuinn gun aontachadh dha thrian de na'm bheil de luchdbruidhinn Gailig air a' chlar-ainm. Ma 's miann atharrachadh a dheanamh is eiginn sin a chur an ceill do gach ball, mios, aig a' chuid a's lugha, roimh'n choinneimh a dh'fheudas an t-atharrachadh a dheanamh. Feudaidh ball nach bi a lathair roghnachadh le lamh-aithne.
- 9. Taghaidh an Comunn Bard, Piobaire, agus Fear-leabhar-

Ullaichear gach Paipear agus Leughadh, agus giulainear gach Deasboireachd le run fosgailte, duineil, durachdach air-son na firinn, agus cuirear gach ni air aghaidh ann an spiorad caomh, glan, agus a reir riaghailtean dearbhta.

CONSTITUTION.

January, to consist of a Chief, three Chieftains, an Honorary Secretary, a Secretary, a Treasurer, and five other Members of the Society, all of whom shall understand and speak Gaelic; five to form a quorum.

- 6. The Society shall hold its meetings weekly from the beginning of October to the end of March, and fortnightly from the beginning of April to the end of September. The business shall be carried on in Gaelic on every alternate night at least.
- 7. There shall be an Annual Meeting in the month of July, the day to be named by the Committee for the time being, when Competitions for Prizes shall take place in Pipe and other Highland Music. In the evening there shall be Competitions in Reading and Reciting Gaelic Poetry and Prose, both original and select. After which there will be a Social Meeting, at which Gaelic subjects shall have the preference, but not to such an extent as entirely to preclude participation by persons who do not understand Gaelic. The expenses of the competitions shall be defrayed out of a special fund, to which the general public shall be invited to subscribe.
- 8. It is a fundamental rule of the Society that no part of the Constitution shall be altered without the assent of two-thirds of the Gaelic speaking Members on the roll; but if any alterations be required, due notice of the same must be given to each member, at least one month before the meeting takes place at which the alteration is proposed to be made. Absent Members may vote by mandates.
 - 9. The Society shall elect a Bard, a Piper, and a Librarian.

All Papers and Lectures shall be prepared, and all Discussions carried on, with an honest, earnest, and manful desire for truth; and all proceedings shall be conducted in a pure and gentle spirit, and according to the usually recognised rules.



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INTRODUCTION.

THE Publishing Committee of the Council expected to put this. the 13th Volume of the Gaelic Society's Transactions, into the hands of the Members at least as early as last year's Volume, but they have to plead in excuse of the delay that has occurred the great number of difficult papers which are published in this Volume, and which required careful revision and proof-reading on the part of all parties concerned in their publication. the Volume is about the same as the sizes of the last two Volumes which have been issued, and it is hoped that the work will not be found in any respect less interesting. The number of papers which contain original documents—the raw material of history has been well kept up, while those which present original research will be found to possess, on the whole, the interest and importance of any previous papers. The Volume records exactly one year's transactions; it begins with the Annual Assembly on the 8th of July, 1886, and ends with the 11th May of 1887.

We have to mention with regret the loss sustained by Gaelic literature and scholarship in the death of the Rev. Dr Clerk of Kilmallie. He died on the 7th February of last year, quite unexpectedly and suddenly; in fact, he was engaged a week or two before in advocating and defending the teaching of Gaelic in schools. Dr Clerk was seventy-three years of age at his death. He was a native of Upper Lorn, and he studied in Glasgow University. After being assistant to the famous Dr Norman Macleod, and after filling one or two other parish pulpits, he finally settled in Kilmallie in 1844, where he remained till his death. He was married to Dr Macleod's daughter. Dr Clerk was, by connection and by turn of mind, bound to be a Gaelic scholar; and such, indeed, he was. He is, we may say, the last of the great

Gaelic scholars of the old school—truly in that sense ultimus Romanorum. In him the older scholarship found its ripest and latest exponent. His monumental work—the Ossian of 1872—is the high-water mark of that scholarship, presenting its literary and critical powers at their best. Of his numerous contributions to the periodicals that dealt with Gaelic literature, from the Cuairtear down to Life and Work, whose Gaelic department he himself edited, it were too long to speak in the limited space of this preface, but we must not omit to mention his edition of his father-in-law's Gaelic productions in the form of Caraid nan Gaidheal, a work which lays every Gaelic-speaking person under a deep debt of obligation to him. Over him we might write the line from his own favourite Ossian—

"Thuit e le beus 'san ùir."

Since last we presented our volume to our members little has appeared in the way of books connected with the Highlands. Lachlan Macbean has added a second part to his "Songs of the Gael," and a little work by Mr Cromb details the story of "The Highland Brigade: Its Battles and its Heroes," in a popular and pleasing way. Though book literature is scanty, the periodical literature is even more vigorous than ever. "Nether Lochaber" still sends his chatty papers on Gaelic lore and northern science to the Inverness Courier, and the Northern Chronicle, Scottish Highlander, and Oban Times devote much space to Gaelic and to Highland history and antiquities. The Scottish Celtic Review is, we fear, extinct, but its editor, Rev. Mr Cameron, contributes his learning to the pages of the Scottish Review. The Celtic Magazine, now under the editorship of Mr Macbain, an active member of our Society, has taken up a truly Celtic position, and, in combining scientific with popular matter, attempts to make up for the loss of the Scottish Celtic Review. At the present time, Professor Mackinnon is publishing in the Scotsman his series of Monday lectures to the Celtic class at Edinburgh on "Place Names and Personal Names in Argyle." The Professor is to be congratulated on the happy way in which he places the facts of dry philologic science,

and the results of researches into history, before the public. Professor Mackinnon's lectures form the most important contribution to the scientific study of Scottish Gaelic that has appeared in recent years.

Sir Herbert Maxwell's work on "Studies in the Topography of Galloway" might almost be considered a Gaelic work. It is an important contribution to the study of Gaelic topography. Some other works of general Gaelic and Celtic interest that have appeared within the last sixteen months may be mentioned. Professor Stokes' book on "Ireland and the Celtic Church" is a popular and accurate account of early Irish history and Christianity. and newly to hand comes Miss Margaret Stokes' excellent little manual on "Early Christian Art in Ireland." Few have a better right to treat of this subject than Miss Stokes. And the Stokes to whom Celtic linguistic science owes most of all has not been silent, for Dr Whitley Stokes is unremitting in writing on Celtic philology, and in editing Celtic texts. His latest book is the first part of a new edition and translation of the old Irish glosses at Wirzburg and Carlsruhe. In the second part of the second volume of Windisch's Irische Texte he has edited the story of Deirdre, as found in the Glen Masan MS. in the Advocates' Library. Edinburgh. The pages of the Revue Celtique and one or two German periodicals have also contained contributions from Dr Stokes. Professor Zimmer has written some important papers on the heroic literature of Ireland and Scotland. They appeared also in Germany. and more especially in the Zeitschrift for Comparative Philology. Many others have written on Celtic philology and antiquities, notably M. D'Arbois de Jubainville in the Revue Celtique upon landed property among the Celts, but it would exceed our limits even to mention the names and papers.

Much has been said and written upon the teaching of Gaelic in schools, but as yet little has been done by the Education Department. Even the Gaelic Schedule has not yet been issued. In regard to the teaching of Gaelic in the junior standards, we are sorry to see from the latest blue-book that the Highland Inspectors are still opposed—bitterly and unreasonably—to the teaching of

the language in schools, and to testing the children's knowledge and intelligence therein. We fear that the Highland Minute is not enough to appreciably affect even the difficulty of expense, let alone intelligent teaching of English and Gaelic. The restriction of the Gaelic-speaking pupil teacher to the teaching of the infants and lower standards practically shuts out male teachers, and, as a consequence, is scarcely even a half remedy, should it be taken advantage of. The whole question of Gaelic teaching, and of the supply and education of teachers for the Highlands, is one that must at once, earnestly and thoroughly, be grappled with.

The Gaelic Society of London early in 1887 mooted the idea of a conference of Gaelic savants to consider the question of uniformity in Gaelic spelling and other matters of educational interest, but the conference has not yet taken place. The Societies in the South connected with the Highlands have been very active throughout the year, and much money has been given in bursaries and Jubilee prizes. The Highland Society of London is pre-eminently honourable in this respect. We are sorry to say that the year of Her Majesty's Jubilee has not been commemorated by any great bequest from some public-spirited citizen, or citizens, for the advance of studies in Gaelic literature and antiquities, or in forming, as was suggested, a society or fund to publish the many ancient MSS. lying in the Edinburgh and other libraries, the publication of which would throw such light on the history of the Gaelic language and the Gaelic race.

INVERNESS, New-Year Time, 1888.

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ERRATA.

Page 89, line 40—For "son" read "nephew."
Page 271 (Foot-note)—For "Ben-e" read "Beinn Eadair, the H
of Howth, near Dublin."
Page 353, line 3—After "page" read "50."

TRANSACTIONS.

ANNUAL ASSEMBLY.

The Fifteenth Annual Assembly of the Gaelic Society of Inverness was held in the Music Hall on Thursday evening, 8th July. Owing to the public excitement over the burgh election, the attendance was not so large as on former occasions. Rev. Dr Stewart, Nether Lochaber, occupied the chair, and was supported on the platform by Mr Charles Fraser-Mackintosh; Mr R. B. Finlay, Q.C.; Sir Robert Peel; Captain Chisholm of Glassburn; Mr Charles Innes; Rev. Gavin Lang, West Parish Church, Inverness; Rev. A. C. Macdonald, Queen Street Free Church; Rev. Father Bisset, Stratherrick; Mr W. Mackay, solicitor; Mr Campbell of Kilmartin; Bailie Mackay, Inverness; Mr Alex. Macdonald, Portree; Dr F. M. Mackenzie, Inverness; Mr Mackenzie, Church Street; Mr Mackenzie, Maryburgh; Mr Colin Chisholm, Namur Cottage, Inverness; Councillor W. G. Stuart, Castle Street; Mr Gunn, draper, Castle Street; Mr Alexander Mackenzie, Ballifeary; Mr G. J. Campbell; Rev. Mr Macintyre, Boleskine; Mr Arch. A. Chisholm, Procurator-Fiscal, Lochmaddy; Mr D. Mackintosh, Treasurer of the Society; Mr John Macdonald, supervisor, Dingwall; Mr Macdonald, Druidaig; Mr Duncan Campbell, Ballifeary; Mr Smart, drawing-master, and others.

Mr Duncan Mackintosh, Treasurer, in the absence of the Secretary, intimated letters of apology for unavoidable absence from Sir Kenneth S. Mackenzie of Gairloch, Bart.; Mr John Mackay, C.E., Hereford; Mr Angus Mackintosh of Holme; Professor Blackie; Mr T. D. Wallace, High School; Mr James Clunas, Nairn; Major Rose, Kilravock; The Chisholm of Chisholm; Mr Mackenzie, younger of Kintail; Rev. L. Maclachlan, Glasgow; and others. Mr Mackintosh also read the following telegram from Mr W. Mackenzie, Secretary of the Society, addressed to the chairman,

from Edinburgh :- "Buaidh is piseach air a' chomunn."

Dr Stewart, who was received with loud applause, said he thanked them very much for the kind reception accorded him, and he could assure them that he was exceedingly proud to occupy the position of chairman at this, the fifteenth annual re-union of the Gaelic Society. While coming up the Canal on Wednesday, at Fort-Augustus he met on board the steamer a boy with a bundle of newspapers in his hand, and as a matter of course he asked him if he had the Courier. With a look of doubt, intermingled with amusement, the lad said no, but he had the Northern Chronicle. Well, he said, Mur e Bran's e bhrathair, and he immediately put himself in possession of a copy. The *Chronicle* was a very excellent paper. Well, on opening that distinguished journal, his eye fell upon a paragraph which partly related to himself. referred to the meeting of the Gaelic Society, and intimated that Rev. Dr Stewart was to preside and give one of his characteristic Having read the paragraph, he handed the paper to a addresses. gentleman beside him, who, with a twinkle in his eye, turned round and put the question what was characteristic of his (Dr Stewart's) addresses. He thought he had the best of it, but he (the Doctor) was not easily beat. His reply was that the characteristic of his addresses was brightness and brevity. A very good friend of his had met him that morning, and asked what he was doing at Inverness, to which he answered that he had come to enjoy himself, and, if he possibly could, assist in promoting the enjoyment of his fellow Highlanders. He was of opinion that no man, whether priest or clergyman, whether living like his friend, Mr Bisset, in Stratherrick, or, like himself, in Nether-Lochaber, was doing what was right, and wise, and well, if he was not enjoying the sunshine of this life himself, and helping other people to There were two things which he thoroughly detested. He disliked politics exceedingly, but there was nothing he disliked more than polemics. The ways of politicians were sometimes nasty enough, but they were not half so disagreeable and nasty as those of the polemic. So good were the clergy at snarling, quarrelling, and back-biting at each other, that they constantly reminded him of the immortal terrier referred to by the late Dr John Brown of Edinburgh, who describes the animal as walking along Princes Street with a look of satisfaction with the whole concerns of this life, yet whose expression, when examined carefully, gave its master the idea that its happiness was detracted from because it could never get enough fighting to do. There were many politicians, and not a few clergymen, like Dr Brown's terrier-they were inveterately fond of fighting. He need make

no apology for occupying the chair that evening. There were certain stiff people who might ask how he, a parish clergyman of the Church of Scotland, could reconcile his conscience with presiding over a gathering like this, where there was so much of what might be called light speaking, dancing, and singing. Did he think that consistent with his duty as a clergyman? It was all very well, they might say, for other gentlemen of distinction to occupy the chair which he now occupied, but why should he, a clergyman, bring discredit upon himself and upon the Church by taking that position? His reply to such critics, if such there were, was simply this—that the chair was, not many years ago, occupied by a clergyman of higher distinction than Nether-Lochaber, viz., by Dr M'Lauchlan, Edinburgh, a leading clergyman of the Free Church. If it was consistent with the duty of that excellent divine to preside at the re-union of the Gaelic Society of Inverness, it could not be unbecoming for Nether-Lochaber to render his humble service in the same capacity. Fifteen years ago he was present at the inauguration of their Society, but he could well remember being present at the second annual meeting. He could assure them that the Society had been the means of accomplishing a vast deal of good throughout the length and breadth of the land. When the Society was first inaugurated the study of Celtic literature, Celtic philology, and Celtic antiquities was confined to a few people—one here and one there-but since its formation the whole land seemed to have been inoculated with a love for Celtic literature, with a love and appreciation of Celtic music and of Celtic folk-lore. The fact of the matter was that, go where they liked into any company, and if they spent an evening with any intelligent people, the chances were a hundred to one that Celtic literature. Celtic music, or Celtic folk-lore formed part and parcel of the conversation before the evening was brought to an end. The Society had done a great deal of good in this direction directly, but he did not refer merely to the excellent Transactions of the Society, of which he had a very handsome volume, containing the transactions of last year, Not only the Society but its individual members then before him. had also done a great deal of good directly as individuals. He saw the excellent work of the Society in the influence which it brought to bear upon literary people and antiquarians throughout the country. Within the last year or two Lord Archibald Campbell published a magnificent volume called the "Records of Argyll," a work in which he was assisted by many coadjutors, both in Inverness-shire and Argyllshire. Lord Lorne had at present

done him (Dr Stewart) the honour of sending him down a very voluminous collection of old manuscripts, which his lordship was most anxious should be published, and if published he could assure them that they would prove extremely interesting. ing to an admirable volume of Celtic music, with annotations, published by his friend and namesake—Mr Charles Stewart of Tighnduin—Dr Stewart said that if people set themselves to study certain questions in certain directions, in an honest, earnest way, it was simply marvellous the success which met their endeavours. One of the most celebrated bards was Alexander Macdonald. Ardnamurchan, and he (Dr Stewart) thought he had known everything about this man, who had lived 150 years ago. But yet, within a very recent time, his friend, Mr William Mackay, solicitor, Inverness, perfectly astonished him, because he leaped over his head, and went to the Presbytery of Mull, and demanded a sight of their ancient records. Mr Mackay succeeded in bringing forth quite a large volume of fresh facts of the life and works of this very celebrated Celtic bard. And what was done for Alexander Macdonald of 1745 would in a very short time be done by Mr Mackay for another celebrated bard, whose name was immortalthe celebrated Ian Lom, of Lochaber—and to whom his friend, the excellent member for the county of Inverness, had, with the generosity of his Celtic heart, erected a magnificent monument. It was to be hoped that Mr Mackay would be enabled to throw light upon the history of Ian Lom, who lived 100 years before the time of the Ardnamurchan bard. A request by Mr Mackay in reference to this matter came before the Presbytery of Abertarff, of which he (Dr Stewart) had the honour of being Moderator, only last week, and he had the great satisfaction and pleasure of proposing to the Presbytery that Mr Mackay should have ready access to all their oldest records, wherever and whenever he pleased. Stewart, in conclusion, said there was only one thing to which he desired to direct the attention of the Society. They knew that there was a very curious circumstance in connection with the pipe music of the Highlands of Scotland. There was the very remarkfact that a story or legend was connected with every individual tune. Most of them probably knew the legends connected with Macrimmon's Lament and the Pibroch of Donald Dubh, and other interesting legends. They had all individual tales of immense importance attached to them. He would suggest to the Society that he should take Lochaber, and that some other members should take their own corner—their own individual locality-for the purpose of picking up well-known pipe tunes, and

ascertaining their history, the legends connected with them, so that they could be all published in one volume. He believed such a work would be exceedingly pleasant in the execution, and extremely valuable when accomplished. He would not detain them any longer, but again assure them that he was exceedingly proud to occupy the chair that evening.

The following programme was then gone through:-

Mr Duncan Campbell, Ballifeary, who made a short speech in Gaelic, said: -Fhir na Caithreach, a Bhain tighearnan, agus a Dhaoin'-uaisle-Cha chum mi ochd mionaidean na h-uaire sibh, o cheol's o oran's o chrithealas is fhearr no a th'agamsa ri radh. Tha e na cleachda aig a choineimh bhliadhnail so gu 'n labhair fear eigin a bheag no mhor ann an Gailig. Cha 'n e mhor ach a bheag a gheibh sibh bhuamsa. Tha 'n cleachda a dh' ainmich mi ceart gu leoir, agus is coir a chumail suas, ged theagamh air nairean nach tuig darna leth a chruinnichidh aon lide de'n Ghailig; ach chaidh na daoine coire a bha cur surd air gnothach na h-oidhche so ceum air seacharan, dar dh'iarr iad ormsa an la roimhe—'s cha ghabhadh iad diulta—an deagh chleachda a chumail suas an nochd. Bha mi cho fada air falbh a tir nam beann nan gleann 's nan gaisgeach, 's gu 'n do chinn mo theanga Ghaelach cho meirgte ri seann ghreidlein. Tha e 'n diugh na 's fhasa dhomh cainnt mo mhathar a sgrìobhadh na bruidhinn. Agus air-son aobhar eile a dh'innseas mi dhuibh, feumaidh mi, le'r cead, a bhi an aghaidh mo thoil an nochd, coltach ris na ministearan a leughas an searmoinean. Ged tha cuimhne mhuisein agam air-son briathran dhaoin' eile theid mo bhriathran fhein troimh chriathar farsuinn; ach an deigh sin thig na daoine a bhios a cur leabhar bliadhnail a chomuinn so ann an clo-bhualadh ag iarraidh na thubhairt mi fhaotainn ann an sgrìobhadh. Faodaibh sibh fhaighneachd c'arson nach toir luchd nan litrichean-naigheachd a' Ghailig a bhan ann an sgrìobhadh-goirid coltach ris a Bheurla. Is beag de luchd-litrichean-naigheachd an Taobh-Tuath aig a bheil eolas idir air cainnt an t-sluaigh, agus cha'n urrainn am beagan aig a

bheil a Ghailig a toirt a bhan anns an sgrìobhadh-ghoirid a cheann nach 'eil na comharran a tha freagarrach air-son na Beurla freagarrach idir air-son cainnt nam Fiann. Bu cheart dhuinn aire a thoirt mu'n ni so, agus, ma's urrainn dhuinn, a chuis a leasachadh. Tha Ghailig a nise a teannadh ri ceann a thogail as ur. 'S ann aig Clann nan Gael fhein a bha moran de'n choire gu 'n deach eucoir riamh a dheanamh oirre. Nach 'eil cuimhne agam dar b! a claigionn eich ann an cuil an taigh-sgoile agus dar a bhiodh sin ri shlaodhadh aig an sgoileir a bhruidneadh Gailig taobh-stigh nam ballachan! Tha da chainnt aotrom ri ghiulan agus feumail an iomadh doigh. Cha mhor an diugh de'n oigridh Ghaelach nach tuig 's nach bruidhinn Beurla. Tha sin gu math, ach thoireadh iad aire gu'n ionnsaich iad cuideachd cainnt nan gleann a leughadh agus a sgrìobhadh. Cha'n eagal mu'n bhruidhinn, cha'n eagal theagamh, mu'n leughadh; ach cha'n eil oigridh nan gleann ag ionnsachadh cainnt nan gleann a sgrìobhadh mur bu choir dhaibh. Ma tha gille og anns an fhichead a sgrìobhas i gu ceart sgiobalta, 's e sinn uile e. Tha mi 'n dochas gu'n seall luchd-riaghlaidh sgoilean, parantan, agus clann agus Comuinn Ghaelach, mu'n ni so 's gu'n leasaich iad e. 'S an linn so tha sochairean ionnsaichidh aig oigridh na Gaeltachd nach d'fhuair an aithraichean. an sgoil a bhi aig an dorus 's ann a b'abhaist do mhuinntir nan gleann a chlann a chur a bhuachailleachd a dh'ionnsuidh na macharaibh, chum gu'n ionnsaichidh iad Beurla; agus gu dearbh bi sin a Bheurla chearbach. 'S an am 's an robh Uilleam agus Mairi a rioghachadh air Breatunn agus Eirinn 's air an Olaind, bha fear ann an Gleann-Liomhunn, ris an abradh iad "Bodach na Cloinne." Cheann gu'n robh pailteas Beurla aige, bha'm bodach toiseach gach samhraidh a dol do'n Ghalldachd, agus thairis air Iomachar na Banrighinn, a null do Londaidh le treud chloinne, a bha e suidheachadh an seirbheis feadh nan tuathanach. Ach deireadh an fhogharaidh rachadh am bodach a rithisd a thrusadh na treud, agus bheireadh e dhachaidh iad. Bliadhna eiginn thainig e dhachaidh le sgeul gun do theich da ghiullan a bha'n seirbheis aon mhaighstir an aite sonruichte, agus gu'n deach iad air bord soithich a bhuineadh do 'n Olaind a thug air falbh iad do na h Innsean Shios. Cha d'innis am bodach gu'n do reic e na giullain ri sgiobair an t-soithich, ach an ceann thri bliadhna 'thainig an dithis air ais, gu slan, fallain an deigh dol timchioll an t-saoghail. Dh'innis iad an eucoir a chaidh dheanamh orra, agus chaidh an sin "Bodach na Cloinne" fhuadach as an duthaich. Cha b'ann gun dragh 's gu'n chunnart, mata, a bha an oigridh Ghaelach ag ionnsachadh beagan Beurla anns na laithean o chian. Ach c'arson a bhithinn ga'r

cumail na b'fhaide o nithean math a tha romhainn. Nach eil sinn gu sona, cairdeil, comhladh, an t-Ollamh Urramach a Iochdar Lochabar s' a chaithir, agus gach fuaim agus comhstri a tha cur na rioghachd troimh a cheile aig an am so, taobh a mach an doruis? Nach fhaod sinn air an oidhche so, co-dhiu facail na sailm ud a chantainn:—

"O feuch cia meud am maith a nis, Cia meud an tlachd faraon, Braithrean a bhith nan comhnuidh ghnath An sith 's an ceangal caoin."

'Se'n sith's an ceangal caoin braitheireil sin neart agus gloir Comunn Gaelach Inbhirnis, agus gach comunn eile collach ris.

The remainder of the programme was then gone through, and was as follows:—

The vocalists, without exception, acquitted themselves extremely well. Miss Maclachlan was in good voice, and in Gaelic as in English, elicited very hearty applause. Mrs Hooker gave a very expressive rendering of "O' a' the airts the wind can blaw," and that exquisite song "The Crooked Bawbee," was very nicely sung as a duet. Miss Hutcheson rendered her Gaelic songs with her accustomed sweetness. Mr Paul Fraser appeared to most advantage in his Gaelic song, which was sung by request. The dancing proved a very popular feature of the programme.

Mr Fraser-Mackintosh, M.P., said a pleasing duty had devolved upon him in moving a vote of thanks to the speakers and performers that evening. In regard to the performers, it was unnecessary for him to say a word. They had all acquitted themselves admirably. As to the speakers, they were indebted to Mr Campbell for the very interesting address which he had delivered; and in regard to the Chairman, what should he say about him? There was no man in the Highlands who had been the source of greater pleasure and instruction than their Chairman that evening. They were all proud of him. They all knew of his most active life, and if other Highlanders would only follow his example, they

would, perhaps, be able to make a better place in the world than they were so far able to do. He alluded, in conclusion, to the references made by Dr Stewart to Celtic bards and Highland pipemusic tunes, and pointed out that there were gentlemen upon the platform who would be able to contribute their quota from their localities upon this interesting subject. Dr Stewart told them that he left home for the purpose of enjoying himself, and he (Mr Fraser-Mackintosh) was sure the audience had obtained much of their enjoyment from the pleasant way in which he had conducted the meeting. He might conclude with the well-known Gaelic line in regard to Dr Stewart, "Gu ma slan duit gach ait an teid thu."

Dr Stewart replied, and the assembly thereafter terminated by

the audience joining in singing the National Anthem.

15th DECEMBER, 1886.

A largely attended meeting was held on this date. The honsecretary read a letter from Mr William Mackenzie, resigning the office of secretary, in consequence of his appointment as secretary and principal clerk to the Crofters Commission. The meeting accepted Mr Mackenzie's resignation, and desired to record the Society's appreciation of his valuable services to the Society during the long period for which he acted as secretary.

There was then read a paper by Mr W. J. N. Liddall, Advocate, Edinburgh, on the "Forms of the Gaelic Verb." Mr Liddall's

paper was as follows:-

AN ANALYSIS OF THE FORMS OF THE VERB IN SCOTCH GAELIC IN RELATION TO OLD IRISH.

PREFACE.

The conjugation of the verb in Scottish Gaelic is of much interest, alike for historical as for linguistic reasons, when its relation to Irish is examined. A comparative study of old Irish is, as might be expected, essential to make the history of the Celtic verb intelligible, as developed by the Goidels on the other side of the Channel. Philology can lend no slight assistance to psychology, and vice versa, and, from this point of view, the verb is probably the most important department. In the present case, this observation will not. I think, appear unjustified. I have, it should be explained, adopted the arbitrary distinction of using the term

"Gaelic" to denote exclusively Scottish Gaelic* (for which Scottish might have served still, had it not now been appropriated for a Teutonic dialect). Brevity is my only excuse. "Irish," of course, serves to indicate the Goidelic language of Ireland, distinguished by its three epochs of Old, Middle, and Modern. I have not ventured to discard any of the terms of the ordinary Gaelic Grammar, although they are in many cases untenable from a philological point of view. Under disguise of new names, it will appear that—much as Scottish Gaelic has been worn down by the use of centuries—there still survive venerable forms, of which it may be truly said, Gnìomh'ran làithean nam bliadhna dh'aom.

W. J. N. L.

Moira, County Down, Sept., 1885.

Since writing the above, I have been able, by a visit to Counties Cork and Kerry, to make some comparison of the two dialects as spoken.

W. J. N. L.

11 Royal Crescent, Edinburgh, Nov. 30th, 1886.

THE GAELIC VERB.

The conjugation of the verb in Scottish Gaelic exhibits now but one uniform type, the uniformity of which may be described as being almost mechanical. Here and there, it is true, ancient forms survive in isolation, like rocks whose harder material or accidental position has preserved them lonely, in a surface otherwise reduced to one dead level by the disintegration of geological forces. These forms—few in number—occur chiefly amongst the verbs styled "irregular"—some ten in number—but their preservation is fortunate, as they immediately attach themselves to the earliest forms of Irish, and so, of Indo-European conjugation.

This tendency to uniformity in conjugation—in Gaelic so developed—is simply obedience to a familiar linguistic psychological law. Thus, for instance in English, the "weak" past has been superseding the "strong;" "helped" has displaced "holp" and "holpen;" "climbed" has suppressed "clomb." In a similar manner in the French language the tendency has been to make the

^{*}There should be but one Goidelic Grammar, in which the dialectical varieties of Argyleshire or Ross-shire should have no greater prominence than those of Munster, and should be noted as are the Doric or Aeolic peculiarities in a Greek Grammar. Further, it will be seen that Gaelic in Scotland has altered but little during the last four centuries.

conjugation in er predominate, just as in Italian. Verbs, belonging to different conjugations in Latin, are made to conform to the first (in a, a comparatively late formation), so that "habemus" appears as "abbiamo." But Scottish Gaelic has not fallen into an absurdity which Irish has not escaped, namely, that of combining two distinct tense-formations in one verbal form. Thus the Middle and Modern Irish pretertite tanacus consists of an old reduplicated perfect, from which has been formed again an s-preterite. In the same way the English past, "slept," is an old "strong" past, upon which has been superimposed the formation of the "weak" past.

The forms of the verbs in Gaelic, and their usage, can be made intelligible only by a comparative study of Old Irish. It is true, indeed, that in the former we meet with applications of forms through processes of specialization and differentiation skilfully resorted to, which we do not find so developed in Irish, yet a brief study serves to convince that their beginnings are to be found even in the latter, and that any apparently new development in Gaelic has its parallel, if not its immediate origin, in the ancient dialect.

In Gaelic, synthetic and analytic forms stand side by side in marked contrast. Thus, bhithinn, I would be, is as synthetic as Latin essem or Greek čičn, whilst, I have been, is expressed by such an analytic mode as, tha mi air bith, literally, I am after being. *

With the exception of some few forms, so synthetic as bhithinn, referred to in the last paragraph, where the pronoun is incorporated with the verb, yielding a compound as "fixed," to use a term of chemistry, as sum in Latin, † the inflections of any tense consist of a form identical for all persons of both numbers, to which is added the respective pronoun—the forms of the pronouns, it is well to note, being identical with those given in Modern Irish as Accusative, and distinct from the Nominative. The verbal part is seen, on examination, to be a finite form and corresponding to the third person of the singular in Irish. Thus, the future of cuir, to put, is inflected thus:—

Sing. 1. Cuiridh mi.
2. Cuiridh tu.
3. Cuiridh e.
Plur. 1. Cuiridh sinn.
2. Cuiridh sibh.
3. Cuiridh iad.

^{*} In the North of Ireland, County Down for instance, where Irish cannot have been spoken for a long time back, the English speaking people still use this Irish combination quite commonly, e.g., I am after walking, I have walked. In the Highlands of Scotland, the same expression is heard.

[†] Dr Skene is too sweeping when he says that in Scottish Gaelic "the analytic form is alone used, there being no inflections for persons or numbers."

Here the termination dh, standing by Gaelic phonetic law for d, is simply the t of the third person of the corresponding (b) future in Irish, and is, of course, identical with the t, characteristic of the third person singular in Indo-European, as, for instance, in Latin ama-t.

This will be found to be the usual method of inflection. Thus. in the tense known in the grammars as future passive (really a present), the same process is observable. Thus, from buail, to strike, the tense in question is :-

Sing. 1. Buailear mi. Plur. 1. Buailear sinn.

2. Buailear sibh.

2. Busilear thu.

3. Buailear iad.

3. Buailear e.

If we turn to Old Irish, we shall find that this method is already extensively used. For there in the Passive it is the third person (of both numbers) alone that has a special form. and second persons are supplied by taking the form of the third person, and indicating the effective persons by the enclitic form of the pronoun attached to a verbal particle, or to the preposition, if the verb is a compound one. Thus, from the third personal form, berar, the first person is formed, nom berar. In Modern Irish the same method exists, the respective pronoun following the verbal part in its Accusative form; thus, from mol there is formed This idiom is really an impersonal use of the verb.

A comparison may not inaptly here be made with the Passive of Latin conjugation, which is really a Middle in origin. The r of the above Gaelic form buailear is identical in origin with the characteristic r of Latin Passive. It is actually a Middle formation, and occurs only in Slavonic, Latin, and Celtic, r being the reflexive pronoun se. Now, in Latin as in Gaelic, se is adopted for every person, thus :---

- S. 1. amor = amo-se. Pl. 1. amamur = amamus-u-se.
 - 2. amaris = amasi-se. 2. (a special form; Partl.)
 - 3. amatur = amat-u-se. 3. amantur = amant-u-se.

This adoption of se in Latin for all persons seems an exact parallel to the Gaelic use of the form of the third person for all persons.

This use of the form of the third person for all the persons is only part of a wider principle, in virtue of which the verb is used impersonally, a use extensively prevailing even in Old Irish. There we find even a form of the Substantive verb used impersonally, as con-dum-fel, that I might be (where the m of dum is the pronoun). In Gaelic composition an impersonal use of the verb is a favourite one, especially when graphic and vivid writing is aimed at.

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THE PRESENT INDICATIVE.

Gaelic Grammars recognise no simple present, except in the case of the Substantive verb. It will appear, however, that forms assigned to, and discharging the functions of, other tenses are really presents, and are even occasionally used with that signification. The Substantive verb will be examined in detail later on, but its present falls to be noticed here. It illustrates the simplest method of forming the present in the Indo-European languages, namely, by the unmodified root being combined immediately with the pronouns, as, for instance, is seen in such Sanskrit verbs as asmi, asti, and in Greek eimi. The present of the Gaelic Substantive verb is inflected thus (if we can say "inflected"):—

Sing. 1. Tha mi. 2. Tha thu. 2. Tha sibh. 3. Tha e. 3. Tha iad.

Tha, which stands for ta, represents the root sta (s in initial st in Gaelic disappears, compare tech, house, Greek stěgos). French has adopted the same root in the conjugation of its substantive verb, as être is equivalent to stare.

In the analysis of the Indo-European verb, we find that the verbal part was placed first, the pronoun being appended thus, Sanskrit, asti (Greek, esti; Latin, est; Gothic, ist), signifies be-he. This collocation Gaelic still preserves, not only as seen above in* tha mi, where the nominative is a pronoun (so enclitic are these pronouns in this case that in Manx, for instance, mi in writing coalesces with the verb, and appears simply as m), but also where the nominative is a noun, the verb invariably precedes, as Thainig Iain, John came.

In no other case, save in the substantive verb—tha mi and is mi—does a Gaelic grammar recognise a simple present. The present in other cases consists of the substantive verb with the Gerundial noun of the particular verb, governed by a preposition.

In two places in Gaelic conjugation appears what is, as far as form is concerned, the bare root, namely, in the preterite, and in the tense called by the grammars "Future of the Negative Mood." The present identity in the case of the former with the root is accidental, in the latter case it will be seen that the tense is in origin not a future but a present, and is even occasionally used as such.

^{*} The theory which identifies nominal and verbal stems might be considered here.

PRETERITE INDICATIVE.

It will be convenient under this head to consider the verbal particles. In Irish these were three in number, namely, no, ro, and do, each of which had certain tenses it might precede and so modify the meaning. Of these three particles, no (which may be compared with the nu which forms a praesential base in Sanskrit, parallel to Greek formations like deiknumi; Latin, jungo; English, stand) does not survive in Gaelic; ro (identical with Latin pro), survives, in disguise however, in only two verbal forms, robh and rinn, † although it is in common use as a particle intensifying the signification of an adjective, thus, mor, great, ro-mhor, very great; while do is still in regular use as a verbal particle. use of these particles suggests the similar usage of the Sanskrit particle sma, converting a present into an imperfect, as well as the usage of the augment in Sanskrit and Greek. In Latin, again, for instance, a preposition is often found affecting the time-force of a verbal form, as may be seen probably in such a grammatical conjugation as taedet, pertaesum est.

As far as modern Gaelic grammar is concerned, there is only one tense of the past, but, like the Greek acrist or the Latin perfect, and the Old English preterite, this tense may fulfil more than one function. Not only is it an acrist, but it is also a perfect, and even a pluperfect; in meaning. The result of this want of time-distinctions may be noticed when a Highlander, imperfectly acquainted with English, says, for instance, I was, where the English idiom demands, I have been.

The formation of this past tense is invariably (except in the

^{*} In the Book of Dean of Lismore char = cha ro is found; so gur is probably lish co ro.

[†] The following forms in the Book of the Dean of Lismore shows the effect of the lost a on the preceding syllable—royve, roif, roygh. roye, reym, reive. The preent pronunciation of rinn clearly represents the o of ro. Compare also roysissi, ronimir, forms occurring in the book of the Dean of Lismore. So in did Irish, ro often became roi under the influence of the syllable of reduplications, as adroi gegrannabar—persecuti sunt. Subsequently, when the reduplication was lost, the origin of this oi was not appreciated and it was treated as the tense dipthong oi; thus ro leblaing, he leaped, is written roiplaing, roeplaing, replaing (Windisch). Compare with those the forms in Gaelic of robh, just cited. Compare also oi in do-roi-gu, doroegu, dordig.

[‡] It is used even for a pluperfect subjunctive, in the same way so far as mood is concerned, that Horace says dederam for dedissem. Its equivalence both to an aorist and a perfect is noticed in an Old Irish surviving MS.—con-flinn hising oin sech, a file lessom indibsech. Sg. 160b.

apparently by taking the bare root preceded by the verbal particle do and appending the personal pronouns. Aspiration of the initial consonant of a root is produced by the particle. When the verb is used in an affirmative independent sentence, that is, when what the grammars call the "affirmative mood" is employed, the particle do may be, and generally is, omitted,* provided the verb begin with a consonant. But the aspiration naturally remains; thus from the root seas, to stand, the past tense is do sheas mi, or usually sheas mi. The tense is inflected thus:—

Sing. 1. sheas mi. † Plur. 1. sheas sinn.
2. sheas thu.
2. sheas sibh.
3. sheas e.
3. sheas iad.

But if the root begin with a vowel, the particle is not omitted, as otherwise there would be no distinction between it and the "Future of the Negative Mood," for aspiration could not possibly be effected. The aspiration, however, is thrown back on the particle, and the vowel elided. The principle is phonetically somewhat the same as is seen when the Greek base trich- has for nominative thrix. Thus the past of the verb innis, to tell, is dh'innis mi. A root with initial f has come to be treated as if it were one beginning with a vowel, thus, the past of fan, to stay, is dh'phan mi. Thus the use of the particle do, the object of which was originally to modify the time-distinction (as it may still be traced in Gaelic in certain tenses which have not the particle, in cases where the only explanation is one that points to a time-modification as the cause), has now come to be simply to aid an economy of formations.

Such is the apparent process of the formation of the past tense in Gaelic, and at first sight it would seem to be a parallel one to that of the second or simple acrist in Greek, which consists of the bare root, the augment being prefixed and the pronouns appended, as in such forms as ebalon, etupon. In reality, however, the origin is as follows:—The form corresponds to the third person of the "composition" form of the same tense; in Old Irish,

^{*} In the book of the Dean of Lismore, the use of do with all verbs is very general. In reference to this, I should like to say, once for all, that while I accept the general accuracy of the parts published by the labours of Drs Skene and Maclauchlan, I would by no means subscribe unreservedly to the literal accuracy of the transcription.

[†] The form seems more synthetic in the phonetic spelling of the book of the Dean of Lismore, as, heym (=chaidh mi). Manx shows the same in some tenses.

[‡] That is, the S-preterite.

which, like all the compound forms of the verb, was shorter than those characterising the conjugation of the simple verb, and in this case the termination was lost entirely. Thus, the third person singular present of the verb representing the same root that yields Latin fero is berid, but if a compound—as, for instance, with the preposition do—is used, the corresponding person is dobeir. In modern Irish the first person of this past has still the termination (formative) -as,* and the other persons are inflected (except the third person singular). Gaelic, however, according to the prevailing idiom, has adopted the third personal form for all the persons throughout. Doubtless, at one time, the termination, although lost, would "infect" the vowel of the root, but in Gaelic now in form it is invariably identical with the root.

Such is the description of the formation of the past tense in Gaelic now universally prevailing. The exceptions, happening in the cases of the ten irregular verbs and the substantive verb only, are survivals of the most venerable forms in Indo-European

conjugation.

To illustrate these ancient forms, a glance at Old Irish is essential. In Old Irish there were three past formations, namely, an S-preterite, a T-preterite and a perfect formed by reduplication, the reduplication syllable being either intact, or contracted, or entirely lost.

The T-preterite, which has been absorbed in later Irish by the Spreterite, is formed probably by means of the root dha, and so this tense would be identical in formation with the weak past of the Teutonic verb, the explanation of which is set forth so clearly in Gothic, as, for instance, in the form nasidêdum. The T-preterite of Old Irish survives in a solitary case in Gaelic, namely, dubhairt in, I said. This is very clear, if we compare with it the Old Irish T-preterite, asruburt mi, I said, the root beir being common to the two forms, the prepositions only being different. It is likely, of course, that the first person in the Gaelic, dubhairt mi, in according to idiom, the form of the third person used throughout, but in Irish, t was of course characteristic, and entered into every person. The Irish is inflected thus:—

- S. 1. asruburt. Pl. 1. asrubartmar (deponent form).†
 - 2. asrubirt. 2. asrubartid.
 - asrubert, -bart.
 asrubartatar (dep. form).

 $^{^{\}bullet}$ In the book of the Dean of Lismore the full termination in s is found in the first person.

[†]This deponent form occurs in the book of the Dean of Lismore, as

Modern Irish has adopted the formation of the S-preterite for the first person, dubhras mi, but retains the T- formation in the

third person.

The S-preterite is much more common. It is doubtless formed by means of the root as, to be (Latin, esse), and so this past can be equated with the Greek "first" aorist, the Latin "perfect" in -si, and with the corresponding Sanskrit formations. In Modern Irish this is the usual past. In Gaelic this form does not survive in appearance.* It really, however, is the formation from which the regular past in Gaelic has descended, for, as we have seen, the third person of this tense has, in its composition form, lost its termination in Irish, and this third person (in form in Gaelic identical now with the root) supplies all the persons of the Gaelic

past tense.

We have now to trace in Gaelic the remains of a prefect of reduplication, the existence of which is demonstrated by Old Irish. In Gaelic grammar there are ten verbs, classed as "irregular. because they do not conform to the one uniform type of conjuga-To these in consistency must be added the tion now known. substantive verb. It will appear, however, that the so-called "irregular" verbs are the remains of ancient tense-formations, and an examination of these verbs throw light on the principles which underlie the one uniform type of modern Gaelic conjugation. the present instance we shall be able to trace the perfect of Old Irish. The preterite of the Substantive verb (in the "Affirmative Mood,") is bha in Gaelic; in Old Irish it was ro ba. Gaelic the verbal particle is lost, and the phonetic result bha, The form of the "Negative Mood" is robh, but so completely is the origin of ro in robh obscured, that instead of cha robh mi, I was not, sometimes is heard, cha d' robh mi. The form robh is identical with Old Irish ro ba; and its pronunciation $r\bar{o}$ gives to the ear no trace of the verbal part, except perhaps in the lengthened vowel. Bha, then, is the reduplicated perfect of a root in u (Sanskrit, bhu; Greek, phuo; Latin, fui; Old Irish, present, biu, and in the Gaelic bu). Bha corresponds to Sanskrit babhuva.

Of the other ten irregular verbs, the following have, as the past tense, forms which are etymologically reduplicated perfects:—

Cluinn, to hear; past tense, chuala. In old Irish the form is the same, ro chuala. It is a reduplicated perfect from a root in -u, identical with Sanskrit crit and Greek kluo. Cluinn is a

^{*} The first person singular in s is frequent in the book of the Dean of Lismore; di rijneissi, di warwiss.

strengthened praesentical base, but it has been adopted throughout, except, of course, in the past, owing to its origin.

Faigh, to get; past tense, Fhuair. The Old Irish form is

fuar (fu = ar).

Ruig, to reach, and Thig, to come, have as past tense a form from a common root.* Ruig has rainig, and Thig has thainig. Old Irish has ranac and tanac, which stand respectively for m+anac and do+anac; anac is Sanskrit aname, from a root anac. Modern Irish, striving for uniformity, has developed the anomalous preterite tanacus—a combination of two past formations.†

Faic, to see; past tense, chunnaic. The old Irish form is conacca, or, with one preposition only, acca. The latter form is adopted by Gaelic as the form of the "Negative Mood," with the addition of a prosthetic f. The f, however, is only for the eye in the case of the preterite used negatively, as it is lost to the ear in the combination chan fhaca. As the verb will be fully explained when its other tenses are noticed, it is enough to say here that acca stands for ath + ca, \S and conacca for con + ath + ca.

With this form, conacca, care must be taken not to confound

condarc (modern Irish, ro chonnarcas) of the same meaning, but from the root which yields Greek edrakon, Sanskrit darç.

Rach, to go; past tense, do chaidh. This is the old Irish, do+choad, || the third person of which is dochoid or chuaid. The past tense of this verb in the "Negative Mood" (carefully to be distinguished as being from another root) is deachaid. It is also a perfect by origin, being the Irish dechad. At first sight it might be taken to be the same as do chaidh, the form of the "affirmative

^{*}The root is ak, ank. It appears in Sanskrit acnomi, to pervade; Greek hikneomai, hikanos. In Gaelic it appears as ic, as in ruig, thig. In Irish in composition with con (as conicim) it means to be able, and compare English colloquially, "to come at anything." Celtic has preserved in the Red. Perf. wiginal a. Greek, čnegkon, is identical.

[†] A species of "Contaminationsbildung."

[†] This f occurs in some forms of the same verb in Irish: thus dianus faccusa—cum cum viderit. Dr Skene, calling this f the digamma, says it is not known in Scottish Gaelic; the present instance is a sufficient refutation.

[§] Root is kac, as in Sanskrit caksh, with which may be compared Greek paptisms. The Gaelic gerund faicsinn occurs also, exhibiting the s of the root; in old Irish it is acrin (D. do acrin). Here s results from the assimilation of s of root and t of termination. [In Irish thiu tru, tio of Latin tio-n.] Gaelic grammars distinguish gerunds in -sinn and those in -tinn; it is, however, the same formative.

Compare a root kvad, kud, as in Sanskrit cud, old Norse huat-r.

mood." But in *deachaidh** the first syllable is radical, and is not the particle *do*. This is clear from such a form as *dodeochaid*, to be met with in old Irish.

Beir, to bear; and tabhair (a compound of the same root), to give, have their past tenses—perfects by origin—derived from a common root, the prefixes being different, precisely like rainig and thainig, the past tenses of ruig and thig. The past of beir is rug, while that of tabhair is thug. The forms in old Irish were ruc, standing for ro + uc and two for do + uc.

These, then, are the forms that survive in Gaelic, remnants of the ancient reduplicated perfect. The remaining two "irregular" verbs have as their preterite forms, which, as already explained, come respectively under the s- and the t- preterites of old Irish; they are rinn, 1 past of dean, and dubhairt, past of abair.

FUTURE.

Old Irish exhibits several future formations. One of these is known as the b-future, and Latin coincides with Celtic in the possession of this future, which is of much more recent origin than the usual futures of Sanskrit and Greek. In Latin "b" is the characteristic letter of this formation, hence the name (e.g., ama-bo). The future-formative is a present form of the root bhu, to be, and a wider reference will be subsequently made to the relations subsisting between present forms and future-meaning. Here, as a comment on this Latin and Celtic future, may be noted the Oskan future formed by the aid of the root as, to be, thus—dide-st is equivalent to dabit.

In old Irish the characteristic of this future is f, just as in Latin we find such a form as fuio, as contrasted with ama-bo. The third person singular in Irish was, in -fid, added immediately to the root. In Gaelic f has disappeared even to the eye, and, while in modern Irish it is still preserved in writing, it is frequently lost in pronunciation. In accordance with phonetic law, Gaelic has

^{*} Compare the Irish forms of the same verb, as seen in ar na dich, dig = ne veniat; con-dechais, and digsid.

[†] The root is the same as that of rainig and thainig (Zeuss p. 504):—
"Ic, \$g (sive potius ac, of praeteritum), radix verbalis, simplex non usitata, ann particulis ro et do compositi varias formas producunt roic, ric, tic, fuctuantes intersignificationem verbi neutri (venire) et activi (assegui, attingere.)" In rug and thug the root is in composition with another preposition, which produces u as the phonetic result.

[‡] See Note, page 16.

aspirated the final d of the fid.* This form of the third person is then used for all persons, the respective pronouns being added. Thus, cuir forms its future:—

- S. 1. Cuiridh mi.
 - 2. Cuiridh tu.
 - 3. Cuiridh e.

- Pl. 1. Cuiridh sinn.
 - 2. Cuiridh sibh.
 - 3. Cuiridh iad.

Other futures, perhaps, survive in one or two of the irregular verbs, but, as this is uncertain, it will be considered in the sections assigned to those verbs later on.

It may be appropriate here to notice a usage of the future in Gaelic, as it is the converse idiom of that which explains the ordinary future of the "Negative Mood," really a present, as well as the future of certain of the irregular verbs—present by origin—namely, the idiom of a present form for a future. But in the usage referred to where Gaelic employs the future, English has the present. When an action or state is represented as being habitual or uniform, involving such an idea as that expressed by the term law of nature, for instance, then Gaelic uses the future, thus, eiridh a' ghrian, the sun rises, literally, will rise. In contrast to this idiom, is the use of the Greek acrist known as the gnomic or iterative acrist. Greek mental state is calmer; an event has happened indefinitely often, the inference is that it will happen again, the uniformity of nature is involved. The Celt is eager and anticipates; without hesitation he declares that a specified event will take place. way between these idioms is that adopted by English which uses the present to describe a customary t or uniform action, e.g., the sun rises. The three points of view are really complementary of each other.

FUTURE OF THE SUBJUNCTIVE.

Such is the name given in the grammars to a Gaelic tense. It must be understood clearly that, while the use of both the terms "future" and "subjunctive" may be justified, the formation involves

^{*} It should be noted that the future of Gaelic is identical in form with the third person singular of the present in Irish, and this, with other facts in the Gaelic future (negative and of the irregular verbs), might base an argument for such an origin, but I consider the argument for connecting it with the Irish future stronger. If there were not abundance of other evidence, the two forms—tigfeit, gaufeit—of the Book of the Dean of Lismore would be fairly conclusive. Dr Skene derives from the Irish present.

[†]Old Irish, as Modern, has special "consuctudinary," tenses, distinct formations.

no modal element* and may not be a future by origin. but one form, namely, the root with the terminatian—es a required by phonetic law, it being understood that e in ea organic as might be supposed). Thus from tog is formed:

S. 1. togas mi.	Pl. 1. togas sinn.
2. togas tu.	2. togas sibh.
3. togas e.	3. togas iad.

On the other hand the verbs cuir, buail from cuireas buaileas mi, etc. It is to be noted that this form in the verbs beginning with a vowel (or f) has the verbal particle fixed, unless one of the conjunctions ni, mur, nach, gu, as precede. Here then we see that while the retention of this has no effect save one of euphony, traces of its origin as in a time-distinction, are not entirely lost. The same remark in the case of the tense known as the preterite of the subju

Origin of this form.—In Old Irish in the third person and plural of certain tenses, a special form exists which Z named the "relative form." In the singular this form enthus the "relative form" (singular) of carim, for instance, i The Gaelic "Future of the Subjunctive" must most prol traced for its origin to this "forma relativa," either of the or, perhaps, of the future, or a confusion of both; the diance of f characteristic of the future is quite regular and happens as we have seen in the case of the future itself.

Usage of this form in Gaelic.—It is only found after a (including the adverbial relative), which, as in English, understood, or after the conjunctions ma, if, o (o'n), since. name "forma relativa" would ill describe it, for it has dev signification much wider than its Irish ancestor. In (indicates potentiality, capacity, or fitness, and is the exact lent of the Latin conjunctive in such a sentence as, idoneus qui hæc faciat. Thus in Gaelic, cha-n i sin a' c' ruigeas an cridhe, that is not the language to touch thei

- * Gaelic, like Modern Irish, has no subjunctive mood. Old Iris formative part being a. It is thus parallel to Latin reg-a-m. It wi that Gaelic under the imperative has a remnant of this true subjunct
- \dagger In the book of the Dean of Liamore, do is in this case found before all verbs.
- ‡ The origin of this form is obscure. Ebel looks upon the s (plets) as the remains of a demonstrative pronominal adverb. The suffix of Norse might then be analogous.
 - § A species of "Contaminationsbildung."

literally which can touch their heart. The idea of potentiality involved in this tense would point to a connection of this form with the "relative form" of the future rather than of the present, when the idiom of the future used to describe a customary or habitual and therefore characteristic action is remembered. It corresponds to the scientific idea of potential energy. The following further examples are instructive—mu na huile ni a shaoileas iad, concerning everything they can think of; cuin a bhuaileas mi, when shall I strike? literally, what is the time such as that I shall strike at? (here a is the adverbial relative); an uair a bhuaileas mi, whenever I shall strike.* This form is used after ma, if; the distinction between it and the present indicative similarly used being represented thus—ma bhitheas e = ean e and ma tha e = ei estin.

It will thus be seen that this tense, which has clearly no modal element in its anatomy, is not inaptly termed "future of the subjunctive," if we understand how the name is applicable. The connection in any case of the future with the subjunctive is a familiar one in grammar, inasmuch as futurity and contingency are related ideas. † This connection is illustrated by the equation of the usage of Greek future indicative and of the Latin conjunctive, while Greek recognises no future in the conjunctive mood. Again, the resemblance in Latin, in the third and fourth conjugation of the future and the conjunctive is suggestive, and it is to be remembered that for audiam, audibo was once said.

The origin of the termination of Irish "forma relativa" is obscure: various theories have been expressed.

PRETERITE OF THE SUBJUNCTIVE.

This is the name given to a tense which, like the "Future of the Subjunctive," contains no modal element in its formation. The term, however, is sufficiently accurate from a practical point

^{*} Additional instances of use of this tense—Cha dean iad ach na bhios cart; = Gr. hoti an è dikaion. Co a leughadh; Quis legat. 'N uair a thachras w; Hotan touto genètai. 'N uair a smaointicheas tu; Hopotan ennoèsès. This teuse when used with an uair a ("the hour in which," a being the adverbial relative) indicates "indefinite frequency" like Greek conjunctive with hopotan.

[†] In Old Irish certain verbs formed a future by s. which had very frequently the force of a conjunctive, just as tupso in Greek is both future indicative, and aorist conjunctive. Although the Gaelic "Future of the Subjunctive" does not spring from the Irish formation, still there may be an association of meaning through similarity of form. I understand that in parts of the Highlands the "Future of the Subjunctive" bhios, is used as the future indicative.

of view. The tense discharges the functions of the Greek optative,

or the past of the Latin conjunctive.

The first person of this tense is a synthetic form, and is one of few instances where it has not been superseded by the form of the third person. The other persons are indicated by one form, being the third person of the Irish tense, from which the Gaelic tense is derived. The tense is inflected thus (tog, cuir):—

S. 1. Togainn.

2. Togadh tu.

3. Togadh e.

S. 1. Cuirinn.

2. Cuireadh tu.

3. Cuireadh e.

Pl. 1. Togadh sinn. *

2. Togadh sibh.

3. Togadh iod.

Pl. 1. Cuireadh sinn.

Cuireadh sibh.
 Cuireadh iad.

The termination -eadh stands merely by phonetic rule for -adh, and the e has no organic origin. As to the origin of the termination of the first person there are different views held, but I take

-nn to stand for the first personal pronoun mi simply, and to be parallel to the termination in etithen or titheien.

The old Irish formation, from which this Gaelic tense has descended, is either the present or the future, which Zeuss styles respectively praesens secundarium and futurum secundarium; or it may be that both of these tenses are to some extent represented by the Gaelic form. The first of these two-praesens secundarium -(the verbal particle no is prefixed) has the force of the Latin imperfect, indicative, and conjunctive. The other-futurum secundarium—has the same termination, with the addition of f, characteristic of the future, and this f would quite regularly disappear in Gaelic. This old Irish tense has the signification of the conditional of French conjugation, and as the Gaelic tense in question has, in certain cases, the same force, it may be that the latter represents the futurum rather than the praesens secundarium. At least its meaning has been influenced by a form so similar, if it does not actually descend from this future. When the forms of the substantive verb are noticed, it will be seen that there further evidence is afforded for attaching the Gaelic tense to the future rather than the present (tempora secundaria) of old Irish.

The form (cuireadh, for instance) which serves for every person, excepting the first person singular, in Gaelic, is derived from the

^{*} As the first person plural imperative the grammar gives a synthetic form, which is really a conjunctive (middle) form, and which may be used in place of togadh sinn, &c. Sanskrit also has preserved as first persons of the imperative, conjunctive forms.

third person singular of the Irish tense. The praesens secundarium of caris is—

- S. 1. No charinn.
 - 2. No chartha.
 - 3. No charad.
- Pl. 1. No charmmis.
 - 2. No charthe.
 - 3. No chartis.

The form in adh (eadh), in Gaelic, as in cuireadh, appears in three places in the Gaelic verb. It occurs in the present instance, and also in the third person singular imperative active, and in the preterite passive throughout. In each case the form has a distinct origin. In the present case the termination dh stands for d of the Irish corresponding form, and this again for t, characteristic of the third person singular in Indo-European conjugation.

Examining the usage of the Gaelic form, we find with what accuracy it may be styled—as it is by the grammars—"Preterite of the subjunctive." It discharges the functions of the past tenses of the Latin conjunctive and of the Greek optative. In Irish this force was probably due to the particle no to some extent, which, although it is lost in Gaelic* (the initial aspiration being the only trace), has still influenced the meaning. The Irish form contained no modal element. An analogy to this Irish tense is found, I think, in the Greek use of the tenses of the indicative with an. †

We saw that with the "Future of the subjunctive" the conjunction ma is used, where the fulfilment of a possible event is contemplated. The "Preterite of the subjunctive" is used, with the conjunction na'n, when the case supposed is to be regarded as remotely probable or almost impossible, and also where the contrary of an actual past event is supposed, and the different result contemplated. In this latter case, in the apodosis, Gaelic, like Latin or English, may use a tense of the indicative; (past, affirmative, or negative), thus stating as a fact graphically what is merely the contemplated result of a supposed condition. The "Preterite of the subjunctive" may thus fill the place of a pluper-

- * The particle do (used regularly with this tense in all verbs in the Book of the Dean of Lismore) is used in cases specified elsewhere, and commented on. (See page 18.)
- † The use of this tense with dh naird indicates a condition of indefinite possibility, just as hote, hopote in Greek, with Optative in such clause as (Od. p. 31) že tin aggeliën straton ektuen erchomenoie hèn ch' hèmin sapha cipoi hote proteros ge puthoito, in the event of his hearing it. Pl. Amat. 133. Homote gar toi to philosophein aixtrom hègèsaimèn ciuoi oud' an authrôpon nomisainn emanton ciuai.
 - I Just as Horace says dederam for dedissem.

feet. In the former case, where an event is regarded as very improducted if not impossible, the same form is used in both charses: thus: not so which ; challed to me—Did I think so I you would see me, are. In Greek the same meaning is conveyed by the use of the constitute in the protasts, and of the optative with on in the apodiests as a n exist dilate on. The meaning of the Clarker charses is not so strong as that in Latin when the imperfect of the confunctive is used in both chauses, where it is implied that the contradiction is absolutely impossible, Greek in the latter case using the indicative in both chauses, with on in the apodosis, threek and Caselle may be equated thus:—

Ei ti echei = Ma tha, de. Ean ti echei = Ma bhitheas, de. Ei ti echei = Na'm bitheadh, de.

In the case of verbs beginning with a vowel (or f), the particle do is predicted to this form t except after the conjunctions must, mack yet as and the adverb at. Here, again, is an instance where do is preserved merely in sympathy with the past of the indicative (where its retention was to aid an economy of forms), or perhaps only for euroconic reasons, whereas the original use was to modify the signification of the verbal form in some way. Side by side with this we see that in the case of a verb beginning with a consciount, while the initial is regularly aspirated, the result of the puriode is now less, yet after the conjunction na'n there is no aspiration, e.g., as a assistant. The explanation of this absence of appraision is doubtless, that here is a case where the particle was never used.

Let us now look at this tense when used as an optative in the literal sense. It is clear that the literal optative, or wish idea, is not due to any form itself, but is the result of an ellipse. Hence the explanation of the use of this form in wishes in Gaelic.

In threek the operative is used absolutely (like the French conditional with a meaning only differing from that expressed by the different with a meaning only differing from that expression indicative in being a less direct form of assertion. The expression is clearly elliptical. Thus we have in Greek legoint an instead of

enthiness instances of the use of the tense. No m biodh tus' eblach air continued in mer sin. No m biodh bean no clann agad-so.

Reham to hisself the militain current is a that thu. No m bithinn a rithist by,

Reham of me stand mail in semp-chapsed a bheirinn orm. Dh'earbainn r'a chan m is a radi mail in semp-chapsed a bheirinn orm.

⁺ lx the Rock of the Pean of Lismore do is regularly used with verbs make with a communicat, as the regular do gheibhinn).

lēgo, or, in questions, Ara ethelēseien an; so in Gaelic, An tugadh tu? Would you give? Hence may be explained the use of this form in Gaelic as a conditional.

The Latin dixerim, I should say,* and similar instances of the use of the perfect of the conjunctive are exactly rendered in Gaelic by this tense. Thus such expressions as shaoilinn, I should be

inclined to think, are frequent.

In concessive sentences introduced by ged, although either the indicative or the subjunctive may be used, the distinction of meaning being clear. Ged bha mi, although I was; ged bhithinn, although I should be.

IMPERATIVE.

The forms given under the head of the imperative mood (strictly spaking, of course, the imperative is not a mood, any more than the indicative is) are deserving of special attention, for some of them—forms really conjunctive—show traces of mood-formation. For the verbs tog and cuir the forms are as follows:—

S.	1. Togam.	Pl. 1. Togamaid.
	2. Tog.	2. Togaibh.
	3. Togadh.	3. Togadh.
S.	1. Cuiream.	Pl. 1. Cuireamaid.
	2. Cuir.	2. Cuiribh.
	3. Cuireadh.	3. Cuireadh.

The Irish forms are (root beir)—

S.	1.		P1.	1.	Beram.
	2.	Beir, bir, berthe.		2.	Berid.
	3.	Berad.		3.	Berat.

The second person singular in Gaelic is now simply the root, and so resembles the Latin imperatives fac, dic, dic. But an examination of the Irish form gives evidence of an inflexion lost, for in $beir\ i$ is the result of the vowel existing in the termination now lost. The second person plural in ibh must be a later formation, but evidently an imperative proper—ibh being the plural form of the second personal pronoun in the accusative.

The first person singular (in cuiream e is inorganic and due to phonetic rule) is a conjunctive probably, and parallel to such Latin forms as regam, audiam. The first person plural is noteworthy;

^{*} i.e., Were I to be asked.

it is a conjunctive* middle form (in Irish it frequently happens that a tense is composed of both active and middle forms). corresponding Sanskrit termination is amahai, wherein h stands for dh. In Zend the original d is preserved; for instance, the termination in the optative is maide, closely resembling the above Gaelic form.

The third person singular is not a conjunctive form probably, but an imperative. The corresponding Irish form is in d (e.g., berad), but a syllable has been lost; the form berad stands for berada, as appears from the phonetic result berad (the same argument applies in the third person plural). The termination da, the former existence of which is thus proved, is identical with the Latin termination to (d), Greek to.

The third person plural of the imperative in Gaelic can also be equated with the corresponding Irish form berat, which stands for berant, and this again for beranta, the termination being parallel to Latin nto, Greek onto.

PARTICIPLE.

No participle of the active is now to be found in Gaelic grammar. But the formation which yields a present participle active in Indo-European is traced to survive in what, so far as grammar is concerned, is now classed as a substantive. Thus caraid, friend, stands for carant, i.e., loving; teth, hot, by wellknown phonetic principles stands for tepent.

INFINITIVE.

The infinitive in language is really a noun, and in Gaelic this is made analytically very clear. Here every verb has a gerund, the formations of which occur in great variety, and fall to be treated under the morphology of the substantive. This gerundial noun, with prepositions, supplies the Gaelic infinitive, and governs the object in the genitive case, ‡ a possessive pronoun being used when the object is a pronoun (as in Welsh also).

- * It is actually used as such. So Sanskrit also has preserved conjunctive forms in the first persons of the imperative. A Sanskrit conjunctive occurs only in the Vedas.
 - † Probably an old case of a noun.
- ‡ Cp. the unusual construction occasionally met with in Latin of a genitive top, the unusual construction occasionary met with in Latin of a genitive, e.g., "agrorum suis latronibus condonandi" Cic. Phil. v. 3. This "irregularity" is the regular construction in Gaelic. In English, "the giving a book" stands for earlier "the giving of a book." The Irish gerundial noun governed by "do" is parallel to Old English dative form of the infinitive in e, governed by "to."

COMPOUND TENSES.

Compound tenses are formed by means of the substantive verb and the gerundial noun. Thus, tha mi ag bualadh, I am at striking, i.e., I am striking; tha mi iar bualadh, I am after striking, i.e., I have struck; tha mi iar mo bhualadh, I am after my striking, * i.e., I have been struck. In the Highlands of Scotland this may be heard literally translated into English, thus, I am after reading, for I have read, where the literal English would indicate quite a different conception. This literal translation, however, does not surprise us when Gaelic is one of the languages of the speaker, but the same idiom is used in the North of Ireland by people who not only speak English alone, but who are also of English origin. Hearing this idiom in such a district of Ireland, I have considered it as derived from Celtic speech, of which the influence can be clearly still traced in the English spoken in the North of Ireland. A familiar instance is the answering of questions not by "yes" or "no," but by a repetition of the verb of interrogation; this idiom seems quite certainly to be but the reproduction of the Celtic idiom.

Latin presents a construction somewhat analogous to the Gaelic formation of compound tenses, in such expressions as

post urbem conditam.

NEGATIVE AND INTERROGATIVE ! MOOD.

Such is the name given to forms of the verb used in cases indicated by the name. In reality it is no mood at all, but simply an instance of skilful differentiation and specialisation, a variation from the affirmative or usual form of a tense being effected by such means as that of adopting a compound or a second compound of the same root, or of taking the derivative of another root. The tenses

- * In Old English the verbal noun with on, an, in, a was used after the verbs is, was, to signify a present and imperfect passive, e.g., "the churche was in byldynge." Precisely in the same way a passive is found in Gaelic, "tha'n tigh 'g a thogail" (the possessive pronoun being added in Gaelic).
- † This idiom of repeating the verb in the answer may be due to the fact that a negative sentence is in Gaelic in origin a dependent sentence.
- ‡ The insufficiency of this name is shown by the fact that the form indicated by it is used in all subordinate Noun-sentences introduced by gu gur; such sentences being all affirmative. (Negative clauses of this description are introduced by nach=that not.)
- § In these forms, especially in the Future, the following dictum applies:—der Trieb nach Differenzierung hat nicht neue Originab-bildungen, sondern nur Nachbildungen nach vorhandenen Mustern hervonufen Köunen.

The same in which a special form second for this "Mood to second in a partial in the substantive verb), the past (her in a partial is the annual in the irregular" verbs a second forms and the partial of the partial o

* To warmen to the "Negative and Interview Wood" of Gaelici morrows to make the limit to see how his such a distinction can be to the hour to the vine symmetries may be for associating this "M sum me source norms it the limit were when used in composition or services. In our order to sum distinction as a "Negative Mood" is in not the notation are some time that a true Conjunctive Mood exists it man, are manufactured in which is a parallel to such Latin formation that have been a parallel survival of this Mood: see Impera to the bird in their sections of researched by particles, the shorter form composition are usual," med with Leasn; Associate format exemple etci re The state of the state of the Substantive Verbin Made of the S some of the resource were the instanction of a "Negative and Interrogate of a sometime. We as the regative is quite common in the Book of the t Lambre . Temera in \$ 22 a \$20 months and in one place insists upo research of the a Suprement but in other places admits that the form sometimes is used as at infinantive, as of course it really is. It will be u squar verte n sq here are serenced; the form of the verb v the same recently the sampactive (see p. 170), always termi is the minimum of the rest are relief the subjunctive mood of the verb. though more a speaking serived from other obsolete verbs. This n then the second were war: a receiver (see p. 179)—is never used in their abstract exercise after the particles on, whether; go, that; cd, will abstract abstract exercise after the particles on, whether; go, that; cd, will be particles on the particles of the particles on the particles of the particles on the particles of the pa The form so is never used after any of a proper of the majoral language, but in the ancient manuscripts to is as a second of the majoral language. Even Donald MacFirbis, not in these structures above mentioned." (P. 223. Chim, I see). "Subject to the second of this majoral majo The Read States at the subjunctive mood of this verb, we will be a state of the serb, which is the serb, we will be a state of the serb, which is the serb, wh we will be be the present spoken language; that is, the form faici necess according to the present spoken language; that is, the form faici necess according to the present spoken language; that is, the form faici necessary to the present spoken language; that is, the form faici necessary to the present spoken according to the present spoken language; that is, the form faici necessary to the present spoken language; that is, the form faici necessary to the present spoken language; that is, the form faici necessary to the present spoken language; that is, the form faici necessary to the present spoken language; that is, the form faici necessary to the present spoken language; that is, the form faici necessary to the present spoken language; that is, the form faici necessary to the present spoken language; the present spoken language is that is, the faicing of the present spoken language; that is, the faicing of the present spoken language is that is, the faicing of the present spoken language is that is, the faicing of the present spoken language is that is, the faicing of the present spoken language is the present spoken l On analysis, Gaelic negative and interrogative sentences are found to be really dependent clauses. We are familiar with the expository form in which Gaelic thought delights for the sake of emphasis. Instead of saying, I am doing it, the Gael exclaims, It is I that am doing it; instead of, Am I doing it? Is it that I am doing it? The Celt of France presents a parallel in his use of such expressions as, Qui est-ce qui, Qui est-ce que, Q'es-ce qui, Qu'est-ce que, Est-ce, Est-ce que, N'est-ce que. Now the particles of negation in Gaelic identical with English "no" are na (used only with the imperative) and ni. But the ordinary word to indicate negation is in Gaelic cha (except with the imperative). This word cla, however, in itself is not a negative, but indicates a negation only by an ellipse. In Irish we find that instead of ni as a negative we have ni con, later, no co, nocho, nochon,* literally, "not that." In Gaelic the actual particle of negation has been

tive Mood. All the tenses of this mood are like those of the indicative, except the simple past, which runs thus-

1. go n-deachas.

! !

2

P R 2. go n-deachais.

&c.

3. go n-deachaidh sé.

This form is, however, used as the past indicative in ancient writings, as in the following example:—(Yet under déanaim, I do, p. 231. O'Donovan writes thus)—"That this and other irregular verbs have a subjunctive mood, is quite clear from the fact that the indicative form could not be used after nach, co, go, &c, as nach dernais, that thou didst not." O'Donovan exhibits distinct forms for "the subjunctive" in no other of the irregular verbs, except for deirim, I may, a present subjunctive go n-abraim, and a future which he says is smettimes go n-ciber or epér, as in ni epér, "I will not say it;" and for fagaim, I find, a future subjunctive go b-fuigead, "and some writers make it go b'-fuigim, in the present tense." The use of this "subjunctive" of Modern Irish is obviously that of the "negative and interrogative mood of Gaelic." In conclusion, I shall quote from Mr Joyce's recent small (modern) Irish grammar. Writing of the subtantive verb (p. 39) he says:—"It has two forms, which the regular verb has not, namely, a form in the pest tense for the same (rabhas). These two are classed by O'Donovan as a subjunctive mood, present and past tense." Again, after giving the past tense of this verb used after the particles go, mi, &c., which O'Donovan classes as a subjunctive mood." Thus it appears that the use of a "negative and interrogative mood" is not peculiar to Gaelic, but is found, to a smaller extent, in modern Irish. It originates probably in a feeling of the want of the lost true conjunctive mood of the ancient language, where it will be remembered that the shorter forms of composition are most frequently met with. As a comment, it is to be noted here the view which holds the Indo-European conjunctive in a to be but identical with the indicative, or an analytical formation, thus hanati (vedic conjunctive of han) is held to be not different in formation from an indicative like bharati.

[•] In book of Dean of Lismore we have Necha naga = cha-n fhaca.

irropped, and cha (in its fuller form in certain positions, chan as County writes it, ignorant of the origin of "n") remains, in appearana a merative, but etymologically introductory of a dependent ciama. The initial aspiration of cha is due to the lost "no." An analogy in the use of a word used to express negation but deprived or the really negative part is found in the modern Greek dea, which stames for milion, as the result of accent. In Gaelic the relative promoun is frequently used adverbially in an explanatory way, as in the parses. (see mar a tha sibh! How (is it) as that you are! How are you! The relative adverb, as the pronoun, is very commonly outsted; the omission of the substantive verb is also a sommon one. In view of these circumstances it is not difficult to mier that in the analysis of the interrogative or of the negative sencence a decendent clause is involved. Thus, Do you see ! is, Is a man were see! And so also can be explained the negative morrowalive sentence. Do you not see! is, (Is it) that you do we see Some mad-identical with the Irish negative in decentions and relative clauses—is used in Gaelic in negative memorative seasones. Further, nach is also the Gaelic particle were to mention acceptive dependent clauses (including relative), and some to therefore "that-not," "who-not."

The respective of a special form for the negative "mood" revers the relative. The affirmative form is, of course, the results as the future. The affirmative form is, of course, the results are a rose fermed by the bare root, to which are added the respective presents and is etymologically a present. A resource results and is etymologically a present. A resource results was still be traced in certain cases, thus, An socilities from the result was still be traced in certain cases, thus, An socilities from the results was still be traced in certain cases, thus, An socilities from the former evidence remained, would prove the former resource of a simple present in Gaelic, and dispose of the remarks of their resource remained who dwell upon the absence of a simple resource remained as showing a radical distinction between it was still be the root serves as a future of the negative so much that also as we saw, as the past of the negative so far as account form a concerned; hence the necessity in the latter case for the received of the particle do, to distinguish it from the grown of the particle do, to distinguish it from the grown of the sample and not unskilful artifice to aid an economy as from

o pro the large trajuently illustrates how a word may indicate the second in account of the second o

It may be as well to refer now to what in Irish seems to have some sort of relation to, if it be not the origin of these forms of the negative "mood" in Gaelic. In Irish, when the verb is not simple but has a preposition in composition, or, being simple, is preceded by a verbal particle, it has shorter forms of inflection standing side by side with the longer forms. Thus the third person singular present of the root identical with Latin fero is berid; but when the verb is in composition with a preposition, as with do, a shorter form for this person is used, e.g., dobeir, where the effect of the vowel of the lost termination is manifest in the preceding syllable. Therefore, if we remember that negative and interrogative sentences in Gaelic are really dependent clauses, there seems good reason for associating in some way this Gaelic mood with these shorter Irish forms of the verb when in composition or preceded by a particle.

The future of the negative, then, consists of the bare root, and was in origin a present, a signification not wholly lost. formation of the only simple present, now recognised as such in Gaelic grammar, is precisely similar, namely, the bare root with the addition of the respective pronouns. The growth of a future meaning in a present form is common enough in language. Gothic type of Teutonic speech, there is no future, the present is used for it. In Greek eimi has the force of a future, so edomai An illustration (esthio) is in form a present, just as ero is in Latin. which will be stronger when we come to consider the irregular verbs is afforded by old English. There the substantive verb had two presents, formed from two roots common to the Indo-European substantive verb; they were am and beo, but gradually beo came to be appropriated to the future. Now, one of the characteristics of the irregular verbs is that either more than one root, or a simple root and a compound of it, are used in the conjunction (compare Latin fero, tuli; pertæsum est). Thus in the conjugation of dean, to do, the verb ni (Irish gni) is also used; and when ni is used as the future affirmative, dean serves as the future negative. Neither of these futures is etymologically a future: they are both in form presents. Thus ni mi—a present—signifies I shall do; and cha dean mi—also a present—I shall not do. Further, in these irregular verbs which use a present form for the future there is no future of the subjunctive, or, as the grammars say, it is the same as the indicative. This supplies an argument for connecting the future of the subjunctive with the forma relativa of the future rather than of the present.

In the case of the preterite the only distinction is, as we have seen, the compulsory use of the particle do, which in the affirmative is only used optionally, except in the case of verbs beginning with a vowel or f. The retention of do in the negative preterite is for the purpose of differentiating it from the future of the negative. In the case of the substantive verb a word of explanation is required, as there is an apparent difference of form. The preterite affirmative is bha (in Irish ro ba). an old reduplicated perfect of the root bhū. The preterite negative is robh (pronounced $r\bar{o}$). Here the only real difference between affirmative and negative is the retention of the verbal particle, but one not now preserved in Gaelic. The existence of a verbal particle in robh is so completely forgotten in Gaelic that sometimes is heard not cha robh mi, but cha d'robh mi, a second particle being thus introduced. Robh and rinn* (preterite of dean, to do, but derived from same root as the future affirmative ni) are the only verbal forms in Gaelic which preserve, and that unconsciously, the verbal particle ro, so common in Irish conjugation. (The Gaelic conjunction qur—a form of qu—may contain the particle ro. as its Irish equivalent co ro.)

Thus, from the case of the preterite especially, it is clear that this negative and interrogative mood is no mood at all, is not probably original in Gaelic, and is confronted with a parallel in Irish which has influenced if it has not originated it.

THE IRREGULAR VERBS.

An examination of the verbs styled irregular—ten in number, and exclusive of the substantive verb—throws a strong light upon the history of Gaelic conjugation. Their irregularity largely depends upon the fact that they do not conform to the one uniform type of conjugation to which the Gaelic verb has been degraded, but exhibit ancient forms which have with more or less success resisted disintegrating forces. These verbs deviate from the ordinary conjugation in one or more of the following points:—Two roots or a simple root and a compound of the same may be used in the conjugation of a verb, early forms may survive, or tenses have a meaning other than etymology entitles them to. We shall now go through the ten verbs—they are cluinn, ruig, faic, faigh, tabhair, beir, abair, thig, rach, dean.

CLUINN, to hear. All the tenses, with the exception of the preterite, indicative, active, and passive, are formed from the base

^{*} See Note, p. 17.

cluins. Chuala, the preterite, is, as has already been explained, a reduplicated perfect of a root in u, corresponding to Greek root blue. Now, to form what was a present base, a formation was adopted, the same as occurs in Greek pinō, kamnō, where n is confined to the praesential tenses (so in Sanskrit). But Gaelic retains the n of a praesential base throughout, except in the preterite. As the future of the negative mood is, as has been seen, in origin a present, it is consistent that this tense in this verb should be chachluinn mi.

Ruig, to reach.* This verb forms all its tenses in the usual way, with the exception of the preterite rainig, which is an old reduplicated perfect. Rainig—in old Irish ranac—stands for ro + anac, the root being ac, ic, or, nasalized, anc, inc. The preterite used in the conjugation of thig is the same form, in com-

position with do.

Faic, to see. The future in this verb illustrates much of what has been said regarding the Gaelic future. The future affirmative is chi, the future negative is faic. Now chi is identical with the Irish present ciim, I see, a common compound of which is adchiu or acciu. In Gaelic faic, "f" is prosthetic, † and the true form aic is identical with the Irish compound acciu. Now to acciu in Irish there are two future formations, one by reduplication, as in adcichitis (futurum secundarium), they would see, and a b future, as in ni aicfea, he will not see. These two forms alone would enable us to trace the identity of root in Gaelic chi and faic. Chi then is present in form, but used as a future. The initial aspiration may have resulted without any grammatical reason, or, what is much less probable, chi may represent the reduplicated future of Irish and the aspiration may signify the loss of the syllable of reduplication.

As has already been explained, the preterite affirmative is chanaic (Irish, conacca), a reduplicated perfect from the same root ci which supplies the futures; it has two prepositions in composition. In the preterite negative faca, "f" is prosthetic, and the form is identical with the preterite affirmative, the variation being the want of the preposition con. It may thus be seen how artificial is the distinction between "affirmative" and

^{*} See Notes on pp. 17, 18.

[†] Dr Skene calls "f" prosthetic "the digamma," which he says "words in Irish beginning with a may take." He goes on to say, "The digamma never spears in Scotch Gaelic." Faic and face meet this statement, as do also two parallel forms in the book of the Dean of Lismore, vagga, wakcamir, &c.

"negative" forms, and how completely wanting is any modal element to enable the form to be classed as a negative "mood."

FAIGH, to get. This verb employs two roots in its conjugation. The preterite jhuair (negative, cha d'fhuair) has already

been explained as a reduplicated perfect (Irish, fuar).

The future affirmative is gheibh, the future negative is faigh. Now, considering the meaning, we should not have much difficulty in connecting gheibh with the root gabh, to take (Irish, gab). The vowel in gheibh is long. Now, in Irish a future reduplication was formed, the syllable of reduplication being lost, and the root vowel lengthened by compensation. The form was thus geb, the "relative form" being gebas. Gaelic gheibh is thus probably a future by formation, as well as being one grammatically.

The future negative is the mere base faigh. Little as this resembles gheibh to the eye, and less as it does to the ear, it is formed from the same root, just as chi and faic were seen to be from one root. Irish supplies adequate evidence of the common radical origin of gheibh and faigh. In Irish fogbaim, I find, we have the root gab and the forms fogeba and fagbail also occur. This Irish gerund fagbail is evidently akin to Gaelic faigh, and both contain the root gab in composition. This is made even clearer by taking another compound of the root gab. In Gaelic occurs fag, to leave; here g is all that is left of the root gab, for, in Irish facabaim, facbaim is I leave, and is made up thus: fo + aith + gabaim. Moreover, the Irish form fogeha is a bridge between the two Gaelic forms gheibh and faigh. In faigh f is not prosthetic, and the vowel of the form exhibits the influence of the vowel of the lost part of the root.

TABHAIR, to give. The future affirmative of this verb is the form bheir, and the future negative tabhair—the latter form being derived from the same root as the former, with the preposition do in composition (Latin fero, Greek $pher\bar{o}$). Bh in tabhair is due merely to phonetic influence, and is not original to the root, for Indo-European bh is represented by b in Gaelic. Bheir seems to be a formation parallel to gheibh. In Irish there is a reduplicated future $b\acute{e}ra$, or, in composition, $do-b\acute{e}r$, the syllable of reduplication being lost, and the root vowel lengthened in compensation. In Irish there occurs the verb feraim, I give, but it is doubtful if this would explain Gaelic bheir.

BEIR, to bear. This is the simple root of which the preceding verb tabhair is a compound. The conjugation of these two verbs is a marked instance of a principle already referred to as being characteristic in Gaelic conjugation—namely, skilful differentiation

to aid an economy of forms. Beir forms its futures according to will: thus beiridh and (cha) bheir are the futures, while the corres-

ponding tenses of tabhair are bheir and (cha) tabhair.

The preterite of beir is rug, in Irish ruc = ro + uc, the derivative of a distinct root, just as in Latin tuli is distinct from fero. The same root, with the preposition do, gave the preterite of tabhair—namely thug, Irish tuc = do + uc. The special meaning of beir is that which is indicated in English born. The meaning of the Latin verb edo, as a compound of do, illustrates the relation of the Gaelic simple verb beir and its compound tabhair.

ABAIR, to say. This is another compound of the same root that we have in beir and tabhair. The future affirmative is their, the future negative abair. The form their is parallel to the futures gheibh and bheir. Their contains the root ber just as abair does, but it has suffered more by contraction. Just in the same way tabhair is ordinarily contracted into toir, and, as the preterite of abair itself, thubhairt is usually pronounced thuirt.

The preterite thubhairt is remarkable as being the only survival in Gaelic of the t preterite of Irish, a formation identical with the Teutonic weak past, and with the $th\bar{e}n$ of the Greek acrist of the passive. The prepositions in thubhairt are do + fo + tu.

This, to come. This is the form for the base given by the grammars; it would be more consistent to give it as tig,* for the

future negative is tig, the future affirmative thig.

In Irish $tic\ (=do+ic)$ is the third person singular of the present, so that Gaelic here uses a present form for the future. The future affirmative is identical with the future negative, the initial, however, in the former being aspirated. This is another proof of how accidental is the distinction of the so-called negative mood.

The preterite $thainig\dagger$ is a reduplicated perfect derived from the same root. In Irish it is tanac=do+anac. The preterite of the verb ruig, rainig, is, as we saw, derived from the same root; the forms thainig, rainig are thus parallel in their differentiating point to the preterites thug and rug, also already explained.

The grammars assign two gerunds to this verb—tighinn, from the root of the future and the preterite, and teacht, Irish techt,

pres. tiagaim, to be equated with steicho.

[•] In Book of Dean of Lismore we find the form dit, with which compare the spelling sometimes found in modern Gaelic—d'thig.

[†] Tanik occurs in Book of Dean of Lismore.

RACH, to go. This verb, like thig, has but one form for the futures, affirmative, and negative. Theid is the future affirmative, and teid the future negative. Teid is present in form, being the Irish do + éit, teit (root, pent; English, find). Teid in Gaelic is often written d'theid, and this may possibly be a reflection of the Irish use of do as a verbal particle with the present.

The preterite affirmative is do chaidh, or, without the particle, chaidh, from a different root. The preterite negative is derived from a third root, distinct from that of the affirmative and that of the future, as may be seen from a comparison of the corresponding Irish forms. Chaidh (with the particle do chaidh) is the Irish do + choad, a perfect in formation, the third person singular of which is dochoid, or chuaid. The Gaelic preterite negative deachaidh is the Irish dechad, a perfect also in formation, the third singular of which is dechaid, dechaid, and do deochaid.

The preterite subjunctive rachainn, as well as the imperative racham, is from a root rach. In Irish there is a conditional doreginn, from a future doreg, rega, ragat; and hence we have one of the reasons for inferring that the preterite of the subjunctive is connected with the conditional (futurum secundarium) of Irish, as much as with the praesens secundarium, if not actually derived from it alone. In Irish the same root has a present toraig and a gerund toracht.

The form dol is used as the gerund of rach. The Irish equivalent is dula, dul, alongside of which there is a preterite lod, or dollod, third person singular dolluid, first person plural lodamar (a middle form). The origin of these forms is obscure.

DEAN, to do. Two roots are used in the conjugation of this verb. The future is ni, the future negative is dean. The form ni is a present in origin, being represented in Irish by the verb gniim.

The preterite rinn is from the same root as the future affirmative. The Irish equivalent form is dorigni, the third person singular of dorigniud, an s-preterite. In many Irish forms involving this root we find g assimilated after the particle ro, as in doronsa. In Gaelic the existence of the particle ro in rinn* is so forgotten that the negative combination is cha d'rinn, reflecting both the particles do and ro.

A note may here be made regarding the future of the subjunctive, as illustrated by certain of the irregular verbs. In the case of those which do not possess a regular future in *idh*, namely, the

^{*} The form roynissi of the Book of the Dean of Lismore. In the modern pronunciation of rinn the sound of o is still heard distinctly.

verbs which have future ni, theid, bheir, thig, their, chi, gheibh, the future of the subjunctive is the same as the future indicative, as the grammars say; but the case is really that the tense is non-existent in these verbs. It will be remembered that this tense is formed in as (eas) and is a forma relativa of Irish, where several tenses had such a form. The non-existence of this tense in these irregular Gaelic verbs specified above strengthens the opinion that the tense is derived from the Irish forma relativa of the future rather than that of the present. The f of the Irish form would disappear in Gaelic as naturally as it has in the future in idh. This origin would explain the force of the tense better, and the name "Future of the subjunctive" would be sufficiently justified, for, being future by origin, the tense would readily and naturally acquire the force of a subjunctive.

PASSIVE.

The analysis of the passive in Gaelic is simple and brief.*

PRETERITE.

The termination of the preterite is adh (eadh). Thus—Dobbuaileadh mi, I was struck. The negative uses the same form, the particle do being invariably prefixed. The same tense exists in Irish, and was formed by adding t† immediately or mediately to the root. Thus, from dobiur, I give, the preterite passive is, third person singular, dobreth; third person plural, dobretha. In like manner, carīm, I love, has carad, ro chartha. It will be remembered that Irish possesses special forms in the passive for the third person alone, these forms being used impersonally to indicate the other persons. The t characteristic of this sense probably represents ta of the past participle passive, the substantive verb being understood, just as in Latin the second person plural passive is a participle in such forms, as amamini, estis being understood.

- * The following parallel may be drawn between Sanskrit and Gaelic in a passive idiom. To be able, is expressed by means of an adjective, urrainn—possible; thus, Is urrainn domh, It is possible to me, i.e., I can. But urrainn has come to be treated as a verb, and inflected as a passive (middle formation), where in English it is the dependent infinitive that is in the passive, thus, then urrainnear am ficheadamh cuid diubh a leughadh. In the same in Sanskrit, sak, to be able, is conjugated passively, instead of the dependent infinitive.
- \dagger It may be of use to note that $t,\ d$ are true dentals in Gaelic, like the Sanskrit dentals.
- There are one or two preterites passive which require a note of explanation from their apparently exceptional form. Thus, from claims we have not

The grammars give a future affirmative and negative, and a future of the subjunctive, all one and the same form. In origin this form is a present, and traces of a present force may, doubtless, still be found. The form is in ar (ear), thus from tog is formed togar; so buailear mi, I shall be struck; cha buailear mi, I shall not be struck; ma bhuailear mi, if I be struck. In the case of verbs beginning with a vowel or f, the form, when used as the future of the subjunctive, has the particle do prefixed (o being elided and d aspirated). No doubt this is a survival from the time when the particle do indicated a time-distinction from that possessed by the verb alone; now, however, the only question is one of euphony. The Irish present ends in tar or ar; it has already been shown that is a middle form, indentical with the form used for the passive in Latin and in Slavonic. The r is the reflexive pronoun (Latin se), used for all persons, and thus a parallel is presented to the Gaelic usage of the forms of the third person in the passive for all persons.

only chualadh, but also chualas, and from faic both chunnacadh (neg., facadh) and chunnacas (neg., facas). These forms, although occurring amongst the irregular verbs, are really identical with the preterite as described above. Old Irish explains them. When a root terminated in a dental or s, then the t was assimilated, and the result was ss. Thus, ro chloss was heard, root clus; ad-chess accus=visum est, root cus. The same change takes place in such formations as the Latin participle fissus=fid+tus. In modern Irish, O'Donovan gives concas "often used impersonally," and clos which "very frequently occurs as the past indicative passiva." (In the south of Ireland the present cloisim is used instead of cluinim. Stewart's Gaelic Grammar gives no reference to these forms, so far as I notice. In another grammar I find also the forms raineas (under ruig), toiness (under thig), and deachas, chaidheas (under rach), the forms of the two last of these verbs being explained as being "used impersonally." They seem—with, perhaps, the exception of deachas—to be based on a false analogy. Deachas, at first sight, looks like old Irish do-chúas, itum est, the same root as Gaelic chaidh. but, on examination, the form must rather be associated with the root of deachaidh (neg. pret.). Joyce, in his little Irish grammar, makes no reference to these preterites passive, but he gives "another form of the past tense" active of teidhim, deachas (from which comes the neg. pret. in Gaelic), given by O'Donovan as a subjunctive, but explained as formerly used as a past indicative (see my note to section on the negative mood); and as rungas, thaugas are the preterites active of ragim and eigim in Irish, it may be that the forms raineas, taineas, deachas, chaidhess given as preterites passive are due to a grammatical confusion with these Irish forms. To the list of these preterites passive must be added probably fos, as in the fos agam, I know, where it is considered to be a noun. It is rather the same as old Irish ro fedd, preterite passive of

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The tenses of rach, to go, combined with the gerund of a transitive verb are equivalent to a passive form. Thus—chaidh mi a bhuaileadh, I was struck. This idiom corresponds to the formation of the future indicative passive in Latin, e.g., amatum iri. And in Greek the acrists of the passive are by some explained in a like manner. Thus, the termination of the second acrist passive, is considered to be the root ie, to go (as in hiēmi). And similarly is explained the first acrist passive, the root dha being added; hence the form seen in ētuphēn. It may be noted that in the active the verb dean, to do, with a gerund is used periphrastically; thus—rinn mi bualadh, I struck. In the same way was formed the Teuton weak past by means of the root identical with dha, Greek the. Further, this root provides present forms in Greek and Latin, as telethō, credo.

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In Irish four roots are used as a substantive verb. They occur in Gaelic also, and another instance is adduced of the Gaelic power of specialisation.

As—Sanskrit asti, Greek esti, Latin est. In Gaelic this root appears as a present, the form being is, for all persons. Its use is

that of the French c'est moi. Its preterite is bu (root bhu)* for all In the present, negatively and interrogatively, this verb is never expressed, e.g., Am mise? Nach e?

Sta: French être, Latin stare. This root supplies the ordinary substantive verb in Gaelic; in the present affirmative ta or tha, the respective pronouns being added. This illustrates the simplest method of forming an Indo-European present, namely, base with

the pronoun immediately added.

Root fel, vel. In Irish this root is used in the third person only, and has the meaning of the French il y a. It governs the accusative, and thus resembles the German es giebt. In Gaelic the root has been skilfully used as the present of the interrogative and negative mood.† The Gaelic form is bheil, t or, shortly, eil, The third person singular subjunctive is elative form. This is probably the origin of 25 in cha-neil, mur-eil. feil, often used as a relative form. the Gaelic form.

Root bhu; Sanskrit bhu, Greek phuo, Latin fu-i. This root, which already has appeared as supplying a preterite to is, furnishes the rest of the substantive verb.

The preterite affirmative is bha & in origin a reduplicated perfect, like Sanskrit bobhuva. The preterite negative is really the same form, the particle ro, occurring in the Irish ro ba, being retained. The Gaelic preterite negative is robh, but bh being silent here, all trace of the verbal part|| of the word is lost to the ear, save the length of the vowel.

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- *Ought is expressed in Gaelic by is coir, lit. it is right or fitting; is coir dhomh, I ought. Usually, however, we find the past tense—bu—used, bu choir thomh, I ought. This seems to be parallel to the Greek of the imperfect in such phases as edei, chrën, citos ën, or Latin oportebut. Ought in English is also a past by origin.
- † Modern Irish has the same distinction in the case of this verb (g) distinction. O'Donovan calls it a subjunctive, but explains what it really is, and adds that to was formerly equally admissible where the former alone is now.
 - ‡ "Vel."—Book of the Dean of Lismore.
- § Both bha and tha in Gaelic are inflected as middle ("impersonally" the grammars say), bhatar and thatar; thus, thatar ag rath, it is said. The authority in Irish for such inflections is found in the perfect ba, the first and third persons plural of which are bammar and batar respectively.

But in the Book of the Dean of Lismore the result of the lost vowel of the root is seen in the forms royve, reive. See Note B., p. 13.

In the same way English "could," part of "can," is written so on the analogy of "would" probably.

The "future of the subjunctive" is bitheas, where again the is inorganic and should have no place. In Irish the "forma relativa" of the future is bias, and that of the present biis. This further strengthens the view already expressed that the "future of the subjunctive represents the Irish 'forma relativa' of the future rather than that of the present."*

The future negative is, regularly, the base, bi, and this would

in form be, as usual in the future negative, a present.

The imperative is regular, but it is to be noted that here

again th where it occurs is inorganic.

The "preterite of the subjunctive" is for the first person singular bhithinn, and for the other persons, bhitheadh. Again, th is inorganic; indeed, bhitheadh is frequently, and with greater accuracy, written bhiodh. In Irish the third person singular of praesens secundarium is bith, bed, or bad, while the same person of the futurum secundarium is no biad. The evident relation of the latter to the Gaelic bhitheadh (bhiodh) strengthens the view already expressed that the Gaelic preterite of the subjunctive is the representative of the futurum secundarium rather than of the praesens secundarium.

One word in conclusion. An examination into the fortunes of the verb as it has fared amongst the Goidelic Celts in Scotland (Scotia minor) will amply reward, I think, the student of language, and also the student of Celtic history and of Celtic thought. While it is possible to admit as perfectly true the following remark by Professor Rhys:—"We want concentrated upon the Celtic languages all the light than can possibly be derived from the other Aryan† tongues, that is, if we are to continue to decipher their weather-worn history;" yet it cannot be denied that the Celtic dialects contribute their fair share to our knowledge of the Indo-European "Ursprache." In that work they stand with Greek, Slavonic, or Teutonic, as their own proverb has it, guala ri gualaibh. The student of Celtic and British history cannot but derive assistance from this subject, supplemented by the results of Celtic topographical research. Nor can der sprach wissenschaftliche metaphysiker overlook Celtic when he seeks the conception of a unity greater than that of the Indo-European "Ursprache." Pollai men thnetois glossai mia d'athanatoisi.

^{*} In parts of the Highlands, I understand bhios is used as the future indicative.

[†] Convenience alone can justify the non-scientific use of the term "Aryan" by Professor Rhys.

claims. Chuala, the preterite, is, as has already been explained, a reduplicated perfect of a root in u, corresponding to Greek root the Now, to form what was a present base, a formation was adopted, the same as occurs in Greek pinō, kamnō, where n is confined to the praesential tenses (so in Sanskrit). But Gaelic retains the n of a praesential base throughout, except in the preterite. As the future of the negative mood is, as has been seen, in origin a present, it is consistent that this tense in this verb should be chachluinn mi.

Ruig, to reach.* This verb forms all its tenses in the usual way, with the exception of the preterite rainig, which is an old reduplicated perfect. Rainig—in old Irish ranac—stands for ro+anac, the root being ac, ic, or, nasalized, anc, inc. The preterite used in the conjugation of thig is the same form, in composition with do.

Faic, to see. The future in this verb illustrates much of what has been said regarding the Gaelic future. The future affirmative is chi, the future negative is faic. Now chi is identical with the Irish present ciim, I see, a common compound of which is adchiu or acciu. In Gaelic faic, "f" is prosthetic, † and the true form aic is identical with the Irish compound acciu. Now to acciu in Irish there are two future formations, one by reduplication, as in adcichitis (futurum secundarium), they would see, and a b future, as in ni aicfea, he will not see. These two forms alone would enable us to trace the identity of root in Gaelic chi and faic. Chi then is present in form, but used as a future. The initial aspiration may have resulted without any grammatical reason, or, what is much less probable, chi may represent the reduplicated future of Irish and the aspiration may signify the loss of the syllable of reduplication.

As has already been explained, the preterite affirmative is channaic (Irish, conacca), a reduplicated perfect from the same root ci which supplies the futures; it has two prepositions in composition. In the preterite negative faca, "f" is prosthetic, and the form is identical with the preterite affirmative, the variation being the want of the preposition con. It may thus be seen how artificial is the distinction between "affirmative" and

^{*}See Notes on pp. 17, 18.

[†] Dr Skene calls "f" prosthetic "the digamma," which he says "words in Irish beginning with a may take." He goes on to say, "The digamma never appears in Scotch Gaelic." Faic and faca meet this statement, as do also two parallel forms in the book of the Dean of Lismore, vagga, vakcamir, &c.

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Figure to get. The west amplies the more in its amplies. The presents proper negative, and Comme has already seen explained as a settlemicated better limit, four.

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The latters negative in the mere base from. Little as this reservative gheath to the eye, and less as it does to the ear, it is best and from the same were seen to be from one were. Irak stitches adestrate evidence of the evaluation radical origin of gast's and from. In Irish forfering, I tied, we have the rose out and the forms forfering and farfeil also occur. This Irish gerund fagbail is evaluating alon to Gaelie faigh, and both contain the rost gub in configuration. This is made even clearer by taking another evaluational of the rose gab. In Gaelic occurs fag, to leave; here g is all that is left of the rose gab, for, in Irish farabaim, facbaim is I heave, and is made up thus: fo+aith+gabaim. Moreover, the Irish furth faigh is a bridge between the two Gaelic forms gheibh and faigh. In faigh f is not prosthetic, and the vowel of the form exhibits this influence of the vowel of the lost part of the root.

Tanhain, to give. The future affirmative of this verb is the furur likeir, and the future negative tabhair—the latter form being darived from the same root as the former, with the preposition do in composition (Latin fero, Greek pherō). Bh in tabhair is due meraly to phonetic influence, and is not original to the root, for indo karapsan th is represented by b in Gaelic. Bheir seems to be a formation parallel to gheibh. In Irish there is a reduplicated future thera, or, in composition, do-ber, the syllable of reduplication heing limit, and the root vowel lengthened in compensation. In Irish there occurs the verb feraim, I give, but it is doubtful if this would explain (haslie bheir.

Ham, to bear. This is the simple root of which the preceding verb tablass is a compound. The conjugation of these two verbs is a marked instance of a principle already referred to as being characteristic in Gaelle conjugation—namely, skilful differentiation

to aid an economy of forms. Beir forms its futures according to will: thus beiridh and (cha) bheir are the futures, while the corres-

ponding tenses of tabhair are bheir and (cha) tabhair.

The preterite of beir is rug, in Irish ruc = ro + uc, the derivative of a distinct root, just as in Latin tuli is distinct from fero. The same root, with the preposition do, gave the preterite of tabhair—namely thug, Irish tuc = do + uc. The special meaning of beir is that which is indicated in English born. The meaning of the Latin verb edo, as a compound of do, illustrates the relation of the Gaelic simple verb beir and its compound tabhair.

ABAIR, to say. This is another compound of the same root that we have in beir and tabhair. The future affirmative is their, the future negative abair. The form their is parallel to the futures gheibh and bheir. Their contains the root ber just as abair does, but it has suffered more by contraction. Just in the same way tabhair is ordinarily contracted into toir, and, as the preterite of abair itself, thubhairt is usually pronounced thuirt.

The preterite thubhairt is remarkable as being the only survival in Gaelic of the t preterite of Irish, a formation identical with the Teutonic weak past, and with the $th\bar{e}n$ of the Greek agrist of the passive. The prepositions in thubhairt are do + fo + tu.

This, to come. This is the form for the base given by the grammars; it would be more consistent to give it as tig,* for the

future negative is tig, the future affirmative thig.

In Irish $tic\ (=do+ic)$ is the third person singular of the present, so that Gaelic here uses a present form for the future. The future affirmative is identical with the future negative, the initial, however, in the former being aspirated. This is another proof of how accidental is the distinction of the so-called negative modd.

The preterite thainig† is a reduplicated perfect derived from the same root. In Irish it is tanac=do+anac. The preterite of the verb ruig, rainig, is, as we saw, derived from the same root; the forms thainig, rainig are thus parallel in their differentiating point to the preterites thug and rug, also already explained.

The grammars assign two gerunds to this verb—tighinn, from the root of the future and the preterite, and teacht, Irish techt,

pres. tiagaim, to be equated with steicho.

^{*} In Book of Dean of Lismore we find the form dik, with which compare the spelling sometimes found in modern Gaelic—d'thig.

[†] Tanik occurs in Book of Dean of Lismore.

Duthaich Mhic-Aoidh, the country of the Mackays. This race of men exist now in both extremities of Scotland, in Galloway and in Sutherland. They have place names in common, land marks of origin and emigration, footprints of war, and acquisition of property by war. There is a Tongue and a Borgie in Kirkcud-

bright, as well as in the Mackay country of Sutherland.

The Norsemen obtained a footing, and kept partial, if not absolute, possession of Sutherland from the Eighth to the Twelfth We might, therefore, expect to find Norse place names in the county. Except along the coasts we do not meet with any of them. In the interior the nomenclature is entirely Gaelic. Caithness, nearer and more exposed to Norse inroads, the case is widely different. All along its coasts, and far inland, Norse nomenclature abounds in place names, while rivers, hills, lakes, and the mountainous portion of this county preserved, from Norwegian or Dane, their descriptive appellation in the language of the ancient inhabitants who imposed them in days much anterior to the earliest inroads of the followers of Odin and Thor. Mountain fastnesses have, in all countries, been refuges and strongholds for freedom and independence. We see it thus in Suther-While the roving and hardy Scandinavian roamed over the plains of Caithness, imposing by long possession names upon his townships, he only left a few of his footprints in Sutherland, simply recording his presence by a casual visit, a temporary occupation, or more frequently, his fall in conflict with the natives. such as Ospisdale, in the parish of Criech, where Ospis, a Norse leader fell, after his defeat by the natives in 1031, on Druim-liath (grey ridge), above Bonar Bridge. Tumuli and cairns mark the spot to this day. The natives having repelled and defeated the invaders, hotly pursued them to their boats at Flad, below Ospis-To cover the embarkation, Ospis, like a brave Norseman. boldly faced his pursuers, and, like many a hero before and after him, fell with his back to the field and his feet to the foe. He An obelisk, 14 feet high, marks the was interred where he fell. spot, commemorates the event, alike the fall of Norse leader, the defeat of the invaders, and the victory of the natives, hence the name Ospis-dal. Dal-harold, in Strathnaver, records a similar Dal-Halladha, in Strath Halladale, is another instance of the same origin. Here, too, the event is perpetrated in a flat stone marking the place of sepulture, with a mound raised round The name of the fallen Norse leader is perpetuated too, in the name of the Strath, proving to succeeding generations the valour, or the ferocity of the man. Spinningdale, in the same parish of

verbs which have future ni, theid, bheir, thig, their, chi, gheibh, the future of the subjunctive is the same as the future indicative, as the grammars say; but the case is really that the tense is non-existent in these verbs. It will be remembered that this tense is formed in as (eas) and is a forma relativa of Irish, where several tenses had such a form. The non-existence of this tense in these irregular Gaelic verbs specified above strengthens the opinion that the tense is derived from the Irish forma relativa of the future rather than that of the present. The f of the Irish form would disappear in Gaelic as naturally as it has in the future in idh. This origin would explain the force of the tense better, and the name "Future of the subjunctive" would be sufficiently justified, for, being future by origin, the tense would readily and naturally acquire the force of a subjunctive.

PASSIVE.

The analysis of the passive in Gaelic is simple and brief.*

PRETERITE.

The termination of the preterite is adh (eadh). Thus—Dobbuaileadh mi, I was struck. The negative uses the same form, the particle do being invariably prefixed. The same tense exists in Irish, and was formed by adding t† immediately or mediately to the root. Thus, from dobiur, I give, the preterite passive is, third person singular, dobreth; third person plural, dobretha. In like manner, carim, I love, has carad, ro chartha. It will be remembered that Irish possesses special forms in the passive for the third person alone, these forms being used impersonally to indicate the other persons. The t characteristic of this sense probably represents ta of the past participle passive, the substantive verb being understood, just as in Latin the second person plural passive is a participle in such forms, as amamini, estis being understood. ‡

^{*} The following parallel may be drawn between Sanskrit and Gaelic in a passive idiom. To be able, is expressed by means of an adjective, urrainn—possible; thus, Is urrainn domh, It is possible to me, i.e., I can. But urrainn has come to be treated as a verb, and inflected as a passive (middle formation), where in English it is the dependent infinitive that is in the passive, thus, chara urrainnear am ficheadamh cuid diubh a leughadh. In the same in Sanakrit, sak, to be able, is conjugated passively, instead of the dependent infinitive.

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As—Sanskrit asti, Greek esti, Latin est. In Gaelic this root appears as a present, the form being is, for all persons. Its use is

that of the French c'est moi. Its preterite is bu (root bhu)* for all persons. In the present, negatively and interrogatively, this verb is never expressed, e.g., Am mise? Nach e?

Sta; French être, Latin stare. This root supplies the ordinary substantive verb in Gaelic; in the present affirmative ta or tha, the respective pronouns being added. This illustrates the simplest method of forming an Indo-European present, namely, base with

the pronoun immediately added.

Root fel, vel. In Irish this root is used in the third person only, and has the meaning of the French il y a. It governs the accusative, and thus resembles the German es giebt. In Gaelic the root has been skilfully used as the present of the interrogative and negative mood.† The Gaelic form is bheil,‡ or, shortly, eil, as in chaneil, mur-eil. The third person singular subjunctive is feil, often used as a relative form. This is probably the origin of the Gaelic form.

Root bhu; Sanskrit bhu, Greek phuo, Latin fu-i. This root, which already has appeared as supplying a preterite to is, furnishes the rest of the substantive verb.

The preterite affirmative is bha §, in origin a reduplicated perfect, like Sanskrit bobhuva. The preterite negative is really the same form, the particle ro, occurring in the Irish ro ba, being retained. The Gaelic preterite negative is robh, but bh being silent here, all trace of the verbal part|| of the word is lost to the ear, save the length of the vowel.

The future is bithidh; th is here inorganic, being inserted by the grammarians merely for euphonic reasons or by false analogy.¶

- * Ought is expressed in Gaelic by is coir, lit. it is right or fitting; is coir dhomh, I ought. Usually, however, we find the past tense—bu—used, bu choir dhomh, I ought. This seems to be parallel to the Greek of the imperfect in such phases as edei, chrën, citos ën, or Latin oportebat. Ought in English is also a past by origin.
- † Modern Irish has the same distinction in the case of this verb (gb) bi.fisilim). O'Donovan calls it a subjunctive, but explains what it really is, and adds that ta was formerly equally admissible where the former alone is now.
 - ‡ "Vel."-Book of the Dean of Lismore.

§ Both bha and tha in Gaelic are inflected as middle ("impersonally" the grammars say), bhatar and thatar; thus, thatar ag rath, it is said. The authority in Irish for such inflections is found in the perfect ba, the first and third persons plural of which are bammar and batar respectively.

But in the Book of the Dean of Lismore the result of the lost vowel of the root is seen in the forms royve, reive. See Note B., p. 13.

In the same way English "could," part of "can," is written so on the analogy of "would" probably.

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years ago must have done, that success is not assured, because in the fifteenth year of our existence the success and the prosperity of the Society are quite assured facts, and the Gaelic Society is now considered one of the features of the Highland Capital—(applause). Nobody can come to Inverness at this time of the year, or in the summer when all the Highlanders attend at the Wool Market, or in the autumn and winter months, without knowing that the Society is doing good, and excellent, and enduring work And nobody who cares to get possession of the -(applause). "Transactions" of this Society can read them without feeling and seeing that we are leaving behind us a record that must exist for ever in the history of the country—(applause). Many papers. published in the records of this Society will prove of great value to anybody who comes to write the history of this country in future times. There is much in the history of this part of the country which is undeveloped and unexplored, and which this Society is helping, and helping well, to investigate and present in an intelligent light; and I am glad to think that we include many in our membership who are well qualified to aid, by scholarship and learning, in the investigation of this ancient history of Scotland, which has now become so popular a subject. This Society was founded, as I understand, for the purpose of preserving all that was good and great and worth remembering in the history of our ancestors; and we have been labouring for the last fifteen years well and faithfully, I think, in that direction. On the first occasion I had the opportunity of addressing the Gaelic Society, I recollect saying that I was convinced that one of the great objects of the Society was to secure the preservation of a race which had given an interest and a grace to this country. This became, I believe, the main object of all societies such as this, and very much has been done in this direction, and a public feeling has been aroused which did not exist when this Society came into existence. Recently, legislation has taken place, which will, it is generally conceded, tend to perpetuate the Highland race on Highland soil Now, I think that while we ought all to rejoice in -(applause). that legislation so far as it is for good, I think that we ought as a Society to keep well in mind that we ought to lead the people to healthy views, and teach them that what has been done can be of little use unless they recognise the fact that the law must be obeyed, and that certain duties devolve upon them and must be fulfilled. It appears to me that too little attention has been paid to this aspect of the question. It seems, to me, very evident that if the Highland people are to live on the soil which was sufficient

support of their ancestors, they must live very much as icestors did; and they cannot expect that all the appliances ern luxury can be got out of a small holding if the Highre to continue to maintain as many people as have found ence in the past—(applause). I think we ought to make a move in this Society to encourage those home industries noe occupied every household, and teach the people that ust live in a simpler and more old-fashioned way than they possibly be inclined to do in this age of luxury; that they ot follow the example of their neighbours in the south, the means of subsistence are more easily earned, and in a degree. Even with the legislative privileges which have anted them, the crofters must realise that their families live in comfort unless they revive and practise those admirusehold industries which, in times gone by, contributed so lly to the maintenance and general welfare of the family. if the Highland people are to exist, as we all hope and at they may, in moderate prosperity, and at any rate comth all the virtues which distinguished their ancestors, there a general return to the household industries, which once e adornment and glory of a Highlander's home—(applause). think, that is one object we might set before us, and one am confident this Society could take up with prospect of : the impressing upon these people the fact that they must to the making of their own clothes, and the making of their es, and devote every hour of their time to those household ies which were a noble characteristic of former generations, be enabled to live comfortably and easily in the small holdich they are to possess in the future as in part of their own y—(applause). There is another department in which this , and all kindred societies, might do effective work. d the schoolmaster amongst us lately. The three R's are scendant; but while the schoolmaster teaches the useful 's, this learning should not altogether replace the tradiiterature which was once the glory of every Highland home. eresting poetic and prose traditions of long descent, the al of which occupied the winter evenings of Highland househave been replaced, I am sorry to say, by the reading of pers, which convey the mere tittle-tattle of the dayer)-or the mere passing excitement on some particular a, or mere appeals to the lower instincts of our nature. s a great difference from what existed in the days of our thers, when the people kept in oral remembrance the great

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Gaelic poems which are the glory of the literature of this country, and which would enrich the literature of any country—(applause). It is difficult to conceive the enormous difference which it makes to a man who has been reared in such influences as we see in operation at present, instead of those manly influences which obtained in former times, when his imagination was stirred and his ambition excited by reflectively looking back upon a great and glorious past, be it through the medium of traditional or legendary lore—to him it was all living reality, and it excited in him healthy and pure manly feelings and ambitions. That has been lost to the people of the present generation, but Societies like this might achieve much to bring back to the people their old pride in the chivalry of the past, because, when they have lost it, they are only going in the other direction, and a class of literature is lost which we cannot get replaced. These are two directions in which this Society might do a great deal of good, and they are matters which are distinctly in the line of the duty we have taken upon ourselves -that of preserving all that was good and correct in the habit and style of the past. It is a long time to look back, but there was also a bright period in Highland history when art flourished; and although the ordinary arts of life, the ordinary conveniences of life, were not great, yet in monastic centres there were produced works of art not easily surpassed in their own particular line. These were matters in which we have the elements of a great culture; these are the things of industry which raised the Highland people in times past—though poor, and without any of the ordinary conveniences or comforts or luxuries of life to a position of social virtue. The poor Highlander walked his native hills like a gentleman, and was proof against the bribe of even £30,000—(applause)—when his chief was in danger. Those were days when the Highland people placed above their own convenience, and comfort, even above the value of their own life, their duty to those whom they recognised as higher and better I think we ought in this Society to encourage than themselves. the memory of those times, and try to keep before the people the great and glorious standard which our ancestors set before us, and which will make the Highland people always what they have been, a people of chivalry, honour, self-sacrifice, and of great goodness-(applause). I give you with all my heart, "Success to the Gaelic Society of Inverness"—(applause).

Mr Wm. Mackay, hon. secretary to the Society, read the following report:—In submitting the fifteenth annual report, the Council have much pleasure in stating that the prosperity and

Within the last less of the Society continue to increase. large volume of "Transactions," consisting of upwards of ges, has been issued to the members, and that volume has accedingly well received by the press all over the country. y this session valuable papers by Mr Liddall, advocate; Mr y, Hereford; and Mr Smart, Inverness, have been read, and the end of the session papers are to be contributed by the Ir Campbell, Tiree; Mr Fraser-Mackintosh; Mr Bain, Nairn; m. Mackay, Mr Alexander Macbain, Mr Alexander Macn, Kingussie; the Rev. Mr Cameron, Brodick; Provost Macv, Mr Ross, architect; Mr Alexander Carmichael, Mr Colin stone, Fort-William; Mr John Whyte; "Nether Lochaber;" sor Mackinnon; Mr Maclean, Ardross; Mrs Mary Mackellar, obably Sir Kenneth Mackenzie and Mr Macdonald, Skaebost, ve thus the prospect of a very active session, and our next e, the printing of which will immediately be commenced, es to be a large and interesting one. The Treasurer reports ows:—Balance from last year, £39 15s 3d; income during E94 18s 11d—£134 14s 2d; expenditure during year, £109 ; balance in hand, £24 16s 5d. There is a considerable er of volumes of "Transactions" on hand, which the Council xious to sell, and a large amount is still outstanding in name ears of members' subscriptions. It is to be hoped that ers in arrears will see the necessity of paying, as the expenses ted with the printing, binding, and delivery of the "Trans-3," which they have received, are very heavy. Sir Kenneth nzie has, within the last week, generously sent a special oution of £5 towards the publishing fund, and a contribution has also been received from Mr Chas. Clunas, Nairn, towards me object. The good example of these gentlemen will, it is be followed by others interested in the success of the

y. The Council cannot close this report without expressing extreme regret at the resignation of Mr Wm. Mackenzie, who re a number of years filled the office of Secretary. Mr Macwas most enthusiastic and energetic in the work of the y; and although his removal to the office of Secretary to the rs' Commission is a circumstance on which he and the Society be congratulated, it will be difficult to fill the place which selft vacant—(applause).

E. H. Macmillan gave the healths of the members of Parliafor the Northern Counties and Burghs, and at the conclusion eatly-put speech said—Whatever may be our views in regard itics, we must do our members of Parliament the justice of believing that they are animated by an earnest desire to do their best for the country—(applause). And we can be sure that the session upon which they are about to enter is one which is fraught with very serious issues to the country. There are many knotty points to be discussed, which will require all the tact and ability with which our members are possessed to arrive at a right decision; but I feel sure that upon one point, at least, all true-hearted men, of whatever shade of politics, will be found to agree, and that is in desiring to uphold the integrity of this great Empire—(applause).

Mr John Macdonald, supervisor, Dingwall, proposed "The Language and Literature of the Gael," and in doing so, said— What can the man do that cometh after the King 1—(laughter). What can I say on a subject that has been dealt with on previous occasions by such Celtic scholars as you, sir, our cultured Chairman, the learned editor of the Celtic Magazine, and others? yield to no one in my admiration for, and appreciation of, the language and literature of the Gael, but my studies in the field have, unfortunately, been limited and superficial, and are hardly up to date, so that I feel utterly unable to do justice to this important toast. I take courage, however, from the thought that little need be said to commend the toast to this assembly of enthusiastic Highlanders—(applause). We may legitimately congratulate ourselves on the recognition and position to which Celtic We need no language and literature have at length attained. longer go back to Eden or to Babel, and, perhaps, with more zeal than knowledge, eagerly claim either as the birthplace of Gaelic. Scientific research has now, beyond question, placed Celtic among the oldest and best members of the Aryan family, perhaps before Latin and Greek, and even Sanscrit itself, in point of antiquity an honourable position, which should fully satisfy the most exacting Gael. By virtue of this great antiquity, and of the intimate relation of Gaelic to the other Indo-European languages, its value in philological studies can hardly be over-estimated. And this great antiquity, coupled with the wide westward wanderings of the race, makes Gaelic a valuable, if not an indispensible factor in historical and topographical researches. Its historical, philological, and topographical value alone, is sufficient to entitle the venerable Gaelic to consideration and respect from a scientific and even a cold material age, like the present, and the claim has at length been admitted. As regards the literature of the Gael, we have no longer to meet ignorant and prejudiced detractors of the Johnston and Pinkerton class. It is now admitted on all hands that we have a literature—a literature of rare excellence, full of historic

and social interest, although perhaps limited in quantity-(ap-Enough has been published to prove the high merit and great beauty of the language—its adaptability and capacity for expressing the tenderest and purest affections, the deepest emotions, the highest and noblest sentiments, the keenest satire, and of delineating and interpreting nature in her brightest and in her gloomiest moods. As might have been expected, the Gaelic language is a medium worthy of the poetic fervour, the lively magination, the high chivalry, the daring courage, the love of freedom and of nature, which have at all times characterised the Celtic race. I must not refer here to the influence exerted by the race and the language on contemporary literature. As a striking example of the genius of the language, and perhaps of some early relation to Hebrew, I may remark that many of the more important alterations made in the Revised Version of the Old Testament are to be found in the Gaelic text. One example will suffice. The authorised version renders Job iv. 6 very obscurely, as follows:—
"Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?" The Revised Version has:—"Is not thy fear of God thy confidence and thy hope the integrity of thy ways?" With this the Gaelic Version agrees exactly:—"Nach e d'eagal diadhiadh d'earbsa, agus ionracas do shlighean do dhochas?" If this discovery be the means of sending many to compare the Revised Version with the Gaelic Bible, which, with all its grammatical and orthographical errors, and other defects, may still be regarded as the well of Gaelic undefiled. I hope the clergy will forgive me. only have the historical value, and the great merit and beauty, of Celtic language and literature been admitted, but its educational value is now being acknowledged. The hard rigid rules of a frigid utilitarianism are giving way. The short-sighted policy of endeavouring to educate through the intellect alone is becoming apparent. The truth of the poet's statement is being realised—

> "It is the heart, and not the brain, That to the highest doth attain."

It is found that the heart, the emotions, the imagination, and that knowledge of mother tongue possessed by every child, are important factors in educating the young. This truism preached by practical Highlanders, and ignored by theoretical educationists for many years, has at length been received, and Gaelic is admitted into our schools. From the teaching of the schools, and of the Celtic chair, together with the labours and influence of such Societies as this, Celtic language and literature have much to hope for. May we

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not hope for wider, deeper, more correct knowledge, and consequently higher taste for things Celtic on the part of our youth? May we not hope for greater proficiency and higher attainments in Celtic scholarship? May we not expect that by and by our clergy, our lawyers, our doctors, and our schoolmasters may know a little more of the language of the people among whom they labour and practise? If the late lamented Lord Iddesleigh took the trouble to acquire a Devonshire dialect that he might talk freely with his people, understand them, and sympathise with them, may we not hope that our Highland lairds may make an effort to put themselves more in touch with their Gaelic-speaking countrymen? may not now be shocked or moved to laughter by gross mistakes in the pulpit such as a Ross-shire minister was guilty of when he blundered for "Peter walked on the sea," "Dh'imich Peadair air a mhara;" or, when explaining Pharaoh's liking for Sarah, he solemnly announced—"Bha Sàrah na boirionnach màsach!"— (laughter). But although we may not hear such blunders now. how few of our clergy can preach a Gaelic sermon that does not bristle with grammatical errors, incorrect, unidiomatic expressions, and inelegant constructions, to say nothing of a large sprinkling of foreign words and phrases? Let our endeavours be to raise the standard of Gaelic scholarship and taste, until a clergyman be as much ashamed of an error in his Gaelic as in his English sermon. Let us hope none of them, even at present, is as bad as the Strathglass priest, of whom the woman said—"Tha e ainneamh 's an Laidinn, ach cha 'n fhiach e smugaid 's a' Ghaelic"—(laughter). And is it too much to ask that, for the future, our lawyers, and especially our judges, should be able to perform their duties without the aid of interpreters? Numerous instances could be given in which the point of the evidence was lost on interpretation. Wales no judge and no Bishop can be appointed unless he knows Why should the Highlanders be content with less? We can do nothing to further more the cause of our language and literature than by asserting our rights in this matter. say, "As long as the world lasts Cymric will be spoken;" and they are evidently determined that, as long as the race exists, its rights and privileges will be maintained. Let us learn a lesson from them in this matter. I am delighted to find the Gaelic Society of London seriously discussing the importance of adopting a uniform system of Gaelic spelling that would be recognised as a standard for all purposes. In a paper read before this Society twelve years ago, I ventured to suggest the adoption of a uniform system of spelling, based on the orthography of the Gaelic Bible, and I am

more than ever convinced of the utmost importance of such a style in the interests of Gaelic literature. With a recognised standard of Gaelic spelling, might be commenced the issue of an improved uniform edition of all our present Gaelic books, work which would be worthy of our Federated Gaelic Societies, and which, I venture to submit, would do much to make our Gaelic literature popular. After such an edition, the publication of our unpublished literature, written and oral, might be undertaken with advantage. us not only be enthusiastic, but earnest and practical in our work. Now that we have the educational means, let us facilitate and encourage the acquisition of our mother-tongue; let us present our highly interesting literature in its best form, and, having thus helped to raise proficient Gaelic scholars, let us insist on their obtaining the prizes among their own people. An interesting glimpse of the present state of Celtic studies was given by the editor in the November number of the Celtic Magazine, and there can be no doubt that there is a tendency among philologists to pay more attention to the living dialects of the language, which will necessarily encourage the study of modern Gaelic. I need not detain you by referring to the events of the past year in connection with Gaelic literature. These are fully recorded in the able introduction to the last volume of our Transactions, the most important among these events being the lamented death of that accomplished Gaelic scholar, the Rev. Dr Maclauchlan, of Edinburgh, and the translation of the Queen's "More Leaves" into classic Gaelic by our bard, Mrs Mackellar. In general Celtic literature there has been two important contributions by Mr Stokes to the transactions of the Philological Society; the publication of Merugud Uilix, the Irish Odyssey, as edited by Kune Meyer; the Hibbert Lectures, by Professor Rhys, on the origin and growth of religion as illustrated by Celtic heathendom; the assumption by M. D'Arbois de Jubainville of the editorship of the Revue Celtique on the retirement of M. Gaidoz; and quite recently Professor Stokes of Dublin has published an interesting book on the Celtic Church in Ireland, noticed in this day's Courier. The Celtic Magazine, Scottish Highlander, and Chronicle, are always with us, successfully and cordially vying with each other in doing good work, frequently showing how elastic Gaelic is in able hands, and clearly demonstrating the intense and wide-spread interest taken in Celtic matters. If we may not now look for much creative genius in the field of Gaelic Literature, let us at least do our utmost to rescue what remains, and to hand down to posterity, not only unimpaired, but if possible enlarged and improved, the whole heritage left us by our ancestors—(applause).

Mr Wm. Mackay, in responding to the toast, said—Our worthy Chairman has referred to the origin of the Society, and to the changes which have taken place within the last sixteen years, during which the Society has existed. There is no doubt that a great change has taken place in matters relating to Celtic literature within the last sixteen years. When a few of us met together in the Association building for the purpose of forming a Society to cultivate an acquaintance with Highland literature, there was very little interest taken in the subject. There were one or two people scattered over the country who interested themselves in the subject, but then were looked upon as daft—(laughter)—and the promoters of the Gaelic Society were regarded as a lot of maniacs. and were chaffed all over the town. Here we are on the expiry of sixteen years, proud of ourselves all round, and having with us a widespread and enlightened sympathy—(applause). I do not at all claim all the credit of the revival for the Gaelic Society, but I do claim, and I think it will be allowed, that to a large extent that revival is due to the work and influence of this Society-(applause). People joined the Society from far and near, and several Celtic magazines have since seen the light, the last and not the least of which, the Celtic Magazine, still lives in vigour—(ap-In addition to this I think that to a great extent the founding of the Gaelic chair is due to the influence of the Gaelic The project was hanging fire before Professor Blackie came north and made an appeal, which resulted in his taking the office of the old convener of the committee, and carrying the movement to a successful issue—(applause). There is another curious thing which has occurred to me, and that is that while I was secretary it was difficult to get material in 1872 to fill a hundred pages, I have this year succeeded in obtaining very easily enough magnificent contributions to fill between four and five hundred pages of the next volume of our "Transactions"—(applause). This shews an extraordinary growth of interest in Celtic literature and knowledge within the last sixteen years, and I think it is a very satisfactory result of the formation of this Society—(applause).

Mr James Barron proposed the toast of "Highland Education,"

Mr James Barron proposed the toast of "Highland Education," and said—This subject, like other subjects, has frequently engaged the attention of the members of the Society during their fourteen previous dinners. I think we are all agreed, first, that the Education Act of 1872 has given to the Highlands a set of first-class school buildings; second, that it has increased the numbers of the teaching staff, and generally improved their qualifications; and third, that in some parishes it has added burdens to the rates

that are very serious and almost intolerable. We still greatly want a proper system of secondary education, to be established in Connection with our primary system; and I see that we have not vet fully solved the question of Gaelic teaching in our Highland schools. Since this toast was put into my hands, I have looked over the volumes of the Society's Transactions to see what was written or spoken on this particular subject. I must say that I have been impressed with the common sense and moderation of all the references that were made to it. The first definite step was taken on the 19th of November, 1874, when a resolution was adopted declaring "that it is proved by the experience of generations that a knowledge of Gaelic, instead of being a hindrance to the acquirement of, and progress in, English, greatly facilitates instruction in the English language—no method of teaching languages being so successful as double translation; and that the new Act should make special provision for the teaching of Gaelic in the schools of Gaelic-speaking districts as an independent subject of instruction." Following on that resolution, a circular was issued to School Boards, and representations were made to the Education Department. I could quote speech after speech to show that what was chiefly wanted was to get the Gaelic used as a means of reaching the intelligence of the children. Under pressure the Department made various concessions, and yet I am not sure how far success has been really attained—(applause). I find that in speaking in this room two years ago, Sir Kenneth Mackenzie said that the report made by Dr Craik to the Department recommended just what this Society had always contended for, namely, that in Gaelic-speaking districts the teacher should have the power of interpreting to his pupil the lessons they learn in English, and that Gaelic literary knowledge should be paid for as a "I think," added Sir Kenneth, "that all the specific subject. schools where the School Boards and H.M. Inspectors consider a knowledge of Gaelic desirable in the teacher, should be scheduled. and a Gaelic-speaking teacher employed in one of them should be entitled to a personal payment of £10 or £12 a year." Macbain, whose name I have great pleasure in coupling with this toast, will be able to tell us how much yet remains to be done, before the schools can be regarded as in a thoroughly satisfactory position in their relation to the native tongue. Mr Macbain himself, as you are aware, is one of our best teachers, and one of the most competent and learned students of Celtic literature and philology—(applause).

Mr Macbain, M.A., in the course of his reply to this toast, said:—The present time is a most important turning point, not merely in the general condition of the Highlands, but also and very especially in matters of education. The Highland minute and the new code of last year at last and tardily recognised Gaelic as a means in the education of Highland children; and at the present time there is an Education Commission sitting in enquiry as to the training and supply of teachers. We must not be satisfied with the concessions of last year, good as they were so far as they went-(applause). The Commission must be impressed with the necessity there is of spending some portion of the annual training grant of £27,000 on the training of teachers that can speak Gaelic. As matters stand, scarcely a Gaelic-speaking pupil teacher can get into a training college. Professor Mackinnon says—"Of the 700 odd names in the list, I could hardly recognise one as in the least likely to be admitted to training and to return thereafter to teach in a Gaelic-speaking district." The very few that get into the colleges are the very cream of intelligence, surmounting every obstacle by sheer force of genius, and they, when trained, naturally enough do not return to the Highlands, when they can get much more lucrative posts in the south. Consequently, the supply of teachers in the Highlands at present comes from the worst trained class of English-speaking teachers, or they are Highland ex-pupil teachers who lack the Normal training. Education suffeevery way. The present system is bad in every way. Education suffers in absurdity of teaching English through English alone to children who understand nothing but Gaelic has at last dawned even on the officials of the department. The results of it have been deplorable. The veneer of English thus gained was soon lost, and the result now is that young people do not read or understand English, and cannot read Gaelic. They are thus, as the venerable Dr Clerk writes to the papers, tied down to their unproductive glens, held fast there by their inability to speak the dominant language. What has the department done? It allows, firstly, Gaelic to be taught in school hours, and the new code allows the intelligence of the children to be tested by requiring them to explain in Gaelic the meaning of any passages read in English—(applause). code further allows a Gaelic-speaking pupil teacher to be employed to give bi-lingual instruction to Gaelic-speaking children, and the generous grant of £3 yearly is promised if the teacher passes the examination required—(laughter)—and further, Gaelic may be taken as a specific subject, but no schedule has as yet been issued. and the teacher must make terms with the inspector as to what is to be taught. However, I believe a remedy will soon be effected. for a Gaelic schedule appears to be under consideration once again. This makes the schedule suggested by this Society in the introduction to its last volume of great importance, and I hope it may be seen in official quarters. And that is all that the Government does for Gaelic and its speakers—(applause). You will observe that the reading of Gaelic is not insisted on in the earliest stages, and without this the English becomes a mere veneer as of old, and the child when its school-days are over loses the English veneer. and cannot read his native Gaelic. We should insist, as Dr Clerk well suggests, that children should learn to read the Gaelic at an early stage, and be furnished with bi-lingual text books throughout. By this means English will be thoroughly and permanently learnt, and Gaelic can also be read. So that should the Highlander leave his native place he can speak English, should he remain at home he can enjoy the literary treasures of his native tongue—(applause). But a pressing question, and one that precedes the matter of bi-lingual teaching is this: Who is to teach? Where are our Gaelic teachers? Dr Clerk says we have not one The Government suggests meanin twenty such as is required. while the employment of Gaelic speaking pupil teachers. But how do they encourage these teachers? They give £3 a year and they allow the pupil to attend a preparatory school to brush up for the entrance examination to the training college, and all at the teacher's ownexpense! Wonderful generosity!—(applause). Now, preparatory training must be paid for in the £27,000 given to the Southern train-We must insist upon it. It was kindly suggested from ing colleges. official sources that part of the money of the S.P.C.K. should be applied to this purpose, and so save the exchequer at the expense of Highland secondary education. That is not fair, to say the We must try and make the State pay for the training least of it. of its Gaelic teachers as it pays for the English teachers-(applause).

Councillor Mackenzie, Silverwells, proposed the Agricultural and Commercial Interests of the Highlands, and in doing so said:

—I regret to say that both of these interests have for the past few years been in a depressed condition, and that we are at present passing through a critical time. We have in the north a class of tenant farmers of whom any country might be proud—(applause). They are men of intelligence, ability, and great perseverance, and yet notwithstanding these qualifications they have had adversity staring them in the face year after year, and in many cases, I fear, rents have been paid out of capital. But,

gentlemen, we need scarcely be surprised at this, for we can remember that some years ago arable land farmers got about double the price for wheat, barley, and oats which they get now. And as the commercial prosperity of our country largely, if not almost entirely, depends upon its agricultural and pastoral welfare, so our commercial interests have also been suffering severely during the past few years. The only ray of sunshine we have experienced is a slight rise in the price of sheep and wool. We all hope it may continue and improve. Proprietors have, many of them, in a praiseworthy manner, given large reductions of rent, and have met their tenants in an excellent spirit, so that our sympathies are extended to them also. Many of our northern proprietors have likewise set noble examples to their tenantry by entering upon agricultural pursuits themselves on their home farms. They will in this way experience the difficulties with which their tenants have to contend in these depressed times. A Royal Commission of inquiry into the depressed state of trade was appointed some time ago, and that Commission, which was composed of eminent men, have issued an exhaustive report. report brings out strongly the fact that the depression we feel so much in the north is almost universal. Our most gracious Majesty has also granted a Royal Commission to enquire into the condition of a very large portion of our countrymen in the Highlands and Islands. This Commission is now sitting, and we hope that by-and-bye its results may prove beneficial to those more immediately interested, so that proprietors, tenant farmers, crofters, and cottars may all rejoice together, and that a wave of continued prosperity may soon visit our land—(cheers). There is no society, I will venture to say, has greater sympathy with the Highlands than the Gaelic Society of Inverness—(applause)—and we wish the Highlands and Highlanders every success. Inverness being the capital of the Highlands, and having every facility for travelling by land and water, and being equipped in every possible way to meet the commercial development of the country, with its markets, banks, and storehouses, our interests are mutual, and we can therefore in all sincerity drink success to the agricultural interests of the Highlands. I have already mentioned the handsome manner in which proprietors have met their tenants in consequence of the depression. Why should not the Highland Railway Company give proof of their interest in the farmers by offering them easier rates for the transit of stock and other produce between local stations — (applause). Such a step would be greatly appreciated, and would only be in keeping with the

depressed times. I am asked to associate this toast with the name of a gentleman who is in the happy position of being what I may call an independent farmer, and we hope he may soon be proprietor of the lands he so well cultivates—(applause). I ask you, gentlemen, to drink to the agricultural and commercial interests, coupled with the name of Councillor Duncan Macdonald

-(applause).

Councillor Duncan Macdonald, in reply, said—The toast with which you have so kindly coupled my name is, as Councillor Mackenzie has said, one connected with the largest industry in the kingdom, and one in which we, in the north, are deeply interested. Although prosperity would appear to have deserted the agricultural interests of the country for a good many years now, I am not at all hopeless of an improvement, and of a return to the days when fortune favoured us. We have ample evidence that the agricultural interests have passed through severe periods of depression during the last 90 or 100 years; and although the present crisis has been much more protracted than any we have experienced during the present century, still I think we can now see the silver lining to the cloud which has so long overshadowed us—(applause). It will be in the recollection of all interested, that we, in the north, did not experience the full force of the depression which had set in until some three years after it had first been experienced in the south; and now, when we have the cry reiterated that trade is reviving in the south, I think we in the north may fairly hope that the tide of prosperity will speedily flow in this direction. the Highlands we have many difficulties to contend with; and while I say that absenteeism is the bane of them all, I cannot help remarking that many of our farmers would seem to have risen above their calling, and forgotten the rigid economy and persevering efforts of their predecessors, and that the members of their families know as little about their duties as town visitors might be expected to know by a cursory visit to a cattle show or to a soological garden—(laughter). Apart from this, however, it is pleasant to observe that in many cases efforts are being made by landlords to conciliate their tenants, and I am glad to see that the tenantry are heartily responding to their appeals; and I have no hesitation in saying that under good treatment the tenantry are as faithful and loyal to their proprietors as in days gone by—(applause). I look upon the Crofters' Act with great favour and with great hope. Indeed, I never expected to see such a good and useful measure passed in my day. I hope it will create great changes. for the better. I have no doubt but the best men will as yore

leave the country; but fighting their battles manfully abroad, they will prosper, and will retain such kindly feelings for the land of their birth as will induce them to contribute money liberally for the support of their aged parents and friends at home, now that fixity of tenure is assured. At the rate we are now progressing in the Highlands, I am hopeful that in fifteen or twenty years the hovels will have entirely disappeared from our hill-sides, and that we will have in their stead large and comfortable cottages, the homes of happy and prosperous tenants, a state of matters which should be pleasing to landlord and tenant, and the public at large—(applause).

Mr George J. Campbell gave the toast of "Kindred Societies," which he was sure would meet with acceptance—(applause). The qualification kindred societies, Mr Campbell said, does not necessarily confine our sympathies to those specially employed in advancing the interests of the Gaelic language and literature, and of the Gaelic race. Yet such societies have a special claim on our appreciation and regard—(applause). A mere catalogue of these, without reference to the particular fields of operation occupied by them, would not be over interesting, though it might be very suggestive of the wide interest taken in Celtic matters. Gaelic and Celtic and Highland societies of various kinds and names are scattered not only over the British Isles, but wherever Scottish Highlanders plant their habitation, let it be in Canada, India, South Africa, or Australia, or in any other corner of the British Empire—(applause). In the large cities, and in many other centres of our own country, the clannish spirit of the Celt ever manifests itself in such associations as the Gaelic Society and Caledonian Club of London, which have done much to retain and foster the national sentiment, and have afforded material assistance to our Celtic brothers when required in the Saxon South In Edinburgh we have the University Celtic -(applause). Society, which, by its frequent Gaelic essays and debates, perfects the members in the use of the Gaelic language, and maintains the bonds of brotherhood among the Highland students at our Metropolitan University. We have also in Edinburgh the Sutherland Association, which is a most useful and energetic institution, which has for many years given from £20 to £40 annually in educational prizes throughout that county, and has also for some time given a valuable bursary to deserving students to assist them in their University career—(applause). association has also recently started a most interesting publication scheme under the title of "The Sutherland Papers."

volume was recently issued, viz :—"The Geology of Sutherland," by Mr H. M. Cadell of H.M. Geological Survey. The next book, promised in a few months, is "Bishop Pocock's Tour in Sutherland in the Eighteenth Century," and others of local but also general Celtic interest are to follow. The Inverness, Ross, and Nairn Club is also doing good in the assistance it gives to the advancement of education in the counties it represents—(applause). I need only mention that in Glasgow, Greenock, Perth, Dundee, and Aberdeen, there are several Gaelic and other societies having objects kindred to our own. In our own Highland Capital we have several kindred societies, including the "Highland Railway Literary Society," the "Literary and Debating Society," and the "Field Club," all energetic and flourishing. While the literary societies explore the general fields of English literature, history and biography, and philosophical research, and give occasional glances into the more tempting and stirring field of political polemics, the Field Club is exploring for us the hidden treasures of our Celtic soil and hills and glens, which preserve many illustrations of ancient Celtic life and history, and shed fresh light on the archæology of our Celtic past—(applause). The Field Club has followed the good example set by the Gaelic Society by publishing a most interesting and instructive volume of Transac We have now twelve volumes of our own—(applause). These are tangible and permanent evidences of the work being Each society works in its special sphere, and occupies valuable and exhaustless ground, but there is one other society I should like to see started here. In connection with the commemoration of the Queen's Jubilee, our worthy Chairman, as Provost of the burgh, suggested that a volume of burgh charters might be published. Now, instead of making this a jubilee volume, seeing that we have another scheme on hand, the purchase of a public park—(applause)—it has occurred to me that it might be a good plan to institute a "Highland Charter and Record Club," or call it by what name you will for the publication of Club," or call it by what name you will, for the publication of burgh charters and other interesting ancient records connected with the North. Similar clubs have done valuable service in this line, such as the "Grampian," "Spalding," and "Bannatyne" Clubs, the "Antiquarian Society," and the "Scotch Record Publication Society." I think we should easily get 400 or 500 members to guarantee the cost. Apart from other records, we have the ancient charters of Inverness, Elgin, Banff, Nairn, Dingwall, Tain, Fortrose, Kirkwall, and others, many of them dating from the 12th century. I trust this will not be lost sight of. Meantime, let us drink to the toast of Kindred Societies, coupled with the name of Dr Macnee, who takes an active interest

in all our local societies—(applause).

Dr Macnee, in responding, said he did not know by what law of selection the framer of the programme fixed upon him in asking him to reply to the toast so well proposed by Mr Campbell. There could be no doubt that he was connected with a number of societies in town and elsewhere; but he had to admit that he was a very bad member of them all—("no, no"). He was beginning to think what he ought to say about kindred societies; but when he heard Mr Campbell repeat the names of so many, he began to despair of being able to say anything, so he made up his mind not to say anything—(laughter). He was connected with one or two societies which at one time flourished in Inverness, but, he was sorry to say, were now defunct. He was, however, very glad to see the Gaelic Society of Inverness in such a flourishing condition, and having such a prosperous future in store for it—(applause).

Dr F. M. Mackenzie proposed the toast of non-resident members, and in doing so said that, after the humorous story to which they had listened from Bailie Stuart, and the exhibition they had of the fantastic toe, he felt it would be sacrilege upon his part to inflict a long speech upon them—(laughter). The character of the Celtic race was rather a paradoxical one. Highlanders were always credited with love of country, and a people who always liked to stick to and for their country; but, on the other hand, it was a significant fact that no race of people were so fond to travel. As a consequence of that, they were to be found here and there throughout the world, and that was the reason that they had such a large number of non-resident members connected with the The fact was, that by far the largest number Society—(applause). of their members were non-resident. They, however, showed their appreciation of the Society by contributing papers-most interesting papers—to the Society, as the last volume of the Transactions would show—(applause). As it took a good deal of money to put those papers into print, some of those absent members were mindful of them not only in contributing papers, but also in material He asked them to join him in drinking to their very wealth. good health—(applause).

Mr John Macdonald, Dingwall, responded. Other toasts

followed.

19th JANUARY, 1887.

The meeting this evening was devoted to the nomination of

office-bearers for the ensuing year,

The secretary intimated the following donations to the library
of the Society, viz.:—Mr John D. Dixon's "Gairloch," from Mr
Alexander Burgess, Gairloch; Struan's Poems, from Mr Alexander
Kennedy, Bohuntin; and "The Writings of Eda," from Mr John
Mackay of Ben-Reay.

26th JANUARY, 1887.

On this date the office-bearers for next year were duly elected. The following gentlemen were elected ordinary members of the Society, viz.:—Rev. Duncan Robertson, Arisaig, Fort-William; Paul Cameron, Blair-Athole; James Mackintosh Gow, F.S.A. Scot., Union Bank, Edinburgh; Bailie Gibson, Inverness; and James A. Watson, solicitor, do.

The Librarian then read a Gaelic tale, entitled "Sir Olave O'Corn," contributed by the Rev. Mr Campbell, Tiree. The tale, with an English translation, was as follows:—

SGEULACHD AIR SIR UALLABH O'CORN.

Taken down from the oral recitation of Mr Donald Cameron, Ruaig, Tiree, 19th February, 1863.

Bha Righ air Eirinn ris an abradh iad Ceann Artair Mac-Iuthair, agus thainig Sir Uallabh O'Còrn, mac a pheathar, 'g a amharc. Smaointich e gun rachadh e féin agus a chuid ghillean do'n bheinnsheilg a thoirt toil-inntinn do mhac a pheathar. An deigh dol do'n bheinn thainig ceò dall druidheachd orra. "Co dhiu is fearr leats'," ars' an Righ, "dol air ceann mo shluaigh-sa, na dol a chruinneachadh na seilg 's na sìthne?" "Fanaidh mise," arsa Sir Uallabh O'Còrn, "agus ni mi taighean air 'ur cionn, gus an tig sìbh." Dh' fhalbh an Rìgh agus a shluagh, agus am beul an atha 's an anmoich thainig iad, 's cha robh leth gu leoir a dh-aiteachan air an cionn an uair a thill iad. "M' amhghar is m' iom-dhearbh a rinn thu orm, a mhic mo pheathar, Gum bu sgleò uilc agus iorghuill dhuit, agus gu ma mìle miosa dhuit an ceann na bliadhna! Bithidh mi fein agus mo chuid sluaigh air chall, agus air seacharan a nochd." "Bithidh mi fhein a' falbh," arsa Sir Uallabh O'Còrn, "cha d' fhan mi riamh far an deanta tàir agus railceas orm." Phaisg e a bhreacan air a ghuaillibh, agus th' fhalbh e.

Bha slatag bheag 'na laimh agus bhuail e air carragh creig i, agus rinn e iubhrach ghrinn, an-athaiseach. Thug e a toiseach do mhuir agus a deireadh do thir, agus thog e na croinn mhora, bhunreamhara, bharra-chaola, na'n treubhaiche deagh-threubhach ; agus tharruing e ropaichean cruaidh cainbe an glacaibh a suidh 's a Thog e na siuil bhreaca, bhaidealach, an aghaidh nan h-ulagan. crann fada, fulangach, fiughaidh, le soirbheas beag, ciuin, lag, laghach, o mhullach nam beann, 's o airde na h-eirthire, 's o bhuinne ruadh charraigean, a bheireadh duilleach a craoibh, seileach a beinn, fraoch òg as a bhun agus as a fhriamhaichean. Dheanadh e fhein stiuir 'na deireadh, iùl 'na toiseach, beairt 'na buillsgein: 's gun sgoilteadh i coinlein cruaidh coirce roimh a toiseach le ro-fheabhas 'N uair a bu mháll leis a bhiodh i 'falbh, chuireadh e 'mach raimh mhòra, bhaisgeanta, bharra-dhruinneach, a dheanadh an t-iomram tioram, tosanda, o chùil-stuadh a' chuain bholgaich, mhòir-fharsuing, an cnuas agus am basaibh na boin bith-thairn. Is e bu cheòl cànranaich cadail dha lubartaich easgann, screadardaich fhaoileann, beuchdaich ròn is bheisdean mòra; a' bhèisd bu mhò ag ithidh na beisd 'bu lugha, 's a' bheisd bu lugh' a' deanamh mar a dh' fheudadh i. Na faochagan a' tionndadh fionn an aghaidh a stuic, muir ag atadh anns an uair sin; gun eireadh an fhairge ghlas 'na h-abhall as a h-iochdar 's 'na buinne ceart cho neartmhor 's as a h-uachdar; na faochagan beaga, seana, croma, ciarra, 'bha seachd bliadhna air an aigeal, bheireadh iad fead air a beul-mòr agus cnag air a h-urlar. Bheireadh an gleò gabhaidh, gràineil, bas-bhualach, tulganach, mòr-bheumnach, coimhlionta, chruaidh, comh-churanta; leobhair ghuirme, leobhar dheirge, leobhar Lochlunnach ri clacha neartmhor neimhneach. B' fhior choltach sin ri laige loireachain, ri suidhe corra-aimhleis, ri dubhadh a donn chlair, ri piceadh a seana chlair, 's i 'sgoltadh na fairge, ri caitheadh a chuain mhòir, fhàda, fhiadhaich, air fhiaradh agus air a tharsuing; callaga beaga a' chuain a' gabhail mu thàmh 's mu fhois, 's mu fhasgadh, ann an sop a' chroinn mhòir aig romheud an allabain, agus cinn dhaoine beaga 'dol ann am putagan.

Cuirm is cuid oidhche aca san uair sin air falbh, fleadh agus fèisd, fiòn an àite òil, ceol an àite èisdeachd, cèir an aite a losgaidh, biadh an àite a chosgaidh, nial fala air gach aon mheis, blas meala air gach aon ghreim, coinnlean ceire laist' an lanndair fad na h-oidhche gu latha. Tha cruit chànranach chiùil aige a sheinneadh puirt agus duanagan-cadail, nach robh an sìth-bheinn, no an sìth-dhùn, no am buth na bòc-thuinn, no an teach Mhanainn, aon cheol canranach cadail a b' aillidh na e, chuireadh mnathan-sìth fir ghointe, agus mnai-siubhla 'n an siorran suain 's 'n an troma

chadal.

"Seall a mach, ciod e tha mi 'cluinntinn, faruim tuinne ri traigh, irich mara ri eirthir; ma 's e 'n eirthir a dh' fhag sinn a tha ann olc a dh' fhalbh an iubhrach." Sheall e an sin suas agus chaidh air tir, agus tharruing e an iubhrach a seachd fad fein air an leur ghlas, far nach deanadh macain baile-mhòir bùird-mhagaidh p fochaid oirre.

Chuir e uime a leine theann de an t-sròl, teanna ri chneas; ta amalach air air uachdar na h-òr leine; sgiath bhucaideach, hacaideach, bharra-chumhann air a laimh chlì; iuchair sgeine o geur air a laimh dheis; a sgiath dhidein air a ghualainn, 's a hlogad cruadhach air a cheann, a shlacan cuil-fhionn cruaidh gu ruaidh-ghreimeach na dhorn, a ghearradh ribe an aghaidh na mna, is fanna an aghaidh na fanna-ghaoith. Chuir e air deise e 'n t-sròl agus inneal nan òr bhuidh de chlacha daoimein a heanadh soillse anns na roidibh rioghail agus 's na doireacha coithionn 's anns 's na cupaiche ceithreach. Chuir e air slacan a hàis agus ioghnaidh, agus ás-mhillidh, agus ghabh e suas, agus huail e beum-sgeithe, agus dh'iarr e culaidh-chath, agus chruaidh homhraig a chur a mach thuige.

Dh' eirich gaisgeach mòr a' bhaile sin a mach, nochd iad na raim leadarra liobha do chàch a cheile. Trì dìthean a chuireadh ad diubh, dith teine do 'n armaibh, dith calcaidh do 'n sgiathan, lith fala d' an cneasa 's d' an collainn; iad a' bualadh 's a cruaidh sadairt a cheile. Smaointich Sir Uallaibh O'Còrn gun robh e fad chairdean agus goirid d' a naimhdean; dh' eirich e air mullach a has 's air bharraibh òrdag, agus bhuail e mu cheann caol na raghad e, agus dh' fhag e leth-chollainn air gach manachan aige.

Thainig seann duine a mach an sin agus thubhairt e ris, "M' thadh agus m' iom-dhearg a rinn thu orm. Gu ma sgleò uilc gus iorghuill dhuit, 's gum bu mhìle mhiosa an ceann na bliadhna huit. Chan e sin a tha tighinn fainear dhuinne an dràsda do sithid-sa 'thighinn 'n ar caramh. 'S ann 'tha Righ Eirinn an eigh a Bhan-righinn amhlacadh 's e fhein an cala Beinn Eudainn ' cur pairt d'a thrioblaid 's d'a mhulad dheth, ag iomairt air àileasg oir." "Bithidh mi fhìn a' falbh," arsa Sir Uallabh 'Corn, "a bhodaich, 's chan e fuireach comhla ruit a ni mi." heangail e a bhreacan ma ghuaillean, 's bheireadh e air a' ghaoth uath Mhàirt a bha air thoiseach air, 's cha bheireadh a' ghaoth uath Mhàirt a bha air dhei: eadh airsan. Cha bu lugha na maol-hnoc sleibhe a h-uile fòid gheur ghlas a chuireadh e o cheannaibh chas gus an d' rainig e cala Beinn Eudainn far an robh an Righ.

Bheannaich e do'n Rìgh an sin ann am briathran fisniche, loisniche, filidh, mine, maighdeana, am briathran seanchais 's am

briathran teagaisg, 's bheannaich an Rìgh an comain nam briathran ceudna dha, 's mar b' iad a b' fhearr cha b' iad gnè a bu mhiosa. "Failte ort, a Righ Eirinn," ars' esan. "Failte ort fein," arsa Righ Eirinn, "g' e b' e co thu dh' uaislean no dh' islean an domhain."
"Is e Sir Uallabh O'Còrn a their iad riùm." "Teann a nall 's gun tugadh tu greis air taileasg comhla riùm," ars' an Righ. Cha d' rinn iad ach toiseachadh an uair a mhothaich iad curachan beag a' tighinn a stigh ás a' chuan 's thainig i air tir ann an cala Beinn Eudainn. Thainig conlan dhaoine a mach agus aite mòr aca 'g a ghiulan eatorra a bha fuathasach ri fhaicinn. "'S fhad o 'n a bha ainm laoich agus gaisgich dhiot-sa," ars' an Rìgh. Na'm biodh tu mar fhear t'ainme bhiodh fhios agad de 'n fheadhainn a tha 'n sud. Dh' eirich Sir Uallabh O'Còrn agus ruith e. 'N uair a chunnaic na daoin' e 'tighinn thilg iad uapa an giulan leis an eagal a ghabh iad roimh 'n ghaisgeach. Ghabh Sir Uallabh eagal a ghabh iad roimh 'n ghaisgeach. Ghabh Sir O'Còrn a null agus dh' fhosgal e 'n t-aite bha ann an sin. an sin am boinne fala a b' aillidh a chunnaic e riamh air thalamh de bhoirionnach. Thug e leis i air mullach a ghuaillean 's air uallach a dhroma, 's rainig e far an robh Righ Eirinn. Thubhairt e ris. "Thig a nuas 's ma chaill thu Ban-righinn fhuair mise dhuit aobharach Ban-righinn co maith rithe." Thainig an Righ a nuas le gairdeachas agus dh' fhalbh iad dhachaidh leatha, agus rinn iad banais mhòr-aobhaidh, iongantach a bha latha agus bliadhna air chunbhail gun stad.

Oidhche de na h-oidhchean thuirt an Righ ri ghillean, "Gabhaibh a mach agus seallaibh mu gheatachan a' bhaile, tha coltas fiadhaich air an oidhche." "Is suarach," ars' a' Bhanrighinn ùr, "an oidhche th' ann a nochd air an fhear 'tha 'n ceann Drochaid nan ceud." Shaoil an Righ gur e leannan-falaich a bh' aig a' Bhan-righinn an sin, agus ghabh e àrdan. Dh'armaich e e fein gu maith an sin, agus dh' fhalbh e gu ceann Drochaid nan ceud. Bhuail e beum-sgeithe agus dh'iarr e culaidh-chath agus

chruaidh chomhraig a chur a mach thuige.

Dh' eirich am macan mòr, mac Righ na h-Innean,'s air a' cheud bhuille bha claidheamh Righ Eirinn ag itealaich ceud troidh anns na speuran. Rug e air an Righ agus thug e dheth gach snaidhinn a bha air ach a leine, 's chur e air falbh dhachaidh e; cha b'fhiach leis a mharbhadh. Rinn a' Bhan-righinn gàire 'n uair a chaidh e dhachaidh. Dh' eirich Sir Uallabh O'Còrn agus chuir e a leine theann de 'n t-srol teanna ri chneas, cota amalach òir air uachdar na h-òr leine; sgiath bhucaideach, bhacaideach, bharra-chumhann. air a laimh chli; a sgiath dhidein air a ghuallain, a shlacan cuilfhionn cruaidh gu cruaidh-ghreimeach na dhorn, a ghearradh ribe n aghaidh na fanna, is fanna an aghaidh na fanna-ghaoith. Chuir air deise de 'n t-srol agus inneal nan òr bhuidh de chlacha laoimein, a dheanadh soillse anns na roidibh rioghail, agus 's na doireacha coitcheann 's anns na cupaiche ceithreach. Chuir e air slacan a bhàis agus ioghnaidh agus as-mhillidh, agus ghabh e suas, bhuail e beum-sgeithe, agus dh'iarr e culaidh chath agus chruaidh

chomhraig a chur a mach thuige.

Dh' eirich macan mòr, mac Righ na h-Innean. Nochd iad na hairm leadarra liobha do chach a cheile. Tri dìthean a chuireadh iad diubh; dìth teine do'n armaibh, dith calcaidh do'n sgiathan, dìth fala da 'n cneasa 's de'n collainn, iad a' bualadh 's a cruaidh leadairt a cheile. Chuir e dheth an ceann 's chuir e air gad e, 's thug e leis na laimh e gus an d' rainig e tigh Righ Eirinn. Bha Righ Eirinn na shuidhe aig a shuipeir, e fhein 's a' Bhan-righinn, 's chuir e 'n ceann air a' bhord. Rug a' Bhan-righinn 'na lamhan air 's shil i tri deoir fhala air a shuilean; leum i air falbh,'s cha robh fhios cia ann a chaidh i 's an ceann aice. Is e ceann a brathar a bh' ann 's dh' aithnich i e. "Gum bu olc a dh'eireas dhuit, a Shir Uallabh," ars' an Righ, "ma chuir thu fhein Ban-righinn am charamh-sa cha b'fhada bha thu 'g a cur air falbh." Dh' eirich Sir Uallabh O'Còrn 's chuir e air a chuid arm 's chaidh e gu astar, 's gum bu cham 's gum bu dìreach gach rathad dha gus an d' rainig e ceann Drochaid nan ceud. Thug e 'n t-suil sin uaithe 's chunnaic e a' Bhan-righinn a bh' aig an Righ 's i 'gabhail a suas gu pàileas a hathar. Sheas i treis far an robh e ga feitheamh. Rainig ise far an robh a h-athair. "Athair," ars ise, "nach ann agam'tha naigh-eachd an diu!" "Dè ni no naigheachd a bhiodh agad o nach fhaiceadh tu Sir Uallabh O'Còrn 'san àite so." "Chunnaic mise an duine sin, 's cha 'n eil e fada bhuainn." "Is beag maith a ni sin dhuinne cha 'n eil ann an rioghachd na h-Innein na chuireas ris, flad 's bhios e fuidh 'chuid arm." "Tha," ars an Righ, "cuiridh ann a mach coig ceud caogad de lan ghaisgich 'na aghaidh. Thug e focha 's tharta, frithe 's rompa; far am bu tiuighe iad 's ann a bu mhi-sgaoiltiche iad, 's bu duain mharbhaidh dhoibh. Bha e mar sheobhaig á altuinn 'g an cruinneachadh gus nach d' fhag e duine beo dhiubh, mur a d' fhàg e fear air leth-laimh no fear air lethchois, 's ged a bhitheadh deich teangannan fichead an ceann an fhir a bhiodh beo, 's ann a 'g innseadh uilc fhein 's uilc chàich uile a bhitheadh e, gus nach d' fhag e duine beo dhiubh.

"Nach d' thuirt mi sud ruibh, athair?" ars ise, "nach fhagadh e duine beo fhad 's a bhiodh e fuidh chuid arm." "Ciod a nis a tha thu fhein a' smaointinn, a ghalad, a ni sinn air?" "Ni," ars' ise, "a chur seachd oidhchean a chumail òil ri pòiteir na h-Innein,

agus mo phiuthar og-sa a chumail ri ghuallainn deis na h-uile oidhche dhiu sin, agus ma thuiteas a' chluich aig a' Chearr-fheach

air na gabhadh e ni bhuaithe ach a chuid arm."

Thug iad a stigh Sir Uallabh O'Còrn a' gabhail orra gun robh iad a' dol a dheanamh reite ris. Thug e seachd oidhchean a' cumail oil ri poiteir na h-Innein, agus nighean òg an Rìgh ri ghuallainn. Fhuair iad an Cearr-fheach, 's chuir iad Sir Uallabh O'Còrn a chumail cluich ris. Thuit a' chluich aig a' Chearr-fheach air. "Tog breith do chluich, a Chearr-fheich," ars' an gaisgeach. "'S e sin do chuid arm," ars' an Cearr-fheach. Thug e dha a chuid arm. Bha coig ceud caogad lan ghaisgeach m'a cheann 's a' mhionaid 's cheangail iad e. Ghlais iad an seòmar e. Ghabh nighean og an Rìgh trom ghaol air, 's mu'n d' thainig an latha fhuair i cothrom air iuchair an t-seòmair.

Chuir an Righ crois agus da cheann theine oirre, iad a bhi cruinn mu dhà uair dheug a maireach, le cuaille de ghlas-darach, los gun rachadh an gaisgeach a losgadh eadar theinntibh, agus ialladh eadar eachaibh. Leig ise mu rèir e mu'n d' thainig an latha. "Falbh," ars' ise, "agus teich a nis agus thoir leat do chuid arm, agus fàg aodann m'athar, gus an leig e as a chuimhne thu." "Bithidh mis' a maireach," ars' ise, "ann ad aite-sa 'g am losgadh agus 'g am ialladh, 'chionn thus' a leigeil as." "Bho na fhuair mise mo chuid arm," ars' esan, "gearrdaidh mi thusa agus mi fhein o na bheil anns an rioghachd." "Na dean sin," ars ise, "gabh thusa mo chomhairle fhein agus bi falbh." Dh'uidheamaich e 'n iubhrach agus dh' fhalbh e.

Gum bu cham 's gum bu dìreach gach rathad dha gus an deachaidh e air tir 's an Eilein Iomallach. Is ann an ceann an eilein a chaidh e air tir. Chunnaic e beul uamha 's ghabh e stigh innte. Bha teine mòr an sin roimhe, dar a rainig e, 's gun duine innte. Dh' fholaich e e fhein ann an cùil dhorch' innte. Cha robh e fad' an sin 'n uair a chual e 'n tartaraich sin a' tighinn a bha fuathasach. Thainig am famhair mòr a stigh. "Thua, thuaigneach Sir Uallabh O'Còrn," ars' esan, "'s fhada o' n a tha chorcag bheag bhearnach as an toll a' feitheamh air mo shath do d' fheoil 's air gu leoir do d' fhuil," 's e dol 'g a itheadh. "'S fhad' a bha e 's an tairgneachd gur tus a mharbhadh mise, ach 's cumhann an t-àite 's an d' fhuair mis thusa 'nochd." "Dail aon oidhche," ars' Sir Uallabh O'Còrn, "dail cheud bliadhna." Chuir am famhair an coire mòr ma cheann gus an d' thigeadh an latha. Chaidil am famhair. 'N uair a chaidil e dh' eirich esan 's fhuair e 'n coire a chur dheth. Rug e air a chlaidheamh. Bha'm famhair na laidh air a dhruim dìreach 's thug e 'n sathadh sin do 'n chlaidheaml

ann. Dh' eirich am famhair 's thug e ionnsuidh air dorus na uamha. Is e clach mhòr 'bhiodh a' dunadh an doruis 's phut e 'mach roimhe i, 's ghabh e a mach air a' mhuir, 's bhathadh e.

Chuir Sir Uallabh O'Corn treis 'g a uine seachad anns an Eilein gus an robh e a' smaointeach gun do leig Righ Eirinn as a chuimhne e. Dh' uidheamaich e 'n iubhrach 's thill e do Eirinn air ais. Chaidh e air tir aig a bhaile mhor, 's cha robh duine ag amas ris. Chunnaic e sean duine coir 's chaidh e 'bhruidhinn ris. Dh' fharraid e deth ciod a bu chiall do 'n bhail' ud a bhi 'n diugh gun duine ann. Thuirt an sean duine ris gun robh nighean og Righ na h-Innein 'g a posadh ri Righ na Cathrach Iarruinn, a chionn gun do leigeadh ma reir Sir Uallabh O'Corn a mharbh a brathair. "Is e 'n diu latha na bainnse," ars' an sean-fhear. Bhuail e beinn sgeithe, 's dh' iarr e culaidh-chath agus chruaidh chomhraig a chur a mach thuige.

Dh' eirich Righ na Cathrach Iarruinn a mach 's nochd iad na harmaibh leadarra liobha do chach-a-cheile. Tri dìthean a chuireadh iad diubh, dith teine do 'n armaibh, dith calcaidh do 'n sgiatha, dith fala da 'n cneasa 's de 'n collainn; iad a' bualadh 's a' cruaidh leadairt a cheile.

Bha bean na bainnse 'g a fheitheamh o 'n uinneig. Ruith i 'mach 's ghabh i do phògan meala millse o mhullach a chinn gu bonn a choise. Chaidh sgaoileadh 's a' bhanais. Dh' fhalbh Righ Eirinn 's cuideachd na bainnse a thug e leis da aite fein. Phòs Sir Uallabh O'Còrn nighean òg an Righ. Chaidh e dhachaidh comhla ris an Righ, 's bha e 'na Righ an Eirinn 'n uair a fhuair an Righ bàs.

SIR OLAVE O'CORN.

[Translation of the foregoing.]

There was a King in Ireland called Kin Arthur Mac Ivar or Ewar, and Sir Olave O'Corn, his sister's son, went to see him. The King thought he and his men would go to the hunting-hill to pleasure his sister's son. After going to the hill a dark magic mist came upon them. "Do you prefer," said the King, "to go with my men to gather the game, or remain and provide shelter." "I will remain," said Sir Olave O'Corn, "and make ready for your return." The King and his people went away, and when they returned in the dusk of the evening, there was not half enough shelter for them. "Pain and trouble hast thou caused me, son of my sister, may the shadow of evil and remorse be upon you, and a thousand times worse at the end of the year," said the King.

"I and my people will be lost and have to wander to-night." "I will go away," said Sir Olave O'Corn, "I never stayed where I was treated with contempt and disdain." He wrapped his plaid

round his shoulders and departed.

There was a small rod in his hand, with which he struck a boulder of rock, and made a bark, trim, easy-going, and swift. He turned her bow seaward, and her stern landward, and raised high, thick-stemmed, slender-topped, in order well arranged, and drew hard hempen ropes in the clasps of her fasten ings and blocks. He hoisted the speckled bellying sails against the tall, enduring, tough masts, with a small, gentle, faint and pleasant breeze from the tops of the mountains and the heights along the sea-board, and the waters round the red sea-girt rocks. that would take foliage from the trees, willow from the mountain. and uplift young heather from its base and roots. would steer in the stern, guide in the bow, and manage the tackle in the middle, and the boat would split a hard grain of oats with the prow, from the exceeding excellence of the steering. he thought her going too slow, he put out oars, large, broad, sweeping, white-bladed, that rowed dryly, crisply, from the back of the ocean billow, which swelled wide, expansive, under the rowlocks and fastenings of the rowing places. His murmuring and sleeping music was the inter-twining of eels, the screaming of seagulls, the loud moaning of seals and sea monsters, the bigger beast devouring the smaller, and the smaller doing as best it might. The whelks turned white as they struck the boat; the sea heaving at the time, the grey billows rose as mighty from the depths as from the surface. The small, ancient, grey, crooked whelks which were seven years at the bottom of the sea, gave a thump upon the gunwale, and a thud upon the flooring of the With the dangerous horrible gloom, came a sound like hand-clapping, stamping, rocking, rolling, heavily-striking, powerful throughout, equally hard, equally terrifying, as the blue expanse, the red expanse, the far north expanse, against the deathinflicting stones. The vessel's motion was likest to slipping, slapping, sliding, a motion of unsteadiness against the blackness of her brown boards, the pitch-dressing of her old boards, as she cleft the sea, dividing the long, wild, wide ocean aslant and across. the little birds of the deep taking refuge, rest, and shelter in the cross-trees of the main-mast, from the greatness of their fatigue. and the head of little men going into thole-pins.

A banquet and quarters had they that night as they went onwards; entertainment and feasting, wine to drink, music to listen to, wax to give light, meat to eat plentifully, blood tinted on each plate, the taste of honey from each mouthful; and waxen candles burning in lamps all night long. He had a sweet sounding harp, which played tunes and lullables such as were not in fairy-hillock, fairy-mound, or fairy-cavern of the deep, or in the land of sheep, or in the dwelling of Monnainain—murmuring southing music, as would put elphin women, wounded men, and women in childbed into deep slumber, heavy repose.

"Look around! What do I hear? The sound of surf upon a beach, the roar of breakers upon a shore; if it is the coast we have left, ill has sailed the ship; if it is the coast we are bound for, the vessel has done well." He then looked up and went sahore, drew the boat seven times her own length on the green grass, where the youngsters of the town could not make sport of

her

He put on a close fitting shirt of thick silk next his body, and a well-buttoned coat (?) over the gold shirt, a shield full of hollows, full of ridges, narrow pointed, on his left arm, a sharp key-shaped hife in his right hand, a protecting shield on his shoulders, his belmet of steel upon his head, and his rod of hard holly, which could cut a hair against down and down against the soft air, firmly grasped in his hand. He put on a dress of silk and a weapon of yellow gold adorned with diamond stones, which shone in the highway of the king, in the woods of the commons, and in four-sided cups. He took with him the rod of death, wonder, and utter destruction, went up, struck a challenge upon the shield, and demanded cause of battle and hard combat to be sent out to him.

The Champion of that town rose and came out; they showed their sharp polished armour to each other, three blows they struck, a flash of fire from their armour, a flash of sound from their shields, and a flash of blood from their bodies, as they struck and hard smote one another. Sir Olave O'Corn thought he was far from his friends and near to his enemies; he rose on the points of his feet and the tips of his toes, struck him on the narrow part of his neck, and clave him to the ground.

An old man then came out and said to him, "Dread and disgrace hast thou caused me; may remorse aad evil overshadow you, and may it be a thousand times worse at the end of the year." "Our trouble at present is, not that such as you should ome our way, but that the King of Ireland has just buried his Queen, and he himself is in the harbour of the Hill of Howth, forgetting some of his sorrow and trouble in playing chess on a

board of gold." "I will go away, old man," said Sir Olave O'Corn, "I will not stay with you." He fastened his plaid on his shoulders, and would outstrip the swift March wind that was before him, and the swift March wind behind could not overtake Not smaller than a knoll from the hillside was each sharppointed green turf, which he threw from the points of his feet till he arrived at the harbour of the Hill of Howth, where the King He then blessed the King in thoughtful gentle words, poetic, soft, maiden-like, and in return the King blessed him in like words. which if they were not better were no worse. "Welcome to you, King of Ireland," said Sir Oleve O'Corn, "Welcome thyself," said the King, "whether you be of the noble or the lowly of this world." "They name me Sir Olave O'Corn." "Come hither and play with me at chess for a while," said the King. They had scarcely begun, when they observed a small coracle coming over the sea, and coming to shore in the harbour of the Hill of Howth. A band of men landed carrying among them a large bier, terrible Said the King, "Long have you borne the name of to behold. champion and hero; if you were worthy of your name, you would know who these are." Then rose Sir Olave O'Corn and ran. When the men saw him coming, they, in their fear of the warrior, threw from them their burden. Sir Olave O'Corn advanced and opened the place (i.e. bier) that was there. He found in it the loveliest drop of blood, the fairest he ever saw on earth, of womankind. He lifted her on his shoulders, and as a burden on his back, came to the King of Ireland, and said, "Come down, if you have lost a Queen, I have found you a Queen as good to succeed her." The King came down joyously, they departed with her, and made a great wedding, wondrous joyous, which lasted a year and a day without ceasing.

On a night of nights, the King said to his men, "Go out and look about the gates of the town, the night has a stormy look." "Trifling," said the new Queen, "is this night to him who is at the end of the Bridge of Hundreds." The King thought it was a secret lover the Queen had there, and was seized with proud anger. Arming himself well, he went away to the end of the Bridge of Hundreds. He struck a challenge note on his shield, and demanded a cause of battle and hard combat to be sent out to him. The Big Lad, son of the King of Innean (Anvil Kingdom), rose, and at the first blow, the sword of the King of Ireland was flying a hundred feet in the air. He laid hold of the King, stripped him to his shirt, and sent him away; he would not stoop to kill him. The Queen

laughed when he reached home.

Then rose Sir Olave O'Corn and put on his close fitting shirt of thick silk next his body, and a well buttoned coat (?) over the gold shirt, a shield full of hollows, full of ridges, narrow pointed, on his left arm, a sharp key-shaped knife in his right hand, a protecting shield on his shoulders, his helmet of steel upon his head, and his rod of hard holly, which could cut a hair against down, and down against the soft air, firmly grasped in his hand. He put on a dress of silk and a weapon of yellow gold adorned with diamond stones, which shone in the highway of the King, in the woods of the Commons, and in four-sided cups. He took with him the rod of death, wonder, and utter destruction, went up, struck a challenge upon the shield, and demanded cause of battle and hard combat to be sent out to him.

The Big Lad, son of the King of Innean, rose, they showed their sharp polished armour to each other, three blows they struck, a flash of fire from their armour, a flash of sound from their shields, and a flash of blood from their bodies, as they struck and hard Sir Olave O'Corn thought he was far from his smote one another. friends, and near to his enemies; he rose on the points of his feet, and the tips of his toes, struck him on the narrow part of his neck, and clove him to the ground. Sir Olave struck off the head, put it on a withy, and carried it till he reached the palace of the King of Ireland. The King and Queen were seated at supper when Sir Olave entered and placed the head on the table. The Queen clasped it in her arms, shed three tears of blood from her eyes, then sprang away, taking the head with her, and none knew where It was the head of her brother, and she had recognised it. "May evil befall you, Sir Olave O'Corn," said the King, "if Jou gave me a Queen, you soon sent her away." Uprose Sir Olave O'Corn, put on his armour, and set out. Crooked and straight was each path to him till he reached the end of the Bridge of Hundreds. Looking about him he saw the lost Queen going up to her father's palace. He stood for a while watching her; she arrived where her father was. "Father," said she, "What a tale is mine to-day." "What tale can you have, since you see not Sir Olave O'Corn in this place?" "I have seen that man, and he is not far from us, but little good that will do to us, as there is not in the kingdom of Innean any one to withstand him, so long as he bears his armour." "There is," said the King, "we will send out five hundred companies of mine of full-trained heroes against him." He (Sir Olave O'Corn) took under them, and over them, through them, and in their midst; where they were thickest, there he thinned them, and where they were thinnest, there were they met unscattered (i.e., lay in heaps), and he was as a death song to them. He dispersed them as a hawk among birds, and gathered them as a shepherd his sheep, till he left not a man alive, unless he left a man with one arm, or with one leg, and though there were thirty tongues in the head of each living man, he could only tell of his own wounds and of the wounds of the others, till none remained "Did I not tell you so, father?" said she, "that he would not leave a man alive so long as he wore his armour." "We shall," said she. should we do now, think you, my girl?" "send him for seven nights to drink with the drunkard of the kingdom of Innean, then send him for seven nights to gamble with the gamester of Innean, and let my young sister stand at his right shoulder, each of these nights; should the stakes fall to the gamester. let him take nothing but Sir Olave's arms and armour.' brought in Sir Olave O'Corn, pretending to make peace with him. He spent seven nights drinking with the drunkard of Innean, with the King's young daughter at his shoulder. They brought the gamester, and set Sir Olave to gamble with him. The stakes fell to the gamester; "lift your winnings, gamester," said the hero; "these are your arms and armour," said the gamester. He gave him his armour. There were five hundred companies of nine of fully trained warriors round about him in a moment, and they bound him. They locked him in a room.

The King's young daughter had fallen deeply in love with Sir Olave O'Corn, and before morning came, she obtained the key of the room. The King sent a cross with two fiery ends, summoning the people to assemble on the morrow at noon, with faggots of green oak, to burn the champion between fires, and rend him between horses. The King's young daughter freed him before "Go," said she, "flee now, take with you your armour, and leave my father's face till he forgets you. I will be burnt and torn to-morrow," said she, "for letting you go." "Since I have found my armour," said Sir Olave, "I can guard you and myself from all in the kingdom." "Do not that," said she, "take my advice and depart." He made ready the bark and went away. Crooked and straight was each path to him, till he landed on the Remote Island. It was at the end of the Island he went ashore. He saw the mouth of a cave, and entered. There was a big fire burning before him, and no one within. He hid himself in a dark corner. He was not long there when he heard a loud terrible tramping. A great giant entered. "Oho! Sir Olave O'Corn," said he, "long has my little jagged knife been out of the sheath, waiting for my fill of your flesh, and plenty of your blood to drink

and to eat. It was long prophesied," said the giant, "that you should kill me, but narrow is the place in which I have found you to-night." "Delay for one night, delay for a hundred years," said Sir Olave O'Corn. The giant placed the big cauldron over the hero's head till daylight should come. The giant slept. When he slept, Sir Olave arose and got from under the cauldron, and seized his sword. The giant lay on his back, and he thrust his sword into him. The giant rose and made for the door of the cave. The entrance was closed with a large stone; he pushed it out before him, and tumbling into the sea, was drowned.

Sir Olave O'Corn spent some time on the Island, till he thought the King of Ireland had forgotten him. He made ready his bark, and returned again to Ireland. He went ashore at a large town. but could see no man. He saw a kindly old man and went to speak to him. He asked what was the meaning of the town being without people in it. The old man answered "that the young daughter of the King of Innean was to marry the King of the Iron Throne—Cathrach Iaruinn—because she had freed Sir Olave O'Corn, who killed her brother, and to-day is their wedding day," Sir Olave O'Corn left and went to the Kingsaid the old man. dom of the Iron Throne. He sounded a challenge on his shield, and called for a cause of battle and hard combat to be sent out to The King of the Iron Throne rose and went out; they showed their sharp polished armour to each other, three blows they struck, a flash of fire from their armour, a flash of sound from their shields, and a flash of blood from their bodies, as they struck and hard smote one another. Sir Olave O'Corn thought he was far from his friends and near his enemies; he rose on the points of his feet and the tips of his toes, struck him in the narrow part of his neck, and clove him to the groin.

The bride was watching him from the window. She ran out and kissed him with sweet honied kisses from the crown of the head to the soles of his feet. The marriage was ended. The King of Ireland and the wedding guests returned to his own Kingdom. Sir Olave O'Corn married the young daughter of the King, went home with him, and was King in Ireland when that

King died.

NOTES BY THE REV. MR CAMPBELL.

This tale is of interest to the antiquarian by the description which it gives of the habits, arms, dress, &c., of the warriors of a bygone age. The adjectives with which it abounds (in common

with other Gaelic tales and poems), probably owed their origin to the euphony and rhythm which made them aids to the memory of the reciter, as much as for "adorning a tale" to suit an audience that cared little for a bald narrative, as for a strict adherence to The meaning of many of these words, the truth of the story. therefore, is to be inferred more by their mode of use and analogous expressions, than from any help afforded by dictionaries or other works.

Luige, loireachan, were probably used only to aid the impressive picture of the sinking, rising, and tossing of an angry sea, and may be variously translated sinking, swaving, swerving, &c., while in tulganach, talganach (tulgan, a rocking motion), alliteration lent its aid to the narrator. Many of the words used in describing the hero's armour are now obsolete, meaningless, as "amallach," "the close buttoned coat" (?) and "iuchair sgeinne," the "magic key knife."

"Carragh," a large stone or boulder. The writer has met with a tradition, that the Celtic priests or soothsayers (Drunaich) sat round a stone called "Carragh" on the heath when engaged in their rites or consultations. The standing stones so common in the Highlands were probably used by them, and this may explain why such are found in places remote and solitary, even at

the present time.

"Taileasg" or playing-boards, is often mentioned in these ancient tales, but it does not clearly appear whether the game was chess or some other similar game. Some chess men were found buried near Callernish, in the Island of Lewis, but both date

and origin are mere matters of conjecture.

"Caogad," companies of nine. The writer has heard this word variously translated, as fifty, a hundred, nine times, but is inclined to adhere to nine times, or companies of nine, as the best

explanation.

"Uallabh," or Olave, is undoubtedly a Norse name. would indicate that Ireland and Norway were in communication long before the days of Harold Harfagra, when history first makes mention of Norsemen, expelled from their native land, taking refuge in the Hebrides. A Skye tradition asserts that the famous Rollo, having taken shelter in that Island, sailed from Portree on the expedition which ended in the conquest of Normandy. Gaelic form of his name, Raonull, Ronald, is still common throughout the Western Isles.

Art or Arthur seems to be a very ancient name; witness the

popular saying—

Uilc's cnuic's Alpeinich Ach co as a thainig Artaraich?"

(Evils, hillocks, and Clan Alpin, But whence came the Arthurs?)

Art or Airt is mentioned as the son of the "High King of Ireland" (Ard Righ Eirionn), the fifth, in lineal ascent, from the celebrated Fin MacCoul, father of Ossian. It is also the name of the Redhaired Cairbre, who usurped the sovereignty of all Ireland, and by whom Oscar, son of Ossian, was killed at the battle of Gavra. Of the Clan Macarthur, tradition asserts, that when their founder first went to Strachur in Argyllshire, he wore a cap or cowl, and slept at night under an alder tree. "MacArtair a' churraic o bhun an twic fhearna," Macarthur of the Cowl from the stem of the alder tree.

The place mentioned in the tale "the end of the Bridge of Hundreds," "Drochaid nan Ceudan," the Bridge of Hundreds, or "Drochaid Cheudna na Mith," the Bridge of Hundreds of Meath, would indicate Drogheda, and was evidently the chief city of one of the five divisions of Ireland; Coig choigeanh, five divisions.

An t-eilean iomallach, the remote island where Sir Olave slew the giant, was said by the reciters to have always been understood to mean Tiree, at one end of which in the Hill of Kenavara (Ceann-a-Mhara—the Headland of the Barra?) is a cave called Big Cave (Uamh Mhor) corresponding to the one described in the tale. The same cave is said in other tales to be the one in which "the blameless" Dermid took refuge when he fled with Grainne, his uncle's wife, and where he slew Mist, the son of Darkness (Cuitheach mac-an-Doill), a giant who came over the sea in a coracle, on a night so tempestuous that Dermid could not venture out.

2nd FEBRUARY, 1887.

At the meeting of the Society held on this date, the following gentlemen were elected ordinary members:—Messrs D. M. Cameron, Dempster Gardens, Inverness; John Black, Victoria Hotel, do.; James Campbell, Ardross Place, do.; Kenneth Macaskill, 14 Union Street, do.; William Mackenzie, manager, Moy Hall; Hugh Aitken, 29 Dixon Avenue, Crosshill, Glasgow; and C. M. Cameron, Balnakyle, Munlochy.

The secretary then read a paper contributed by Mr Charles Fraser-Mackintosh, M.P., on "Minor Highland Septs—the Macdonells of Barisdale." The following is Mr Fraser-Mackintosh's paper:—

MINOR HIGHLAND SEPTS—THE MACDONELLS OF BARISDALE.

It is but right that the Gaelic Society of Inverness should, with other objects, endeavour to preserve memorials of families in the Highlands once of importance, who, from lapse of time, have been scattered or become extinct.

The two most important offshoots of Glengarry were those of Scotus and Barisdale, springing respectively from Angus and Archibald, second and fifth sons of Reginald, counted 17th of Glengarry. Lochgarry was of the third son. Through the failure of the direct male line, Eneas Ronald Macdonell, the last proprietor of Scotus, succeeded to the chiefship, his grandson being now chief. The history of the Scotus branch is pretty generally known, as is that of Lochgarry.

Of the once important family of Barisdale, little has been recorded, and even the name of the last Archibald Macdonell of Barisdale, though he left a considerable fortune, is not recorded in the ancient churchyard of Kilchoan. Kilchoan, now united with Glenelg, was anciently an independent parish, dedicated to St Coan. This saint was held in great repute, and Mr Mackenzie, in his history of the Glengarries, when referring to the 15th chief, commonly called "Donald MacAngus," who died, aged over 100 years, 2nd February, 1645, the day the battle of Inverlochy was fought, says that "the Rev. John Mackenzie of Dingwall charged Glengarry, with other offences, as 'being an idolater, who had a man in Loch Broom making images, in testimony of which he (Mackenzie) carried South the image of St Coan, which Glengarry worshipped, called in Edinburgh Glengarry's god, and which was burnt at the Town Cross.'"

The parish of Kilchoan extended from Loch Hourn on the north-west to Loch Morar on the south-east, and was at one time solely the property of Glengarry, comprehending the districts of Knoydart betwixt Loch Hourn and Loch Nevis, and North Morar twixt Loch Nevis and Loch Morar. North Morar was sold a long time ago to the Lovat family, who still retain it, but Knoydart proper was only sold within our own times. Barisdale was the extreme north-west portion of the Glengarry property, and is one

of the surest and most beautiful farms on the west coast. It has miles upon miles of frontage to the sea-loch, sloping upwards to great heights, of which the finest is the well known "Mām Barisdale."

My attention was more particularly drawn to the family from having become possessed many years ago of letters written by Coll Macdonell, father of the last Barisdale, extending over the period from 1786 to 1816. Anyone who peruses those letters would be struck with the sagacity, knowledge, and innate power of the writer. From them, other documents connected with the family, and information kindly supplied to me by Mr Sheriff-Clerk Macandrew, ex-Provost Fraser of Inverness, and Mr Fraser, Barnhill of Glenelg, I have framed this paper. I have also referred to a very scarce little book entitled "Memoirs of Archibald Macdonald of Barisdale, 1754," and infer that the compiler was Mr Andrew Henderson, who wrote, with other works, "Life of Dr Archibald Cameron." The work is hostile and partial—a mere catch-penny production, not to be relied on, and of it Provost Fraser tells me that he saw in the house of Barisdale a copy, on the margins of which were written, in the handwriting of Barisdale, emphatic contradictions of many of the assertions therein made.

I do not find that Archibald, the first Barisdale, had any written title to the property, and it was not until the year 1725 that Coll Macdonell, the second Barisdale, received a charter.

Of Archibald, who fought at Killiecrankie, it is said that he was an excellent scholar, able to argue in Greek with learned divines. He was alive in 1736.

Coll, the second Barisdale (the famous "Coll-Ban"), was the most noted of his race. He married Helen, daughter of George Mackenzie of Ballamuckie, who was one of the officials on the West Coast estates of Seaforth. Coll was in great favour with his cousin and chief, John Macdonell, nineteenth of Glengarry, who, besides granting Barisdale, gave him different charters to the Kytries, Cullachies, and Inverguseran, some of which were after-In these he is styled eldest lawful son to wards renounced. He built a large house at Archibald Macdonell of Barisdale. Barisdale, which was burnt shortly after the battle of Culloden by a party of Ross-shire militia. The writer of the memoirs describes it "as beautifully covered with blue slate, and having eighteen fre rooms, besides as many more without chimnies." There can fre rooms, besides as many more without chimnies." be little doubt that Coll was neither more nor less than a robber of cattle on a great scale. The writer of the memoirs describes some of his transactions, and mentions that he had a great instrument of torture erected near his house to compel disclosures. On the other hand, he warmly protected all those who were faithful to and stood by him. An instance of the devotion of his people is shown in the case of his piper, who was confined in Castle Moil, and who composed the well-known plaintive air "Colla-Mo-Rūn." At least, I have always understood that the Coll mentioned in the air was this Coll of Barisdale; but Mr Fraser has just informed me that the people in Knoydart say that it was not Coll Barisdale, but Coll "Kiotach."

In the valuable collection made by the late Mr John Anderson, W.S., who died about fifty years ago, for an intended history of the Highland clans, at page 150 of the manuscript he says:—
"Barisdale is supposed to have furnished Scott with the original for Fergus MacIvor in 'Waverley,' being a man of polished behaviour, fine address, and remarkably handsome. Barisdale raised £500 per annum from his art of imposing black mail; and, whilst strictly faithful to his own followers, he punished with the severest rigour any associates of another that interfered with them."

At length, Coll's proceedings, particularly a lift or reclamation, through his means, as he alleged, of cattle stolen from Perthshire, off a part of the Cameron country of Lochaber, which, curiously, notwithstanding their own depredations in Moray, the Camerons did not at all relish when applied to themselves, brought the authorities down upon him. From the memoirs, it would seem that Coll and his people committed a direct theft in Lochaber; that he was tried for the offence in 1730, and got off by witnesses perjuring themselves in his defence. I cannot find any trace of such a trial. Coll, described as "younger of Barisdale," was certainly tried in 1736 before the High Court of Justiciary, at the instance of Archibald, John, and Angus Mac-Ian-Allisters, alias Fletchers, in Bartarurich, in Glenorchy, and Gilbert MacAlpine there, with concourse of Duncan Forbes, His Majesty's advocate. The charge against him was being "guilty and accessory, or art and part of soliciting and inticing and the fraudulent suborning and eliciting diverse persons to bear false witness against their knowledge and conscience . . . by rewards, promises, threats, and other corrupt means, to bear such false witness in a process he then told them was intended to be brought against the pursuers, and which process was accordingly brought, when he imagined he had prevailed with those upon whom he practised to comply with his request in conspiring, by false witnessing, to defame and ruin the pursuers." It was further alleged that the panel, "by subornation of witnesses, had endeavoured to found a charge against them for being art and part in several depredations committed upon James Menzies of Culdares and his tenants."

Coll's defence discloses a strange story. "Whether the disputes that have sometime ago risen among the heritors in Breadalbane and Glenlyon, touching their marches, have given any occasion to the depredations and robberies from the grounds of one of the heritors, the pannell shall not here determine. ever, is certain, that these depredations have of late been more frequent, in so much that the persons from whom the cattle have been stole were like to be altogether ruined, and their country And although, from time to time, some of the cattle have been recovered by the owners from the remote parts of the Highlands, yet this was attended with very heavy charges, more than the value of what was ordinarily recovered; and it being impracticable so frequently to carry off such quantities of cattle from one heritor's possession, by persons wholly unacquainted in the country, without the assistance of some one or other in the neighbourhood, it naturally occurred that the proper remedy for preventing of such practises would be to endeavour to discover by whose assistance in the south part of the country it was that these depredations were committed on the property of a single gentleman, while his neighbours around remained unhurt; that the assistants and outhounders being detected and punished, and thereby the thieves and robbers deprived of protection and encouragement, their lawless practises might at least meet with greater difficulties for the future." greater difficulties for the future."

In February, 1734, "the pannell, being at Edinburgh about his lawful affairs, had occasion in coffee-houses and such publick places to see the gentleman who had suffered by the depredations, with whom before that time he had not the least acquaintance, and the conversation having turned upon the gentleman's sufferings, nothing further past, but that the pannell, like an honest man, heartily regreted the damage, and that any persons in the neighbourhood where he lived should have been guilty of practises by which the same was occasioned.

"In August, 1734, new depredations having been committed, the pannell had a message from Mr Menzies of Culdares, upon the generall acquaintance contracted in the manner above sett forth, representing the loss he had sustained, and praying the pannell's assistance in finding out the cattle, which were supposed to have been lodged in his neighbourhood, and, in pursuance thereof, the pannell did apply himself to his cousine MacDonell of Glengary,

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who frankly gave his concurrance in making the discovery; and the cattle being accordingly found, one parcell of them in Glengary country, and another parcell in the country which belongs to Cameron of Lochiel, they were furthwith returned to Mr Menzies, under the care of John Cameron, Peter Macnaughton, and other tenants in Rannach, the persons who were sent in order to recover the same.

"At the Fair of Crief, which commenced the 29th of September, 1734, Mr Menzies and the pannell had occasion to meet, where Mr Menzies gave the pannell thanks for the service he had done him, and earnestly desired he would continue his friendship and assistance in the like discoveries when any such misfortune should thereafter fall out, which the pannell having promised, he had

very soon occasion for endeavouring to perform.

"For, about the middle of October thereafter, a good number of cattle having been stole from Mr Menzies' and his tennants' grounds, severall of the saids tennants went in pursuit of the cattle by the tract of their feet, which led through grounds belonging to the M'Inlesters, the prosecutors, near by their houses, and so going forward upon the tract, which stopped at the Braes of Lochaber, in a place belonging to MacDonell of Keppoch. The persons who followed the tract came into the country belonging to Lochiel and Glengary in search of their cattle, and having applied themselves to all the gentlemen in these countries, and, among others, to the pannell, he did use his endeavour to discover where the stolen cattle were, and being informed that some of them were in Lochiel's country, he wrote to Mr Cameron of Clunes, Lochiel's Baillie (Lochiel himself not being in the country for the time), and, upon enquiry, the cattle having been discovered in Lochiel's country, so many of them as were extant were returned to the tennants who had followed the tract, and promises given that the price of the remainder, which had been killed, should be paid.

"It was during the enquiry after the last depredation that Evan More M'Phie and Kenneth Kennedy, with some others, were discovered to have been concerned in making the same, and, upon challenge, they not only acknowledged their own guilt to Mr Cameron of Clunes and to Mr MacDonell of Shian, but further informed these gentlemen that the M'Inlesters, now prosecutors, were accessary thereto, and this report having been carried back to Mr Menzies by the tennants who returned with the cattle, he desired of the pannell that he would bring along with him to Culvullin in Rannoch Mackafie and Kennedy, that he might have

an opportunity more narrowly to enquire into the circumstances of the MacInlesters accession, which accordingly was done, and the said Mackafie and Kennedy, in presence of several gentlemen of good character and repute, did voluntarily and openly inform of the particulars of the said M'Inlesters, their accession and outhounding, and that one of them had been requireing his share of some of the booties."

The trial took place on the 10th of February, 1736, when the jury, by a plurality of voices, found the prisoner not guilty. Whether this is the trial referred to by the memoirs, I cannot say, but one thing is certain, that the Camerons showed in the future great hostility to Barisdale. Firstly, they seized him and his son in 1746, and shipped them off prisoners to France, for reasons which Archibald, third Barisdale, in his defence, did not choose to particularise; and, secondly, the only unofficial witness for the Crown against the above Archibald was Cameron of Innerskillivollin.

Coll thereafter was on his better behaviour. He did not lose the confidence of his chief, and on the breaking out of the insurrection of 1745 he was appointed one of the colonels of the Glengarry regiment. He was accompanied by his eldest son Archibald, then a youth of about twenty. The memoirs describe him as born on the 25th December, 1725, but he says himself he was only out of school at the rising. The writer of the memoirs is severe upon Barisdale for not being active and to the front as He is frequently found in communication with occasion required. Lord Lovat. Shortly before the battle of Culloden, Barisdale had been sent to the northern counties to neutralise any efforts of the Earl of Loudoun, the Earl of Sutherland, and other Hanoverians to re-assert themselves, they being then, in a sense, hiding in the The writer of the memoirs states that Barisdale was at Beauly in the morning, and might have come up timeously to the This is, however, contradicted. It is known that the resolution to fight was hurriedly arrived at, and as the hour of dinner at that time would be one o'clock, the fact of Barisdale dining at Bailie Alexander Mackenzie's house in Dingwall the very day of the battle, and having come from the east, would indicate he had not received intimation to attend. The affidavits bring before us not only the name of Barisdale, but that of Rob Roy's son, styled Colonel Macgregor of Glengyle, and of Macleod of They were given to me years ago by Captain Dunbar Dunbar, and are most interesting:-

"At Dingwall, September 27th, 1748, compeared John Brown, late factor to Sir Harrie Munro of Fowlis, who, being solemnly sworn and interrogated, depones—That for a whole month, viz., between the middle of March and middle of April of the year 1746, he, the deponent, had frequent opportunities of seeing the person then called Glengyle, a colonel in the rebel army, but whether his surname was Macgregor or Grame, he knows not. That he saw Coll Macdonald of Barisdale ride at the head of his own men the very day the battle of Culloden was fought, and that he and his men marched all to the west, on the road to Dingwall; and that the regiment of Macgregors, with their colonel (Glengyle), marched a little after Barrisdale and his men; and this is the truth as he shall answer to God.

(Signed) "John Brown.
("") "Hugh Rose."

"Compeared Alexander Mackenzie, present Baillie of Dingwall, who, being sworn and interrogated, depones—That some day in March (as he thinks), seventeen hundred and forty-six, he saw Glengyle dining with the late Earl of Cromarty at his, the deponent's, house. That Glengyle and his regiment were all in arms, and, as the deponent heard, were then in pursuit of Lord Loudoun and his men. Also, that Barrisdale was several times at deponent's house, and, in particular, that Macleod of Raza and Barrisdale dined at his house the very day the battle of Culloden was fought; and this is the truth as he shall answer to God.

(Signed) "ALEXANDER MACKENZIE.
"HUGH ROSE."

"Compeared Colin Mackenzie, late Baillie of Dingwall, who, being solemnly sworn and interrogated, depones—That on some days between the middle of March and middle of April, seventeen hundred and forty-six, when the late Earl of Commartie led a party of the rebel army from Inverness to Sutherland in pursuit (as he heard) of Lord Loudoun, the deponent saw Coll M'Donald of Barrisdale and M'Leod of Raza in arms, and wearing white cockades, as they passed through the town of Dingwall with their men. That he also saw at that time, and in the same circumstances, a man called Glengyle, but with whom the deponent had no personal acquaintance; and this is the truth as he shall answer to God.

(Signed) "Col. Mackenzir.
"Hugh Rose."

"Compeared William Fraser, late Baillie of Dingwall, who, being solemnly sworn and interrogated, depones—That on some days between the middle of March and middle of April, seventeen hundred and forty-six, when the late Earl of Cromartie marched with a party of the rebel army from Inverness to Sutherland, he, the deponent, saw Coll M'Donald of Barrisdale and M'Gregor of Glengyle in arms, and wearing white cockades; that Glengyle was his lodger, and stayed eight or ten days in his (the deponent's) house; and this is the truth as he shall answer to God.

(Signed) "WILLIAM FRASER.
"HUGH ROSE."

The after history of Coll Macdonell may be shortly given. Though he was not attainted, the name of his son Archibald was included in the Act—a suspicious circumstance, and affording some corroboration of the charge made against Coll that he was inclined to betray Prince Charlie. The documents bearing on this point among the Stuart papers, printed in Browne's Highlands, are so well known that I merely refer to them. It is said he surrendered at Fort-Augustus, and was discharged, but was so much hated that he went abroad to vindicate himself; and, returning some years afterwards, he found his house burnt and cattle driven away. The writer of the memoirs, so hostile to Barisdale, had evidently some pique against Mr Rose, minister of Nairn, a purchaser of some of the cattle, against whom he makes the gravest charges. Coll was afterwards apprehended, and confined in Edinburgh Castle, where he died of fever, after several years' confinement, being so heavy that it is said six soldiers could hardly carry the coffin. Thus ended the career of the famous "Coll Ban."

I now come to Archibald Macdonell, the third Barisdale, included in the Act of Attainder, and described as "Archibald Macdonald, son to Coll Macdonald of Barisdale." He appears to have held the appointment of major, but there is little known to justify his being singled out as one of the not numerous body against whom the Act was passed. He is said to have been born on the 25th of December, 1725, and, if that were correct, he would have been in his 21st year. Archibald himself made the following statement in course of the high treason proceedings against him in 1754:—"I cannot understand myself to be the person attainted by this Act of Parliament. I was then a boy, lately returned from school, under the influence of a father who was unluckily engaged in the Rebellion, 1745. If he had had not

been able to justify or atone both for his own conduct and mine, can it be supposed that he should have passed unattainted, and that I, his minor son, should be destined for punishment." This

was just and powerful pleading.

Next, as to what occurred after the battle of Culloden, it would seem that the father and son separated, and, Coll having soon made his peace with the Government, Archibald appears to He says :- "Soon after his have acted with great prudence. Royal Highness's victory over the rebels at Culloden, the prisoner heard that his father had made his peace with the Government, and that he had been received in or near the camp at Fort-Augustus; secondly, that the prisoner, being afterwards informed that an Act of Attainder was passing about that time, in which names might be inserted which might possibly be mistaken for his, he, the prisoner, went in quest of his father, and found him at his house of Inverie in Knoydart, and told him his intention of surrendering, and that his father thereupon went along with him to a place called Kinlochindal, in the Isle of Skye, and shire of Inverness, where they understood Sir Alexander M'Donald of Slate then was, and the prisoner knew him to be not only repute a Justice of Peace in that county, but also to be then at the head of a militia party employed in His Majesty's service.

"That upon one or other of the days of June, 1746, at least on or before 12th July that year, the prisoner did, in company with his father, who had gone by himself the day before to see the said Sir Alexander M'Donald, repair to the said place of Kinlochindall, where the said Sir Alexander M'Donald then was, with a considerable party of militia under his command, and did surrender and deliver himself up to the said Sir Alexander M'Donald. The prisoner also sayeth that the said Sir Alexander M'Donald was in His Majesty's nomination of Justice of Peace for the shire of Inverness subsisting in the year 1746; that Sir Alexander did not committ the defendant to prison, but allowed him his liberty upon the defendant's giving his parole to render and submitt himself

again to justice when called for.

"That in June, 1746, the prisoner got from Lord Albemarle a pass, which he made use of on several occasions, and showed to many different persons in His Majesty's service.

many different persons in His Majesty's service.

"That the prisoner went to his father's house of Inverie, where he was seized with a fever, and was confined to his bed for some

wooke

"That in the month of August, 1746, he went with his father to the countrys of Moydart and Arisaig, where he and his father were both seized by some people of the name of Cameron, who had taken offence at the prisoner and his father, for reasons unnecessary to be here mentioned, and carried them both on board a French privateer, then lying off that coast, where they were put in irons, and carried over to France.

"The prisoner also sayeth, as a fact notourly known, that he and his father were kept in close custody in France, first at St Malo's, and afterwards at Saumeur, for about a twelvementh, after which he made his escape, and returned to the North of Scotland.

"That his father, having likewise made his escape, returned to Scotland; and in the year 1749 both of them were apprehended by a party of the King's forces. That his father was carried prisoner to the Castle of Edinburgh, where he died, after a long confinement; but that the prisoner, upon a just representation of the facts above sett forth, was immediately dismissed, and since that time lived peaceably and openly at Inverie, or in the neighbourhood thereof, till the month of July last, when he was again apprehended, and carried prisoner to the Castle of Edinburgh."

Here it may be noticed that, since the time of Eneas, who was created Lord Macdonell and Aros by Charles II., the Glengarry family and its offshoots, Scotus, Lochgarry, and Barisdale, invariably spelt their surname "Macdonell." I may say I put only one "r" in Barisdale, that being the mode used by Coll,

fourth Barisdale.

Barisdale found it necessary in his position of danger to endeavour to disown even his name and designation, and to plead that his father was not "Macdonald of Barisdale," as in the Act, but "Macdonell of Inverie." This defence was, perhaps, rightly repelled; but the other, that he had duly surrendered, was relevant, and ought to have been remitted to proof.

The Lords of Session of that period were partisans in the highest degree, strained the law, and sentenced Archibald Macdonell to an ignominious death, with those attendant horrors in the case of traitors. Barisdale offered in support of his defence of due surrender upwards of thirty witnesses, including Lord Loudoun; Macleod; Donald Macdonell, his late servant; Donald Macdonald, sometime servant to Coll Macdonell of Inverie; Donald M'Dougal, alias M'Ianoig, piper at Inverie; Allan M'Dougall, the piper's son; Mr Muir, secretary to the Laird of M'Leod; Mr M'Donald, valet de chambre to the deceased Sir Alexander Macdonald of Sleat; and Roderick M'Donald, writer in Brora, in the Isle of Skye; but, as I said before, the Lords present, and let their names be here registered, ad perpetuan memoriam,

viz., Lord Justice Clerk Erskine (who spoke so unfeelingly when Dr Archibald Cameron was before him), Lord Minto, Lord Strichen, Lord Elchies, Lord Drummore, and Lord Kilkerran, pronounced this shameful judgment:—

"Found the said Archibald M'Donald his plea of surrender, as formerly and now pled, and specially sett forth in the said condescendance, is not relevant or sufficiently qualified in terms of, and as required by, the Act of Attainder, and therefore repells the defence founded thereon, and refuse the prisoner any proof thereof."

The next step was to prove the identity of the prisoner at the bar with the person named in the Attainder, and this was done for the Crown by Alexander Cameron, Vic-Coul, tacksman of Inerouskillivouline; Lieutenant Donald M'Donald, late of Lord Loudoun's Highland regiment; Ensign James Small, late of the same regiment; and Major Alexander Mackay, of Colonel Howard's regiment of foot.

The final doom was pronounced upon 22nd March, to take effect 22nd May, 1754. The youth of the accused, the fact that no execution for treason had taken place in Edinburgh since 1681 (when an Englishman was executed for being accessory to the Rye House Plot), and the panic connected with Dr Cameron's seizure and execution having allayed, all tended to create a feeling in Barisdale's favour, and, through the intercession of friends, the following letter of reprieve was sent on the 10th May:—

"Whitehall, May 10th, 1754.

"My Lord,—I am commanded to signify to you the King's pleasure that the sentence of death which was passed by the Lords of Justiciary, in the month of March last, upon Archibald MacDonald of Barrisdale, an attainted rebell, now prisoner in the Castle of Edinburgh (and which was to have taken place on the 22nd of this instant May), shall not be put in execution till His Majesty's pleasure be signified for that purpose.—I am, my lord, your lordship's most obedient humble servant,

(Signed) "HOLDERNESSE."

This letter could not have taken ten days to reach Edinburgh, as such were generally expressed, but the Justice Clerk probably did not inform the prisoner on receipt, at least did not record it till the 20th May, when doom was postponed till the 23rd October. On the 12th August the order of respite is till 27th

November, 1754. On the 25th November he is respited during His Majesty's pleasure; and on the 29th March, 1762, a letter of remission is recorded, which remission is dated at Westminster, 1st March, 1762.

Mr Fraser mentions that there is a tradition in Knoydart that it was through his wife's intercession with the King Barisdale was reprieved, and that the notice only came to the authorities a few minutes before it would have been too late. The dates above given show that this pleasant tradition is inaccurate. Indeed, it is doubtful if he were married at the time of his trial. His wife was Flora Macleod, daughter of Norman Macleod ("Tormaid na mart"), the first of the Drynoch Macleods, who settled in Glenelg, at Eileanreoch.

The following glowing inscription was placed by his son upon Norman's tomb in Glenelg:—

Normano Macleod de Drynoch,
viro inter suos primario; inter alienos laudalissimo; spertate
fidei; Hospitalitatis exemplo; inopum atque infelicium asylo;
Homini ad amicitiam nato, Parenti dulcissimo; De omnibus
bene; de liberis optime merito; Donaldus filius lubentissime
posuit anno aerae Vulgaris.

MDOCXXXVIII.

After Archibald's discharge in 1762, I lose sight of him for four-and-twenty years.

In 1786 Mr John Knox was appointed to survey the western coasts, &c., at the instance of the British Society, for extending the fisheries; and he published his tour the following year. Having arrived at Loch Hourn, where a great shoal of herring and herring vessels, called "busses," were, Mr Knox says:—

"The shore was covered with little hovels or tents, which serve as temporary lodgings to the natives, who flock to these fisheries, and who, in their turn, were full of complaints against the bussmen. This year Mr Macdonald, junior, of Barrisdale, a gentleman of great bodily strength, and who is both loved and feared in this loch, attempted in vain to preserve peace and good order. By him I had an invitation to his father's house at Barrisdale, a pleasant little bay on the south side of the loch. This gentleman had been in the last rebellion, was taken prisoner, and confined nine years in the Castle of Edinburgh, from which he was relieved through the intercession of friends. He lives in silent retirement upon a slender income, and seems by his appearance, conversation, and deportment, to have merited a better fate. He is about six feet high, proportionately made, and was reckoned one

of the handsomest men of the age. He is still a prisoner, in a more enlarged sense, and has no society, excepting his own family and that of Mr Macleod of Arnisdale. Living on opposite sides of the loch, their communications are not frequent."

In the year 1786 Archibald Macdonell of Barisdale and Duncan Macdonell of Glengarry entered into a submission of all questions betwixt them, and particularly relating to the lands of Inverie and others, to the Right Hon. Henry Dundas, who in 1790 pronounced a decree for £800 in favour of Barisdale, but who had to give up all claim to lands. After 1790 the Barisdale family were merely tenants. Before this decree was given, both Archibald of Barisdale and Duncan of Glengarry had died. Archibald left Flora Macleod his widow, one son, Coll, the fourth Barisdale, and two daughters, Catherine, and Flora, married to Donald Macleod of Ratagan.

Knox speaks of Coll, the fourth Barisdale, as a man both loved and feared. He and his son Archibald, the fifth and last Barisdale, were magistrates of the county, and Coll dispensed justice with a firm hand. Provost Fraser, who was tenant of Barisdale, tells me that Coll used to hold courts at fixed periods on a little island near Freochland, about a mile from the house. He always sat with his feet in a hole dug for the purpose, with the people all around, the spot having been pointed out to the Provost. He had also fishing rights and interests to guard.

In a letter, 4th April, 1786, he says:—"When I was at Invergarry, I spoke to Glengarry for two or three letters in my behalf for a continuation of the office I held under the late honourable Board of Commissioners, but which is now carried on under a Board of Trustees. My former deputation was from the Point of

Ardnamurchan to Gairloch North."

Twenty-five years afterwards, in a letter dated 4th January, 1811, Coll says:—"I had a letter by last post from the Secretary of the Board of Trustees for Fisheries, desiring me to call for a new substitution from your Sheriff Clerk. Be so good as call for it, and send it to me, with Mr Kinloch's statement of charges. I have also to beg your advice in the form of procedure; for example, one or more enter a petition to me of being defrauded or hurt in any other way by one or more people. Is it proper for me to give a warrant on the back of the petition to the sheriff-officer to summon the people complained of before me? And give me the form of the warrant, and the form of a decreet to be given after examination of the parties. And if they do not then pay the sum demanded, how soon can they be poinded, and what is the

form to be used by the sheriff-officer for poinding, or is he to get a warrant from me and the form? I depend upon hearing from you by second post at furthest, as I have several petitions on my hands."

This extract will give an idea how busily engaged Coll Macdonell was kept. He was also a very active officer of the reserved forces, and complains bitterly of being charged in 1809 for a riding horse, while exempt as a "field officer."

It has been already mentioned that the fine house of Barisdale was burnt in 1746, and the temporary place erected for Archibald became so ruinous and insufficient that Coll moved to Auchtertyre in Lochalsh about 1790, which continued to be his chief residence. Glengarry rather wished that Barisdale should reside there, and, in a letter of the year 1810, Coll says:—"Glengarry always wishes me to build at Barisdale. It is my ambition to do so, if circumstances would admit. The lease is, however, getting short, but there is no doubt but my chief and friend has it in view to continue us before he would desire me to build." They did agree, and the last Barisdale was on the old place after the Provost Fraser says that the house is one of two estate was sold. storeys, with attics and suitable outhouses, comfortable enough if well looked after. Barisdale is an early place. Coll mentions in a letter of 1808 that the whole crop had been sown and everything Though closely hemmed in on three finished by the 3rd April. sides with high mountains, it commands a view on the one side to Skye, where the Isle Ornsay lighthouse is at night a prominent object; on the other, the view goes to the head of Loch Hourn and the high enclosing mountains, whose eastern waters, running into Glenquoich, find their outlet at Inverness. This water-shed is actually no more than three miles from Loch Hourn. are some fine old trees, larches, limes, &c., of considerable age near the house.

I now give some specimens of Coll Macdonell's letters, and have selected them as they deal with subjects perhaps more pressing now than at the beginning of the century. Writing early in the year 1811, Barisdale says:—

"Glengarry seems willing to give me Barisdale on something like my terms, but under restrictions. These restrictions may be so harsh that they may put an end to the business. Lee and Munial he wishes put up to public roup. But if I do not get them for my offer, I am determined to hold off. I made an offer that I don't think he will get from any person except the like of



Gaelic Society of Inverness.

White. Times are most alarming. Who will buy over stock when our manufacturers are ruined? Three years will, I believe, make an awful change in this country. Glenelg is sold, the present race must leave it; our first-rate farmers have taken the alarm. Sorry as I should be to leave my country, it is better for me to do so in time than beggar myself and disappoint my landlord. My neighbour Ardintoul is speaking of it, and many more of his class. If a man had but lifty acres, it is some comfort that

he is improving them for his own family."

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Later on, same year, he says:—"Some of my nearer friends have views of trying the new world. Lands in the Highlands are become now a greater burthen than anything else. The proprietors who do not know the value of them trust to a Brown or Black to value them, who, to ingratiate himself, without the least knowledge of even the poorest farm in the Highlands, puts on a rent that he is sure will agree with the landlord's feelings. Such was the case in Skye last year, and in the Lews. Behold the consequence! the very people who took the lands are going off to America, and Macleod now must give the lands to a set of beggars! Such will soon be the case in many other parts of the Highlands; the best people will take themselves away, while they have any means left, and leave plenty room for 'Mr Brown' and his employers."

Five years later, in 1816, he says:—"Glengarry did not use to be so harsh with his tenants, and, without putting them to the expense of a lawsuit, I think his factor could have settled at home. I assure you this is not a year to push farmers, and sequestrations will not drive money out of them, and it is not an easy matter now to get new ones in their places. I find it is the same over most of the Highlands, and if landlords are not resolved to nurse

their tenants, they will soon have plenty of waste land."

The last circumstance connected with Coll, the fourth Barisdale, I intend referring to, is the riot which occurred at his

mother's funeral.

The venerable Mrs Flora Macleod survived her husband, the 3rd Barisdale, upwards of twenty-five years, dying at an advanced age at Auchtertyre, early in the month of February, 1815. It seems to have arisen from an old ill-feeling or feud betwixt the people of Glenelg proper and Lochalsh; and Mr Fraser of Barnhill writes me that the affair is still spoken of in the west, and that it began "by a fight between a Glenelg man, Domhnull Mac Ailein, and a foxhunter in Lochalsh from Lochaber, named MacMaster.

The Lochalsh party had to take to their boats, and the Glenelg men stoned them off the shore."

Coll Barisdale was very much displeased, and did all he could to bring the offending Glenelg men to justice. One of several letters on the subject will sufficiently indicate what occurred. The interment would appear to have been at Glenelg, and not at Kilchoan, and it is to that part of the parish of Glenelg called Glenelg, Coll, in his wrath, suggests Bibles should be sent.

"Auchtertyre, 10th February, 1815.

"This will be handed you by MacMaster, and enclosed you will find Archy's (Coll's eldest son) declaration, taken before Mr Macrae, Ardintoul, who came here yesterday, by the desire of the Sheriff-Substitute of Ross, to take the declaration of boat crew who attended the gentlemen of the country. I have a notion that Archy might be a little flustered at the time, he having charge of one of the tables. What makes me think so is his jumping out of the boat to recover the oar amongst a parcel of barbarians, who seemed intent on taking away their lives; but he looked on all the gentlemen in the boat as under his protection, they having gone there upon our account and by our invitation. And so intent was he to procure the oar and get the boat away out of reach of the stones that he cannot say whether he got his head cut by their sticks or the stones. I was at the time in the house with some friends who chose to sit longer, and did not hear of this unprovoked attempt to murder till next morning. I went to Beolary that night, a distance of at least three miles, and, the night being very dark, I brought one of my servants with me with a lantern, and, to show you the savage disposition of the people, when my servant was returning back again to the public-house with the lantern in his hand, he was met by two or three of the Glenelg men, who challenged him as one of my servants and a Lochalsh man, and, without any further conversation, gave him some blows, and was obliged to run away for his life, and find his way, by private roads, to the rest of my servants. Mr John M'Ra. minister of Glenshiel, will inform you, if you please to ask him the question, how they abused his horse in the stable, while he was at dinner with the company. The poor brute had for many days horrid marks of Glenelg kindness. Such ferocity is only now, thank God, to be met with on the coast of Africa; and if you advertize for a subscription to purchase a parcel of Bibles for that part of the parish of Glenelg called Glenelg, I will pay for the advertisement, and I wish you to do it."

I have no information as to the date of Barisdale's death. The only memorial in Kilchoan is

COLL M'DONELL of Barrisdale. By His Son.

I have now come to the fifth and last Barisdale, Archibald Macdonell. He had a younger brother William in the India Company's service, who died abroad. Nothing is more pleasing in Coll Barisdale's correspondence than the strong paternal feeling evinced. In 1816 Coll gets the Laird of Mackintosh to write to Sir James Mackintosh and Raasay to write to Earl Moira on behalf of his son William, then in Bombay. Archibald, the fifth Barisdale, was from his youth of a shy and retiring disposition, which grew more and more upon him as he advanced in years, and remained a bachelor. Coll, as early as 1807, apologises for his son Archie not calling upon an old friend at Inverness, and says:

—"I found much fault with Archie for not calling on you. He was quite alarmed with the appearance of the weather, and he knew I would be anxious about him. He only was an hour at Inverness, yet, I say myself, in that hour he should have seen you. When he left this, I wished him, and he wished it himself, to go to Invergarry and spend a few days there, but his cousin, Mrs MacGregor, would not part with him, and, as she then expected to leave the country for India, he was, on account of his Ratagan friends, the easier imposed on. He is young, poor man, but he is a good-hearted lad, free of any vice, thank God, and, I trust, when he has time to get acquainted with his friends, they will think of him as I do."

Even in his father's time, Archibald lived much at Barisdale, and latterly there exclusively. In 1820, when Glengarry was creating Inverness Academy votes, one of the number was "Archibald Macdonell, younger of Barisdale." He was very kind to the poor, and much respected, not only for his own merits, but as the last of his race. He never went from home except on two occasions in the year, viz., to the Inverness Wool Market and to his banker at Fort-William. He always dealt with the same purchaser, never touching on the subject until late on the Saturday night, when the bargain was struck in these words:—Seller—"You'll be wanting the wedders and ewes as usual?" Purchaser—"Oh, well, we will try to do with them."

In the year 1863, Barisdale, then about eighty years of age, gave up the farm, and was succeeded by Provost Fraser. He died shortly afterwards, possessed of considerable wealth.

Provost Fraser tells an excellent story of a late well-known surgeon in the North, and which Barisdale, who had a horror of evictions, used himself to relate with much satisfaction. occurred in 1853, at the time of what is called the Knovdart evictions by the Glengarry trustees. It was stated that there were several people ill who could not be removed, but, it being doubted by the evictors whether there might not be a good deal of shamming, it was thought advisable to have a doctor present at the evictions, who would certify those fit or unfit. The whole affair created intense ill-feeling on the West Coast, and that a doctor was coming was known beforehand, and his visit not altogether appreciated. The doctor was on horseback, and, it is understood, travelled all the distance from Inverness. Invergarry was comparatively easy of access. Tomdown, ten miles further, was a stiff part. From thence it is at least 23 miles to the top of the mountains, and from the next water-shed, along Loch Hourn to the house of Barisdale, ten miles further. The doctor's destination was Inverie, on Loch Nevis, over the Barisdale range, a distance of twelve miles, over the worst possible bridle-road of bad construction. There was no accommodation after passing Tomdown, and, as the road passes the house of Barisdale, no doubt the doctor thought he would get the much-needed refreshment. But it was not to be. Barisdale was hospitable enough when he chose, but on this occasion he had resolved to mark his disapprobation of the threatened evictions in every form. Sitting in his usual place, at agable window, which commands the road to Loch Hourn head. he espied a mounted traveller coming slowly, foot-sorely, along. When within a little distance of the house (I now quote Provost Fraser's words), "Barisdale went out to meet him, and, in the most kind manner, saluted him, and in the usual style remarked, 'You'll be going to Inverie?' This the doctor admitted, and then Barisdale, in the most frank way, accompanied him, and told him that the road was straight before him, that he could not go wrong, and, after the river was crossed, there would be no difficulty. This road, however, was particularly steep and high, being over 'Maam Barisdale,' and on the worthy doctor protesting that he would like to rest after such a long journey, Barisdale pretended not to hear of any fatigue, insisting that the road was straight before him, and, having seen him a good way past the house, abruptly left, wishing him good-bye. The reason of this was more than niggardliness—he did not wish to show any hospitality to anyone connected with the Glengarry evictions, and always boasted of having been able to shew the doctor on his road without entering his house."

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All the Barisdales, except Coll the second, rest in Kilchoan, and, although their names are not commemorated, they are not

forgotten by the few remnants of people still in Knoydart.

Perhaps in no part of the Highlands have there been greater changes within the last hundred years than in Knoydart and the two Morars. Then there were numerous resident gentlemen like Barisdale, Scotus, Armisdale, Morar, Colin-Tray, Ranald-Scammadale, Archibald-Sandaig, Hugh-Meople, James-Guidale, and many others in the rank of gentlemen. The people were numerous, and lived primitively and inexpensively. The local representative of Glengarry in Knoydart, John Mackinnon, at Ardnashishinish, asks in 1796 that young "Glengarry give him the allowance that his father gave to uplift his rents, that is, whisky for the meetings, and that the tenants must appear at the appointed day, when proclaimed, as soon as to a factor." Surely an inexpensive official.

The times, indeed, are changed in "the country" of Knovdart. as its people loved to designate it. No longer shall such as the gay and dashing, but extravagant, Eneas-Scotus (who married the accomplished Ann Fraser of Culbokie), accompanied by a noisy and merry band of followers, together with his deerhounds, Ranger and Bran; his slowhounds, Drummer, Mountain, Finder, Wilks, and Daisy; his mongrels, Red Mountain and Ranger; his terriers, Groag, Claret, Conan, Lyon, Coisy, Brocky, and Conis, be seen ranging over "the country," eagerly engaged in "hunting the fox." No longer does a Glengarry, with a numerous retinue, headed by Allan Dall, hold high festival in Glendulochan. No longer shall the shepherd or herd-boy, overpowered by sleep after his mid-day repast, awake in trembling, to find the noontide hag, "Glas-lich, glaring upon him with fixed and malevolent eye, whose hated presence can only be ridded by invocation and the sign of the cross. Yes, these are gone; the ancient peoples are gone. But the mountains, the streams, the lakes, remain—now as then, and then as now-

Things of beauty; joys for ever.

9th FEBRUARY, 1887.

At the meeting this evening, the following were elected members of the Society:—Honorary—Colonel Macpherson of Cluny Macpherson; Ordinary—Messrs John Robertson, Tartan Warehouse, Fort-William, and William Fraser, Drumbuie Cottage, Glen-Urquhart.

The following books, presented by Mr John Mackay, Hereford, were handed to the Librarian, for the Society's Library:—"The Proverbs of Wales," by T. R. Roberts; "An Old Brigade," by John Mackay of Herrisdale; and Cromb's "Highland Brigade." The Secretary was instructed to forward the thanks of the Society to Mr Mackay.

Mr John Whyte moved, Bailie Stuart seconded, and it was cordially agreed to—"That the Society resolve to record its deep sense of the loss sustained by the Highland people in the lamented death of the Rev. Dr Clerk of Kilmallie, whose wide general culture, intimate acquaintance with the Gaelic language and literature, and unwearied interest in all that tended to benefit his fellow-countrymen socially, morally, and spiritually, caused his name to be well known and deeply revered among Highlanders in all parts of the world."

The Secretary was instructed to forward an extract of this minute, with an expression of the sincere condolence of the Society, to Mrs Clerk and family.

Mr Alexander Macbain, M.A., of Raining's School, thereafter read a paper on "Popular Tales." Here follows Mr Macbain's paper:—

POPULAR TALES.

The first characteristic of folk-tale is its frank disregard of the ordinary conditions of our existence, and its equally frank belief in the human kinship of the whole world—animate and inanimate. The hero, in his seven-league boots, or on his wind-outstripping steed, annihilates space and time with almost electric speed, and sea and land are the same to him; for his boots and his steed can carry him with equal ease over both—nay, his powers of jumping fery or prickly hedges, or of springing from his spear point to the window of his fair one high aloft in the towers, show scant respect to the law of gravitation. Animals have a human reason, and often a power of speech; indeed, they appear in the tales as far more intelligent and knowing than the heroes, for it is generally by their means they perform, or are kept from performing, those wonderful tasks they have been called upon to accomplish. birds, frogs, and all animals speak on occasions; and more than this, they may marry the heroes or the heroines! Not only are animals humanised, or made to act like human beings, but all nature besides, plants and trees, stocks and stones, mountain and fell, wind and rain and sky, the sun and the moon—all are alive with the life and spirit we see in man and beast. A piece of apple The stones of the or a human spittle answers to enquiries put. earth tell Luga of the Long Arms that his father is buried beneath where they are. "Here thy father lies, O Luga; grievous was Kian's strait when he was forced to take the shape of a pig on seeing the three sons of Turenn." And as here, men may turn themselves, or be turned, into animals; and more than that, they may even be turned into plant, tree, stone, or any inanimate object, and still retain reason and power of self-recovery, or of being recovered by others. A hero or heroine may become an animal, beast or bird or fish or insect; he or she may become a ship or a sword or a ladder, as the exigencies of the occasion may demand. People's hearts and people's strength may lie in some object or other, either about their own person, or well hidden somewhere else. Giants may have no heart in their body; a hero's strength may be, Samson-like, in his hair, or his prowess may depend on an old knapsack, a hat, and a horn. The life of this earth is not differentiated from the life beyond. Heroes pay flying visits to the realms of the departed; nay, a tailor, neither good nor honest, may accidentally squeeze himself into heaven, and sitting on the best chair he saw there-the Throne of the most High, for the occupant happened to be away—he may see an old woman washing clothes down on earth at a stream, and secretly stealing handkerchiefs, and he may throw the footstool at her head in his virtuous wrath. Social life in these tales takes peculiar We have kings and queens and princes as our features. commonest acquaintances; gorgeous palaces, with surfeit of gold and silver, are our usual places of rest and abode. Families have a habit of going in threes, the youngest of whom is the best; step-mothers are nearly always wicked, and always witches; stepchildren are always ill treated. Husbands and wives get separated over the infringement of some command, or the unwitting breaking of some mystic rule. In the Gaelic tale of the Hoodie, the husband, who had already been a hoodie and had been rescued by the bride from this form, asks her, as they proceed in a coach to one of their country houses, whether she had fogotten anything, and she said, "I forgot my coarse comb." "The coach in which they were fell a withered faggot, and he went away as a hoodie." Such are the leading characteristics of the popular or folk-tales. There is pervading all over their world a supernatural power which manifests itself in magic and enchantments, and no higher power is known; and to this power of magic, embodied in the medicineman of modern savage life, and in the wicked and in the wise ones of the folk-tales, all else must bow and yield.

Many interesting problems spring up in connection with these folk-tales, and the very first is, "What is the origin and meaning And when we find that similar tales—the same in plot. and practically the same in incidents and characters—exist among all the nations of Europe and parts of Asia, some even being found still more widely distributed, appearing in savage lands, it becomes a question of first importance how these tales were diffused through so many peoples. Did they start up independently in the different countries, or were they directly borrowed by one people from another, or did they filter slowly through the nations, starting each from some one place? And, when we have considered these questions, the relationship of these tales to the mythology, religion, and folk-lore of a people comes forward for settlement. Were the folk-tales—or rather, the predecessors of our modern folktales—were they developed into myths at times, and did they thus become mythology, or did mythology break down and become popular tales, or did both processes take place? These last questions, as can be seen, are intimately connected with the first question we have to ask, and answer if possible, viz., "What is the origin of these tales ?"

To answer these questions, as far as they can be answered in our present state of knowledge, we must adopt the methods of science, and first begin with a classification of our materials. And, first, let us fix the place of the folk-tale itself among its kindred tales of mythology and imagination. By mythology we mean the which real knowledge Myths propose unscienbelief in a supernatural order, causes us to regard as non-existent. tific—that is, forged or invented—answers to such questions as the origin of man, the origin of the world, of the stars, the sun, and the moon. How was fire discovered? What was the origin of death? These are some of its questions. Mythology is, therefore, founded on the same impulse and necessity as our science; it attempts to explain man and his surroundings. It is, therefore, essentially explanatory; it gives a working hypothesis of phenomena around and beyond. The folk-tale is not explanatory—it is literary. Mythology and religion are practical, but the folk-tale is artistic. It may point a moral, or convey warnings as to taboo, but it is essentially a tale. Fables and tales in regard to beasts or natural objects that immediately and obviously arise from the habits and characteristics of these, do not belong properly to our subject. Beast fables, with all stories that are intended to convey a moral, or explain a natural fact, must now be excluded from our investigation. The origin of these is

easily understood, and they may arise naturally in any country or clime. The cunning of the fox is everywhere, and, practically, the same answer is given to the question, Why the bear or hyæna has a stumpy tail? by dwellers in the torrid and the arctic zones. Æsop's fables are familiar as examples of the moral beast-tales; and our experience can bring up many tales started to explain a place name, or other etymological puzzle. But in the pure folktale there is not evident either myth or explanation. A doggie asks, for service rendered, successively three farmer's daughters to marry him; the two eldest refuse, but the youngest accepts him, and, on being married, he becomes a splendid man. Three children are born and spirited away on the night of their birth. mother confesses on the third occasion that the husband stole them, and then he left her. She pursued him, and, after much trial, reached the town where he was and of which his father was Here she found that he was going to marry the Daughter of the King of the Skies. By means of a shears and a needle that could work of themselves, she causes such stir that she is invited to the palace, and soon manages to recall herself to her husband's That is the outline of a common tale—the Cupid and The distinction is great between it and a nature Psyche root. We may instance such a myth as that of the Tongan myth. islanders, who say that the god Tangaola one day went to fish in the sea, and, feeling something heavy at the end of his line, he drew it up, and there perceived the top of rocks, which continued to increase in size and number till they formed a large continent, but the line broke, and only the Tongan islands remained above the surface. But this Tongan myth is rude compared to the mythic ideas involved in the history and actions of the higher gods of Greece and Scandinavia—as, for instance, the sky god Zeus and the weather god Thor, each with his bolt or his hammer representing the lightning. We have, therefore, at least three classes of tales, which we must distinguish from folk-tales proper :-

Mythologic tales.

Tales with morals.

Tales explanatory of the characteristics of beasts or of natural objects.

The further classification of the folk-tales themselves is also a necessity, for it will be at once observed that these tales consist of merely "different arrangements of a rather limited set of incidents," and that their classification and reduction to a few

leading roots are possible. Von Hahn, over twenty years ago, led the way in this very desirable and scientific process of classifying the tales. His classification is elaborate, and, indeed, exhaustive. He has forty formulæ, as he calls them—that is, forty leading forms of tales; but the real roots are much fewer than that. Indeed, the root incidents can almost all be counted by a score. Von Hahn's classification, along with two others, will be found at the end of this paper.

Mythic tales and folk-tales have been, till lately, mixed together, and whatever explanation was given of the one was held sufficient for the other. sufficient for the other. Mythology was considered by some a broken-down remembrance of early revealed religion. Others thought that myths were tales founded on real historic events. Jupiter, the god, was once an earthly king, they held; the waterhorses and monsters of folk-lore were dim recollections of the monster animals of primeval times. Others, again, held that the tales, apart from the myths, were intended to convey moral truth

"to point a moral and adorn a tale." Myths, also on this
theory, were practically allegories. These are three theories that held sway for a long time; but the discoveries made during this century in philology, and the consequent extended kinship it showed between European nations and Eastern nations, had soon an effect on mythology and folk-lore. Not merely was there seen to be a group of languages allied, to which the name Indo-European or Aryan could be applied, but it was observed that their mythologies had also a general resemblance the one to the Grimm saw this, and proceeded to examine the matter. He practically started the solar theory of mythology—a theory taken up and illustrated in 1856 by Mr Max Müller, and energetically, enthusiastically, and minutely worked out some years later by Sir George, then Mr. Cox. His work, "The Mythology of the Aryan Nations," was in its way an epoch-making book. The theory is as follows.

The same myths and folk-tales, practically, are found from India to the west of Ireland, and the reason for this is that these nations, as they are linguistically descended from one parent language, so also are their mythologies descended from one parent mythology. The Sanscrit is the oldest Indo-European language—that is, the nearest to the parent tongue; so also is the mythology it contains nearest the parent mythology. That mythology was a literary embodiment of the worship of nature. Anthropomorphic polytheism was its form, and the chief deities were the powers of aky, light, and air. The sun-god was the chief personage in the

Every mythological name has been analysed, and in the analysis, rightly or wrongly, some atmospheric or solar reference has been found. Mr Max Müller and Sir G. Cox appear to slightly diverge as to the origin of metaphor; Mr Müller is satisfied that metaphor is natural to man in his early stage; he "lisped in metaphors, for the metaphors came." When man called the dawn a maiden, he knew that was metaphoric and poetic. Sir G. Cox, on the other hand, thinks that man believed nature really to be alive and animate like himself when he said so, and hence it was no metaphor originally. But, as man advanced from this childish stage, he recognised the absurdity of attributing life to sun and moon and clouds and dawn, and, therefore, he divorced, unconsciously and in the course of time, the personal elements and the stories thereto attached from the material objects that were explained by anthropomorphic or spirit agency. Hence Zeus, which means sky or shining one, and the sky were no longer one, The one meant the sky in its unpoetical and non-metabut two. phoric form; the other was the old sky-power divorced from the sky, and made into a personal being with a life history. That life history was got from the old facts of his previous connection with the sky, which were applied to him in that earlier stage, metaphorically and poetically (according to Max Müller), or as a real matter of belief (according to Cox). In any case, the divorcement was caused by forgetfulness, on the part of succeeding generations, of the point of view from which their ancestors looked on these powers of air and sky, and from the consequent misconception of the metaphors formerly employed, which were in the later period transferred to the individual, or spirit apart from the object. Apollo was thus divorced from the material sun; but the life of Apollo was composed from the old metaphoric or personal material which was applied to the sun at the earlier stage. Oblivion or forgetfulness of the more primitive use of epithets, or of the spirit explanations, is here relied on; but the richness of mythological incident requires more than this. Many names would be, metaphorically, applied to the sun, and many epithets—names of animals and epithets widely varying. This is polyonymy. These names would also apply to other objects as well; and hence, besides forgetfulness, some considerable confusion and mixing of incidents would arise from polyonymy and homonymy-in fact, the theory of polyonymy and homonymy is elastic enough for any-Mr Max Müller thus describes how a myth or tale might arise on his theory:-- "But suppose that the exact meaning of the word 'gloaming' had been forgotten, and that a proverbial expression, such as 'The gloaming sings the sun to sleep,' had been preserved, would not the gloaming very soon require an explanation, and would nurses long hesitate to tell their children that the gloaming was a good old woman who came every night to put the sun into his bed, and who would be very angry if she found any little children still awake? The children would soon talk among themselves about Nurse Gloaming, and, as they grew up, would tell their children again of the same wonderful old nurse. It was in this and in similar ways that in the childhood of the world many a story grew up which, when once repeated and sanctioned by a popular poet, became part and parcel of what we are accustomed to call the mythology of ancient nations."

Let us now take an actual example of the use of this theory in explanation of a well-known myth, which is also a well-known incident in the folk-tales. Phrixos and Helle were the children of Nephelé disappears, and Athamas marries Athamas by Nephelé. Ino, who acts as stepmother to Phrixos and Helle with the usual Nephelé, who is immortal, helps her children to escape, and they ride away through the air on a ram with a golden fleece. Poor Hellé fell from off the ram as they were crossing the Hellespont, which was called after her name on that account. arrived in safety at Colchis, on the eastern shores of the Black Sea, where Æetes ruled as king. Phrixos then sacrificed the ram, and give the fleece to Æetes, who placed it on an oak tree in the grove That is the myth or tale; and it must be said that, on the face of it, it presents some points favourable to explanation by Nephelé means cloud: on the linguistic-forgetful-ofmetaphor theory, that is easy; Nephelé, originally, really is the cloud, and not a person. Athamas is Semitic (so Sir G. Cox says), being a form of Tammuz, the sun-god. The cloud and the sun, therefore, have two children—Phrixos and Hellé; what should they be? Phrixos is the cold, clear air (Sir G. Cox says), and Hellé is the air as warmed by the fostering heat of the sun. [Parenthetically, it may be remarked that Phrixos means, and is allied philologically to, "bristling;" Hellé is not so easily settled as to derivation]. Nephelé dies or departs; Athamas marries Ino, the open and glaring day, for she is called Ino Leukothea. The open and glaring day hates and drives forth the cold air and the warm air, and these fly away on a ram with a golden fleece—that is to say, on the sunlit cloud; the taking away, or going away with the golden fleece is the carrying away of the sunlit clouds of evening from the regions of the gloaming to those of the dawn,

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where they are left to be brought back again by the sun—that is by Jason. The whole natural history of the myth, then, is this The sun and the cloud have two children—cold air and warm air. The cloud goes aloft. The open and glaring day ill-treats and casts forth cold air and warm, and they run away upon the back of the evening sunlit cloud, but warm air falls off, and cold air arrives in the east with sunlit cloud alone, and then sacrifices or It is very pretty, very ingenious, and very untrue to nature, and to the science of meteorology as well as to history. The whole "solar theory" is of this same type, at least when applied to folk-tales-pretty, ingenious, untrue. The sun pursues the dawn and overtakes her at even; that explains the story of the ever-fleeing maiden pursued, and finally overtaken, by the lover. Daphne, Prokris, Cinderella, and the other nameless and numberless ladies who fly, leaving slippers or other tokens behind The sun-god is the hero of every tale, be the hero anima. This theory makes the folk-tales merely the detritus, as Max Müller says, of mythology, and practically the detritus of solar mythology. The theory has made the greatest shipwreck over the enchantments and spells under which heroes appear in these folk-tales. In a Gaelic tale the hero comes on the scene at first as a hoodie or a doggie; among other nations he may be a bear, or, as in Germany, a frog, and hence the story-name "frogprince." In Sanscrit, too, there is a similar story of a beautiful girl that was a frog, *Bheki*, sitting at a well. A king asked her to be his wife, and she consented on condition that he should never show her a drop of water. One day, being tired, she asked the king for water; he forget his promise, brought water, and Bheki disappeared. Now, here is a poser for the solar mythologists. But, like the Scotch theologian, he looks the difficulty boldly in the face, and passes on. This is what Mr Max Müller says of it:-"The story of Bheki must have grown up gradually, beginning with a short saying about the sun—such as that Bheki, the sun, will die at the sight of water, as we should say, that the sun will set when it approaches the water from which it rose in the morning. Thus, viewed as a woman, the sun-frog might be changed into a woman, and married to a king; viewed as a man, he might be married to a princess. In either case, stories would naturally arise to explain, more or less fully, all that seemed strange in these marriages between frog and man, and the change from sun to frog, and from frog to man, which was at first due to the mere spell of language, would, in our nursery tales, be ascribed to miraculous charms more familiar to a later age." And such,

according to Max Müller, is the origin of these beast heroes and heroines, and the consequent theory of enchantment. The whole world of enchantment is based on forgotten metaphors. Such a mass of "might, could, would, should, or must," as the above passage presents, could hardly be met with in any writer outside a solar mythologist. "The sun must have been called Bheki." Why must it? But was it? It was not; the idea is absurd. Hence we cannot for a moment believe that these beast forms arose from forgotten metaphors; nor could forgotten metaphors explain how savages still believe in such stories, and the possibility of such transformations, such marriages, and consequent incidents.

The fact is, the theory is utterly unscientific. It proceeds quite on the wrong lines. It never asks whether modern savages, or men in a similar stage of culture with the early Aryans and our early ancestors, ever think, act, and speak as these Aryans must have done if this theory is true. The poetic power it ascribes to savages is simply non-existent. The intense solicitude with which primitive man watched the sun, the dawn, the cloud, the rain, and the dew, and the way he described their trials, loves, and sorrows have no counter-part in modern savage life, nor did they ever have in ancient savage life. The savage and barbarous man is too busy with his own love-affairs to attend much to the scorching love of the sun for the dew. There is such a blank monotony about the sun turning up under all sorts of mythological disguises as chief hero that we thoroughly sympathise with Mr Lang when he com-plains of him as that "eternal lay-figure." No historical hero, no custom, no belief is out of danger until the sunhero receives his quietus. In addition to the fact that the "solar" theory is inadequate to cope with the difficulties of the folk-tales -and, indeed, with the details of the higher mythology-there is another objection. Mr Max Müller reduces mostly all myths and tales to solar origin; other theorists hold that atmospheric phenomena play the heaviest part, such as storms and lightning. For instance, M. Decharme makes Phrixos "the demon of thunder," and Hellé "a goddess of lightning." These scientists do not agree among themselves, not merely on the main lines and details of folk-tale explanations, but they differ often widely in the interpretation of the higher mythology. And one sympathises strongly with Mr Lang's remark that there "is an improbable monotony in the theory which resolves most of old romance into a series of remarks about the weather." We must, however, admit that, in the higher reaches of mythology, Aryan myth is a personification of the phenomena and conceptions of nature, and that the orbs of heaven, the sky, day and night, the clouds, and the lightning are the foundation and the most important part of the whole fabric. Nor need we deny that some folk-tales are the detritus of the old mythology, although we have to maintain, on the other hand, that myths are often sublimated folk-tales, as Mr

Lang has so well proved in the case of the Jason myth.

So much for the "solar-myth" theory of explaining the origin folk-tales. The same theorists hold that the diffusion of the of folk-tales. tales throughout Indo-European peoples points, as the similarity of language does, to a common origin also of mythology. are some difficulties, however, which this theory does not recognise. First, some of the most characteristic folk-tales have been found among savages and other non-Aryan peoples. Not merely have single incidents been found, for that is quite common, but often several incidents are connected in exactly a similar way among savage tribes, the same beginning, middle, and denouement of plot The tale in Campbell's collection, "The Battle of the appearing. Birds," of which there is an Irish variant, and also other Gaelic versions, the fullest being Mrs Mackellar's version in a late number of the Celtic Magazine, entitled the "Bodach Glas," finds its next closest parallel in a negro story from Jamaica, and hence is an African story, for the scene is in Africa. The incident of the bathing of three sisters, and the hero's capture of the youngest, who helps him against her father, appears in the African as in the Gaelic tale; the tasks are replaced by the hero being asked to discover which is the youngest daughter, and this he does, guessing her correctly, by her own help, under three disguises, two of them animal; then the couple fly, pursued by the father. The lady throws behind her a rose, a pebble, and a phial of water, which produced respectively a broad wood, a range of rocky mountains, and a rushing river, which carried away the father, horse and all. This extraordinary coincidence makes the problem of the diffusion of folk-tales a very difficult one indeed, for it is not easy to believe that the negroes who recited the stories to "Monk" Lewis as Ananci African stories could have learnt them from Scotch or Irish settlers in Jamaica. The stories are redolent of African life. The incident where the heroine hides in a tree above a well, with the consequence that two other women who successively come to the well and see her face there, and, fancying it is their own, think themselves too handsome for anything, appears in a Madagascar story, as also does in the same story the throwing behind of objects which develop into obstructions to the pursuit by the giant or ogre. The heroine Ifara here throws behind her a broom, an

egg, a cane, and a pebble, which respectively became a dense thicket, a lake, a dense forest, and an inaccessible precipice. Secondly, as an objection to this theory of Aryan diffusion, there can be no doubt that neighbouring Arvan nations have their folktales more like each other than these tales are to those of Aryan nations farther away. Teutonic and Celtic fairy tales are more like each other than either are to those of Aryan nations in Asia. But the linguistic theorist might reply that so, too, are their languages and manners and customs. Yet, there is just a suspicion of the one influencing the other, though perhaps nothing In any case, the problem of the diffusion of the tales has

not vet been solved.

Some theorists, like Mr Ralston and Mr Clouston, maintain that these tales are borrowed from the East, and they look to India as the source of them. On the face of it, such a view does not commend itself to a scientific enquirer. That some tales have been borrowed from the East is true. Several were introduced by the translators of eastern tales in the 12th century and onwards. But we can recognise these with no great difficulty, especially among Gaelic tales, for they want the peculiarities of Gaelic magination and the local colouring of our country. When we find a company on a green-coloured hillock, and a shadow of a shower comes from the western airt going to the eastern airt, and a rider on a black filly comes out of the shower; when we meet with Fionn and his men on Beinn Eidinn, "on a hillock behind the wind and in front of the sun, where they could see every person and nobody could see them;" when we speed along with a steed that would catch the swift March wind that was before him, and the swift March wind that was behind him could not catch him; when the hunter on the hunting hill gets suddenly enveloped in a Druidic mist, and is swept away; when men so enchanted lose and regain limbs with no apparent discomfort; when we find richness of description and descriptive epithets; when we meet with piled up minutiæ in alliterative order; and when, in short, we find the language, the sense and the imaginative power all combine into a harmonious and highly artistic effect, we may be sure that here we have a genuine Gaelic tale. On the other hand, tales of adventure, tales of cunning heroes and crafty rogues, fables about beasts, and stories that carry a moral, may not be native at all; but if the smack of Gaelic imagination is felt in them, that is an almost infallible sign of native origin.

And why, it may be asked, should India, or even Asia, be the cradle of such stories? The assumption is unscientific; it will not do to say that the stories are too imaginative for our temperate climate, where fancy is more restrained by the rude battle with the realities of natural forces. Our ancestors all along must have had stories and tales at all stages—savage, barbaric, and civilised; that is capable of proof, for savages everywhere delight in such now. The words of M. Gaidoz, one of the best of Continental folk-lorists, can best express our argument. He says:—
"For us, however, who believe in the polygenism of tales, the question is badly put when the origin of tales in the mass is spoken of, and when it is wished to attribute them to one people or This appears to us as little scientific as if one to one epoch. claimed to determine a country of origin for the flora of France. Such and such a plant comes from Persia, says one; then our flora comes from Persia. By a like process, another would make it come from China or America; and other theorists, arguing from the fact that the French came from the high plateaux of Asia, could also well say that they carried their plants with them from the same region. In short, our flora, like every other, is composed of indigenous plants, and exotic plants come from different parts of the world, and become native by acclimatisation. What must be got is the history of each species by itself, and then it is possible to give an account of the history and the course of What has been done for the flora has to be done for migration. the tales: to study separately each tale, each incident even, to try and determine its affiliation, and, if possible, its place of origin." So says M. Gaidoz. Besides, the stories which Mr Clouston and others give as Indian originals, are too often either wide of the mark or are sorry stuff to build the beauteous superstructure of western story upon.

The likeness of Aryan folk-tales to each other is greater undoubtedly than their likeness to tales among savages, and this likeness is greater in proportion as the races live beside each other. The same is true also of their languages. This points to the common origin of Aryan folk-tales in the original Aryan times. Yet, it is hard to believe that these tales were elaborated then and kept up in their entirety for three or four thousand years or more. Grimm's tales and Campbell's tales often present the same story with the same series of incidents similarly combined. The Cinderella story, for example, is widely diffused, and everywhere presents the same plot and much the same incidents. It is hard to decide the matter, for the difficulty is twofold; first, Could folk-tales preserve intact plot and incidents for three, four, or five thousand years? and secondly, How are we to regard the similar

tales that appear in Africa and Asia among non-Aryan tribes? These questions have not yet been satisfactorily answered.

If we dismiss the solar theory of the origin of these tales, if we refuse to consider them, on the whole, the detritus of the old mythology, what, then, is their origin? That question again is not easy. It is easy enough to overthrow a theory such as the solar one: to establish another is a different matter. The solar theory professed two things in regard to the tales. It professed to account for the incidents, and also for the plot of the tale; and, secondly, it accounted for the irrational element in the tales—the enchantments and the human character of beast and bird and The plot arose from the incidents in the career of tree and stone. the personified sun or moon; and the irrational element arose from the descendants misunderstanding or forgetting the metaphors and poetic language of their ancestors. If the sun was playfully called a frog as he squatted on the verge of the western sea, then an unpoetic posterity at once fancied the sun-hero was a frog-man—one time a frog and another a man—and accounted for it by magic. We saw how futile, how absurd and unscientific indeed, such a We can account for the irrational element in these theory is. tales with the utmost ease; for, as a matter of fact, there is scarcely an irrational idea contained in them but finds its counterpart in some savage belief or practice of modern times. Belief in the kinship with animals, and hence the possibility of marriage with them; belief in the metamorphosis of living or dead persons into animals; the idea that inanimate objects have spirits in them and may speak; the notion that one's soul can leave the body and have a life apart—a belief not yet dead in the Highlands, as the idea of the bee-soul proves; and the belief in the possibility of visiting the lower world-all these beliefs are rampant in the modern savage life. Again, the practices and customs which appear in the tales as so strange are perfectly well known amongst barbarians and savages. Cannibalism, human sacrifice, the queer etiquette of marriage life going to the extremest of prudery, as when it is tabooed to a woman ever to see her husband naked, or when the husband visits the wife only by stealth or at night, or when the wife never speaks to him for a long period after marriage or never mentions his name; the custom in polygamous families that the youngest son is the heir and the head of the family—these and several others, such as bride-winning or bride capture, which appear in the tales, are still in practice among savage tribes. The irrational element in the tales is therefore easily accounted for.

But when we come to the actual construction of the tale-the plot with its incidents—it is not so easy to account for matters. Such tales as regard the wicked step-mother who ill-treats her stepchildren and favours her own, ultimately driving away or ruining the former, are easily enough accounted for. So, too, is the flight of children from cannibalism or from human sacrifice. The flight of a lady and her lover from a giant or wizard father is also easy, for it belongs to bride-winning and bride-capture: but the incident is always complicated by the details of the pursuit, in which barriers of wood, rock, and lake are successively placed by symbolic incantations between the couple and the pursuer. These incidents, with the magic power displayed, are all natural to savage life. Flight implies pursuit in such a case, and the barriers would naturally suggest themselves to people living in a world full of belief in magic. The bride is purchased or captured in barbaric and savage life; but, naturally enough, the price may be changed into the accomplishment of some difficult tasks, the solving of a riddle, or the conquering of the girl or her father in a race. number three is nearly always the proper number, and it is hard to The youngest brother is naturally the best, because in sav whv. polygamous families he is the heir and head of the family. gratitude of the animals which the hero assists is seen in their assisting him in turn, and this, no doubt, points a moral, and this may have originally started some tales, teaching, as it does, kindness to animals. The giant who has no heart in his body, because he is afraid he may himself lose it, is wheedled by the woman to tell, after three trials, where it is; once the idea of a heartless giant is given, the story would here naturally follow. These giants have no wits, and hence the hero easily tricks them. monster that requires a human being each year or oftener belongs to the lowest category of savage local gods who delight in human That a hero—a culture hero—should arise to release sacrifice. people from such an incubus in their worship must have been often an actual fact.

Other tales depend on the idea of taboo or prohibition. The bride must not see the husband undressed. The breaking of such taboos causes the husband to leave her, and she has to win him back. This appears often in the tales. In the tale of Cupid and Psyche it is fully brought out. Psyche lighted a lamp and saw the god, which she was strictly forbidden to do, and he disappeared. In other cases, the wife mentions some fact in her husband's presence which she ought not to do, as in the Highland tale of the Hoodie, when she told him she forgot her coarse comb; or she con-

fesses that her husband stole the children, and he leaves her, as in the Gaelic tale, The Daughter of the King of the Skies. The husband may leave the wife and stay away many years, as in the case of Ulysses, where she remains faithful throughout.

These tales illustrate customs and enforce taboos, as we see; they tell of a practice, and they point a moral. Hence, they are both artistic and useful. But we must not dwell too much on the idea that their object is merely didactic or moral, and not also artistic and for amusement. Morals they do point, as in the Bluebeard story, which warns against curiosity in forbidden things, and rather savage morals, too, for the youngest sister in that story acts with as much curiosity as the other two, but she has, by her kindness, enlisted in her service some being who helps her out of her difficulties. Similarly there are many tales which pourtray with admiration cunning and cleverness of all kinds, generally immoral cleverness.

There are incidents, however, which at present we cannot The bride is often supplanted by her maid, who palms herself off as the mistress, and is married to the hero; but all ends Again, why does the husband forget his first wife well latterly. when he leaves her, and is kissed on reaching home by his mother or his hound? And then she hides in a tree, and her reflection in the spring causes two other women to think themselves pretty. Such incidents, as Mr Lang says, are among the real difficulties of the subject. Nor again can we easily explain the tissue of plot in each story, though we can explain single incidents. Why should the hero appear as a hoodie first, and on marriage become a man, and thereafter leave his wife? The hero under spells is here connected with the taboo incident. That is not the case in the Cupid and Psyche form of it, for the hero there is a god throughout. The Cinderella story is very difficult to explain in its entirety. But in discussing these tales, we should remember their undoubted antiquity; their incidents are survivals among us, according to our theory, of savage thought—survivals of a time when our ancestors had beliefs and practices akin to the savages of our own time. That the incidents should intermingle with each other, producing other forms of tales, elaborate and complicated, in the long lapse of ages past, is but what we should expect. It is difficult for us to trace the kaleidoscopic changes that took place in these incidents and these tales in the far distant past,

"In the fathomless years forgotten whereover the dead gods reign."

Of the classifications which follow, Von Hahn's, as condensed by Mr Ralston, is the first. Von Hahn's classification is founded upon no theory; but the second classification is based upon the anthropological theory of explanation. It is founded largely on Mr Lang's headings in his article on "Mythology" in the Encyclopedia Britannica. The savage customs and ideas which correspond to those which appear in the tales are, as far as possible, given under each head. It differs from Von Hahn in taking, not the whole story or incident, but the single facts, and classifying them. The third classification is that employed by Mr Nutt in classifying Camp-The "husk" refers to the disguisal of the bell's Highland tales. hero or heroine under animal form or under servile guise, and the "taboo" refers to the breaking of some mystic command as doing something contrary "to the custom of women." The numbers after the headings in Mr Nutt's table, such as 43, 14, 4, &c., refer to the number of each tale in Mr Campbell's book that comesunder the particular heading, wholly or partially. Campbell's work contains 86 numbered tales, and of these, some 41 only are pure folk tales, along with which may be classified half-a-dozenhero stories of the Fenian and heroic cycles. The rest of the tales comprise two classes—(1) Popular tradition and folk-lore—which make some dozen numbers; and (2) Folk stories, which concern clever thieves, feigned fools, and clever and curious inci— Of these there are about 23. Mr Nutt's table, as dents in life. published in the Folk-lore Record, vol. V., does not contain the references to the numbers in Campbell. They have been kindly sent by Mr Nutt to the writer, who alone is responsible for error in their use. Unclassed are the opening of 38 and the poetry of 74.

VON HAHN'S SCHEME.

[AS CONDENSED BY MR RALETON].

DIVISION I.-FAMILY.

DIVISION A .- HUSBAND AND WIFE AFFECTED BY

- (A) Desertion.
 - Psyche.—Supernatural husband deserts wife.
 - 2. Melusina.—Supernatural wife deserts husband.
 - 3. Penelope.—Faithful wife recovers truant husband.
- (B) Expulsion.
 - 4. Calumniated wife banished, but restored.
- (C) Sale or Purchase.
 - 5-6. Access to spouse or loved one bought.

Popular Tales.

SUB-DIVISION B.—PARENT AND CHILD.

- (A) Children longed for.
 - 7. They assume for a time monstrous shapes.
 - 8. They are made victims to a vow or promise.
 - 9. Their birth is attended by various wonders.
- (B) Exposure of children.
 - 10. Amphion.—Babe exposed by unmarried mother.
 - 11. Œdipus.—Babe exposed by married parents.
 - 12. Danæ.—Mother and babe exposed together.
 - 13. Andromeda.—Daughter exposed to a monster.
- (C) Step-children.
 - 14. Little Snow White.—Stepmother persecutes girl.
 - 15. Phrixus and Helle.—Stepmother persecutes a brother and
 - 16. Youngest brother ill-treated by elder brothers.
 - 17. Cinderella.—Youngest sister ill-treated.
 - 18. Dioscuri.—Twins help each other.
 - 19. Sister (or mother) betrays brother (or son).
 - 20. Sister saves brother from enchantment.
 - 21. Heroine supplanted by step-sister (or servant).
 - 22. Magic brothers-in-law assist hero.

DIVISION II.-MISCELLANEOUS.

- (A) Bride winning.
 - 23. Bride won by heroic exploits.24. Bride won by ingenuity.
- (B) Abduction of Heroine.
 - 25. Proserpine.—Heroine carried off by force.26. Helen and Paris.27. Medea and Jason.
- (C) Various subjects.
 - 28. Swan-maidens robbed of garments, and married.
 - 29. Snake-brought herbs restore life.
 - 30. Bluebeard.—A Forbidden Chamber opened.
 - 31. Punchkin, or the Giant without any heart.
 - Grateful Beasts assist hero.
 - 33. Hop-o'-my-Thumb.—Hero tiny, but brave
 - 34. A strong fool works wonders.
 - 35. Faithful John, or Rama and Luxman.
 - 36. Disguisal of hero or heroine.
 - DIVISION III.—CONTRAST OF INNER AND OUTER WORLD.
 - 37. Hero is killed by demon, but revives.38. Hero defeats demon.

 - 39. Hero tricks demon.
 - 40. Lower world visited.

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AN ANTHROPOLOGICAL CLASSIFICATION.

- I. Bride or bridegroom transgresses mystic command, and the other disappears.
 - [Savage nuptial etiquette often forbids seeing or naming husband.]
- II. Husband leaves wife, and returns after many years.

Penelope formula: Gaelic, "The Baker of Beauly."

[Admiration for female constancy.]

- III. Attempted avoidance of fate or prophecy.
 - 1. Parents or friends expose fateful children.
 - 2. Heroic Expulsion and Return formula.
- IV. The Wicked Stepmother and her Step-children.

 [Cruelty of Stepmother is world-wide and world-old.]
- V. Slaughter of a devastating monster.

Perseus and Andromeda story.

[Belief in monsters is wide-spread.]

- VI. Flight, generally by miraculous aid, from cannibalism, huma-
 - [Danger from cannibalism, &c., is often real in Savage life.]
- VII. Bride given to whoever accomplishes difficult adventures.

[Reminiscence of Savage capture or purchase of bride.]

- VIII. Flight of a lady and her lover from giant or wizard father.
 - [Bride-winning, and chase for purchase money.]
- IX. The false bride.

 The maid pretends to be the mistress, and degrades the bride to the rank of servant.
- X. The bride that brings forth beast-children.
 - [A common Savage belief, not yet lost in Europe.]
- XI. The youngest brother is the successful adventurer.
- [A reminiscence of the Savage and ancient Jüngsten-recht, whereby the youngest son is heir and head of the family.]
- XII. Grateful beasts, aided by hero or heroine, aid him or her in turn.
- [Savages believe animals to be endowed with reason and capable of speech; especially human beings metamorphosed into animals.]
 - 1. The animals are ordinary ones, but act humanly.
 - 2. The animals are human beings under spells.

XIII. The separable soul or strength.

The giant that has no heart in his body.

[A common Savage idea.]

XIV. Magic shoes, garments, and implements; gold-producing and other magic animals.

IV. The strong man, his adventures and comrades, such as Keeneve, Quick-ear, &c.

[Savage admiration of physical powers.]

IVI. The ogre is blinded by the hero, and deceived by a pun on hero's pretended name.

Tricking of giants and demons.

[Suries of witless giant strength are world-wide, as also of circumvented demons.]

IVIL Disguisal and discovery of hero or heroine. Cinderella story.

IVIII. Descent into Hades by the hero.

[Savages believe now that journeys can be made there.]

XIX. The Knight-errant.

Tales of a hero's adventures by land and sea; such are Conall Gulban, Sir Ualabh O'Corn, &c.

[Love of stories of adventure common to all races.]

MR NUTT'S SCHEME IN CLASSIFYING CAMPBELL'S COLLECTION.

I.—Husk-Taboo Group.

- 1. Cinderella root. 43.
- 2. Catskin root. 14.
- 3. Goldenlocks root. 4, 9, 16, 32, 44, 58.
- 4. Beauty and Beast root. 86 (Female form).
- 5. Black Bull o' Norroway (Cupid and Psyche) root. 2, 3, 12, 44.
- 6. Melusina root. 86 (?).
 - 7. Bluebeard root. 13 (1), 41.

II.—Husk Group.

- 1. Frog prince root. 33.
- 2. Swan maid root. 10, 44.
- 3. Seven Swans root.

III.-Calumniated Wife Group.

Genoveva root. 18.

IV.—Recovered Heroine Group. Gudrun root. 1. 4. 38, 76,

V.—Abducted Heroine Group. Helen root. 60.

VI.—Dispossessed Prince Group (Expulsion and Return Formula). Romulus root. 35, 74, 76, 82.

VII.—Task Group.

1. For bride winning. Brunhilde root. 2, 10, 22, 51, 58, 61, 76, 80.

2. For hero winning. 17, 36.

- 3. Task imposed by stepmother. Hercules root. 1, 46,
- 4. Task undergone to avenge injury to superior.

VIII.—Wisdom-giving Fish or Snake Group. Fionn or Siegfried or Melampus root. 47, 82.

IX.—Tiny Hero Group. Tom Thumb root. 69.

X.—Struggle of Man and Monster.

1. Hero slain by monster. 23.

Hero overcomes monster.
 6, 7, 30, 45 (2), 75.
 Hero tricks monster.
 42.

16th FEBRUARY, 1887.

At the Society's meeting this evening the following gentlemen were elected ordinary members:—Rev. Robert Munro, B.D., Old Kilpatrick, Glasgow; Messrs M. T. Mackenzie, M.B. and C.M., Scolpaig, Lochmaddy, and D. S. Macdonald, Inland Revenue officer, Lochmaddy.

Mr George Bain, Nairn, then read a paper on "The Stone Circles at Clava." Mr Bain's paper was as follows :-

THE CLAVA CAIRNS AND CIRCLES.

The subject to which I wish to direct your attention this evening is that of "The Cairns and Circles" so abundantly scattered over the Valley of the Nairn. So numerous are they, it is impossible for any one to move about the district without having his attention challenged by their appearance, and his interest quickened in the discussion of questions connected with their origin and structure.

The subject of these remains, I am perfectly well aware, has been a matter of familiar study to many members of this Society, and, therefore, in laying before you the observations I shall make tonight, I do so not in the expectation that I will add anything to what you already know, but simply to revive the discussion, and to concentrate attention on certain points of importance.

The whole ground has been most carefully and exhaustively mapped by Mr James Fraser, of Inverness; and perhaps I may be permitted to say that, by his labours, he has rendered a most important service, not only to the archæology of the district, but also to the history of the country. With very few exceptions, indeed, Mr Fraser has noted and described all these remains to be found in Nairnshire, and it is, therefore, unnecessary that I should enumerate or describe them in detail. The highest development of these structures, as you are aware, is attained in the group of chambered cairns and circles at Clava, which is locally situated in Nairnshire, and I will ask you to accompany me in imagination to that interesting spot for a few minutes.

It is one of the charms of scientific pursuits in this district that they lead one into natural scenery of a very attractive description. It is a further enjoyment, I think, that, whilst investigating remains that are prehistoric, we are seldom far removed from scenes that have historical associations often of a

very interesting character.

Having this feeling, we naturally pause for a moment or two, before going down the brae at Leanach, among the grassy mounds and memorial stones on Culloden Moor. 'Here we have the graves of those poor Highlanders who fought so gallantly in an ill-fated cause. As one of our northern poets exclaims—

Field of Culloden, so peaceful to-day, Fateful for Britain was thy bloody fray.

While history lives, still poets shall sing Thy desperate valour, gallant right wing; Heroes ye fell on Culloden Moor, Noble your end, though that end all deplore.

But leaving the Moor of Culloden, with its sad though heroic memories, we pass Leanach farm-house, and cross the river Nairn, which flows softly and sweetly in the valley between its own favourite fringe of alders.

You now see, on the south bank of the river, a piece of uncultivated ground. The place seems crowded with stones—some loosely scattered, others in heaps or cairns, whilst a number of

pillars (or stones on end) are seen curiously dotting the ground. At this distance—that is, from the corner of the bridge—you would at once conclude that it was a neglected churchyard. On nearer approach and closer examination, however, you find the remains of three very large cairns, the hearts of which have been, as it were, dug out (or opened from the top); also the remains of some smaller heaps, and a number of standing stones ranged in the form of circles more or less complete—the huge stones standing like sentinels round the larger cairns. The iron-grey colour of the stones tells of long exposure, and the rude characteristics of the whole place speak unmistakably of remote times.

Examining in detail the Western Cairn, we find in its centre the remains of a stone-built chamber of circular form, 121 feet in diameter—the stones laid vertical for a few feet from the foundation, and then built on the concentric ring in courses inclining inwards; that is to say, each course projects a little beyond the one below it, and thus, as the building is carried up, it assumes the form of a dome, which, when complete, would have given the chamber the height of an ordinary sized room, some 10 or 12 feet. The top of the dome is now removed, having been taken down when the cairn was opened some fifty years ago. The builders of the chamber, of course, never intended that access should be gained to the interior by the top, any more than we should expect that our dwellings should be entered by a hole in the roof, for they had provided a regularly-built entrance, from 2 to 3 feet wide and 4 to 5 feet high, from the south-west. This entrance or opening, no doubt, was concealed by the mass of stones which was heaped over the chamber, and was only disclosed when the top had Miss Campbell, of Kilravock, who was at the been demolished. opening of it, states that they found two urns. One was smashed, but the other contained a quantity of burnt bones, and similar ashes were found about it, no doubt the contents of the broken The urns were found exactly in the centre of the chamber. enclosed in a little bed of clay, whilst the remainder of the floor was strewn with gravel. The description of the vase is that of a rude cinerary urn. One could have wished that the contents of this interesting chambered cairn had been investigated by some competent scientific observer, but there is no reason to doubt the accuracy of the details as noted by Miss Campbell at the time.

The next point of interest is the concentric circle of standing stones which goes round the base of the cairn. The stones of it are placed close together, and are very much of the same character as the ring foundation of the chamber. The ring itself is 53 feet

in diameter.

We come now to the outer ring, which is also concentric. It is double the diameter of the intermediate ring, with two feet to spare. The exact measurement is 108 feet. The stones form a row of twelve pillars, or eleven and a vacant space. They stand apart from each other, nearly, but not quite, at regular intervals. The height of these pillars varies from 6 to 12 feet, the tallest being on the south side, and their size gradually diminishing towards the north.

These are the main points in the structure and form of this Western Circle, and they are found almost exactly reproduced in the third or Eastern Circle, and the description of the one suffices for the other. There is no proper account of the opening of this third cairn. It took place some thirty or forty years ago, but it is said to have contained "a few bones"—the mere mention of that circumstance affording a presumption that its contents were similar to those of the Western Circle.

The Middle Circle differs in some points from the other two. The chamber is larger, being 22 feet in diameter, but its interior is in so much disorder from the falling-in of loose stones that it is difficult to arrive at any certainty as to its structure—whether it was built similarly to or differently from the others. Mr Fraser, in his measurement of it, found that its separate rings were not true concentrics; it appeared to him that the builders had slightly lost the true centre in the course of the construction. The most remarkable feature is three causeways of small stones, 7 feet in width, which lead from pillars in the outer ring to the stones of the intermediate ring which goes round the base of the cairn. One of these points to E. 10 deg. S., another to S. 10 deg. E., and the third to W. 25 deg. N.

I have accepted Mr Fraser's measurements, and purposely fol-

I have accepted Mr Fraser's measurements, and purposely followed his description pretty closely, in order that there may be no question as to the facts themselves. Let us now see what these facts either prove or indicate.

In the first place, we have here evidence of burial by burning the bodies. Cremation in our day is urged upon sanitary grounds, but we know from history that it was practised in ancient times from religious beliefs—a rite, moreover, which was frequently confined to the higher classes as a special mark of honour. In the second place, we have clear evidence that the people who built these cairns were no rude barbarians. They had, it is apparent, some knowledge of the potter's art, as is shown in the manufacture of the urn. They had acquired some little skill in masonry, and could design and execute a vaulted chamber and

dome roof. We find also that the concentric circle is familiar to them. Further, we see that they were capable of taking accurate measurements—if not to mathematical exactitude, at least to remarkable precision. They knew something of the cardinal points of astronomy or of direction, as is shown by the similarity of the two built entrances and the position of the taller pillars in the outer row.

Now, let me ask, why is there the expenditure of all this skill, labour, and knowledge? Unquestionably, it points, I think, to its being all done in honour of the ashes enclosed in the heart of the cairn—to the remains enshrined in the urn—like something very precious in a costly casket. Dr Joseph Anderson, from this point of view, aptly describes the rows of pillars as stone settings to the cairns. The evidence considered in detail, and the design of the structure viewed as a whole, lead irresistibly to the conclusion that we have embodied here the one great idea of reverence for, and exaltation of, the dead, passing, it may be, into its higher phase of ancestral worship. They are the tombs of "the mighty dead of a past age"—the burial-places, it may be, of their kings or chiefs. They have been raised in honour of a special class. That is one great fact regarding them of which there is good proof.

But whilst burial and a species of ancestral or hero-worship was the main purpose of these circles, that statement of their primary use does not exhaust their interest or significance. You will notice that they are circular in form. Now, we know that the circle or ring has, among many ancient peoples, been regarded as a sacred symbol—sometimes as an emblem of the Deity, a symbol of eternity, a sign of completeness and of unity, and a figure of the Sun, the great Ruler of Nature. We are familiar with the mystic ring of the magician and the charmed circle of the fairy spirits. The form of the circle or ring was an accepted talisman against evil, and a visible token of good. It as truly and distinctively marks the pre-Christian period in any country as the cross does the Christian era. It is no answer that the ring or circle was the common form of many ancient dwellings, for doubtless both originated under the same influence when the principle was a living power, though in after time it may have become a conventional form.

Here we have the whole structure pervaded by the ring principle—not one ring only, but a series of rings, and one of these not a mechanical ring but an ideal ring, and all of them as nearly as may be concentric circles, that is, having a common centre. It is impossible to overlook this fact in the examination of these

remains, and I think we may draw the inference from it that the circular form was intended to embody and express some definite idea, or to fulfil some special purpose. The intermediate ring of stones might doubtless have served to keep the stones of the cairn together, just as a row of stones placed around an earth mound keeps the soil from being scattered. But it is quite clear the outer row of pillars, standing some distance apart, could answer no such purpose.

The whole controversy, indeed, is practically narrowed to the question, "What mean these outer standing stones?" Dr Anderson's description of them as the "stone-settings of the cairns" is very appropriate, as I have said, in one sense, but it does not cover the whole ground. Are they to be regarded as purely ornamental, like ordinary settings? Dr Anderson suggests that they may have served the further purpose of marking the boundary of the burial ground. But if that object had been all that was in view, the end could, it is perfectly obvious, have been accomplished much more

easily and effectually by other and simpler means.

There is one feature which none of these theories explain. these three circles and in every similar circle in the district the tallest pillars are placed to the south, the row diminishing in height towards the north, where they are smallest. They are put there clearly of design, and at the expenditure of much labour and And they never could have been placed at the different sites in such a position without some observation and knowledge of the Without the use of modern scientific instruments, sun's course. which of course they had not, it must have been necessary for the men who set up these huge stones to have watched and noted the sun's shadow most carefully ere they could have determined their It is quite true that these tall pillars do not always point due south in all the cairns scattered over the district. They often vary several degrees east or west from the true point, but the amount of variation is so trifling as compared to the extent of their accuracy, that, if for no other reason, it may be due to the comparative defect of their observations and not to a want of intention, which certainly was to have these tall stones pointing in a southerly direction. This being the case, then, we have gained another fact—that, in placing these large stones to the south, the builders did so with some reference to the sun's course.

Now, such a fact is too interesting and suggestive to be merely passed by, far less to be ignored, in the discussion of the significance of these remains. Let us try and make a fair use of it, and see if it be a key that will fit in the elucidation of the further

question—Had any other of the stones of the ring a similar reference to the sun's course in the way they were put up? Unfortunately, several of these pillars in each of the three circles are awanting, and we are not sure of some that they are standing in their original position; while, as regards others, they are plainly out of position in the ring. Still, if it can be shown in any one instance that they were set up on such a principle as indicated, we may safely conclude, from their similarity of feature, that the same idea dominated the whole group, either actively or conventionally.

But before entering upon the inquiry whether they had any solar reference, let me recall the fact that nearly all nations and tribes, removed in any degree from lowest barbarism, have all sought means of determining periods of time, of ascertaining the With our mechanical clocks and watches, recurrence of seasons. and our calendars and almanacs to keep us right, we experience no great difficulty as to time or season; but, when we think of it, it must have been no easy matter in bygone ages to have ascertained the time of day or the period of the year. Nevertheless, it must have been a pressing want to them, as it would be to us, especially in fixing the time for the observance of recurring festivals. Amongst Eastern nations generally the setting of the sun marked the beginning of a new day; and the ancient Egyptians and Assyrians, and some other nations of antiquity, divided the day into convenient periods, and time into certain seasons, by means of the sun-dial and other astronomical instruments. Jews, we know, had an elaborate system of computation of time by the number seven and the recurrence of the new moons to regulate their religious festivals. The history of the Greek and Roman Calendar is an illustration of the immense difficulty of keeping the record of time. It is little more than a hundred years since this country adopted the Roman Calendar, as finally perfected on the But all our clocks, and calendars, and astronomical instruments are based on one great natural fact—the movement of the sun's shadow on the earth (as we say, in popular language). It is the great timekeeper for all nations in all climes, civilised and barbaric alike.

Now, what we should expect amongst a comparatively uncultured people like the builders of these cairns is no elaborate system of computation or any very scientific means of observation, but some rude, rough, palpable, primitive method, if not of dividing the day, at least of reckoning the seasons of the year. Now, had they such? In examining the diagram of the Middle Cairn at

Clava I was puzzled, as every one has been, by the mysterious three causeway projections. I had observed them frequently when visiting the ground. I believe they are not found, or not observed, anywhere except at Clava, and even there only connected with this particular cairn. Of course, if they led to any opening in the cairn, one would naturally conclude that they were simply But they lead to no entrance. The intermediate and pathways. inner circles have no openings, or appearance of openings, to correspond. It occurred to me that they might have been constructed with reference to the shadow of the stones from which they spring, and might have served to mark their position at some definite time—in fact, that we might have here a rude attempt to fix or stereotype the sun's shadow on a particular day and hour for a particular purpose. I may remark that, whilst this Middle Cairn is not in such good preservation as the other two, it possesses this very great advantage—that more of the stones of its outer circle are in position than in the others, some six or seven out of the nine being apparently in their original positions.

In order to see if there was anything in this conjecture—for it was a mere conjecture, suggested by the hint given to us in the southerly position of the taller stones—I had the diagram examined by a friend accustomed to the practical use of the sundial and sextant in his daily occupation, and in whose accuracy I have the utmost confidence. Having examined the diagram, and worked out the calculations as to sunrise and sunset at Clava, he

gives the following as the result :-

1. The Southern Causeway.—The stone at this point marks noon each day, subject of course to ordinary equation of time. The true line strikes on the inner edge of the causeway, cutting the exact centre of the cairn, and the arc between the stone A and the causeway exactly measures the sun's variation.

2. The point E (stone restored) is as near as may be to the first point of Aries—the point at which the sun departs from the Equator towards the North, and which we call the spring equinox.

3. The Eastern Causeway marks the sun's entrance into Libra

on 21st September.

4. A point midway between stones A and B would mark the south limit of the setting sun on December 21, the shortest day of the year, or winter solstice. There is no stone at this point, but, as the ring was evidently composed of ten or twelve stones, and only nine are shown, it may have been one of those removed. This is supported by the circumstance that stone D stands almost opposite the point where it would have been if so placed.

5. The stone standing between G and F gives the bearing of the sun as it rises on 22nd September.

6. The Western Causeway gives the bearing of the sun as it sets on 21st April and 21st August. As these dates do not correspond to any change in the sun's course, it is probable they may stand for some local division of the seasons, seed time or harvest. An observation taken on the ground with the sextant might throw light on the point.

7. The causeways appear to have had the further purpose of

dividing the year into periods of four and eight months.

He adds—"I have no doubt whatever that this circle of standing stones served the purpose of a sun-dial or rude observatory."

All who are acquainted with even the elements of astronomy will perceive at once the importance of these points. They are precisely the facts which could, by mere observation of the sun's shadow alone, be observed and recorded, and it is, I think, beyond belief that these stones could have been set up in that order by mere accident, giving us, as they do, noon time, the solstices, and the equinoxes.

The question arises—Is there any proof of a sun-dial being constructed in any other part of the world on this principle? I have not been able to make any particular research into this point, but I unexpectedly came across an extract from a work on the antiquities of Peru, the ancient form of whose religion was sun-worship, which bears on the point. The writer is Marcoy, a French traveller, who is regarded as an authority on the antiquities of Peru. Speaking of the various observatories in the country, he says :- "These observatories were simply quadrangular pillars of unequal height, arranged in two groups of eight pillars, four of which were large and four small. They were united together by chains of gold. One of these monolithic groups was on the east of The position of the sun in relathe city, the other on the west. tion to the pillars indicated to astronomers the epoch of the solstices and equinoxes." He goes on to tell us that "some of the palaces had dwarf pillars of this kind placed in the middle of their courts to serve as gnomons. The revolution of the earth round the sun and of the moon round the earth was known to these people."

Markham, another writer on the subject of Peru, says that, in the Inca palaces and temples there was a sun-circle, but the only one he describes is a gnomon or cone, known as the sun-finger, at the palace of Pissac, and is not properly a sun-circle. You are no doubt familiar with the glowing description of the sun-worship of Peru given by Helps in his history of the "Spanish Conquest of America," but I may quote a few sentences from his work in order to recall its peculiar features :-- "Our northern natures can hardly comprehend how the sun and the moon and the stars were imaged in the heart of a Peruvian and dwelt there; how the changes in these luminaries were combined with all his feelings and his fortunes; how the dawn was hope to him; how the fierce mid-day brightness was power to him; how the declining sun was death to him: and how the new morning was a resurrection to him; nay more, how the sun and the moon and the stars were his personal friends as well as his deities; how he held communion with them, and thought that they regarded his every act and word; how, in his solitude, he fondly imagined that they sympathised with him; and how, with outstretched arms, he appealed to them against their own unkindness, or against the injustice of his fellow-man." He tells us further that in Cuzco, the capital, stood a splendid temple to the sun, all the implements of which were gold. place or square of the temple, a great annual festival was held at the summer solstice. The great multitude, assembled from all parts of the empire, and presided over by the Inca, awaited, in breathless solemnity, the first rays of their deity to strike the golden image in the temple, when the whole prostrated themselves in adoration. There is, of course, little or no resemblance between the rude primitive stone circles at Clava and those dazzling golden temples of Cuzco and Pissac, with their gorgeous and awe-inspiring ritual, but the numerous common observatories, as described by Marcoy, do afford, I think, some points of similarity in design.

There is a well-authenticated case on record of a mariner becoming a castaway on one of the islands of the South Pacific, who had lost his reckoning both as regards time and place, but who, in the course of his two years' solitary residence, recovered the hour of the day and the day of the month, as well as his longitude and latitude, by means of observation of the sun's shadow, and he accomplished this simply by constructing a suncircle of posts driven into the ground. I mention this merely as an illustration of the utility of the form of the circle as a rude method of observing and recording solar time.

But to sum up. The conclusions which I have come to from an examination of the Clava circles are (1) that these cairns and circles were primarily intended for, and used as, sepulchres, and were raised in honour of men of rank; (2) that, by their form, they were intended to express some religious idea, probably of homage to the sun; (3) that the outer ring served the purpose of a sun-circle and calendar.

So much, then, for what I think the Clava circles tell us about The next question is, "Who built them?" are evidently of great antiquity. There is no mark of hammer or chisel on the stones, and no particle of iron has been found con-The bronze articles and the character of the nected with them. pottery associated with similar structures over the country, and also the form of burial, have led Dr Anderson to the conclusion that they belong to the Bronze Age—that is, before iron came into use and after stone implements ceased to be exclusively used. Anderson's authority on such a question ought not to be lightly On such a point his judgment is all but decisive. the same time, it is beginning to be generally acknowledged that the terms Stone Age, Bronze Age, and Iron Age are somewhat unsatisfactory divisions of time when social customs or religious ceremonies are concerned. Dr Arthur Mitchell's argument as to overlapping is unanswerable. We are constantly coming upon "survivals" of ancient times in modern civilisation. There is also the consideration that, in the matter of sepulchral observances, the most rigorous conservatism has generally prevailed—a conservatism extending not merely to the outward ceremonial, but embracing the minutest details; and, therefore, the introduction of a new metal even into common use in every-day life might not necessarily imply its adoption in connection with burials. What we may fairly claim, I think, is, that the time when these stone circles were set up should be regarded as an open question, on which fresh light may yet be cast.

I will not detain you by quoting the references to the history of races of antiquity who used similar stone circles as burialplaces, nor of the examples of cairns and standing stones, as in the case of the history of the Israelites, being employed for various purposes—such as stones of witness, memorial and monumental stones, and pillars of heathen worship. They are interesting as side lights, but they do not materially help us to answer the ques-The history of our own tion. Who put up these stones at Clava? country is all but silent on the subject of these remains, and tradition, as far as I am aware, is almost blank. Custom in some parts of the country has preserved the practice of going round the church before entering it; and in our district, in several of the churchyards, it is usual for the funeral procession, wherever at all practicable, to describe a circle or circuit, following the course of the sun, in approaching the grave. For instance, in the old churchyard at Nairn, a few months ago, the procession went by the west side of the church to the grave, which was close at hand

and it was remarked that this was the first departure from an immemorial usage. I can remember several occasions making almost the complete circuit with funeral processions. The custom is undoubtedly a survival of some ancient burial ceremony, the significance of which has been lost, and it is just possible that it may have had its origin in connection with the ceremonial observed at interments within the cairns and circles. We can see the appropriateness of the practice in connection with these circles. It is in harmony both with the spirit of the cult and the form of the structure, whereas we can decern no association with Christian ideas in burial, and no fitness as regards the ecclesiastical edifices. So far as this burial custom is of value as evidence, it would indicate that the age of these remains is not so remote as many

There is one other fact which should not be overlooked. admitted that these stone circles are most abundant in Pictland proper—that is, in the region lying between the Firth of Tay and the Moray Firth or Dornoch Firth. They become more and more numerous in the seaboard valley as you approach Inverness, and they culminate in the higher structure of the chambered cairns on the plain of Clava. Now, when the veil of obscurity is partially lifted on the introduction of Christianity into Celtic Scotland, and we get our first glimpse of the actual social condition of the people in these northern regions, we find that this district was inhabited exclusively by the Northern Picts. We see that the King had his residence in Inverness, and that the districts of Inverness and Nairn, where these stone circles most abound, were the headquarters of Pictland. The nobles and chiefs, the military leaders and men of rank, would be near the Royal residence and Court. The details given us in the account of Saint Columba's mission to King Brude, as well as all the other information we possess, show that the religion of the Pictish King and nation was Paganism, consisting of homage to the sun as supreme ruler of the universe, with some reference to the other heavenly bodies, whilst their familiar and potential deities were the personified powers of nature, taking the shape, for the most part, of evil spirits to be dreaded and conciliated. This system was upheld and administered by a class of priests who professed to be able to avert evil and bring good. One of these priests occupied an influential position at the Court of King Brude when Columba arrived. The incident which took place at the departure of Columba also shows that they laid claim to the exercise of supernatural powers. "I can make the winds unfavourable to thy voyage, and cause a great darkness to envelop thee in its shade," said the chief drui. The Christian missionaries seem disposed to concede the claim, but attribute their power to the agency of evil spirits. Columba's heart is often oppressed by the thick cloud of the evil spirits of Paganism, and there is a remarkable expression in the war-song with which, in his earlier days, he encouraged his kinsmen in the great battle of Coleraine with the Irish Picts. He asks—

O God, why wilt Thou not drive from us This mist which envelops our number; The host which has deprived us of our judgment, The host which proceeds round the cairn?

The description "round the cairn" appears to have reference to a religious ceremony among the Irish Picts, for he goes on to say—

He is a son of storm who betrays us, My Drui—he will not refuse us— Is the Son of God, and truth with purity.

Gathering together all the references to the Drui or Pagan priests in Celtic Scotland when the Christian faith comes into contact and collision with the old system, they give us a picture of a class whom we would not be far wrong in describing as "wise men" or magicians. From what we know of these Magi, or wise men, among other nations, they gained their influence over the people partly by imposture, but also by a superior knowledge of the arts and sciences, and the laws of nature. As a rule, they always dabbled in astronomy, and, I ask, what more likely than that they may have been the actual designers of these circles, with their rings and pillars and pathways, marking the shadows as they move mysteriously from point to point, revealing to them secrets as to the sun's course that were hid from the common people, and enabling them to fix the time for the observance of their religious festivals?

It has been pointed out that, as King Brude died a Christian, he would be buried with Christian and not with Pagan rites or in the tombs of his Pagan ancestors; and the guess has been hazarded that the remains of the little Christian Chapel, a short distance from the stone circles we have been considering, may mark the burying-ground where King Brude's body was interred. The name of the Chapel is St Dorothy's, which would indicate a later Roman Catholic dedication, although not to the exclusion of the possibility of an early Columban origin as an ecclesiastical site.

As to this, however, no evidence is forthcoming. But this we know—that, when Christianity gained the ascendancy, it stopped

cremation as a form of burial; it substituted the cross for the ring as a religious symbol; it directed the minds of the people from the sun to the Creator of the sun; it cast out the evil spirits, the demons, and introduced the good spirits, the angels. It delivered the people from the bondage of a crushing terrorism. and placed them under the reign of peace and goodwill toward men, and taught them that human life was not to be governed and regulated by peurile omens, and mystic signs, and magic spells, but was to be placed on the sure foundations of truth, love. faith, and hope. It is singular, indeed, that with so many of the old superstitions still retaining some hold on the popular imagination, hardly a trace is to be found of the meaning or use of these remarkable stone circles; but we must remember that they were the tombs of the great and not of the people, and when they were disused, and the priests of the cult which they represented discarded, their purpose would, after a time, be forgotten.

There they are, however, studding the valley of the Nairn, and appearing in the midst of many a cultivated field, reminding us of a bygone age, but having outlived their own history. So that, in answer to the question, Who set them up? we can only say, with hesitancy and doubt, they were probably built by the

Northern Picts.

23rd FEBRUARY, 1887.

At the meeting this evening the following were elected members of the Society:—J. Macmillan, Royal Academy, Inverness; Robert Strickland, Clutha Cottage, Kenneth Street, do.; Alexander Maclennan, Innes Street, do.; and Donald Macdonald, superintendent, Mussel Scalps, do.

Mr William Mackay, solicitor, then read the following paper:-

UNPUBLISHED LETTERS BY SIMON LORD LOVAT.

The following letters, which have been kindly lent to me by the Rev. Hector Fraser, Halkirk, Caithness, with permission to print them in the "Transactions" of this Society, were, with one or two exceptions, written to his great-grandfather, Mr Donald Fraser. Mr Donald was for a time "Governour" or Tutor to Lord Lovat's eldest son, Simon, and thereafter to his son, Alexander, or the "Brigadier," as his father called him. He became minister of Killearnan in 1744, and in 1756 he was

appointed to the Parish of Urquhart of Ferintosh, where he died on 7th April, 1773. He left a valuable diary, which has unfortunately gone amissing within the last few years. It is recorded of him that "he had a vigorous and comprehensive mind, and was possessed of extensive attainments. His chief delight was the good of his fellowmen. As a theologian he was profound, and in expounding the scriptures had few equals. As a preacher he was clear and powerful, while his exhortations carried conviction with them to the conversion of many."—(Scott's Fasti Scot. V. 303).

them to the conversion of many."—(Scott's Fasti Scot. V. 303).

Mr Fraser's son, Alexander, who was the author of several theological works of great merit, became minister of Kirkhill in 1773. On his death in 1802, he was succeeded by his son, Donald, who died in 1836, when he was succeeded by his son, Alexander, who continued to labour in the parish, first as parish minister, and after 1843 as minister of the Free Church, till his death two or three years ago. The Rev. Hector Fraser of Halkirk, is also a son of the Rev. Donald Fraser, who died in 1836, and the Rev. Dr Donald Fraser, sometime of Inverness, and now of London, is the Rev. Donald Fraser's grandson.

The Lovat Letters have been carefully preserved, and they are now in Mr Hector Fraser's possession. They are, I think, well worthy of a corner in our "Transactions," for they not only give us curious glimpses of domestic life at the time to which they refer, but they also show us the many-sided Lord Lovat in a somewhat new light—as head of his own household. They have been carefully transcribed, and the writer's orthography and punctuation are here given without change. These letters may with advantage be read with the Lovat correspondence given by Mr Fraser-Mackintosh in volume XI. of our "Transactions," and by Lochiel in volume XII., and with the Lovat letters printed in the second volume of the Miscellany of the Spalding Club.

In addition to the letters to himself, Mr Donald Fraser left interesting correspondence between Lord Lovat and Lord Loudon, Lord Stair, the Laird of Macleod, General Guest, and others, in connection with the '45. This correspondence I hope to give in our next volume.

Fragment of letter, Simon Lord Lovat to Mr Donald Fraser.

. which was, That he said I was a knave, and that no Secretary or clerk could work for me in my Room, but a man that was bred and tinctured with knavery and villainy. This alone will do his business, if there was nothing else, and indeed, I think It would be a good action before God and man To get that Dis-

sembling, false and treacherous Hypocrite Turned out of The Ministry, For he is truly a Scandale to Religion, and To The Kirk That he is ane unworthy member of. I intreat you Communicate This Letter to my dear Cousin Pitkyllen, and to his worthy Sister, and when They see the horrid injustice that I meet with and the great danger that my family is in by The villanous contrivances and actings of that subtle, cunning, false and vile Hypocrite, I am persuaded, That they will Do all in their power To save me from the malicious and dangerous malice of That wretch. I shall long to have the return to this, and to see you here again, and I am with a sincere Esteem, my dear Donald, your affectionate Cousin and faithful humble Servant

Beaufort 31st March 1739.

Late at night.

To Mr Donald Fraser, Governor to the Master of Lovat, at Edinr. July 28th, 1739.

My dear Mr Donald,

I hope this will find you and your Pupil In good health and I give you both my kind Service and I long to hear from you.

I got a very favourable answer from every man that I wrote to In Ross in your favours except from Culcairn wh. was but very Indifferent. I have wrote to Sir Robert Munro by this post to obtain a Presentation for you from my Lord Ilay, and I do not question your good success if Sir Robt. Munro does not Dissappoint us,—Inverchasley and Wm. Baillie will be tooth and nail for us, and I will write a letter next week to my Lord Ross and send it you Inclosed to be given him by yourself or by some other ffrd, and you'l find that I will leave no stone unturned In my power to Serve you, and I am with a Sincere Esteem, My Dr. Donald, Your most affectionate Cousin and most faithfull humble Servant

LOVAT.

Beaufort, 28th July, 1739.

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r L P.—I send In this packet Cadbol's letter to me and Mrs McArthur's.

To Mr Donald Fraser, Governor To The Master of Lovat at Edinr., Augt. 3rd, 1739.

My Dear Cousin Donald,

I had the pleasure of your letter by the post, and I am mighty glad that you have arrived safely at Edinr. Your

Letter is very just and pointed, and I am very well satisfied with it both as to stile and sense. I got a letter from that Ideot Collin Campbell that was my Son's Governour at Glasgow, and I Do assure you, That Donald Nuder could not write a more senseless and incoherent Letter. I am sorry that my boy was sacrificed for near a twelvemonth in that Country, but I bless God that he is come out of it: I hope he will soon recover his Learning, and for the bad Dialect, it will naturally fall from him by Learning that of Edinr., which he cannot miss to do in a little time.

As to Mrs Fraser, I am sorry that she should think it a disadvantage to be lodged in my house: I only gave her the Use of my house to do her Service: But since she does not think that it is an advantage to her, I shall be glad that she go out of it the next day after you receive this Letter to the house that she has hired for herself, For I know no advantage under the sun it does to me that she should stay in my house. As to your board, I wish she would name it, for as I do design that she should be a gainer, I do not design to throw away my money. This is answering what you write to me of her in her own terms; Therefore I desire that you may get her positive answer to me what her last price will be for your board, for my Son's and for a little footmans that I design to send to wait upon him: I mean for a twelvemonth. I rather give her my money than to any Woman in Edinr. But 1 have too much to do with my money at present as her husband and she know very well, not to make The frugalest bargain I can, and for the time that my Son or you Stays in her house, She shall be very honourably paid. I entreat you cause my boy be very assiduous with Mr Granger: I am very well pleased with his write at present: But he must continue to work strongly with him Till he is compleat and past hazard of Losing his Writing. I am sorry he did not go to Mr D'Lamot as soon as he came to town. I have sent the inclosed line to meikle Tom Fraser who is Lamots Tutor, and you will go with him to engage my boy with Lamot as a perfecting Scholar, But you must observe that I am not to pay more for perfecting my Son than any other gentleman Does, and I hope Tom Fraser will take care of that.

I intreat you Speak to Dr Clerk, and give him my most affectionate humble duty and tell him that I beg of him to let you know his opinion and advice of the manner that my son should be managed and Educat while he Stays at Edinr. for he is The fitest man to give advice in that of any in The City, and my real sincere friend. I now Come to Speak to you about your own affair as Abbot of Fern. I hope you have received safely all the letters

that I sent you by last post, by which you will find that all the gentlemen I wrote to in your favours gave me all their faithfull promise of Doing all for you that is in Their power. But as I told you in my last Sir Robert Munro is the only man that can hurt us in this affair. If he be for us, we will Carry it with a high hand, But if He be against us, there will be a very great Difficulty in it. I wrote very Strongly to him in your favours, and I expect a good answer, but if he should be absolutely against you, I Don't despair of the affair, for you will have The Elders and the people and a good body of The Heretors that will stand by you in any Event, so that I have still very good hopes of Success. As to David Munro &c. it is not the first time that I have done good services to persons that have given me bad Returns. I shall long to hear from you, and I am with a sincere Esteem, My Dear Cousin Donald, Your affectionate Cousin and faithfull humble servt.

LOVAT.

Beaufort 3rd August 1739.

To Mr Donald fraser, Governour to the Master of Lovat at Edinr., 10th August, 1739.

My Dr. Mr Donald,

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I received the favour of your Letter by the last post, and I am very glad that you are well and Pupill. I wish you may long Continue so. You need never give me thanks my dear Donald for doing all I can for you, for whatever Success I may have, I shall leave no stone unturned to Serve you. If you think it yet proper yt I should write to my Lord Advocate for a Presentation I shall do it for he allways used to be my good ffriend so let me know by the next post what I should do. As to my child I must leave the Entire management of him to yourself Into whose hands I have put him: I was allways resolv'd to give him a footman, and I thought Wm. Chisholm was a very fit handsome fellow for Him, But Since he does not like him I will not Send him; I know his design is to have little Simon McQuian that used to Serve him In this house, and I will humour him In I will write to ffairfield to send me the boy here, and after that. I keep him a fortnight to examine his temper, I shall send him

As to my boys health you must allways Consult Dr Clerk about it to whom I give the care of him and whom I will pay for it. What he orders must be done and nothing else: I think ryding out once a week would be good for his health but you must make

a frugall bargain for horses. Since Mrs Fraser leaves my house and that I am resolved to send Syby South this harvest and perhaps the Brigr., I think that if a good frugall women Could be had that would buy meat and make it ready, It would be much better to keep them in my own house than to board them in any other house, and I believe they could feed very well and not be dearer than by boarding, and then you would be allways master of yourselves within your own house: I truly think this is the best way So I beg you may consult it with Mr ffraser and Mrs ffraser, for I am very sure that they will go into anything that is for my Interest and advantage. I Intreat you let me hear from you every Week and believe that I am with a very Sincere Esteem and regard, My dear Donald, your most affectionate Cousin and most obedient humble Servant,

Beaufort 10th August 1739.

To Mr Donald Fraser, Governour to the Master of Lovat at Edinr., 17th August, 1739.

My dear Mr Donald,

I received the pleasure of your letter of the 9th of this month. I am very glad yt you and your Pupil keep health,

I wish you may long Enjoy it.

Give my Service to muckle Tom and tell him that I am sorry for his fall, but that I am glad it has had no bad Consequence. Tell my Cousin muckle Tom that I Intreat of him to tell his Pupil Mr D' La Mot That if he is not reasonable as to my boy and my daughter and my other Son That I am sending South, I will put them where their Cousins the Laird of Grant's Children were to Mr Downies School who makes as Good Scholars as Mr D La mot Tho he does not dance so well. And then I'le take as great pains to procure Schollars to Mr Downie as I used to do To get Mr D La Mot Schollars. Pray let me know his answer Immediately, for I will not allow my boy to be longer In Town from his Daucing In ane Schooll or Another. I hope you have Seen Dr Clerk and that he has given you full Satisfaction by his faithfull and full advice about the Education and Learning of my Son.

I am very much oblidg'd to Mrs ffraser for her good offer about my Son, I am very sure that She would be both kind and full of Care, but by The Unanimous and Continuale advice of my ffrds here, I am resolv'd not to board him in any house, but to feed him

and keep him in my own house.

So my dear Mr Donald I desire you may give my most affectionate humble duty to Mrs ffraser and tell her That I Expect

she will find out a discreet woman fit to buy your meat and make it ready. It is a very easy matter to you Examine how she manages. It is no affront for you, for you know That I have as good skill myself of house keeping as any In the Island, and if I had not I would have suffer'd much both In my Interest and honour, and since my Lady Lovat's Separation from me Is now Certain, and that she will go South very soon, I hope to go South myself in the winter Season to be near my Oracle Dr Clerk, and I will perhaps bring both my daughters and the Brig. allong with me. So I must have a house keep'd at Edr. In some Shape or another for severall years. I remember when Mr Cumming was pressing me to take my Lord Minto's Sons Governour to be my Sons Governour, One of his Strong Arguments were That That Governour kepd house with his pupil, and with much more advantage In every Shape than if he had been boarded In the best house in Edr. and much more Comfortable but if I had no other reason than Mr Cummings desire for it I would not go the length of my foot however you may talk to him about it, you'l hear what In the meantime It is a thing That I am positively resolv'd upon, So I beg you may be preparing for it and let muckle Tom acquaint me about the bed, what the aposterers Skeme is about it and what it will Cost, for if God Spare me till winter I'le live in my own house wh. my 4 Children, So that my house must be put in good order for me for that Effect, and I wish you would speak to Tom ffraser To see how to get a bed made up for you In the room where my two boys will ly together, and it is but a little room a Little tent bed or a resting Chair bed is the fittest for it, which may be had very easy. It was your own fault and not mine That I did not write to my Lord Ross; for you wrote to me That George Ross the Presidts. Servant told you that he had not only given his own vote to Aldy his broyr. in Law but had gotten my Lord Ross' Interest for him, so I thought it was but a simple thing In me to write to my Lord Ross after he had given his Interest to another man, however to please you and I hope it will have good Effect, I have sent here Inclos'd as strong a Letter for my Lord Ross as if it was for my brother or my Son,—You have an Exact Coppie of it wrote by the Secretary Inclos'd, and I would have you bring my Son allongs with you when you go and wait upon my Lord Ross, That he may kiss his hands. Our ffrd Evan Baillie goes to Ross next week, and by his own Inclinations and by my earnest desire, He is to act for you with as much zeal and dilligence, as if he was to be the Candidate for the Kirk of Feirn himself so I hope my Dr. Donald we



Gaelic Society of Inverness.

shall prevail notwithstanding of those that will appear for Aldy's broyr in Law. I am told that the man himself has no Inclination to Come to Feirn the Stipends being less yere than where he is, and nothing oblidges him to come there but his wife, and we must fight him and his wife strenously and all those that take their part, and I fancy if you had an hours private Conversation with the wife you would perswade her not to Come to ffeirn if it was not to visit you. I find you had allways a private correspondance wt. my La' Lovat, but I do protest I was not Jealous of you, and I wish that the drugs that you sent her may Cure her of her ill nature as well as of her Ill Diseases; I am wt. a very Sincere Esteem, My Dr. Mr Donald, Your most affectionate Cousin and most oblidged humble Servant

Beaufort 17th August 1739.

P.S.—I Earnestly Intreat That you or Cousin Wm. may bring my Son frequently to visit all my ffrds In Town; It is the best piece of Education that he can have for he will learn allways something by those that he visits, and it will give him Countenance and forwardness In ye world wh. is very necessary much more useful to him in his life than all that he can learn in Schools.

To his Son, 21st August, 1739.

My dear Simon,

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I had the pleasure of your Letter by the last post which I find was writt in great hurry and confusion which I am not pleas'd at; for you may be sure that I must observe any fault that is in your write as well as In the sense. I have written to Mr Donald and to Thomas firaser about your going to Mr De Lamotts. I am afraid that by the last Letters I received from England That They will Ravish you out of my hands to go to England, but while you stay in Scotland you must be absoluttly under my Command, and I hope you will think yourself so, Tho you go to England. I don't think that you had any plot upon Little McQuian, but if you have a mind that he should be your Servant, herafter, This is the only time to Breed him. I shall ask him from Fairfield to be sent you and I don't believe but he will Consent to it. The boy must be Sent to Learn to Shave and dress That he may be usefull to you all his Life, and if you go to England as I hope in God you will not these ten years to Come, I will bring Simon McQuian home to myself to make him a fit Servant for you. I absolutly desire as you wish to obey your Father, to Do everything that Mr Donald bids you do, since I

have Entire Confidence and Trust in Him, both as to his Capacity and his affection towards you and me.—I am with a Sincere attachmt., Dr. Simon, your most affectionate Father and humble Servant

Beaufort 21st Augt. 1739.

To Mr Donald Fraser, 22d August 1739.

My Dear Mr Donald,

I received the favour of your letter by the last post and I am mighty glad That you are In good health as well as your Pupil. I send you his Letter Inclos'd That you may read it and afterwards put a drop of wax under the Seall, and Deliver it. By my last Letters from England I understand that there were new Lyes made against me by Castle-ethers and Phopachy, which Determin'd the great ffolks to have my Son In England next Spring, and this overturns all my Projects, but you know the Latin Proverb, Multa Cadunt Inter Calicem Supremaq Labia, and you know I am resolv'd never to make my son an Englishman. Mr Evan Baillie and Mr Wm. Duff were here all night, and they are gone this day to Easter Ross. I have recommended to them both as much as if it was for my Life to Act for you in that Countrey which I am sure they will do. I send you Inclos'd Two lines for the Kings advocate. I am perswaded he will Serve you if he Can, but you must Solicit Mr Cumming who is a great creature of his and will do everything that he bids him upon that head, and as he is your Cousin I hope he will do for you. short I hope there is no fear of your affair, if Sr. Robert Munro has not dissappointed me in getting out a Presentation for his ffriend, for by a Letter I got from London by the last post I find that The Earl of Ilay is as much my ffriend now as he us'd to be, and I am Sure he will not refuse a Presentation for any kinsman of mine that I'le ask it for, if it is not prevented by somebody else, and I fear none for that but one whom you know and I think it will be very unkind and Ungratefull In him if he appears against you after what I wrote to him in your favours.

I Desire that you and my Cousin Muckle Tom may Consider what bargain you are to make with Mr Lamott Considering my present and Uncertain Circumstances, but I am still of oppinion that the best way Is to enter him as a Perfecting Schollar, Since I have no Inclinations to send him to England: I likewise Intreat that you may be looking after a good house manager In case I resolve to go South with my Children which I hope will be the case this winter.—Deliver the Inclosed Letters after perusing them

Gaelic Society of Inverness.

and putting a drop of wax under the Sealls, and believe that I am with a Sincere Esteem, My dear Donald, your most affectionate Cousin and most obedient Humble Servant, LOVAT.

Beaufort 22nd Augt. 1739.

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P.S.—I send you Inclos'd a letter for my Ld. Advocate which I desire you may deliver out of your own hand you have the Copy allongs with it That you may know what is in it In Short If you was my Broyr I could do no more for you than what I am doing.

To Mr Donald Fraser, Governour to the Master of Lovat at Edinr., 31st August 1739.

My dear Mr Donald

I received both your Letters, one for yourself and anoyr for Wm. ffraser by this post. I am very glad that my Cousin Wm. has got such a helper as you. I am sure you are able if you be willing, But I am affraid that your helping at this time consists only in words as it did at Feirn.

I Intreat you give my most humble Service to my good ffriend Mrs ffraser, and I give her a thousand thanks for all the care She takes of my Little affairs. I am entirely of her mind as to the bed that is to be put up in the Little room, and I'le have it done in that manner. I'le wait Muckle Tom's answer about the bed to be put in the drawing Room which I shall order affter I get his Letter. I hope Mrs ffraser will get a fit person to keep the house, for the there was none in it but my boy and yourself I rather keep house than board him wt any in Edr. except Mrs ffraser, for I learn by young ffairfield and several others that they make but a bad Diet In boarding, so I hope Mrs ffraser will find you out a fit person to buy and make ready your meat, for your Drink is easily order'd.

I hope you have had a kind reception from my Lord Advocate In giving him my Letter for you. I had by this post a long letter from Sir Robt. Munro, but he does not say one single word about you in it, the I am sure he got my letter about you long before the post Came from London, But as he is to be very Soon in Scotland we shall Soon know his mind about you.

Mr Chisholm gave bad news of you to my Lady Lovat Telling that all the heritors were against you In ffeirn, but I am sure that was a horrid Lye like all the rest of his Lyes, for I am very certain that Cadboll, Scotsburn, Inverchassly, and William Baillie and some others are very Stedfast to your Interest, and I hope you will carry the Parish In spight of opposers. You may be sure that I will not leave one Stone unturned in this Countrey to Serve you.

Mr Ewn Baillie and Mr Wm. Duff are not yet Come back from Ross, To whom I recommended your affair in the Strongest man-

er. I hope to get good accounts from them.

As to the Joke anent a Certain Lady I look upon it as no Joke, for after all the horrid, wicked, malicious, and villainous Lyes that She has wrote of me to her relations and promulgate up and down wherever she goes, I never will look upon any man or woman that Countenances her or Corresponds with her to be my fird. I cannot do it in Common Sense, and tho prudence will make me hold my tongue and say nothing of it, yet I do assure that I will remember it as I ought, be the Persons who they will, because it is a plain and hurtful Disregard of me.

And there I leave it.

I got no letter from my Son this week, It Seems he had not time to write two letters for he wrote one to his sister, but if his next letter be not better writt than the last that I received I rather that he write none.

I shall long to know who he has paid visits to and how they have received him, and how he has behaved wh. I desire you may

precisely acquaint me of.

I find ffairfield is not very willing to part with Simon McQuian, besides everybody tells me that a Little boy is Redicolous to be seen following him in the Streets, That he should have a tall handsome foottman or none at all. So if he does not anyways like Wm. Chisholm, I must find out another handsome tall young fellow that I'le send to wait of him. I wish we could get every thing managed as well as that. I shall long to hear from you and I am very sincerely, My Dr. Mr Donald, your most affectionate Cousin and reall ffriend and Servant.

Cousin and reall ffriend and Servant, LOVAT.
Beaufort 31st August 1739.

To Mr Donald ffraser, Governour to the Master of Lovat at Edinr., 6th Septr. 1739.

My Dear Mr Donald,

I received your Letter That gave me a melancholy Account of my Child's Indisposition: It has afflicted me so much that it has hurt my health, and I have not slept sound Since I got the news, nor do I believe I will get true rest till next Munday that I hope the post will give me Comfortable news of my child: I hope God Almighty will preserve him for the good of his family and kindred.

What I beg of you my dear Mr Donald, Is That you'l allow my Child to take nothing but what Dr Clerk precisely orders, for if he

takes anything that is out of the way, that will either Incifever or that will make him Relapse, if he is free of th He will be in the utmost danger, So for Gods Sake take this.

And tell my child that I give him my blessing and the desires that I should love him, That I beg of him he take Doctor Clerk orders him for the Recovery of his head nothing else And I bless God that he is in the hands of a Physician in Europe, who loves me and will take the same my child as of his own.

I design to write to the Earl of Cromerty about you tell you the truth I am hardly capable of any business th You may be Sure I'le long to hear from you, and I am Sincere Esteem, My dear Mr Donald, your most affe Cousin and most faithfull humble Servant

Beaufort 6th Septr. 1739.

To Mr Donald Fraser, Governour to the Honourable the Mo Lovat, at Edinr., dated 13th Sept., 1739.

My dear Mr Donald,

I received the favor of your Letter by the l which gave me great pleasure, Since it confirm'd to Accounts that I had from Dr Clerk of my child's Recothank God Almighty for it, But very much depends no the management of his health, In not allowing him to eat anything but what is the precise ordinance of Dr Clerk hope you and Mrs ffraser will take particular care of.

As to the house keeper you speak of that Mrs ffraser eye upon, There is no great heaste In that affair, till I keeper Countrey which will be very soon. As to the footman do'nt understand what you mean, if it is not to send Trifling boy to serve my Child,—such a boy will mak figure in the Streets after him with his Liveries, and he very fit to keep him from violent exercise or bad accidents part I know no difference betwixt an handsome pretty fel a Little boy, But that a man must be dearer by his Cloa his fees than a little boy who is good for nothing but for Errands like a Street Cadie. As to Wm. Chisolm Since my Child has an Aversion to him I will not send him, as my word I know not yet any young fellow fit for him Country, and if any cast up to you at Edr. that is an I

lad I desire you may let me know it, But if you and the Child will absolutly have a little boy, I know none so fit as Simon McQuian who was already wt. you and who is older in age than his Countenance will make him. I have asked him of ffairfield Six weeks agoe; my child has an Inorant thought in saving that by his staying longer wt. Fairfield, he will be the fitter to serve him. He has already learn'd from ffairfield and his family as much as he can do if he was there ten or Twenty years, So if my Child and you will have him, I am very Sure That ffairfield will willingly I come now to speak to you of your own affair. part wt. him. I told you before it certainly depends upon Sir Robert Munro, for if he declares for Aldy's brother in law you will certainly lose it, but Since I wrote to him so early to get you a Presentation, I hope he won't be so barefac'd as to get it for Another. In that case the advocate will certainly get for you, but in any Event you must push for the parish of Fairn, and all your ffrds must appear for you, even tho you was sure to lose it, and I do assure you I am not idle to put my ffrds in remembrance to do for you all that they

I send you Inclosed my Lord Ross's answer to me by which you will See, that if we had been the first that had spoke to him on that Subject we had gained his Ldp., and I truly believe he will not be active in that affair, and I am certain that his Trustees Inverchass and Mr Wm. Baillie will Continue your firds both on your account and mine and as I am to see Sir Robt. Munro very son, I will be very plain wt. him on that Subject, and when he Comes to Edr. I think my Child and you should wait upon him, and yt my child should beg of him to be for you in that affair, and Since it is the first request of his life That he will not forget it as long as he lives, That I Imagine will have some influence upon Sir Robt.

I give my affectionate blessing to my Child and I am with a sincere attachment, My dear Mr Donald, your most affectionate Cousin and most obedt. faithfull humble Servant, LOVAT.

Beaufort 13th Septr. 1739.

To Mr Donald Fraser, Governour to the Master of Lovat at Edinr., 20th Septr., 1739.

My Dr. Mr Donald,

I received the pleasure of your Letter by the last post, and tho the part of it that gives account of the danger that my child was in frighted me very much The rest of it gives me great comfort In assuring me that he is out of danger, and that he is recovering his strength and his Colour. I pray God he may Continue to do so till his strength and his health be perfectly confirmed. There is nothing yt woud Contribute so much to that as the following of Dr Clerks advice as to his diet, which I am sure Mrs firaser and you will take care of.

I have ordered my Cousin Wm. ffraser to give five guneas to my boy, that he may give it out of his hand to Dr Clerk, and make a Complement to him and tell him that he gives him that as an Earnest penny from himself till I go South and pay him as I

ought for his great care of him.

I had a letter yesterday from my Cousin Mr James ffraser wh. I send you Inclosed. It will give you a little Insight of your own affair. I see there must be a battle, and you must fight it for more reasons than one, and I'le fight every inch of ground of it with you. I have sent for Mr James ffraser to come and speak wt. me upon that Subject, and you may believe that we will leave no stone Unturned that is in our power to serve you.

You will see my letter to my Child which I desire you may take notice of; I do not desire that he should go to any School till he is stronger, nor do I think that it is proper that he should go to the Colledge this year, both on Account of his health and the design that my Lord Ilay has to bring him To England which design however shall never be Execute but over my belly, and by all probability Things will fall out before that time, That will take up the Ministry wt. more Essentiall things than the Education of my Son.

I referr you for the rest to my Childs letter, and I am with a Sincere Esteem and gratitude, My Dear Mr Donald, your most

affectionate Cousin and most oblidged humble servt.

LOVAT.

Beaufort, 20th September, 1739.

P.S.—I Intreat you make your Pupil Speak to Sir Robert Munro when he Comes to Town, Concerning yourself and not to forget it.

To Mr Donald Fraser, 19th Oct., 1739.

My Dear Mr Donald,

I begune to be indispos'd this day Sev'night at Fort Augustus, and I have continued growing worse and worse ever since. I came Sunday to this town, and I have been ever since Confin'd to my bed and my little Room and had not above four or five hours intermission of my Sharp Aguish fever in 24 hours. I

get no manner of rest in the night, So that with my fever and want of rest I am So fatigued and weak that I can hardly stand, and much less walk up and down the room.

I have written The enclosed to Doctor Clerk, which I beg you

may give him as soon as possible, and get me his full answer.

I intreat you go with my child to wait upon Sir Rob. Munro and Mr Duncan Munro, and tell Mr Duncan that I beg of him to send me two lines of his advice which I have a vast regard for, and tell him I never had more use for it, and I know that his father's blood which runs in his veins will engage him to send me the best advice he Can. Let me know if Sir Robert speaks anything to you or to my boy about yourself. I have two long Storys to write to you that I had from Evan Baillie and Pitkyllen, but I must be recover'd er' I write them.

I intreat you give my service to Meikle Tom, I hope he has enter'd my boy with Mrs Lamot before now, for every week that he loses now is what he can hardly ever Recover. After you read Dr Clerks letter, I entreat you put a drop of wax under the seall and deliver it to him out of your own hand and beg of him to send an answer, for I'le be in great pain till I hear from him; and if the post were not going off to morrow I would send an express, and if I am not better two or three days hence I'le send an Express to The Doctor, for He is my only Oracle tho I have now Doctor Cuthbert, Doctor McLean and Baillie Campbell attending me. Remember he told me that at such a great distance as I am from him, In any Sharp distemper, I must be either mended or ended before I can have his advice. However I must always endeavour to have his advice as quick as I can for it is alwayes of use to me because the case that happens to me now may happen to me again the I should be well of This, and I'le pay him honestly for every letter of this Kind.

Be so good as to Deliver the other letter inclosed. I have not Strength to write any more, but to assure you that I alwayss am with a sincere regard, My Dr Mr Donald, your affectionate Cousin and most obedt. humble Servt.

LOVAT.

Inverness 19th October 1739.

I beg you assure good Mrs ffraser and Mrs Margaret of my affectionate respects.

To Mr Donald Fraser, 27th Oct., 1739.

My dear Mr Donald,

I received the favour of your letter by the last post, and I am very glad that you are well. I give you thanks for the

care you had in delivering my letters &c. Mr Wm. Fraser is gone for Edinr. with whom I have Settled all my Concerns for the present as far as I was able. The Brig. is in such a bad situation every way, that I cannot Send him South Till the Spring; He is very ill as to his health and low in his body; But which is worse He is entirely lost and Debautched in his Education. He hardly speaks a word now without Swearing, Cursing, blaspheming, and Lying.* So That I am resolved to keep him under my own eye this winter. I shall write more fully to you by The next post, and I am with a sincere Esteem and regard, My dear Mr Donald, your affectionate Cousin and obedt. humble Servt.

Beaufort 27th October 1739.

To Mr Donald Fraser, 1st Novr. 1739.

My dear Mr Donald,

I received the favour of your letter by the last post and I am very glad That you are well, and that you have such care of your Pupil and I approve very much of what you are doing with him as to his Education; I Intreat you may not suffer him to forget his write and that he may Learn his Arithmetick. I desired Wm. Fraser to get him one of the best masters in Town.

The he had seen Sir Robt. Munro I am affraid it would not be of great use, however I Continue still to work for you in East Ross and I have a party there to serve you That is not Despicable and if the People Continue to Love you as they have done, You'll beat all your Enemys there. They rais'd a Villainous Story wh. would have done you hurt if your ffrd Mr James ffraser of Alnes, had not Contradicted and Extinguished it. If the Author was known he deserves hand payment wh. I woud have caus'd given him before now If coud have found him out. But be who he will he has lost his Labour for the story is believ'd to be but a mere calumny, You may be Sure That I will Stand with you on Every occasion Whatsoever, for I have Sincere friendship for you and you will allways find me with a real Esteem and regard, My dear Mr Donald, your most affectionate Cousin and most faithfull humble Servant,

Beaufort 1st Novbre. 1739.

^{*}Lovat's son Alexander, whom he calls the Brig. or Brigadier, was at this time only ten years of age. It is said that when a boy he used to have a bottle of whisky at his bed-side to be drunk during the night.—See Burton's "Life of Lord Lovat," p. 185.

To Mr Donald Fraser, 10th Nov. 1739.

My Dr. Mr Donald,

I have been so much out of order since the post came on, That I was not able to read your Letter and Memoriall, but by the next post, God willing, I shall send you my oppinion of both, and I intreat you do not neglect to acquaint me every week what my boy is doing in particular.

The Senate of Ross have turned off Mr Murdow McKenzie of the List for Dingwall, he having but four votes for him, Mr Baphure, Mr Betton, Mr Portice, and Mr McKenzie of ffoddertie.

I am wt. a sincere attachment and regard, My dear Mr Donald, your most affec: Cousin and most faithfull Servant, Lovat.

Beaufort 10th Novbr. 1739.

To Mr Donald Fraser, Governour to the Honble. The Master of Lovat at Edinr., 16th Nov. 1739.

My Dr. Mr Donald.

I received the pleasure of your Letter by the post, and I am exceeding glad That you are well, and I assure you of my affectionate humble Service. I am very much overjoyed at the account you give me of my Child. I wish God may preserve his health, for there is no fear of his Learning while he is in your hands. I approve much of his not having an Arithmetick Master till the Summer time, but I earnestly beg that he may not neglect to go once a day to Mr Granger the writting master till he is perfectly confirm'd in a good hand of writting, which is an Excellent accomplishment and I have found much hurt for want of it.

I have desired my Cousin Wm. ffraser to pay his Regent Mr Carr his fees, and I told him that you would direct him in that.

I desire it may not be too little nor too much.

I am Sending John McJames South the next week wt. eight tows to my ffriends, and the Chamberlain's Son will go South with him to Serve my Boy as a footman in Livery. He is a mighty fine boy, and has a good understanding. His greatest fault is that he is too bashfull, but I hope Edinr. and the cadies will soon rub off that, and he is so good natured, That you may make of him what you please so that I could not send you a better boy.

As to the malicious Stories of Ross you shoud not be Uneasy about them, for your firds of Alnes and of Loggie have already entirly refuted and Stiffled that malicious report, and I have heard this last week from our fird Calboll, and he is still very strenuously resolv'd to serve you, and he professes a wast deall of friend-

ship for me, and I truly believe he is Sincere, So whatever Comes of it, we shall give them a good heat for it, and when the Tryal of Skill Comes on I shall go myself to Easter Ross to wittness it, and tho you should not succeed we shall at least let them know That you do not want firiends. I am mighty sorry for Coll. Cornelius Kenedy's death. I hope my boy has been to wait upon our dear Go. to make him his Complement upon the death of his worthy Brother, and when he gets his new Cloaths I desire yt you may bring him to pay his respects to Genll. Clayton and to Capt. Clayton his Son and to Capt. Congense his Edicang, and lett him tell them That I ordered him to go and assure them of my respects and his own, and I hope he goes at least in the 8 or 10 days to make his Bows to Genll. Guest.

I beg you may not overload him wt Studies. You cannot imagine how much my poor Sandy has been ruind by going to Strathspey as much starv'd in his Learning as in his diet, Scab'd from head to foot, and singularly wicked by Swearing Lying, &c. It will be a miracle if he is not the worse of it all his life however I'll take great pains to reform him. I beg to hear from you and I Sincerely am wt esteem and friendship, my dear Mr Donald, your most affectionate Cousin and much oblidged humble Servant,

LOVAT.

Beaufort 16 Novr. 1739.

I Intreat yt you and my boy may with my Letter that is Inclosed to Governour Kennedys.

To Mr Donald Fraser, Governour to the Honble the Master of Lovat at Edinr. 23rd Novr. 1739.

My Dear Mr Donald,

I received the favour of your Letter of the 15th of this month, and I am very glad that you are in perfect health. I got a letter from my boy by this post, which gives an account of his studies wh. I am very well pleased with. I am satisfied with every method you take with him, but I Intreat that he may not forget to go every day to Grangers till he be absolutly perfect in his writting. You will see what I write to him upon that subject, as Likewise the Unexpected Incident of my being turn'd out of the Army in a manner not known before in any army, and I earnestly Intreat of all my firds to observe the same moderation Concerning me that I enjoin to my Son. Your two very good firds the Laird of Drynie and Mr James ffraser of Alnes were here these two or three days and you are Infinitly oblidg'd to them for their friend-

ship and goodness towards you. They are both of oppinion That the affair of Fearn must be pushd for you, That the base Calumny that was rais'd against you may be for ever Extinguished wh. the Laird of Dryny and Mr James ffraser have already Refuted, So That it is entirely believ'd by your ffriends that it was a Villainous Lye and Calumny and the first Inventors of it begin to think shame of it, however that it may never be spoke of hereafter, it is necessary that you make an appearance at ffeirn whether you succeed or not, and I must tell you to your Comfort That I have secured the Kirk of Ardnisire for you, for Mr Grant of Calder is to Come to be one of the minrs. of Inverness, and Young Mr Calder who is now minr. of Ardnisire in effect (for he receives the Stipends from his Patron The Laird of Calder) Is to be placed minr. at Calder, and you are to be placed minr. at Ardnisire. have Settled this affair last week with the family of Calder, So that I look upon it as absolutly Certain. They have need of my assistance to bring Mr Grant to Inverness and I sought the Settling of you at Ardnisire as an absolute Condition before I would act for Mr Grant wh. was frankly agreed to. Evan Baillie was wittness to it, to whom you are Infinitly oblidg'd on severall Accounts. I believe I can give you joy in this affair and I allway am with a Sincere Esteem and Regard, My Dr. Mr Donald, your most affectionate Cousin and most faithfull humble Servant,

LOVAT.

Beaufort 23rd Novr. 1739.

To Mr Donald Fraser, 5th December 1739.

My Dr. Mr Donald,

I received the pleasure of your Letter by this post, and I am very glad That you and your pupil keep good health and I assure you of my affectionate humble Service.

I bless God my health is pretty good Considering the very Severe weather we have here, and the Disaster That I have met with gives me no pain or Uneasiness, and I am fully persuaded that the hand of providence was in it for the good of my person and family. You are not disappointed in Aberiachans ffriendship. He is here and gives you his humble Service, and assures you that he will do all the Service in his power for you.

he will do all the Service in his power for you.

We must push that affair of Feirn Come of it what will, and I will send an Express to Mr James ffraser and to my other ffriends

this week or the beginning of the next.

I am entirly of your oppinion as to both ffeirn, Ardnasire and Davie But men must do allways for themselves all they can

whether they succeed or not, while they are in this miserable, false, and Unconstant world. I am very much oblig'd to you my dear Cousin for your kind Intentions and Inclinations to Conduct and Govern my Son in his Education. I do assure you that he never will have a tutor or Governour that I love so much and as long as you are pleas'd to stay with him I shall better your Condition from year to year as much as I am able.

I desire when he gets his new Cloaths he may go from time to time to pay his respects to Genll. Guest and Governour Kennedy. I hear Genll. Clayton is gone to his government of Gibraltar to which he was nam'd by the King. I shall long to hear from you and I am with a Sincere Esteem, My Dr. Mr Donald, your most affectionate Cousin and most oblidged humble Servt.

Beaufort 5th Dec. 1739.

P.S.—Just now I got a second Letter from Mr Hugh Campbell from Calder in which he assures me that he will do everything in his power to have the Master of Lovat's Governour provided for.

To Mr Donald Fraser, Governour to the Honourable the Master of Lovat, 13th Decr. 1739.

My Dear Mr Donald,

I received the pleasure of your Letter by this last post, and I can assure you I am very glad that you are well, and

you may depend upon my reall friendship and affection.

I got a Letter of apology from my Child for his obstinacy, and I send you 'Inclosed wt. a flying Seall my Letter to him which I beg you may peruse and oblidge him to read once or twice a week, for if he follows my advice and Instructions he will be happy and if he does not he will be unhappy, and I beg That you may let me know from time to time everything that Concerns his temper and Behaviour.

Your ffriend and mine Evan Baillie is now at Ross, and I am very sure he will do you all the Service in his power for he has your service very much at heart. Besides That I have recommended it to him in as Strong terms as ever I did anything that Concern'd myself. I shall likewise have the next week the returns from Mr James ffraser, Cadboll and Scotsburn, and when I receive them I shall then give you my oppinion and advice upon the whole matter, and you may assure yourself that in all the Events of Life you'l allways find me with a sincere Esteem and attachment, My Dr. Mr Donald, your most affectionate Cousin and most faithfull humble Servant LOVAT.

Beaufort 13th Dec. 1739.

To Mr Donald Fraser, 22nd Dec. 1739.

My Dr. Master Donald,

I have my Express at Ross, and when he comes back,

I shall let you know what is the result of it.

I have written long letters to Cadboll, Mrs Macarthur, Inverchassly, Mr Wm. Baillie, Scotsburn, and to Mr Jas. ffraser, and I have written to Mr Jas. ffraser and to Cadboll That I will be entirly regulated by them, and if they think it necessary that Evan Baillie shoud go He is still ready and willing and I will pay him for his pains. I wish you many a good new year wt. perfect health and happiness, and I am wt a Sincere Esteem and regard, My Dr. Mr Donald, your most affec. Cousin and most oblidged humble Servant Lovar.

Beaufort 22d of Dec. 1739.

I Intreat you go with Genll. Claytons Letter and give him my most humble duty and tell him that you attend my son and that I have order'd him to wait upon him, and That you likewise go frequently to Genll. Guests. I beg you go likewise and deliver Governour Kennedy's Letter.

To Mr Donald Fraser, Governour to the Honble. the Master of Lovat at Edinr. 29th Dec. 1739.

My Dr. Mr Donald,

I received the favour of your Letter by this post, and I am mighty glad that you are well, and I wish you many a happy new year, and good Success in the Education of your pupil which is the best thing I can wish for him, for you, and for myself, and I earnestly Intreat That you may let me know precisly when he does any thing that does not please you that I may reprimand him, and remember that the happiness of the family of Lovat and of the name of Fraser under God Is in your hands and depends upon your keeping him Exact to his duty, for I know he has a good Capacity.

Just now I received Six Letters from your ffrds in Ross but as the post is going off I have not as much as time to read one of them, but I shall send you the most Essential of them by the next post, and you will send them back to me by the post. Mr Wm. Baillie goes South this day from Inverness. He is your very good ffriend and he will tell you particularly every thing that Concerns

you in Ross.

I Offer my kind Service and my Complements of the new year to all those that you know to be my best firds at Edinr. and I am Sincerely, My Dear Mr Donald, your most affectionate Cousin and most oblidged humble Servant LOVAT.

Beaufort 29th Dec. 1739.

To Mr Donald Fraser, Governour to the Master of Lovat 9th Jany. 1740.

My Dr. Mr Donald,

I received the favour of your Letter of the 3d of this, and I am glad that you and your Pupil keep health. I wish you may Continue So especially till this terrible storm is over which is the greatest that ever was known in this Country since the memory of man or by Tradition or History, for there was never such a strong Intence frost known, yet I bless God I stand it out very well. It is true I live in the South of France, for I never go out of my room, and I keep such fires night and day, that my room is a quite different Climate from any other room in ye house. The Question is how to venture out at all. But when the thaw Comes, I resolve to take the Cold bath before I go out If God spares my health.

I send you under a flying Seall my Child's Letter So that I say nothing to him but what I would wish you would see. He Indeed writes very little to me, His Letters are full as short as

Sir Robt. Munro's the great Politican.

I sent you by the last post the Letters That I receiv'd from Ross since they all concernd you—and I expect by the next post your oppinion of them,—and you may assure yourself yt I'll do all that lyes in my power to serve your person, Interest and Reputation, for I am with a Sincere Esteem and attachment, My Dr. Donald, your most Affectionate Cousin and most oblidged humble Servt.

LOVAT.

Beaufort 9th Jan. 1740.

To Mr Donald Fraser, Governour to the Master of Lovat at Edinr., 16th Jany. 1740.

My Dr Mr Donald,

I received the favour of your Letter by the last post with the Letters That I sent south to you, and I have the very same thoughts of the affair of ffeirn that you have.

I think your Charracter is the main point and if providence Carrys you on as to the Settlement it must be Obeyed, But I think Tho you Carryd ffeirn you'l have but a Troublesome life

-B'

Unpublished Letters by Simon Lord Lovat.

in it while Aldy and Achnacloich and all their ffriends are your Enemys; you may think that I say this by the desire That I have that you should stay wt my Son. I own I rather have you his Tutor than any man in Scotland, But if Providence provides you in a Kirk I will be mighty glad of it, and while you are pleas'd to stay with him I'le make your Situation as agreeable as I can and not much worse than a legall Stipend without the Charge of any Soul but my Sons. I ffind by my Cash book of the 11th of Jully That you got a Gunea as a part of your Sallary as Governour to my Son, and that the 19th of the same month you got £12 10s as an half years Sallary as Governour to my Son-I now order my Cousin Mr Wm ffraser to give you £12 10s to make up the years Sallary and the next year shall be £5 and so on by Augmenting five pound every year as long as you stay with my Son if it was ten year, and if he has no Other Governour than you, you shall have an handsome pension for Life even after you get a kirk.

This is my real resolution which I hope will not be displeasing to you. In the meantime, Don't think but I will be as forward as any man alive to get you a kirk, whenever you think fitt to push for it, Even tho my son should be at a great loss by parting with you. I have engaged Mr Evan Baillie to go to Ross to the Presbetry whenever he or I are advertis'd by Cadbole or Mr James ffraser, and I do assure you That he is fully resolv'd to fight your battles wt great keeness—and he is in my oppinion as pretty a fellow as is this side of the Grampions, and I am very sure as honest a man as Is in this part of the Kingdom, and as sincere and as affectionate a friend as I have upon Earth—and he truly has a Value for you, So you may be sure he will do you all the service in his power both on your own Account and mine.

I believe what you say my Dr. Donald as to my boy, for I know you to be an honest man that Cannot Lye—and I believe That you have no hand in his Letters, for they are not worth your having hand in them,—They are but very weak and allways the same thing over and over again, which gives me but a poor oppinion of his genius, however I have ordered him by the Inclosed as you will see to write to me longer Letters, and then If he does not get help I shall know whether he writes sense or not. I shall long to hear from you and I am with a Sincere regard and Attachment, My Dr. Mr Donald, Your affectionate Cousin and faithfull humble Servant,

Beaufort 16th Jan. 1740.

P.S.—I beg you may deliver my Letter to my worthy dear ffriend Governour Kennedy out of your own hand, and let me know how he Is; I hope my Son goes frequently to see him at least once a fortnight, if not I will be very angry, for he never Can see a man that has more manners and politeness and that is more my ffriend than my dear Governour.

To Mr Donald Fraser, Governour to the Master of Lovat at Edinr., 1st Feby. 1740.

My Dr. Mr Donald,

Since I find that your attachment to the populace of ffearn, and to your other ffrds in Ross is greater than any you have for the Education of the Master of Lovat or the happiness of his family, I would be a very great fool if I should Endeavour to divert you in ye least from prosecuting your heart Intentions, so I wish you good success and much joy of them.

I referr you to the Inclosed Copie of a Letter That I wrote last week to my Cousin and your ffriend Mr James ffraser on this subject, and I am Sincerly, My Dr. Mr Donald, Your affectionate Cousin and most humble Servant,

Beaufort, 1st Feb., 1740.

I have order'd Mr Wm. ffraser to give you what money you Call for, for your Journey north.

To Mr Donald Fraser, 7th Feby., 1740.

My Dr. Mr Donald,

I am sorry at the accounts you give me of my Childs Illness, and I am the more Concern'd That it was occasion'd by his not taking Care of his health according to my Commands by Every post—I hope he will be more obedient in time to Come—I was very sorry that you shoud be oblided to part wt my son upon the Account of his education, because I was persuaded that no man could instruct him naturally so well for the good of his Family and kindred as you could do, but now I am much more Concerned that you should leave upon the account of his health, since I am convinc'd That he Cannot get a Governour that will take such an affectionate Yet if you think that it wounds your fortune, your care of him. not being Establishd in ffarne (which be the by is not very Certain) you shall never have it to say that ever I have wrong'd your personall Interest or Charracter or hinder'd you to make your fortune the best way you can, but I must Certainly have a Governour to my son that will not part with him if God Spares

him till he is fitt to go abroad, so my Dr. Mr Donald you may lay your hand to your heart If you will Stay some years with my Son while he is at Edinr. till he is fitt to go abroad, I will perform my promise to you by Augmenting your Sallary every year £5 Str. and I believe you would find that more profitable, than your being in possession of any kirk in Ross, Considering That you have bed board and Lodging, besides the benefite of Improving yourself In ye Capitall of the Kingdom, but If you have anything better in your view That you are Sure of, God forbid That I should hinder it from you, for when I sent you to wait upon my son it was to do you good and not to do you hurt, and tho you shoud leave my Son to-morrow, I shall be ready to do you all the Service in my power in any Shape. But I believe upon Serious mature reflection and Deliberation, you will find it your personall and reall Interest to stay wt. my son for as I am myself Patron of Six Churches, It is probable that some of them may be vacant in three or four years, and then you are sure of one, and I believe the best of them which Is Inverness may be Vacant In a very few years for Mr McBean Is grown very Infirm and Valetudinary. Besides the kirks that I am patron of myself, It would be very hard If I did not get you a kirk among all my ffrds, relatives and allies In ye I lay all this Sincerly and Candidly before you,—as your ffriend and your Chief, So I Intreat you let me know your finall resolutions by the next post, for till I have it plainly under your own hand I will write to no body to find me another tutor to my Son. I shall long to have your Answer, and I am wt. a Sincere Esteem, My Dr. Mr Donald, your most affectionate Cousin, and most obedient humble Servt.

Beaufort, 7th ffebry. 1740.

To Mr Donald Fraser, 15th Feby. 1740.

My dear Mr Donald,

I received the favour of your letter by the last post, and I am very glad that what you told me about my Sons health holds true, I wish it may continue long and I hope he will take better care of himself hereafter.

I find by the latter part of your letter that your heart is at Fern, and that you seek out arguments to Convict me of puting ardships upon you, So my dear Mr Donald you are highly nistaken both as to my genious and principle, I never was selfish n my life in anything, and I do assure you that I would rusk for ome time the education of my Child rather than to hurt and inder your fortune, So my dear Mr Donald you may freely and

frankly go to Fern, I will endeavour to look after the education of my Son, and get a proper person to wait on him, and as I told you in my last you may assure yourself that I will act with as much vigour for you to get you Fern, as if you had Stayed ten years with my Son, for whatever you may think, my design and Inclinations were allways to do you service and good, and the you shou'd actually continue with my Son, I was still positive as I am now, that you shou'd come North and start to vindicate your reputateon before the Presbytery, and I thought my honour was concerned in that as well as yours. I shall say no more on this Subject till I have the answer of my last letter and to this letter but to assure you that whether you stay with my Son or go from him you shall allways find me with Reall friendship and attachment, My dear Mr Dond., Your affectionate Cousin and most faithfull humble Servant. LOVAT.

Beaufort, 15th Feby., 1740.

To Mr Donald Fraser, Probationer attending The Honoble. The Master of Lovat, Edinburgh, 23rd Feby. 1740.

My dear Mr Donald,

I send you Inclosed a Coppy of Mr James Fraser's Letter your great Friend, and I desire that according to his desire you may come North.

Mr Wm. Fraser will give you money to carry you North, and

then Evan Baillie and I will assist you all we can.

I hope you will endeavour to get somebody that will take care of my boy till I can find out a fitt Governour for him that will not part with him till he is a man. I am Sincerely, My dear Mr Donald, Your affectionate Cousin and humble Servant, LOVAT.

Beaufort Febry 23rd 1740.

To Mr Donald Fraser, Probationer at Loggie, 11th March 1740.

Dr. Mr Donald,

I hope before this Comes to your hand That you will be wt Cadbole and Evan Baillie at Cadboles house, you'le see by a copie of the parragraph That I wrote to Cadbole which I send you here Inclos'd how great my ardour and anxiety Is to do you service at this time. I have written to Pitcalny, Innes-Chassly and Mr Wm. Baillie much to the same purpose with the bearer.

I wish you good success. I shall long much to hear from you, and I am very Sincerely, Dr. Mr Donald, Your most afft. Cousin and most faithfull humble Servant,

Beaufort, 11th March, 1740.

To Mr Donald Fraser, May 6th 1740.

My Dear Mr Donald,

I received the favour of your letter by the bearer and I have keept him here all this time till I shou'd see Mr Baillie after Mr James ffrasers being here, for Mr James told me that he believ'd, if they did not give in a lybell agst. you to-morrow, That Mr Evan Baillies presence would be absolutly necessary there to push them to assolzie you or to take such protests agst. them as would Effectually do your bussiness elsewhere. Mr Baillie Came here and I immediatly spoke to him upon yt. Subject and he assurd me that his going there was absolutly useless That he had Writt a letter to you on fryday and that Mr Ross of Calrossy Sherriff Depute got the letter to be given you, Mr Baillie says that he is an honest pretty gentleman who would not faill to have it faithfully deliverd, he likewise tells me that he wrote full instructions to you in that letter which if you follow will have the same effect as if he was personally present there, wh. I hope will be the Case.

Mr James ffraser told me that he woud write to you from Inverness Concerning my little Sandy and your Coming up here. That Child is in the Criticall time of gaining him or Lossing him for ever, So that I am Infinitly more Concerned about his Education than I am about his Eldest Brothers at present; I therefore Intreat That you may be up here the latter End of this Week or the beginning of the next, That I may be fully determined about him. I Intreat you give my most humble Service and afft. respects to my Cousin Caboll, and tell him that I will not forget his appearance for you while I live, and that I will be all my life ready to serve him and his. I wish you good success to-morrow. I shall long to see you, and I am wt. a Sincere Esteem and regard, My Dr. Mr Donald, Your most affectionate Cousin and most ffaithfull humble Servant,

Beaufort 6th May 1740.

P.S.—I have writt to Mr McArthur to send me back this little boy on thursday to let me know what will pass to-morrow for I will be very uneasy till I hear of it. I send you here Inclos'd my letter to my Cusin Mrs McArthur wt. a flying seall wh. I desire you may deliver at a proper time. To Mr Donald fraser, Tutor to Mr Allexr. fraser, son to the Lord Lovat, at Beaufort, 29th July 1740.

My Dr. Mr Donald,

I have such reall trust and confidence in your ffriendship That I hope you will he So good and kind as to take care of my house as well as of my Child till It please God That I Come home, which will be in five or six weeks If I am alive and In You will be so good as to keep all the kevs of the house, the key of my closet where my Strong box is, the key of the press in my Room, the key of the wardrup, the key of the wine cellar, the key of the little Cellar and the key of the Coolhouse. Little Hughy will have the key of the meat Cellar and act as Butler till I send home one, and after you take an Inventory of what is in the press and little Cellar he may get the keys of that too. When your mutton is Done send allways for a Wedder to the fflock, and the few hens That Youle want any of the officers will furnish them to you. But rather Spare the hens than the mutton. Hugh Papa will give you meall and Salmond, and John ffrasers wife will Send you out Gray fish from the Town. In short you must have too good Substantiall Dishes when you are all alone and Three Dishes when you have any Strangers. Drink as much of the fine ale as you have a mind and when there Comes an Extraordinary Stranger you may give him a botle of wine. I shall leave Instructions with Hugh Papa how to manage the Second Table and the out Servants which will be as few as I can, and I by this Line order my Chamberlain John ffraser to furnish you any thing that is necessary or Convenient that you call for. I shall have a grateful Remembrance of your ffrdship and Care on this occasion, and you will allways find me as I have been with reall Esteem and regard. My Dr. Mr Donald, your affectionate Cusin and faithfull humble Servt.

Beaufort 29th Jully 1740.

My Dr. Cusin,

I hope this will find you and Sandy and Archy in Good health, and I assure you of my affect. respects and my bearns of my blessing.

I bless God I Cannot complain of my health Considering my

fatigue and my Children here are in very good health.

I have been wt the Duke of Argyle and the E. of Ilay and they both received me wt open arms, and I believe my bargain on the Lands of Tarradale and Ridown will succeed, So I bless God everything seems to go very well wt me Since I Came here.

I am very much surpris'd that I did not get a Line from you, since I came from home. I intreat you let me hear from you, and let me know every thing that has pass'd in the Country Since I came away that is worth taking notice of with a particular account of the Cropt and of my ffishing.

I Intreat you give my most humble Service to those That I remembered in my Last Letter and Believe That I am wt a Sincere Esteem and regard, My Dr. Cusin, Your most affectionate and most obedient faithfull humble Servant Lovar.

Edinburgh 14th Augt. 1740.

I earnestly intreat that you take care of my Eagle and of my Italian Dog.

To Mr Donald fraser and Wm. fraser, son to Culmuln, Tacksman of Inchberry, at Beaufort.

Dear Cusins,

I received the favour of your Letter from Beaufort of the 16th and I am exceeding glad That my Children and you are well. I give my blessing to my Children and I sincerely offer you my most affectionate humble Service and kind respects.

I bless God my son and daughters are in very good health and I Cannot Complain Considering my daily fatigue here. The Duke of Argyle and the Earle of Ilay are very civil to me But none of them spoke to me of any politicall business as yet, and if my Lord Grange was Come to Town who is at Stirling about Settling a minister there, I hope to get the affair of my Tailzie Soon over, and whenever it is Sign'd I will be thinking of leaving this place, for I am perfectly wearied of it already.

I am Exceeding glad of the account you give me of the Corns. We should thank God that the poor people will have bread. I have written to the Chamberlain That if I have any meall to spare, That he should Sell a Chalder of it in pecks or at most in two pecks to the poor Country people that stand most in need at tenpence the peck. I take no more for it if it should be Twenty pence the peck at Inverness. As the harvest must be late The poor people Cannot Expect a relief from it for three or four weeks, So that now is the time to be Charitable towards them, and as long as I have a peck that I can spare they shall have it. I find that the Speats and floods in the river this year has wrongd my fishing very much, there is no help for it, we should thank God for what we have.

I am glad that you tell me That the hay of Tomich is Card for, but you say nothing of the hay of Lovat, and I am sure it is very good Condition before this time.

I am glad that the most of my peats are Secured in the peat yard, I hope no time will be lost to put in what remains when the weather will allow of it.

There is no Doubt, but I will have all the Stones that are Landed at Dunballoch Carried near the old Castle, But as I hope the Chamberlain will be fit for bussiness in a few weeks, He knows better Than I do how to manage those Raskalls the Waggoners. In the meantime I woud have two or three Waggones keept bussy in Carrying those Stones. I think they may be laid on the brink of the Ditch this side of the Castle near the road that leads into the house. I think they may carry at least four fraughts in the day, and they shoud work at that till the Corn is for Leading. I Intreat you let me hear fully from you every week, and believe That I am with a most Sincere ffriendship and regard, Dear Cusins, your most affectionate and most ffaithfull humble Servant

LOVAT

Edinr., the 21st of Augt. 1740.

P.S.—I desire you may not faill to send me South by the post my two latest Cash books that have been forgot, Since I know not what I have paid or what I am owing in this town. I wrote to Duncan ffraser to See them Carefully Deliver'd to the post, so I hope you will not forget to send them in to Duncan.

To Mr Donald Fraser, 28th Augt., 1740.

My Dr. Mr Donald.

Since you must be at Tayne the 9th of Sepbr. I willingly allow you to bring the Brig. with you and That you shoud stay for Some time wt. my Cusin Mrs Mc Arthur till God willing I go home my self next month. I am fully perswaded that my good friend Mr Mc Arthur and my zealous affectionate Cusin Mrs Mc Arthur will take greater care of him than I woud do myself, but I earnestly beg of you Dr. Cusin as you love Me and him, you may keep him under great aw and Strict Discipline otherwise you will be the Instrument of his Ruin.

I Intreat you give my most affectionate humble Service to my good fird Mr Mc Arthur and to my Dr. Cusin Mrs Mc Arthur, and tell them That I beg of them not to indulge the Brig, for he Is So Cunning that he will whedle and flatter them to Do what he has a mind if they are not upon their guard. If you want any Little money for your Expence ask it of the Chamberlain and he will give it you. I shall write to Evan Baillie this night to take care of your affair and to Sollicite my firds for you. It is a surprising negligence That you did Not acquaint me of this till now, That I

have not time to write to Cadbole or to any of my other ffrds, however I shall Endeavour to do it by the next post. Farewell my Dr. Donald, I wish you success with all my heart, and I am Eternally yours Lovat.

The following letter is written on the same sheet as the preceding.

Dear Cusins.

I was much Surpris'd when the post Came in That I had no Letter from Beafort. It was a strange negligence not to send in the Letters ffrydays night or be day light Saturday, That They might be in Duncan ffrasers hands long before the post went off.—This Evening a Stranger Came and Delivered me a pacquet from Inverness, In which was Inclos'd a Letter from you and one from my Chamberlain and ffive To my Servants and one from Gortuleg. The post is now going off so That I cannot write to you as I woud wish. I am glad that you are well and that my Bearns are in perfect health, I give you my affectionate humble Service and my blessing to my Bearns. I bless God my Son and Daughters are well here but I am a Little Troubled with a pain and weakness in my knees and Legs. I baith my knees and Legs every morning in Cold water according to Dr Clerks advice, so I hope the pain will soon wear of.

I shall write more fully to you by the next post. I refer to yourselves Every particular thing that Bellongs to my affairs. I am very sure That you will use all your Care and Judgment to do me what service you can.

I long much to be with you, and I am with a very Sincere Esteem and regard, Dr. Cusins, your most affectionate and most obedient humble Servant Loyar.

Edinburgh, the 28th of Aug., 1740.

To Mr Donald Fraser, 11th Septr. 1740.

My Dear Mr Donald,

I received the pleasure of your Letter of the 5th of this month, and I wish you and the Brig. a good Journey to Ross, and success in your affair and a Safe Return to Beaufort. I don't in the least doubt but you have all the heart Inclinations Imaginable To do all the good you Can to my Child, and Indeed it woud be ungratefull in you to do otherwise Considering The friendship that I have allways had for you, of wh I gave you all the proofs in my power.

Samie Secreta of Inverness.

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ny ny humble Service to good Mr Ly man affarcamete, Respects to my dear Cusin he have not much Indispos'd at present I would De not to write her a line letter, but I will do it as soon The Tax Ton That I was much troubled with a weak-In an in it since and Limbs, but within this four have an expected has not me near deaths door. Mrs Tes : > woman The Time Dewiction was the Innocent Cause of it west which is the Coldest kirk a same to near in Communes time Sermon, And I catched such a Tuest in that his almost area iv Cost me my Life, for all day resteres v but such a rulent Cough without a minutes Inter-Bowels to pieces, and I am perminutes meanission as had vesterday from morning till 8 o'clock as noted and the had been all night I am persuaded I had dressed at the had dressed all night I am persuaded I had dressed at the had dressed as some Drugg that Stopd the misence at the unit for some sleep all night, and had but four or The res of the Course it is exactly like the Chink Cough that The ment of the such violence that it rents my head and war to never however I hope the worst is over. The Doctor mes here is no Panger in it, but that it will be troublesome for some time I took a lose of Rheubarb this day and I bless God no harm since so frequent as it was yesterday. However This he were with the weakness and pain that I have had this long n in a crees and legs makes me Resolve not to venture North this Willest But stay near my oracle Dr Clerk. Another great have for staying here, and the greatest of all, Is that i mit t very necessary for my sons education, That I should mee an eve over him myself, for without that Governours will not to as would wish, and as I resolve to keep no ffamily at Beauam thinking of bringing the Brig. to this Town to be under no inspection from this winter, but this I have not yet fully reservations I'll I have your thoughts about it.

note you are now free of that Cursed Presbry of Tayne and I war after Comes here I think I can promise you Success. Mr amount speaks with horror of the proceedings of those Devils.

In a large Esseem and regard, My Dr. Mr Donald, your most us a small regard of the proceedings of those Devils.

Lovar.

Tandured, 11th Sept., 1740.

To Mr Donald Fraser, 20th Septr. 1740.

y Dear Mr Donald,

It is with my heart and Soul and wt. great pleasure I congratulate you on your victory at the Synode. I have a count of it from Mr Baillie, To whom you are forever oblidgd, shall never forget the frdship I ow him upon your Accountave now the villainous prbry fairly Beat, and if they come redress, I am pretty sure That they will be Whipt. If vertakes you in Ross I Intreat you give my afftt. humble to Mr McArthur and to my very dear Cusin Mrs McArthur all my firds in Ross that appeard for you, To Cadboll, hassly &c. You may be sure that I will allways stand by id do you all the Service that I Can in Every shape.

I am fully determind to stay in this Town all winter I have a to John ffraser to Cause put my Chaise in order to Bring rigg. south, because I am afraid the weather would be too or him to ryde in, ffor I would wish to have him for six s under my own eye, To make him do his duty yt. better, nd that his broyr who should have much more wisdom and ice than he has much need of my eye over him notwithng of his Govr. And that is one of the greatest reasons that nined me to stay in this town this Winter. As I am resolved e up ffamily at Beaufort, I hope you will do all you Can to Wm. Culmulns Son and John ffraser my Chamberlain to e my affairs so That I will not be much Imposed upon. ily must lose by my absence, but I hope my ffrds will So t That they will preserve me all they Can. My Cough ues still very Severe and very often so violent That ot Speak or draw my breath. My Son is perfectly recovered measles, and my Girles are well and They and I assure you of ind respects, and I am with a Sincere regard, My dear onald, your most affit. Cusin and faithfull humble LOVAT. linr. 20th Sepr. 1740.

- Donald Fraser, Probationer at Loggie in Ross, 25th Sept. 1740.

7 Dear Cusin,

I had the favour of your letter of the 10th from and I give you Joy of your last Victory over the barbarous try of Tayne, but I am sorry that they still harrass and e you from Prbry to Prbry and from Synod to Synod. will all that be at an End. I wish you was done with them

in Some Shape or another, that I and your firds might be looking out for you elsewhere, if you cannot obtain flearn.

out for you elsewhere, if you cannot obtain ffearn.

I sent Mr Blair with Mr McArthur's Letter and yours to Mr Cumming, who is much surprised at the great injustice and hardship that you meet with, and I am afraid that those villains will risque anything Rather Than see you Live in peace In their Countrey. What I wish most now Is, That your affair was ended in that Countrey in some Shape or another, for I think you Dear

buy the kirk of fearn when you get it.

I am Infinitly oblidged to the ffriendship of good Mr McArthur concerning my Little boy. I shall allways have a gratefull sense of it. As to Mrs McArthurs great attachment and affection for her family and kindred, Is known to all who have the honour to know her and I woud be very ungratfull, If I had not always a thankfull Remembrance of the great friendship that Mrs McArthur allways profess'd for me. Therefore after Consulting Mr Cumming, I yield to Mr McArthur and Mrs McArthurs proposition and I give up the Brig. to their Care and yours till That if God Spare me, I go home in the Spring. I am sorry that this will be very troublesome to Mr and Mrs McArthur, but they have drawn it upon themselves.

I am so uneasy this night having being overwhelmd wt. Company all the Day, That I must refer a great deall That I have to

say till the next post.

I offer you my afftt. humble Service and my blessing to my ('hild, and I am wt. a very Sincere frdship and regard, my Dr. ('usin, your affectionate faithful humble Servant LOVAT.

Edinr., 25 Sepr. 1740.

P.S.—I Intreat you give my most humble duty to Mr and Mrs McArthur, and tell them That by the next post I shall write fully to them both.

Not addressed, but evidently to Mr Donald Fraser, 2nd Oct. 1740.

My dear Cousin,

I hope this will find you in perfect health, and I assure you of my sincere and affectionate humble Service. Tho I have not received the answer of my last Letter to you yet I hope you have received it before now, in which I acquainted you that I did agree to Mr and Mrs Mc Arthur's keeping of my Son and you with them this Winter. I am very much obliged to the generosity of good Mr Mc Arthur and to the affectionate Friendship of my dear Cousin Mrs Mc Arthur. I shall have a gratefull Remembrance of it while I live, and My dear Mr Donald, you must go imediatly up to Beaufort, and send me the two English Trunks with what is

in them, except what I ordered to leave out, and pack up the Books in them that I have present Use for, and Cannot get in Town, and send me the Inventory of the Books and other Things that were left under your Trust. My Friends at Inverness have wrote to me by the last post, that the Kirk of Ardersier being vacant by Mr Calders coming to Inverness, They were Soliciting for you already. I desire to know whither you would have me to push that affair for you, for I have Reason to believe, if I did, I would succeed.

I am so fatigued and uneasy with my Cough that I am able to dictate no more, but to assure you that I am with a sincere Friendship and Regard, My dear Mr Donald, your most affectionate Cousin and most obedt, humble Servt.

LOVAT.

Edinr., 2d October, 1740.

To Mr Donald Fraser, Probationer at Beaufort, 16th Oct. 1740.

My Dear Mr Donald,

I received the favour of your Letter by the last post, and I am exceeding glad that you are well and I give you many thanks for your services done me at Beaufort. I cannot answer you as to the particulars of your Letter till John McJames Comes up and then I shall write you a long letter. As I wrote to you in my last letter, That since you acquainted me, That it was not possible to Reduce the Stuborn temper of the Brig., I then fully resolved to Bring him South, and I truly wish from my heart That he was here now, for I would reduce his stubborn temper or make him suffer sufficiently for it, but I really am in a great Strait what to do about him for the weather is so Cold, and the road so full of snow, That I am afraid to Risque his health, however If youd not engage to Reduce and Reform his Stuborn temper by the assistance of my good friend Mr McArthur (for I am sure my Cusin Mrs McArthur has so tender a heart for him that she will give no assistance on that artile), I'le certainly send for him if it was in the heart of winter, for I am resolved that he shall be an honest man and a scholar otherwise I shall See his hips made Collops of, and if that does not Do I shall renounce him as my son and send him to Glenstrathfarrer to be a Cow herd with John McDougall, he may assure himself that this is good earnest and no Joke, and that his wicked Stuborn temper will be no more a Joke to me.

I am sorry my dear Mr Donald that you Continue still persecute by that wicked party of the preby. of Tayne, But you are Infinitly oblided to Evan Baillie who tho he is dangerously ill

of a violent Cold and sore throat, Is resolved to risque his Life to go and deliver you from those wicked Crockadales who would go to the gates of hell to Devoure you, I wish I could send them to that gate. I truly think they are very near it already, and if God does not open their eyes and give them repentance I am perswaded they will be soon over head and ears in that dark habitation.

I shall long to hear of your last Deliverance. I beg you give my most humble duty to Cadbole and tell him that I am most Sensible of his frdship to me, and that he will allways find me his faithfull and gratefull humble Servant when he has to do. I beg that you may assure good Mr McArthur and my very dear Cusin Mrs McArthur of my most afft. respects, and that of my Children here who I bless God are all in good health. I am truly ashamed of the trouble I give good Mr McArthur, but as to my dear Cusin Mrs McArthur I take her in my own hand, I know she never will grudge any trouble that her Chief gives her. I give you my kind Service and I am very Sincerly, My Dear Mr Donald, Your afft. Cusin and faithfull humble Servant, Lovat.

Edinr. 16th October 1740.

All my children here give you their most humble Service.

To Mr Donald Fraser, Probationer, now at Loggie Easter, 23rd October, 1740.

My Dear Mr Donald,

I must own that your Letter gave me vast pain and shagreen, I think your Enemies are become perfect Devils. I am grievd to the Soul that my dear ffriend and relation worthy Evan Baillie is so dangerously ill, which likewise occasioned your misfortune, but there Is no help for it but patience and trusting to Gods providence. I refer you to the Inclosed Letter That I send you open for Mrs McArthur To Inform you of my Resolutions about the Brig.

I am sorry that you must part with him but there is no help for it. I am fully determined to be his Governour myself now till I reduce his Stubborn temper and not to trust him to any mortall but to myself. I give you ten thousand thanks for the kind and Singular Care you had of him. I shall allways have a gratefull Remembrance of it, and I hope he will be some day In Condition himself to thank you Effectually for it. I Intreat you give me a very particular account of your affair and of the depositions that were made agst you, and put me in a way as much as you Can to serve you here at the Genll. Assembly which I believe will

be your last Resort. I wish with all my soul That you may have a safe and honourable Deliverance out of that cursed Inquisition.

I beg you may give my most afftt. humble duty to my Cusin Pitkylan and his Lady when you see them, he has got no small trouble to support your Innocency, for wc. God will reward him. You may be sure That I will thank Ardoch strongly and every man else that Stood up for you, for you will allways find me with unalterable Esteem and attachment, My dear Mr Donald, your most afftt. Cusin and faithfull humble Servant, LOVAT.

Edinr. 23rd Octr. 1740.

To Mr Donald fraser, Probationer at Loggie, 30th October, 1740.

My dear Mr Donald,

I received the favour of your Letter, and I am Exceedingly troubled and concerned, that your unlucky Persecution Continues so long, and so malicious. That base Jade of Alness should be drowned or hanged. The Lady Ardoch has writt to her Husband a letter, which I saw with him this Day telling that she received a letter from her good friend Mrs McArthur giving her account of what pass'd in the Synod after Ardoch came off. She says, that if that honest woman who has a good Character had concurred with that base Jade in every thing She said, that Mr Donald had been lost; But that on the Contrary, She Contradicted every word that that base Creature said, which proves that Mr Donald is clean and All this is very good, but when will it end? for you innocent. continue to be tossed from Presbitery to Presbitery, and from Synod to Synod: I am heartily Sorry for it. I hope my dear friend Mr Baillie will be with you at the next Synod and then I hope there will be an End put to this Villanous Inquisition. I did fully determine to have the Brig. come South imediatly, yet Evan Baillie, and Doctor Cuthbert having writt to me by this post, that it would be rysking his health and life too much to send him south with this very Stormy weather, I have sent orders to John ffraser my Chamberlain that he should not Stir till such Time as the weather is perfectly well Settled and that I send him furder orders; So that I must yet presume on the goodness of my dear and affectionate Cousin Mrs Mc Arthur and my good friend Mr Mc Arthur, tho I am truly ashamed of the trouble that my Child must give them. As the only reason that I had to bring my child South this Winter was to Correct his bad Temper, since you told me he was so obstreperous that he did not ammend with your Corrections. I humbly think your honour is Concerned to take more than Ordinary Pains to curb and Correct the bad Customs and Habits that the Child has got, for I'le be mighty angry at myself for Leaving him this Winter with you, if I don't see him much mended in the Spring. I sent Mr Blair with both your Letters and your Memorial to Mr Cumming who sent me word he would Consider of them, and I will go and wait upon him myself to-morrow if I be able to go abroad. But I am very much out of order these two or three Days past, and that is the Reason why I don't write to my dear Cousin Mrs Mc Arthur by this post. But I shall have that honour by the next if I be in Condition to put pen to Paper. I shall speak of your affair to Charles Gordon. I shall long to hear from you, and I am with a sincere Regard, my dear Mr Donald, your affectionate Cousin and obedient humble servt.

Edinr., 30th October 1740.

To Mr Donald fraser, Probationer, at Mr Mc Arthur's house at Loggie, East Ross, 18th Decr. 1740.

My Dear Mr Donald.

I received the favour of your Letter of the fifth of this month I am glad that you Continue in health in the midst of your persecution. I am likewise glad to know that my dear Brigr. Is well, and It gives me great pleasure That my dear Cousin Mrs McArthur and Mr McArthur are in good health. I give my blessing to the Brig., and my most affectionate humble Duty to Mrs McArthur and to Mr McArthur and to you. It has been a great misfortune to you that Mr Baillie has not been in Condition to attend the last Synod, however I hope he will have Strength enough to go and attend the last Synod that Decides your Cause in the North, and my hopes are in all that affaire That Since it must Come to the assembly at last you must Carry it, for I am perswaded you will have many friends in it, and I do all I can to get you new friends as often as occasion offers, So you must take good Courage, and you may assure yourself That I will stand by you. I have made Mr Cumming your Entire friend, and you have here Inclos'd his letter with his answers to your Difficultys.

I beg you give my most humble Duty to Cadbole and ten thousand thanks for his standing up so generously for you.

I Intreat you tell my dear Cousin Mrs McArthur That I am not in Condition to write to her because my son has been very bad these Eight days past with a fever and aigue, But I thank God the Doctor thinks him in no danger, however I Cannot be

casy till he is Recovered. I am Infinitly oblidgd to my dear Cousin Mrs McArthur for her Care of my Child. The Laird of McLeod writes to me that he was with him and that he is fat and Lusty and in great spirits. I am truly at a loss what return to make to good Mr McArthur and to my dear Cousin Mrs McArthur for their great goodness towards my Child. As Soon as my son is recoverd, and that I am able to write I shall write a letter to Mrs McArthur and to Mr James to whom I beg you give my most humble duty and to his Lady, you are very much oblidgd to him, for he writes of you to me In the kindest manner. I Intreat you send him Mr Cummings Letter, and let me know what he thinks of it.

I am able to add no more but That I am very Sincerely, My dear Mr Donald, your most affectionate Cousin and faithfull humble Servant.

Edinr. 18th Decemr. 1740.

To Mr Donald Fraser, 17th Janry. 1741.

My Dear Mr Donald,

I am so much Indispos'd, That I am not able to write or dictate much, however I will answer your Letter in a few lines as materially as I can.

I had a letter from Mr James Fraser of Pitkylane my Cousin

to the same purpose with yours. I'le likewise sent an Abbreviate of the depositions made against you to Ardoch, and Ardoch gave it me and desird me to send it to Mr Cumming which I did, and you have here Inclos'd Mr Cummings answer, which I showd to Ardoch and Culcairn and they approve of it very much; When you Receive it I Intreat you go with it to my Cousin Pitkylane and deliver him the Inclosed letter from me; Mr Cumming was an hour and half here with me last night, and he declard he never heard in his Life such a persecution against any man. Culcairn says that all Balffoure's design Is to bring the affair before the Commission, and I wish with all my soul it was there, where I am perswaded you would meet with Justice. I have written to my dear frd. Mr Baillie That if his health will allow him That he may be without faill at the Synod of Tain, and I have written to John firaser The Chamberlain to give him three guineas as travelling charges for that dyet, and besides his travelling Charges that he has got, I design to make him a Compliment for his Severall appearances for you. I do not doubt of your gratefull returns as far as you are able, and particularly in taking care of my Brig.,

which is the greatest Service that Can be Done me. I give my

affectionate humble service to you and my blessing to my deal Brig. I think he shoud have written a Letter to his Papa in the beginning of this new year. My eldest Son Continues Still afflicted with the Aiguish fever, he is some Better than he was, but he has the fever every night, The Doctor says he is no danger, however I am very uneasy about him.

I do not think it at all proper that the Brig. shoud make any visits till I go north myself, for while he has the least Inclination to read his book, he should not be diverted from it on any Consideration whatever. I shall long to hear from you. I must say That you are very Lazy in your Writting, for except your Letter by this post, I received none from you these four or five weeks past. My Son is very mindfull of you, and he and his Sisters

gives you their kind Service.

I must now tell you That you must call yourself of another family than ffairfields, if you are a mind to Continue the name of Fraser, for he is no more ffraser, He is Allexr. Grant, for after I had offerd him before his Cousin Mr Cumming and my doer William Fraser better Conditions immediatly in hand than Grants Conditions on wing, and after his oaths to The Laird of McLeod and to my Cousin Thomas of Gortuleg my Trustee, That he would be determined by me in the Election and that he would never do anything Contrary to his Chieff's Inclinations, which Letters I showd before his face to Mr Cumming who was Stunned at it, Yet the Unnatural Monster refus'd all my offers and said that he was previously engaged to the Laird of Grant and that he behoovd to Stand to it, Every man Called ffraser in Inverness, Stratherrick and the Aird are Enraged at him, So that he has for ever absolutly ruind himself and his family in that Countrey. He acted this Villainous part after it was made as clear as the Sun to him, that my person, Interest and honour, and the Interest and honour of the whole name of ffraser Depended on my gaining the Ellection for McLeod, So that he has plainly deserted his Chief and his Clan, for which they will certainly renounce him and his offspring forever; I shall with pleasure own you and all your Relations to be directly Come of my own ffamily, which I think is more honourable for you than to Call yourself of a mans family that never had nor never will have a family. You shall see in my Letter to Mr James the reasons of my attachment To the Laird of McLeod, So that no man alive that has the least sense of honour and gratitude but must believe me a base man and a most ungratfull monster if I did not prefer the Laird of McLeod to any Laird in Scotland. Write to Duncan Fraser at Inverness, and

desire him give you a faithfull account of what pass'd betwixt fairfield and me.

I did all I Could to get Copies from David Munro of the Depositions taken against Mr Robison for Stealling of the Books, but he swears horrid oaths that he has them not nor never saw them, So that you must apply to the Court where they are Deposited, for it is needless to ask them of David Munro.

I wish you good success at the next Synod, And I am very Sincerly, My dear Mr Donald, your most affect onato Cousin and most faithfull humble Servt.,

Edinr. 17th Janry. 1741.

To Mr Donald Fraser, 6th Febr., 1741.

My Dear Mr Donald,

I received the favour of your letter of the 30th of I am very glad that you are in health notwithstanding of your Constant persecution, which has lasted much longer than any reasonable person could expect, but I hope the worst is over, and that you may say with Virgil-

O Passi graviora Dabit et Deus his quoque finem.

I do assure you my dear Mr Donald, That I never will Regrate any pains or Expence that I have been at to Vindicate your Cause providing you Succeed, But I own, I will be very angry, If those Spanish Inquisitors shou'd prevail against you. Tho my dear ffriend Mr Baillie of Aberiachan has not yet recoverd his health as it us'd to be, yet for my sake and to do you what Service he can, he will be wt. you the 10th, and I hope he will not be useless. But after all his Endeavours and the Endeavours of all your ffriends, I believe It is the Generall Assembly that must end the affair. wish with all my heart it had Come there at first, but there is no help for it now.

I am very glad my dear Mr Donald that you have provd Distinctly that you are Immediatly of my ffamily. I know there are severall honest tennants in the Countrey that are of the same whom I love tho they are poor, But I do not know what Voucher ffairfield has to give to a son of that Andrew Roys, But be that as it will, the whole name of ffraser from Dan to Barsheba Curse him every day, and his memory will be abhorrd, and an abomination among all ffrasers after the Treacherous Runagade is stinking in

I am very much oblidg'd to all the Ross-shire Gentlemen that did me the honour to go and see my son, if God spares me health when I go home, I will go and see them all to their own houses. In the meantime I beg you may assure them of my most humble

thank and Sincere respects when you see them.

I shall long much to know the fate of the tenth of ffebruary, and I am wt. a Sincere attachment, My Dear Mr Donald, your most affectionate Cousin and faithfull humble Servant

Edinr., 6th Feby., 1741.

LOVAT.

To Mr Donald Fraser, Preacher of the Gospel at Loggie, 1st May, 1741.

My dear Mr Donald.

Tho I was very tender in my health before I left Edinr., yet my honour and Interest were so much Concern'd to be here at this Juncture, That I was resolved be north or ly be the way, however neither my want of health nor my hurry made me neglect putting your affair on a good footing by Speaking to all my ffriends and engaging them to Solicite your Cause. I refer you to my Cousin Mrs Mc Arthurs letter and I wish to see you and Mr Mc Arthur and her and the Brig. at my house on Monday next or tuesday at farthest, wt. my Cousin Mr James allongs wt. you, where I will regulate what regards the Brig. in an hours time, and write wt. you some letters in your own behalf to my ffrds at Edr.—I am sincerely, Dr. Mr Donald, your own

Inverness, 1st May 1741.

Since my eldest Son has no Governour with him, If you coud think on any young man that coud read Greek and Latin with him while he stays in the North I woud give him any encouragment that you think fit.

To Mr Donald Fraser, Preacher of the Gospell at Inverness, 26th Apl. 1742.

My Dear Mr Donald,

I hope this will find you in perfect health after preaching a good Sermon before my Lord President, I am to have the honour to dine with his Lop. on Monday at Boonchroove by my own Invitation, I have sent for your friend Gortuleg to be with me, In case an occasion might offer to speak to the President in your favours, ffor it is much more proper that he shoud tell him my Sentiments than that I should do it myself.

Mr James Fraser wrote a Letter to me concerning you by Mr Chisolm, But Mr Chisolm was so careless as to give it to a little boy that let it fall in the River and spoild it so that I could make

nothing of it But only I find that ('adboll is still strugling for you about the Kirk of ffern and that he wants that I should write about it to my friends in the South, But truly I dont know what to write to them, so that if you have a mind to move in it you should come out and discourse with me upon the Subject ffor Cadbols mother is dead and is to be buried on Thursday and its probable that I will be at the Burial, So I would wish to know what I shoud say to Cadboll upon the head. I got a Letter Saturday from the Gentleman to whom I write the inclosed, after you read it I in reat you deliver it ffor I believe he is still at Inverness. know not how to serve him till he Informs me more particularly about it. I intreat you give my most humble service to my Cousine Mr Alexr. ffraser and to all others that you know to be my reall friends at Inverness. Jenzie Joins with me In assuring you of our most affectionate respects, and I am without reserve, My dear Mr Donald, your most affectionate Cousine and most Obedt. humble servant LOVAT.

Beaufort, 26 Aprill 1742.

To Mr Donald Fraser, Preacher of the Gospell for present at Inverness, 1st Sepr. 1742.

Dear Cousine,

I thought to have seen you yesterday at Inverness, but I was in such haste that I coud not stay to send for you. I have ended with Mr Petrie in a very honourable way. I have payd him every farthing of his fees and have given himself a very handsome allowance for his own, his man and his horses Charges to his ffather's house and from that to Edinr. I did this, because he was a stranger, tho he deserved the worst of treatment at my hands.

I beg as you have any regard for me, my family and my Kindred, that you may come immediately and do all the good that you can to my son. I shall send in a horse for you to-morrow morning, and I long very much to have you here. I intreat you give my affectionate humble service to Mr Alexr. ffraser and to his family and to all those at Inverness that you converse most with. I don't question but you will come with pleasure to accept of the Engagement that I spoke to you of, since as your affairs stand now, you can do nothing so good for yourself, nor so good for me nor for my Kindred. I shall long to see you, and I am with a very sincere Esteem, my dear Cousine, your most obedient and most affectionate humble servant

Beaufort, 1st Sepr. 1742.

To The Reverd. Mr Donald Fraser, Minister of the Gospell at Killearnan, 16th April 1744.

My dear Mr Donald,

I hope this will find you in perfect health after yesterdays Exercise and I sincerely assure you of my kind respects. I beg you give my humble duty to the Laird and Lady Red Castle and Miss Murdoch and to all the other friends that I named to you and in a special manner to my dear worthy friends the Earl and Countess of Cromarty and good Lady Bell. If you see any of my East Ross friends I intreat you offer my respects to them.—I wish you a good Journey and a safe return home as soon as you can, and I am with a very sincere Esteem and attachment, my dear Mr Donald, your most afft. Cousin and faithfull humble servt.

Bt., 16 Aprile 1744. LOVAT.

Byerfield bids you remember what he gave you in Charge, and I wish you Speed of your Errand. et plus bas.—H. F.

2nd MARCII, 1887.

At the meeting held on this date the Rev. Alexander Mackintosh, Chapel House, Fort-William, nominated at last meeting, was elected an ordinary member of the Society.

Thereafter Mr P. H. Smart read a paper by Mr Alexander Macpherson, banker, Kingussie, entitled, "Glimpses of Church and Social Life in Badenoch in Olden Times." Mr Macpherson's paper was as follows:—

GLIMPSES OF CHURCH AND SOCIAL LIFE IN BADENOCH IN OLDEN TIMES.

PART II.

Many of the extracts I have culled from the old Session Records of Kingussie and Alvie and other sources, might probably interest natives of Badenoch only, but I proceed to give such further gleanings as may, I trust, be considered of general interest as glimpses of the Church and social life prevailing in the Highlands in the "brave days of old." In my former paper* extracts were given from the Session Records of the Parish of Kingussie, from the third down to the fifth decade of last century. Let me now give a few additional extracts from these Records before dealing with the annals of the neighbouring Parish of Alvie.

^{*} Vide Transactions, vol. xii., page 415.

In June, 1748, half a page of the Kingussie Records is devoted to recording "that John Macpherson of Knappack, Barrackmaster, represented this day to the Session yt. Ld. George Sackville, as he pass'd with his Regiment through this country, was pleased in his goodness to put in his hands a half guinea, qch he desired him give the Poor of the Parish." The disposal of the precious half-guinea—notwithstanding the clear unambiguous instructions of the donor—appears to have sorely exercised the wits of the Session. After apparently the most serious deliberation, they appointed "a half-crown thereof to be given to Donald Macpherson, now in Clayan, as a great object of charity," and, with the most charming saiveté, it is added that they appointed "the remainder to be employed in building the Bridge of Goynack!"

Here is the deliverance of the Kingussie Session anent a most edious Act of Parliament, passed "when George the Third was king," for the purpose of "raising the wind" to replenish the National Exchequer, then so much impoverished by the American War of Independence and the repeated fightings with the French:—

"October 1st, 1783.—The Session proceeded to consider what measures were necessary to be adopted in relation to a late Act of Parliament imposing a duty of threepence upon the Register of every Birth, Baptism, Marriage, and Burial, which Act commences of this date; and whereas they have received no instructions against the same, they resolved to empower their Session-Clerk, in terms of a clause in the said Act. to uplift the duties from and after this date, to retain the same in his hand to account till such time as a proper License may be obtained."

Well, indeed—when even "Burials" were thus taxed—might a Rhymster of the day exclaim—

"Taxed to the bone thy loving subjects see, But still supposed when dead from taxes free; Now to complete, great George, thy glorious Reign, Excised to death, we're then excised again."

In our next extract we have the Kirk-Session craving a warrant to incarcerate "the body" of a refractory delinquent refusing any security for maintaining his children:—

"February 27th, 1786.—Angus Falconer, in Inverughlais, having failed to compear, though twice summoned, and refusing to give any satisfaction to the Church, or any security for maintaining his children, a Petition was ordered to be drawn up to be presented in name of the Session to one of His Majesty's Justices

of the Peace, craving warrant to incarcerate the body of the said Angus Falconer until such time he shall grant security in terms of law."

We have here an indication of a most reprehensible practice, quite prevalent down to within a very recent period, of the profanation of our Churchyards in the Highlands:—

"July 2nd, 1786.—The Session then went to consider the state of the Churchyard and other, burying-places within the Parish, which of late have been profuned by the pasturing of cattle in them and otherways. And in regard John Machardy, Tacksman of Kingussie, was in the daily practice of keeping his cattle in the Churchyard, they resolved to apply to the Sheriff for an interdict against him, and ordered Mr Anderson, their Moderator, to transmit the Petition of this date."

We have next a resolution of the Session, indicating that in Badenoch at least—the land of the "Sons of the Parson"—the people were not quite so priest-ridden as Mr Buckle would have us believe was the case throughout Scotland at the time:—

"September 3rd, 1787.—Resolved, that every Gentleman on his marriage shall, in place of the new hat formerly given to the Clergyman, pay one guinea to the Poor of the Parish."

The resolution thus adopted, so cruelly depriving—without the slightest compensation—the successive Parsons of Kingussie for the last hundred years of such an indispensable portion of their modest equipment, has remarkably enough been brought home to the people of Badenoch, and attracted public attention only within the last few months. "Oh, ye sons of the Parson!"—is the pathetic exclamation in a recent very graphic sketch of Kingussie, from the facile pen of a reverend large-hearted "Son of Adam" in the Scottish Metropolis—"was it your unfilial minds which devised a scheme of partial disendowment?" Unfortunately, in this respect at least, the "Sons of the Parson" still form a majority of the Kingussie Session. Let them, however, continue—in the interests of "the Poor of the Parish"—to act as "unfilially" as they may, the matter has now excited the commiseration of generous-hearted friends in the South to such an extent as will, it is confidently anticipated, elicit the warm commendation of the General Assembly, and lead to a fund being raised, to be termed the "Kingussie Hat Fund," for the purpose of supplying the present genial and popular Parson—but, in these hard times, at sufficiently long intervals with a serviceable hat of the most approved orthodox, LLD. fashion during the remainder of his ministry.

A short time ago I obtained from Mrs Mackintosh, a most estimable old lady—now settled in Ireland for more than half a century, but still intensely interested in everything connected with Badenoch—a quaint Diary or Memorandum Book, which bears to have belonged to her great-grandfather, Mr Blair, who was "Minister of the Gosple at Kingusy, Ruthven of Badenoch, from 1724 to 1780." The following extract from that diary, giving an account of two remarkable *Hens*, which flourished in Badenoch last century, and had evidently imbibed the warlike spirit of the times, may be of interest to the curious in natural history:—

"Two hens lyen on a certane number of eggs in the same house it happened one to bring out seven chickens and the other but three. It was not long when the hen who had the seven chickens was perceeved to have two of the number amissing, and herself hurt and bleeding in a cruel manner, in so much that an eye could scarce be perceeved in her head, and the other hen was perceeved to be equally abused who had the three chickens, and at the same time five followed her. But this as evidently appears they had equally divided the chickens after a most fierce and bloody engagement. The one, not bearing to see herself so far exceeded by her antagonist, had determined, as appears, after having made the demand first civily, and being peremptorily refused by the one whose number exceeded. The other was determined to have them by force, and consequently having challenged her antagonist to single combat for her refusal, gained in the end her desire, and victoriously tryumphed unriveled."

A "Survey of the Province of Moray"—the "conjoint labour" of the Rev. John Grant, minister of Dundurcas, latterly of Elgin, and of the Rev. William Leslie, Minister of St Andrews, Lhanbryde—published in Aberdeen in 1798, gives such a sad picture of the general condition and housing of the old parishioners of Kingussie that we have reason to be thankful—even struggling as we have to do with such hard times as the present—that we can now exhibit such a favourable contrast. Speaking of the "State of Property" in the parish at the time, "the cultivated farms," it is said, "are in general of inconsiderable extent; and the habitations mean black earthen hovels, darkened by smoke, and dripping upon every shower. Barley, oats, rye, and potatoes are the produce of the cultivated ground, but the quantity obtained is not sufficient for the support of the inhabitants. Black cattle is their primary object for the payment of their rents and for other necessaries. The whole number of sheep does not exceed 7000;

part of them and their wool, and a few goats and horses reared in the hills, are also sold. Blacksmiths and weavers excepted, there are few mechanics of any kind; there being no village, they have no centre of traffic nor place of common resort, so that a variety of necessaries must be brought from the distance of more than 40 miles. The wool, which might be manufactured in the country, must be sent by a long land carriage to buyers invited from another kingdom; and flax, which might prove a source of wealth to both landlord and tenant, must be neglected, because people skilled in the various process of its manufacture are not collected into one neighbourhood."

Adverting to the ecclesiastical state of the Parish, "the people," say the rev. authors of the "Survey," "are in general distinguished by their moderation in religious opinions. Instances of theft," it is added, "are very uncommon: more flagrant crimes are now unknown. They are brave but quarrelsome; they are hospitable, but addicted to drunkenness. Their genius is more inclined to martial enterprise than to the assiduous industry and diligent labour requisite to carry on the arts of civil life." Singularly enough, while the Parishioners of Kingussie are thus described as predisposed so much to "martial enterprise," of their neighbours in the immediately-adjoining Parish of Alvie it is stated in the account of that Parish in the same work that the people "reject entering into any service, and are extremely averse to that

of the military."

Apparently the peripatetic clerical "Surveyors" obtained their information very much at second-hand, and their estimate of the character of the old folk of Kingussie cannot probably be accepted without qualification. If the people of Badenoch towards the close of last century, were in general distinguished by the "sweet reasonableness" indicated in the "Survey" of 1798, pity it is that the "moderation in religious opinions" should have been so sadly marred by so many of their descendants in the present century. Truly noble—viewed in the light of the sacrifices made by such a large number of the most godly and faithful Ministers of the time as the Secession of 1843 undoubtedly was, and overruled, as I believe that Secession has been, in some respects, for good, in no part of the Highlands, perhaps, did it produce a more bitter crop of sectarian animosities than in Badenoch, among a people previously happily united as the children of one race. Alas! that so many of our spiritual Guides—inheriting as they so unfortunately do, such an itch for hair-splitting—should still make themselves so active in the way of perpetuating miserable divisions

among the Highland people unworthy of neighbours and fellow-Christians. Let us be thankful that among the people themselves these sectarian animosities are gradually disappearing, and that in this respect at least a more Christian and tolerant spirit is now taking root in our midst. In no district in the North, it is gratifying to be able to add, has the growth of this spirit been upon the whole more marked within the last few years than in Badenoch.

The results of our long unhappy ecclesiastical divisions have to all sober-minded reasonable Highlanders been saddening in the The brain waste, the money waste, the loss of temper. of charity, of every good thing that has taken place for a period now extending to nearly half a century, in consequence of these The differences now existing divisions, are simply incalculable. between the two leading Churches in the Highlands are, to use the words of the worthy ex-Chief of this Society-Professor Blackieso infinitesimal as to require "the use of quite peculiar idiopathic microscopes" to distinguish.* One of the objects of this Society is to further the interests of the Highlands and Highland people. In no way, I honestly believe, can the Society more materially advance these interests than by the members doing what lies in their power as true and patriotic Highlanders to bring about a reconstruction of the grand old Church of John Knox, on such a fair and equitable basis as would enable the great body of the people, without any sacrifice of principle, to share in the benefit of the religious patrimony handed down to us by our forefathers.

The power in Church and State now belongs to the people, and it rests with themselves, and not with the clergy, to make the old Presbyterian Church of our fathers all they would wish it to be. The whole problem of the better arrangement of our distracted Presbyterianism is, as it has been said, one requiring large consideration, generous treatment, and a grand burial of old sores and prejudices. Let the Laity, in this spirit, take the matter more into their own hands, and the hope, I believe, may be confidently cherished that a consummation so devoutly to be desired, especially in the interests of the Highland people, will yet be accomplished. To quote the noble and patriotic words of Dr Donald Fraser, one of the most eminent Presbyterians on the other side of the Tweed -so well known in the Highlands as a devoted Minister for some years of the Free Church in Inverness-"What a blessing a comprehensive Union would be to our dear old land! What a burial of strife and jealousy! What a lifting of men's minds out of narrow antipathies! What an opportunity to economise resources

^{* &}quot;Altavona," page 298.

and turn them to the best advantage! What a concentration of evangelical life and power! What an answer to those who taunt us with our disputations and separating propensities! Yet the word goes first for more contention, and few seem to care for the benediction on the 'peacemakers.'"

But without digressing further with any similar comments, I pass on to the Session Records of the Parish of Alvie, which, through the courtesy of Mr Anderson, the present Minister, I recently had an opportunity of examining. According to Shaw, the Historian of the Province of Moray, Alvie, or "Skeiralvie," as it is sometimes termed in the old Records, was "a Parsonage dedicated to St Drostan. There were several Chapels in this Parish, one at Kinrara on the west side of the River dedicated to St Eata, a Chapel of ease at Dunachton dedicated to St Drostan and MaLuac Chapel in Rates." "I have before me," Shaw continues, "a Seasine on the land of Croft MaLuac in favour of James MacIntosh alias Macdonald Glas, Ancestor to John MacIntosh of Strone by George Bishop of Moray anno 1575." In Dr Hew Scott's Fasti Ecclesiae Scoticanae it is stated that the Church of Alvie, "quhilk was a common Kirk pertaining to the Vicars of the queir of the Cathedral Kirk of Murray, was united by the Bishop of Laggan before 1573 but disjoined about 1638; and again united by Bishop Mackenzie to Laggan in 1672 and disjoined about 1708."

The existing Records of the Parish of Alvie date back to the ordination of the Rev. Alexander Fraser as Minister of the Parish in 1713, and for a considerable number of years subsequently were kept with singular neatness and regularity. There is a gap of eight years in the Minutes from August 1721 to February 1729, in consequence of what is termed "the vacancie 'twixt Mr Fraser's transportation and Mr Lewes Chapman's admittion." As regards the earlier Records, it is stated in the first existing Minute, of date 6th September 1713, that "after inquiring for the Records of Session it was told that if there were any they must be among Mr Thomas Macpherson, late Minister in this Paroch, his Books, lying at Inveressie. Therefore the Minister is appointed to search for them when he goes thither." This Thomas Macpherson was, I find, at one time a Schoolmaster in Lochaber, and appears to have been Minister of Alvie from 1662 down to his death in 1708, a period of nearly fifty years. It does not appear whether the contemplated search for the Records prior to 1713 was ever made. It would be very gratifying if these could still be traced among the papers of the old family of Invereshie, now, it is presumed, in the possession of Sir George Macpherson-Grant, the present representative of that family.

In the first Minute, the sad intimation is made "that there was no bason for holding baptismal water, nor anything like Church utensils in the Paroch." It is remarkable that the Elders of the Alvie Church at the time—as appearing from the Minutes -were all Lairds of good family and substance, namely, "Robert M'Pherson of Dalraddie" (an ancestor of Sir George Macpherson-Grant), "George M'Pherson of Dalifure, Donald M'Pherson of Pitichirn, Donald M'Pherson of Pitowrie, and William M'Intosh of Balnespick." It is, if I may venture to say so, a thousand pities that so many of the Highland as well as Lowland Lairds of later times should have got so much out of touch with the people, and grievously lessened to such an extent their own influence for good by quitting the grand old historical Presbyterian Church of Knox, of Melville, and of Chalmers, to which, with all her failings—past and present—Scotland owes so much. Let it be sorrowfully confessed that not a few of their number may have been driven away by the strife and disputations to which Presbyterian tongues are, alas! so prone. But surely the more patriotic course would have been to have patiently stayed and helped to the utmost of their power in the way of making the National Church of Scotland better and more effective for good. Would that more of the Lairds of the present day were to be found in our Highland Kirk Sessions associating themselves in the true spirit of Christian cooperation as "ae Faither's bairns," with their tenants and humbler neighbours, for the good of the people! It is gratifying in this connection to find that the distinguished philosopher, Sir David Brewster (the son-in-law of James Macpherson, the translator of Ossian), during the greater portion of his residence at Belleville, from 1833 to 1836, acted as an Elder in the Church of Alvie. Here is the Minute recording his admission :-

"At Baldow, 16th December, 1834.—The Kirk Session of Alvie being met and constituted, Compeared Sir David Brewster at Belleville, who, having produced satisfactory evidence of being an ordained Elder of the Church of Scotland and Member of the Kirk Session of Melrose, was admitted as a Member of the Kirk Session of Alvie, and his name ordered to be added to the Roll."

In the "Home Life" of Sir David, by his gifted daughter, Mrs Gordon—so well known as the authoress of many popular works—we are told that even while giving play to his characteristic passion of reforming abuses, he "awakened a warm and abiding attachment amongst the majority of the Highland tenantry, who anticipated with delight the time, which never came, when he

might be their Landlord in very deed." "The glories," says Mrs Gordon, "of the Grampian scenery contributed more than anything to the enjoyment of his residence in Badenoch. The beauties of the Doune, Kinrara and Aviemore, Loch-an-Eilan, Loch Insh, Loch Laggan, Craig Dhu, the Forest of Gaick, and the magnificent desolation of Glen Feshie, were all vividly enjoyed by him with that inner sense of poetry and art which he so pre-eminently His old friend John Thomson, the Minister of Duddingston, but better known as a master in Scottish landscape. came to visit him, and was of course taken to see Glen Feshie. with its wild corries and moors, and the giants of the old pine After a deep silence, my father was startled by the exclamation, 'Lord God Almighty!' and on looking round, he saw the strong man bowed down in a flood of tears, so much had the wild grandeur of the scene and the sense of the One creative hand possessed the soul of the artist. Glen Feshie afterwards formed the subject of one of Thomson's best pictures."*

But to return to the Alvie Records, here is a singular indication of the punishment to which the erring sheep of the Alvie flock were sometimes subjected for the convenience of the general body of the Parishioners:—

"June 20th, 1714.—Gregor M'Gregor cited, appeared, and confessed that he had been guilty with the foresaid Nin Ian Buiy, both being exhorted to repentance, and appointed to satisfie discipline next Lord's day, and the said Gregor appointed to build a bridge on fea Charbad on the high way betwixt the Church and Kintacher for his penalty."

In a Minute of the same year it is recorded that a "John M'Intire in Pitowrie did appear before the Session and presented an obligation which was granted in time of the Vacancy for Sixteen pounds. Scots for thatching broken pieces of the roof of the Church. The Minister enquired the Elders thereanent, and they owned that the obligation was given by the Session's order, upon which the Session appointed William M'Tallar and John Brodie to pay eight pounds. Scots each to the sd. John M'Intire, being the penalties due by them for their uncleanness."

The next extract goes to show the importunity to which in days of yore (although, as a rule, for a good cause) persons of substance unable to go to kirk or market, and labouring under the disease of which they died, were frequently subjected:—

"June 20th, 1714.—The Minister informs that he had been at pains with Donald M'Pherson of Pitowrie at his death to mortifie "" Home Life of Sir David Brewster," pp. 162-63.

something to the Poor of the Paroch of Alvy, and accordingly did loan to the Poor of the said Paroch an hundred merks Scots, and appointed that the yearly rent thereof should be put in the Poors box to be distributed yearly with the collections."

The two following extracts give some indication of the extent to which the people of Badenoch took part in the Rising of 1715, and of the unfortunate results:—

"November 27th, 1715.—The country being in an uproar of a designed Rebellion against the King and Government, and there not being so much as the face of a congregation, much less a Session the Minister took upon himself to report an Account of such collections as there were and to distribute what was in the Rox."

"May 13th, 1716.—There was no possibility of keeping Session in this Paroch all the last Season, until the Rebellion was quelled, the Minister being often oblidged to look for his own safety."

The next extract discloses such an obstacle in the way of the compliance of a delinquent with a Sessional citation, that the Session, with all their burning zeal to get at him, could not apparently contrive to overcome:—

"June 3rd, 1716.—Donald M'Hoirle being cited did not compeare, it was told that he was kept Prisoner in England because of his being taken among the Rebels at Preston and was not to be expected on haste if ever."

Poor, ill-fated "Donald!" Not a grain of pity is expressed by the Session for the sad fate which had overtaken him fighting for the cause which, like so many other Highlanders of the time, he doubtless regarded as that of his rightful earthly King. There is no further reference to him in the Alvie records, and the probability is that nevermore was he permitted to gaze upon his native hills. By the same Minute, a Janet M'Callum Choir in Laggan Lia, is "declared scandalous in not finding a father to her former child." In place of the poor unfortunate "Janet's" fruitless efforts "in search of a father" enlisting any sympathy on the part of the Session, that pitiless body, we are told, "put it on the Minister to apply the Judge to banish her out of the country."

On 10th June, 1716, it is recorded that a collection took place on June 7th, "it being a day of thanksgiving appointed because of the Rebellion being quelled." There are frequent entries bearing that lectures were given "in Irish." On 16th December, 1716,

in stating that a lecture was given in "Irish," it is added that "the storminess of the day and there being but few who understood inglish hindered preaching in that language." In the following year the Session "delated Katherine M'Intosh, spouse to John M'Intosh, Croftcarnoch, alledged to have brought forth a child in adultery, her husband being in America, and transported thither because of his being taken among the rebels at Preston." In the same year a Marion Macdonald "was told that she would not be absolved until she repaired to Lochaber and bring back a testimony that Macdonald in Anat was formerly guilty with her, and father to her child." The Session records are silent on the subject, but let us hope that "Marion's" long weary tramp of 120 miles to Lochaber and back was attended with the desired result. In the same year the Minister also reports "that he had brought in Cristian M'Intire her deserting the country, before the Presbyterie, and that it was appointed she should be declared fugitive from all the Pulpits in the bounds of the Presbyterie."

The Alvie Session had apparently got into trouble by lending their ears too readily—a failing not perhaps altogether extinct among Ministers and Elders of the present day—to the Alvie gossipmongers of the time. Here is the resolution which the Alvie Session in consequence wisely adopted:—

"February 16th, 1718.—It was also advised in the Session to be very cautious anent delating persons, and not bring in every trifling tale that is told in the country, founded very oft on ill-will, lest the Session be unnecessarily involved in trouble."

Woe betide any Parishioner in those days who would dare to malign the Pastor of the flock! The following extract records the punishment to which a parishioner, "so far lost of God as to abuse the Minister," was subjected:—

"March 16th, 1718.—Mr Alexander Fraser informed that the Bailif of the country had kept Court sometime after the rising of the Session by a Dispensation, and having found James Down guilty of abusing him by opprobrious language, fined him in forty pounds Scots, also ordered him to satisfie the discipline of the Church when appointed by any Judicatory thereof. The sd. James Down was called in, who confessed that he had been so far lost of God as to abuse the Minister, for which he begged forgiveness of God, and submitted himself to the censures of the Church, and after rebuke and serious exhortation he is appointed to appear before the congregation."

Here is the record of the dealing of the Session with a "Son of the Parson" guilty of carrying a load of malt on his horse on the Sabbath day :---

"April 6th, 1718.—Elias M'Pherson in Pitourie cited, did appear, and being inquired if he carried a load of malt upon his horse on the Lord's Day, answered that he had been coming from Murray sometime ago with a boll of Malt and had been seized with a storm of snow—had stayed in the Nest of Strathspey Saturday's night and the most of the Lord's Day, until divine worship was over—provision for beasts being scarce with them and they unwilling to lodge him another night, was obliged to come home that night.'

Poor trembling "Elias!" In daring to wend his way homewards, and escape on the Sabbath day from the fury of the storm which had "seized" him in such an inhospitable region, little had he seemed to realise the fate in store for him at the hands of the Alvie Session. Better for him had he and his four-footed "Jehu" remained over the Sabbath night unfed and uncared for, even on the cold bleak moor, beside the closed doors of his selfish and hardhearted neighbours in the "Nest of Strathspey." "Son of the Parson" though he was, the Session did not pay the slightest regard to "Elias's" plain unvarnished tale. We are told that, "finding him guilty in not keeping the whole Sabbath day holy, and judging his excuse to be none other than a subterfuge, he was rebuked, and appointed to satisfie discipline."

Under date 9th November, 1718, it is recorded that John Down, in Gorton Chroa, and John Wilson, in Kintachar, having been cited, "compeared and confessed that they had been killing the black fish on the Lord's night, and being exhorted were

appointed to satisfie the discipline.

The following extract gives a sad picture of the state to which the Kirk-Officer of the time, "labouring long under a pain in his legg," was reduced in consequence of the non-payment of his fees:-

"January 24th, 1720.—David Noble, Kirk Officer, complained that he could not obtain sentence from the Judges against the Delinquents assigned him for payment of his fees, and that labouring long under a pain in his legg by which he was almost incapacitated from business, and almost in a starving state, craved that the Session might compassionate his case. Ordered that two pounds Scots for his present relief might be given him out of the Box."

One would have never expected to find in the Alvie Records an instance of unparalleled and unblushing "cheek" on the part of the good folk of Nairn, of which, let us hope, they have long since repented. Few, if any, Badenoch men of the time in all probability ever set foot on the Bridge of Nairn. Here, notwithstanding, is the gracious and considerate response made by the Alvie Session to the appeal made to them for assistance in repairing the Bridge:—

"May 1st, 1720.—There was a SIXPENCE given for repairing the Bridge of Nairn, the inhabitants there petitioning for a general collection in the bounds of the Synod of Murray."

In the same year it is recorded that "there was given of the collections for maintaining James Aly the fundlin two merks and a half merk," and that "there was given to Mr William Dockery, Chaplain to an Inglishman man of war, an old infirm man long detained Prisoner by the Spainards and disabled by shot, Eighteenpence." In another Minute it is recorded that the pity of the Session was excited to the extent of sixpence for the relief of a poor "wandering Jew" having an "extraordinary excrescence upon his nose."

Here is an indication of the useful purposes to which the penalties so rigorously exacted by the Session from the black sheep of the Alvie flock were from time to time applied:—

"November 27th, 1720.—The sd. Anna McDonald payd into the Session Three pounds six shillings and eightpence Scots as a part of her penalty, whereof there was given for a Session Book two pounds and eight shillings Scots and eighteen shillings Scots for registrating the Factory given to collect the vacant stipends."

The following are but a few out of many similar entries narrating "grevious breaches of the Sabbath," and furnishing examples of the unceasing activity displayed by the Ministers and Elders of the time as ecclesiastical detectives:—

"March 12th, 1721.—The Minister informed that last Lord's day some of the Parochiners, vizt., Ewen McBain, Ewen McLean, William Lamb, and John McLean, inhabitants in the Dauch of Dalraddy had been drinking in a Change-House too late and he had appointed the officer to summond them to this dyet, who after citation appeared and confessed that they had sitten somewhat late in the Ale-House but had done no other offence, they not drinking to excess, and acknowledged that it was a sin in them to do so. The Session, considering how ingenuous they were in their

ssion, and that they had been honest men regular in their ersation heretofore, appointed that they should be sessionally ked that they and others may take warning in time to come, h being done they were dismissed."

- 'September 20th, 1729.—Delated this day Ann Down and Fraser in Kannachil for prophanation of the Lord's day in g to the Wood for pulling nuts."
- 'September 7th, 1730.—Delated John Meldrum and Alexer Macintyre in Dalnavert for prophaning the Lord's day by ng upon the Watter of Feshie."
- "October 25th, 1730.—Delated this day David McBain and wife in Linwilg for prophaning the Lord's day by weighing and ng chees to John Stewart in Aviemore his wife. Delated Mary Venzie and Isabell Macpherson in Linwilg for bakeing bread the Sabbath."

Another Minute bears that the Session, "being informed that is of the Tennants in Dellyfour did prophane the Lord's day is time about the end of September last by going or sending in morning of the Sabbath to the Glean of Dellovaich and ught from thence swine they had feeding there to the Strath t very day. The Session did therefore appoint to summon magt. this day fortnight as sermon is to be next Sabbath in h." It would appear the Session were of opinion that on the bath day the "piggies," in place of being driven home, should been left to wander over hill and dale according to their own set will.

Here is the reference to an apparently well-merited snubbing ninistered by the General Assembly the same year (1730) to Synod of Moray and Presbytery of Elgin of the time—the tence being read from the Alvie pulpit by Shaw, the Historian Moray:—

"This day according to the General Assembly's orders Mr. Shaw, Minister of Calder, did read from the Pulpit the aeral Assembly's sentence against the Sinnod of Murray and abytery of Elgin for their unjust procedure against the Presbyy of Abernethy and for raising a malicious process against Mr. sis Chapman, Minr. of Alvie."

The following extract gives a sad picture of the educational te of the Parish at the time:—

"November 19th, 1732.—This day Mr Arthur Gregory repreited to the Session that he had now officiated for a year as Parish Schoolmaster, and that he had no scollars all summer and harvest over, and that it was evident that there was no further use for him, upon which account the said Mr Arthur craved payment of his sallary and demitted his offices. The Session taking the premises to their consideration appoints the Moderator to write a Precept on Castall hill at Inverness to pay Mr Gregory fifty merks Scots for the two years bygon annual rents of the money lodged in his hands for behoof of the Schoolmaster of the Parish of Alvie."

The worthy "Mr Arthur" was not new to scholastic work, having been previously Schoolmaster at "Ruthven of Badenoch," and the absence of "scollars" was apparently not attributable to any want of zeal or efficiency on his part. The candid statement volunteered by the honest man that "there was no further use for him," and his voluntary resignation in consequence of the sinecure offices in Alvie, were certainly, therefore, highly commendable.

It would appear that the Alvie Session did not hesitate to entertain even cases for "Breach of promise." Here is their deliverance in the case of a promise-breaking degenerate "Son of the Parson":—

"October 19th, 1733.—This day Alexander M'Pherson in Pitowrie was sessionally rebuked for breach of Promise had with Christina M'Phaill in Dunaghtown, but refers his penalty for further consideration."

In the same Minute it is recorded that Isobell M'Intosh, spouse to Alexander Cameron, and Janet, spouse to Gregor More, were "delated for profaning the Lord's Day by slandering and scolding."

With all the multiplication of our Churches and Clergy, some Critics would have us believe that "slanderers" and "scolders" are not yet quite extinct even in the Highlands, and that it might be well if our Kirk-Sessions still had the power of subjecting them to the discipline of standing in the "public place of repentance," and being solemnly rebuked like the viragoes of byegone times in the Parish of Alvie.

Isolated as the people of Badenoch before the days of stage coaches or railways comparatively were, it would appear that they did not escape from the scourge of smallpox. Here is an entry bringing home to us—living as we do in a happier era—how much Highlanders and Lowlanders alike owe to the great vaccination discovery made by the famous Dr Jenner, fully half a century later:—

"August 25th, 1734.—Appoints a shilling sterling to be given the poor woman in Dellifure having four small children in the Small Pox."

Not a single case of the kind has, I believe, been known or

heard of in the district for many years.

I had marked a number of similar entries in the Session Records of Alvie down to 1786, but these, with perhaps the addition of bits of sketches of the Ministers of Badenoch since the Reformation, must be reserved for a future paper. In the meantime let me give glimpses from other sources of the general condition of the people of Alvie towards the close of last century, and extracts from various annals of the Parish embracing references of more than local interest to famous personages connected with it in byegone days.

In the "Survey of the Province of Moray," published in 1798, from which I have already quoted, the authors describe the condition and characteristics of the Parishioners of Alvie as follows:—

"The inferior tenants are poor, and their habitations wretchedly comfortless; their farms are small, from £2 to £6 sterling of yearly rent, and their land may be let from 5s to 10s the acre. The crops, consisting of oats, rye, barley, and potatoes are in general sufficient for the subsistence of the inhabitants. parish abounds with birch, aller, and a few oaks; carried by the poorer people 40 miles to the nearest market towns, in small parcels, and sold to procure the few necessaries they desire. There is only one farm stocked wholly with sheep; the whole of that stock in the parish amounts to 7000; the black cattle 1104; the houses to 510; and there are 101 ploughs. The people have little idea of trade or manufactures, excepting a considerable quantity of a coarse kind of flannel called plaiding or blankets, sold for about 10d the ell of 39 inches. Although all disputes are settled by the Justice of the Peace, without recourse to the Sheriff or other Judge, yet from the difficulty experienced by the lower class in securing a subsistence, their honesty or veracity are not always to be depended on. They have no inclination to leave the spot of their nativity; and if they obtain the smallest pendicle of a farm, they reject entering into any service, and are extremely averse to that of the military. They are fond of dram-drinking, and squabbles are not infrequent at burials or other meetings. Few of the older people can read; and they are There are 2 retail rather ignorant of the principles of religion. shops, 6 weavers, 4 taylors, 2 blacksmiths, and 2 who make the brogue shoes worn by the poorer people. . . . The great road from Inverness to Edinburgh is conducted up the north side of the Spey for the whole length of the Parish; it passes through a number of little heaps or piles of stone and earth, opposite to the Church. The most conspicuous one was lately opened. The bones entire of a human body were found in their natural order, with two large hart horns laid across."

In Dr Longmuir's "Speyside"—a very interesting little work, published at Aberdeen in 1860, now out of print—the following description is given of the Druidical remains referred to by Mr Macbain in his able and instructive paper on the "Druid Circles."* "At Delfoor," says Dr Longmuir, "about a mile from the Church of Alvie, are the remains of a nearly perfect Druidical cairn enclosed by large stones closely set on end, in a circle 55 feet in diameter. Within this circle is another, 25 feet in diameter, with stones of a smaller size; and at a distance of 25 feet west from the cairn stands an obelisk, 8 feet 6 inches high, 5 feet broad at bottom, and 15 inches thick, diminishing gradually in breadth from bottom to top, where it is only 6 inches. As there is no sculpture upon this stone, it has not been included among the representations in the volume of the Spalding Club. Such is the veneration still paid to these relics of antiquity, that although they stand in the middle of an arable field, no attempt has been made to remove them."

The Manse and Church of Alvie are almost entirely surrounded by Loch Alvie. "The little lake of Alvie," says Dr M'Culloch, in his "Description of the Western Highlands of Scotland, &c.," published in 1819, "which lies at the gates of Kinrara, is a jewel in this barren road; nor is Loch Inch without its merits. Yet there is in the least of these Highland Lakes a charm which depends not on their boundaries or their magnitude, their variety or grandeur.

on their boundaries or their magnitude, their variety or grandeur.

. . . It is the pellucid water murmuring on the pebbly shore, the dark rock reflected in the glassy surface or dancing in the undulating wave; the wild water plants, the broken bank, the bending ash, the fern, the bright flowers, and all the poetry of the 'margent green' which give to these scenes a feeling that painting cannot reach, a beauty that belongs to nature alone, because it is the beauty of life; a beauty that flies with the vital principle, because it was its soul and its all."

With the last few years the Church of Alvie has, through the liberality of the Heritors, been almost entirely renewed, and so much improved that it is now one of the neatest and most

^{*} Vide Transactions, vol. xi., page 23.

attractive little Churches in the Highlands. In course of the excavations made at the time, no less than 150 skeletons were found beneath the floor of the Church, lying head to head. No trace was found of coffins of any kind having been used, and the probability is that the bones were those of Highlanders killed at a very remote period at some skirmish or battle in the neighbour-hood, and all laid to rest at the time uncoffined and unshrouded within the sacred precincts where, it may be, they were wont to worship the God of their fathers. Under the superintendence of Mr Anderson, the present energetic Minister of the Parish, the remains thus brought to light were reverently interred in the romantic and beautifully situated Churchyard surrounding the church, and the spot is now marked by a granite stone with the following inscription:—

"Buried here are
Remains of 150 human bodies, found October, 1880,
Beneath the floor of this Church.
Who they were,
When they lived,
How they died,
Tradition notes not.

Their bones are dust, their good swords rust, Their souls are with the saints, we trust."

"There is," as it has been said, "something very touching in the inscription. It makes the reader wonder who these people really were." It is strange indeed that no record or tradition should exist regarding them, and to their individual lives and deaths may be appropriately applied the beautiful lines of James Montgomery:—

"Once in the flight of ages past,
There lived a man: and who was he?
Mortal! howe'er thy lot be cast,
That man resembled thee.

"The bounding pulse, the languid limb, The changing spirit's rise and fall; We know that these were felt by him, For these are felt by all. "He suffered—but his pangs are o'er; Enjoyed—but his delights are fled; Had friends—his friends are now no more; And foes—his foes are dead.

"He saw whatever thou hast seen; Encountered all that troubles thee; He was—whatever thou hast been; He is—what thou shalt bc.

"The annals of the human race,
Their ruins, since the world began,
Of him afford no other trace
Than this—there lived a man!"

In the immediate neighbourhood of the Church and Manse of Alvie is beautiful Kinrara—surely one of the most lovely spots on earth—with its memorable associations of the celebrated Jane, Duchess of Gordon, and her brilliant coterie. In a letter to a friend, of date 4th July, 1798, the famous Mrs Grant of Laggan gives a very suggestive glimpse of the active habits of the Duchess:—

"The Duchess of Gordon," says Mrs Grant, "is a very busy farmeress at Kinrara, her beautiful retreat on the Spey some miles below this. She rises at five in the morning, bustles incessantly, employs from twenty to thirty workmen every day, and entertains noble travellers from England in a house very little better than our own, but she is setting up a wooden pavillion to see company in."

As the old proverb has it, "the sleeping fox catches no poultry," and if one might venture—"with bated breath"—to "point a moral and adorn a tale," it would be to whisper that the example of the "noble Jane" as regards early rising and busy habits in the matter of farming might with advantage be followed to a greater extent, not only by farmers and "farmeresses," big and small, but by many young men and maidens in the Highlands in the present day. The Duchess died at London in 1812, survived by her husband Alexander, fourth Duke of Gordon, a son, and five daughters. A noteworthy fact in the life of Duke Alexander is that he enjoyed the honours of the family for the long period of seventy-five years—namely, from 1752 down to his death in 1827—a fact probably unexampled in the annals of the Scottish Peerage. The greater portion of Badenoch then belonged to the

Gordon family, and the kindness and liberality extended to the people of the district by Duke Alexander during his long and beneficent sway, and subsequently by his son (the fifth and last Duke), were nothing short of princely in their munificence. The beautiful verses composed on the occasion of the death of the Duchess by the venerable Mrs Allardyce of Cromarty, are now, I believe, so little known, that I may perhaps be allowed to quote them:—

"Fair in Kinrara blooms the rose,
And softly waves the drooping willow,
Where beauty's faded charms repose,
And splendour rests on earth's cold pillow.
Her smile, who sleeps in yonder bed,
Could once awake the soul to pleasure,
When fashion's airy train she led,
And formed the dances frolic measure.

"When war called forth our youth to arms,
Her eye inspired each martial spirit;
Her mind, too, felt the Muses charms,
And gave the meed to modest merit.
But now farewell, fair Northern star;
Thy beams no more shall Courts enlighten,
No more lead forth our youth to war,
No more the rural pastimes brighten.

"Long, long thy loss shall Scotia mourn;
Her vales which thou were wont to gladden
Shall long look cheerless and forlorn,
And grief the Minstrel's music sadden;
And oft amid the festive scene,
Where pleasure cheats the midnight pillow,
A sigh shall breathe for noble Jane,
Laid low beneath Kinrara's willow."

Mr Duncan Macpherson, Kingussie, the venerable "Old Banker"—then a boy of 13 years, now in his 89th year—vividly describes the intense interest excited in Badenoch by the arrival of the remains of the Duchess in a hearse drawn all the way from London by six jet black Belgian horses. At Dalwhinnie, the first stage within the wide Highland territory—then belonging to the family—at which the funeral cortege arrived, the body of the Duchess lay in state for two days. For a similar period it lay at the inn then at Pitmain, within haif a mile of Kingussie, and was

subsequently followed by an immense concourse of Highland

people to the final resting place at her beloved Kinrara.

According to her own directions, her remains were interred in a favourite sequestered spot within a short distance from Kinrara House, far away from the dust and din of the "great Babylon" in which she died, and within hearing of the plaintive sweetlysoothing song of our noble Highland river, to which the Highlandloving Muse of Professor Blackie has given such beautiful and appropriate expression :-

> "To the wooded ravine I wind my way, Dashing, and foaming, and leaping with glee, The child of the mountain, wild and free. Under the crag where the stone crop grows, Fringing with gold my shelvy bed, Where over my head,

Its fruitage of red,

The rock-rooted rowan tree blushfully shows,

I wind, till I find

A way to my mind

While hazel, and oak, and the light ash tree. Weave a green awning of leafage for me.

Slowly and smoothly my winding I make, Round the dark-wooded islets that stud the clear lake;

The green hills sleep

With their beauty in me, Their shadows the light clouds

Fling as they flee;

While in my pure waters pictured I glass The light-plumed birches that nod as I pass."*

The spot where the Duchess is buried is marked by a granite monument erected by her husband. With the pardonable pride of the mother of such a bevy of fair daughters—to whose attractions, combined with her own winning steering of the one after the other into the matrimonial haven, three Dukes, a Marquis, and a Baronet had succumbed—she had herself prepared the inscription to be placed on the monument. That inscription, as regards the marriages and issue of her five daughters, is so remarkable that I cannot refrain from quoting it :-

^{* &}quot;Lays of the Highlands and Islands," pp. 210-11.

Sacred to the memory of Jane, Duchess of Gordon, second daughter of Sir William Maxwell of Monreith, Bart.

Married to Alexander, Duke of Gordon, the 23rd of October, 1767, And died at London April the 11th, 1812, aged 63 years.

Issue, two sons and five daughters.

Eldest Daughter, Lady Charlotte, married Charles, Duke of Richmond.

Issue—Lady Mary, Charles Earl of March, Lord George, Lady Sarah, Frederick, Lord Sussex, Lady Jane, Lord William Pitt, Lord Frederick, Lord Sussex, Lady Louisa, Lady Charlotte, Lord Arthur, and Lady Sophia Georgina.

Second Daughter, Lady Madelina, married first Sir Robert Sinclair of Murckle, Bart.

Issue—Sir John Gordon Sinclair, Bart. Secondly, Charles Fysche

Palmer, Esq.

Third Daughter, Lady Susan, married William Duke of Manchester.

Issue—Lady Jane, Lady Elizabeth, Lady Susan Georgina, George Augustus Viscount Mandeville, Lord William Francis, Lady Georgina Frederick, Lady Caroline Katherine, and Lady Emily. Fourth Daughter, Lady Louisa, married Charles Marquiss Cornwallis.

Imue-Lady Jane, Lady Louisa, Lady Jemima, Lady Mary and Lady Elizabeth.

Fifth Daughter, Lady Georgina, married John Duke of Bedford.
Issue—Lord Wriothesley, Lord Edward, Lord Charles James Fox, Lord
Francis John, Lady Georgina Elizabeth, and Lady Louisa Jane. Lord Alexander Gordon, died January 8th, 1807, aged 22 years.

This monument was erected by Alexander. Duke of Gordon, and the above inscription placed on it at the particular request of the Duchess, his wife.

The Dukedom of Gordon became, as is well known, extinct on the death of George, the fifth Duke, without issue, in 1836. The Kinrara property then devolved upon his nephew, the fifth Duke of Richmond, the eldest son of "Duchess Jane's" eldest daughter, and is now in possession of her great-grandson, the present Duke of Richmond, in the person of whom old Dukedom of Gordon was revived and the Earldom of Kinrara so deservedly bestowed in 1876. Patriotic nobleman and estimable landlord, as he is universally acknowledged to be, it would, I believe, be extremely gratifying to all classes in the district if, as the great-grandson of her "who sleeps in yonder bed," he would at no distant date, visit Kinrara and ensure that arrangements should be made to have more attention devoted in future to the spot where, "alone with Nature's God," all that is mortal of his famous relative so quietly and peacefully rests. Devotedly attached as the Duchess was to the Highlands and the Highland people, and ever giving, as she did, "the meed to modest merit," her memory is still gratefully cherished in Badenoch.

On the summit of Tor Alvie, a conspicuous and beautifully wooded hill in the immediate vicinity of Kinrara, is the monument erected in memory of the last Duke of Gordon. On the same hill, but some little distance apart, is also the cairn erected by him to the memory of the brave Officers of the 42nd and 92nd Regiments belonging to the district who fell at Waterloo. The Duke, it is said, used the interior of this cairn as a wine cellar for the benefit of pic-nic parties whom he brought to the spot, and the strong copper door remains to this day as securely fastened as the door of a famous wine cellar in Edinburgh belonging to a well-known total abstainer. In 1819 Prince Leopold—afterwards King of the Belgians—visited Kinrara, and as the guests assembled to meet the Prince on the occasion were sauntering about the place, the Marquis of Huntly is said to have sounded a whistle, and, to the surprise of the party, up from the heather, where their presence never had been suspected, sprang a company of kilted Highland warriors.

In the Parish of Alvie there is also Belleville House, celebrated as the residence during the later years of his life of James Macpherson, the well-known Translator of Ossian's poems, now possessed by Mr Brewster Macpherson, the Translator's great-grandson—the grandson of Sir David Brewster. Built by the Translator a few years before his death in the style of an Italian villa, from a design by the "Adelphi Adams"—the famous architect of the University Buildings and St George's Church, Edinburgh — the house is beautifully situated on the slope of Craigbuie, commanding a magnificent view of the Grampians and the valley of the Spey. Here it was that the Translator died on the 17th of February, 1796, in the 58th year of his age. There was no Railway communication with the "great Metropolis" in those days, and it would appear from Dean Stanley's "Memorials of Westminster Abbey" that the Remains of the Translator were about a fortnight on the way between Belleville and the famous "Poets' corner," where they were finally laid to rest beside the ashes of the "rare Ben Jonson" and of so many other of Britain's illustrious Dead.

9th MARCH, 1887.

On this date the following gentlemen, nominated at last meeting, were elected ordinary members, viz.:—Colin Cameron, ironmonger, Inverness; Rev. J. Maccowan, Fort-William; Peter Macfarlane, chemist, do.; James Macdonald, hotelkeeper, do.; Ewen Cameron, banker, do.; and John Cameron, Royal Academy, Inverness.

Mr John Whyte then read a paper by Mrs Mary Mackellar on "The Waulking Day." The paper was as follows:—

THE WAULKING DAY.

The Waulking Day may be now called one of the institutions of the past. It belonged to the time when the Highland women manufactured their own clothing, and also that of their households; when they were like the good women spoken of by Lemuel's mother, who laid their hands on the spindle and distaff, who sought wool and flax, and wrought with their hands willingly, and whose husbands were known in the gates by the beauty of their clothing. The making of fine material, and the designing of beautiful patterns, and the dyeing of the wool into the different shades, was a delight to the Highland women; and to see their husbands and sons arrayed in becoming garments of their own handiwork gave a dignity to many lives that were otherwise common-place and uninteresting, and gave rise to a healthy emulation among them as to who should make the finest plaid or the prettiest web. The men also had a pride in the garments they wore, as being the handiwork of beloved ones, who took a pleasure in sending them to kirk or market in beautiful, as well as comfortable, clothing, that commanded the admiration of all beholders. It was a great labour to produce a good web. The wool had to be carefully washed, and then finely teased. Then the carding and the spinning and the dyeing had to be gone through, and when the right number of cuts for the number of yards wanted were wound into balls, the proud and victorious owner of them took them to the weaver to have the pattern set. She never went on that mission empty-handed. She always took to the webster a cogful of meal, some butter, a kebbuck of cheese, a braxy ham, or whatever in the way of food happened to be most plentiful at the time. This offering was supposed to make him work cheerfully at his loom, so that he would leave a blessing in the cloth.

Every matron and maiden in the township knew when the web was expected home from the weaver's, and they could be heard humming some of the waulking songs that they would be expected to sing. The day came at last on which they were invited to help at what our American cousins—if they had such an institution—might call "A Fulling Bee," and shortly after breakfast they gathered at what might be termed the festive house. A table was

covered and sumptuously laid with whisky, divers kinds of bread, butter, cheese, and cold mutton, and any other delicacy at hand. The matrons examined the web, and discussed the colours, the pattern, and the texture, whilst the maidens carried stoups of water, or pails, from neighbouring houses, of called by them "maighstir," or "mac a mhaighstir." 8. liquid The web was put into a large tub of warm water and soap, and well tramped. A strong door was taken off its hinges and laid on rests, so as to enable them to sit comfortably around it, and the web, saturated with the soapy water, was laid loosely upon it, and forthwith the work began. All seemed full of light-hearted gladness, and of bustle and latent excitement, and as each laid hold of the cloth. with their sleeves tucked up to the shoulders, one could see the amount of force they represented. They were strong women—the mothers of strong sons; devoted women, faithful unto death, willing to labour and suffer, and even to bear the greatest deprivations for the sake of the beloved; courteous and modest women, unlettered it may be, but not uneducated, as their knowledge of the poets and their compositions and clever improvisations during the Waulking Day will testify. And the amount of refined wit among them would astonish the southerner who does not understand them, and who, if he heard them speak a few words of broken English, would forthwith dub them, not only ignorant, but These good women, with strong, willing hands, take barbarous. hold of the web, and the work proceeds, slowly at first, but by-and-bye, when the songs commence, the latent excitement bursts into a blaze. The greater number of these songs are tragic, and, in ballad style, have a story in them equal in interest to any three-volume novel, and having the component parts of incident, plot, and denouement in a condensed form. These Gaelic songs were never sung to a listless, uninterested audience. was beaming with interest in every word of it that expressed feeling or suggested sentiment. One sings the song, whilst all take up the chorus, weird and plaintive, and as they toss and tumble the cloth, passing the folds from hand to hand, a stranger, who saw them at the work for the first time, might be pardoned for thinking them mad. Alasdair Macdonald, the poet, could not have used a better expression to tell the rough treatment he wished given to the "Redcoats" than when he wished for a band of maidens to waulk the red web with firm hands-

> "Fair a nall dhuinn bannal ghruagach, A luaidheas an clò ruadh gu daingean."

ne song, "Agus ho Mhòrag," from which the above quotation is ven, was used as a waulking song very often, and so were many hers of the well-known songs, such as—

"Tha mo bhreacan dubh fo 'n dìle,
'S cha 'n fhaod mi innseadh mar tha e."

"Ho ho ro, ille dhuinn, ille dhuinn bhòidhich."

"Mo nighean donn, their mi, ho ro-bha ho, 'S mithich dhuinn eirigh, mo nighean donn."

ill the songs are called into requisition that have a chorus propriate for the rhythm necessary for the hands in working the loth to advantage. One that I can well remember as being seculiarly fitted for giving the hands poetic action was—

"Seinn och o ro, seinn, Seinn och o ro, leannain; Seinn och o ro, seinn."

And what could be more beautiful than the words—

"'S tric a bha mi 's tu sugradh,
'S cha b' fhiu leat ach ceanal.
Seinn, etc.

Ann am bothan an t-sugraidh,
'S bu dunadh dha'm barrach.
Seinn, etc.

'S e bu leaba dhuinn luachair,
'S e bu chluasag dhuinn canach.
Seinn, etc.

'S bhiodh am fiadh tigh'nn 's a' bhuirich, Ga 'r dusgadh 's a' mhadainn. Seinn, etc."

which may be literally translated thus—

"How often have I been love-making with thee, sweetheart, and thou wert high above any thoughts but what was kind and noble.

How often have I been with thee in the sheiling so dear, whose doors were closed with the perfumed branches of the birch, sweetheart.

Our bed would be, sweetheart, the green rushes, and our pillow the white down of the canach.*

And the stag, sweetheart, would come to awaken us at early morn with his loud bellowing."

^{*} Cotton grass.



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The rhythm of hands and cloth together at this work may hav been the origin of the Highland habit of holding a handkerchic by the corners, and keeping time with it during the singing of Gaelic song. Although such as the above songs were sung at th waulking of a web of cloth, yet they were not what were distinct known as waulking songs. There was a long and interesting son of this kind known as "Heman Dubh," which was a favourite, but as Dr Stewart, of Nether-Lochaber, has embalmed it in the "Gàidheil," I need not give it here. I will, however, give anothe known as "Oran Sheadhain." The story of this song is not ver clearly given, but the composer of it was evidently full passionate love and sorrow. She evidently lived in Minginish. the Isle of Skye, and she, as well as the beloved "Seadhan," we Roman Catholics, for, among her wanderings, she speaks of beir in the land of nuns with him, and also at mass with him in "Cil Chumhainn," I have heard the women discuss the probab history of the song. They all agreed that it was a very old son and although there was a whispered fear that "Seadhan" was tl "leannan falaich," and not the husband of the one who mourne his untimely death so bitterly, yet they gave their sympath freely to her sorrow. It runs as follows :-

> "Hù rù-na hu-ri-bhi ó, 'S mairg a chual e 's nach do dh-innis e, Na-hi iù-o hó-gi ó-ro, Hù rù-na hu-ri-bhi ó.

Gun d' thainig mo leannan do Mhinginis, Hù rù-na hu-ri-bhi ò, Ged is breug an sgeul bu mhilis e, Na-hi iù-o hó-gi ó-ro, Hù rù-na hu-ri-bhi ó.

Chosdainn fhein la feill a' mireadh ris, Hù rù-na hu-ri-bhi ó; 'S phogainn a bheul mar bu mhinig leam, Na-hi iù hó-gi ó ro, etc.

'S mairg thuirt riumsa gum bu bhean shubhach mi, Hu ru, etc.

Bean bhochd, chianail, thiamhaidh, dhubhach mi, Na-hi, etc.

Piuthar do Fhionn 's do Niall Buidhe mi, Hu ru, etc. Ceile do dh-Iain Donn an t-siubhail mi, Na-hi, etc. An oidhche sin rinn m' athair banais domh, Hu ru, etc.

Chunnt e bhuaile de chrodh ballach domh, Na-hi, etc.

'S truagh, a Righ, nach b' ann gu m' fharaire, Hu ru. etc.

Mu 'n do phos iad ris an fhear ud mi, Na-hi, etc.

B' annsa Seadhan air chul garaidh, Hu ru, etc.

Na mac righ le shìod' air claraidh, Na-hi, etc.

B' annsa Seadhan air chul tobhta, †
Hu ru. etc.

Na mac righ le shìod' air lobhta, Na-hi, etc.

Seadhan a dheargadh nan cnoc thu, Hu ru, etc.

Cha b' ann le h-eorna no coirce, Na-hi; etc.

Ach fuil an fheidh an deigh a lotadh,

Hu ru, etc.
'S iomadh beann a's gleann a shiubhail mi ;
Na-hi, etc.

Bha mi 'n Eirinn 's bha mi 'n Uidhist leat, Hu ru, etc.

Hu ru, etc. 'S bha mi 'n Cill-dònain a' ghiuthais leat. Na-hi, etc.

Bha mi 'n tir nan cailleachan-dubha‡ leat, Hu ru, etc,

Dh' eisd mi aoireann§ 's a' Chill-Chumhainn leat.
Na-hi etc

Chaidil mi oidhche air sgeir-mhara leat, Hu ru, etc.

Chaidil, a ghaoil—leam cha' b' aithreach e. Na-hi, etc.

† The ruins of a cot.

‡ The land of the nuns. § Mass.

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Sioban nan tonn a' dol thairis oirnn, Hu ru, etc. 'S e bu chluasag bad d' an fheamainn duinn. Na-hi, etc.

'S bha na h-eisg na 'n coinnlean geala dhuinn. Hu ru, etc.

'S i mo ghaol do lamh ged 's fuar i. Na-hi, etc.

Bu tric agam, b' ainneamh uam i, Hu ru, etc.

'S domhain a chladhaich iad an uaigh dhuit, Na-hi, etc.

Sios ri taobh na lice ruaidhe; Hu ru, etc. 'S na 'm biodh Seadhan ri fhuasgladh,

Na-hi, etc. Chan fhagteadh aon bhò air buaile,

Hu ru, etc. A's bheireadh sud an aona bho uamsa.

Na-hi, etc. Na 'm faicteadh Seadhan ag eirigh,

Hu ru, etc. 'S ioma cridhe a bhiodh eibhinn. Na-hi, etc.

Bu ghaol muim' e, bu ghradh céile, Hu ru, etc.

'S bu leannan-falaich dhomh fhein e. Na-hi, etc.

Seadhan uaibhreach, m' uaill a's m' annsachd. Hu ru, etc.

'S ann tha thusa na d' thigh-geamhraidh. Na-hi, etc.

Gun ol air fiona no air branndaidh, Hu ru, etc. Gun orain, gun cheol, gun dannsadh.

Na-hi, etc.

Seadhan a nochd na mharbhan, Hu ru, etc. Naigheachd ghoirt le 'luchd-leanmhuinn. Na-hi, etc.

The Waulking Day.

Naigheachd mhath le luchd na ceilge, Hu ru, etc. Naigheachd a bha dhomhsa searbh dhe. Na-hi, etc.

B' annsa bhi na m' shéisdeig thalmhainn, Hu ru, etc. Na bho Sheadhan air mo thearbadh. Na-hi. etc.

B' annsa bhi an grunnd na fairge, Hu ru, etc. Na Seadhan a bhi uam na mharbhan. Na-hi, etc."

The following is a literal translation of this song:-

"Hù ru-na hu-ri-bhi ó, Who heard the tale and did not tell of it, That my beloved had come to Minginish; Though the tale was false, oh, it was sweet;

And I would pass a holy-day in dalliance with him, And I would kiss his mouth, as I had oft-times done.

Alas! who said that I was a joyous woman? I am a poor, mournful, sorrowful one.

The sister am I of Fingal and of yellow-haired Neil, and the wife of John, the brown-haired wanderer.

The night my father made a marriage feast for me, He counted a fold of spotted cows for my dowry.

I wish he had spent them in burying me Before he gave me to that man in wedlock.

I would rather be with Seadhan under the shelter of a dyke Than with a king's son, in silken raiment, in a wood-lined chamber;

I would rather be with Seadhan behind a ruined hut Than with a silk-robed son of a king on a floor of wood.

Seadhan who well could redden the hills, Not with barley or oats,

But with the blood of the wounded stag, Many a ben and glen have I travelled with thee. I have been in Ireland and in Uist with thee, And I have been with thee in Kildonan of the fir trees:

I have been in the land of nuns with thee;
I heard mass with thee in the Cill-Chumhain;

I slept a night with thee on a rock of the ocean—Yes, oh beloved, and I do not regret it:

The covering over us was the spray of the salt sea, And our pillow was made of the soft sea-weed,

Whilst our white candles were the sea-fire Made by the playful fish.

How dear thy hand was to me—now, alas! so cold; Often I held thy hand: it was seldom away from me.

They have dug thy grave deeply down beside the red flagstone; If thou wert to be released again by ransom,

Not a cow would be left in a fold, And my one cow would be given so gladly.

If Seadhan would but arise again Many a heart would be glad and rejoice.

He was his godmother's darling, his wife's dear one, And a hidden lover was he unto me.

Seadhan, the high-souled, my pride and my joy, Thou art low in thy winter dwelling,

Without the drinking of wine or of brandy, Without the voice of song, nor of music nor dancing.

Seadhan is to-night among the dead; Sad is the tidings to his followers,

Glad is the tidings to the deceitful ones, Bitter are the tidings to my heart.

Better to be in my bed of earth Than to be severed from him;

Better to be in the bottom of the ocean Than to hear of his death."

The following is a fragment of a peculiar song which is histocally true. Iain Muideartach (John of Moidart) is well known have been the bastard son of one of the chiefs of Clanranald, a having no children by his wife, he made this one his heir.

irl of his own clan, named Morag, was, according to the e mother of this child, who, tradition says, was born with Notwithstanding his being illegitimate, th full of teeth. seded his father, and fought the battle of Blar-na-leine with ssers, who were the relatives of the next-of-kin lawfully. ief's wife felt her being childless bitterly, and there was unhappiness between herself and her husband on the Nor was the wife's bitterness lessened when she heard orag was about to become the mother of Clanranald's child. tred burned towards Morag, and she tried unsuccessfully to her by spells and incantations, and at length she got a very ited witch to make a charm that would prevent the child's born, and so that the mother carried him fifteen months. mald at last sent some one to tell his wife that Morag had a and in disgust she threw the charm into the fire, and diately after the babe was born. The Bard seemed pleased in heir was born to Clanranald, even if he were illegitimate, he song runs on in a very uncommon strain :-

> "Chall u iri, iù i o ro, Chall iri, Iain Mhuideartach.

Gur a buidheach, chall u iri, Mi do Mhoraig, chall u iri, Iu i o ro, Iain Mhuideartaich.

Gur a buidheach, chall u iri, Mi ga d' mhathair, chall u iri, Iu i o ro, Iain Mhuideartaich.

A ghiulain thu, chall u iri, Bliadhna 's raidhe, chall u iri, Iu i o ro, Iain Mhuideartaich.

A rug thu firionn, chall u iri, 'S a thug oighre, chall u iri, Iu i o ro, Iain Mhuideartaich.

Do Chaisteal Tioram, chall u iri, Gaol nan gillean, chall u iri, Iu i o ro, Iain Mhuideartaich.

Gum bu liath thu, chall u iri, Gum faicear do mhac, chall u iri, Iu i o ro, Iain Mhuideartaich.

Gum faicear do mhac, chall u iri, D' ogha 's d' iar-ogh', chall u iri, Iu i o ro, Iain Mhuideartaich."

After this part of the work was over, a table full of luxuries was spread—tea in abundance, and oatcakes, scones, butter, cheese, crowdie, cold beef, fresh eggs, or whatever was in season. The married women were expected all to take a full glass of whisky, whilst the maidens merely put the glass to their lips. There were no men at the table, and the hostess either said grace herself, or asked some pious matron to do so, and then came the extraordinary coaxing of them all to eat, making pieces for them, loading their plates with whatever was best, and all politely saving "they were not hungry;" all in high spirits, with radiant faces, interchanging witty remarks, quoting proverbs, repeating snatches of songs to illustrate or give force to their remarks, and this closed the first part of the day's work. After what is called the "luadh-lamh," or hand-waulking, is done, the cloth is carefully rolled up in web form. The matrons then generally return home. leaving the maidens to the "luadh-chas," or foot-waulking. is their best time. Shoes and stockings are stripped off, and with petticoats kilted to the knees, they sit on two rows of stools with the cloth on the floor between them, and there they kick it with heart and good-will, singing merrily the while, and keeping time with their feet to the rhythm of the song. Soapy suds are kepton the cloth, and the web is continually turned round to let the waulking benefit each part alike. The maidens are in high glee, and the special choruses sung at this work are fitted for giving any amount of improvisation. The following are some specimens of the improvisations:-

"O co bheir mi leam
Air an luing Eireannaich?
O co bheir mi leam?
Leis an fhidhill, leis an truimb,
Air an luing Eireannaich—
O co bheir mi leam?
Gur i Anna bheir mi leam
Air an luing Eireannaich—
O co bheir mi leam?
Caileag cho boidheach 's a th' ann,
Air an luing Eireannaich—
O co bheir mi leam?
'S aithne dhomh co theid na ceann,
Air an luing Eireannaich—
O co bheir mi leam?

Domhnull Ban a theid na dheann, Leis an luing Eireannaich— O co bheir mi leam?"

nother answers-

"'S mor am beud ma theid e ann, Leis an luing Eireannaich— O co bheir mi leam ?

B' fhearr dha fuireach anns a' ghleann, Leis an luing Eireannaich— O co bheir mi leam ?

Coluinn bheag a's cridhe fann,

Leis an luing Eireannaich—

O co bheir mi leam?

Ceann mor a's casan cam,
Air an luing Eireannaich—
O co bheir mi leam?

Cuiridh sinn e anns a' mhuir ; Bheir e plup 's eiridh e— O co bheir mi leam ?"

The supposed sweetheart takes it up, if she is favourable, thus—

"Gille 's grinne a tha ann, Leis an luing Eireannaich—

O co bheir mi leam?

'S math a sgrìobhas e le peann, Air an luing Eireannaich— O co bheir mi leam ?

'S math a dhireas e an crann, Air an luing Eireannaich—

O co bheir mi leam?

Tha e fileant air an danns',
Air an luing Eireannaich—
O co bheir mi leam?

Bheirinn da mo phog 's gun taing, Air an luing Eireannaich— O co bheir mi leam?

Air an luing Albannaich, Dh' fhalbhainn a dh-Eirinn leis, etc., etc.," This might be spun out to any length, each girl praising or mis calling the girl or young man mentioned in the song.

Another runs as follows :--

"Mhìle, mhìle, mhìle bhog u, Hoireann ò i hó hò.

'S aithne dhomh co bheireadh rud dhuit, Hoireann ò i hó hò, Mhìle, mhìle, mhìle bhog u, Hoireann ò i hó hò.

Eoghan Og a bheireadh rud dhuit, Hoireann ò i hó hò, etc.

A Mhairi bhoidheach og a' chuil duibh, Hoireann, etc."

Another replies—

"Eoghan Og cha phos i sud, Hoireann, etc.

Saoil sibh fhein am posadh e luid, Hoireann, etc."

Another says—

t

"Co an te a labhair mar sud? Hoireann, etc.

Co a thuirt ris an nigh'naig ud luid? Hoireann, etc.

Caileag og cho boidheach 's th' air bith, Hoireann, etc.

Gruaidh mar an ros, pog mar a' mhil, Hoireann, etc.

'S gile a taobh na faoileann air sruth, Hoireann, etc.

C' àit am faighear samhladh g' a cruth?
Hoireann, etc.

Slat an coill cho grinn's a chaidh chur, Hoireann, etc., etc."

The following improvisation is generally sung at the waulkir with the hands, the rhythm being more suitable for that than for the other:—

"Goiridh an coileach dà uair fo lò; Goiridh gach coileach roimh choileach a' bhaile so. Goiridh an coileach dà uair fo lò.

Co 'm fear thainig an raoir do 'n bhaile so ? Goiridh an coileach, etc.

Is e Iain Donn a thainig do 'n bhaile so, Goiridh, etc.

Co bhean og a thug e bho 'n teallaich leis ? Goiridh, etc.

Floraidh Chamaron thug e bho'n teallaich leis, Goiridh, etc.

Co 'n gill' og a theid gu tilleadh uaith ? Goiridh, etc.

Ailein Beag a theid ga tilleadh uaith, Goiridh, etc.

'S tillidh e rithist, 's a rithist i, Goiridh, etc.

'S gheibh e i le toil cleir a's ministeir, Goiridh, etc.

Ceannaichidh e gùn a's currac a's ribean di, Goiridh, etc.

'S gheibh i de riomhadh uaith na shìreas i, Goiridh, etc.

A's bheir e gaol a's gradh a chridhe dhi, Goiridh, etc."

The following verses were composed by myself as a waulking song:—

"TIR NAM BEANN.

'S i mo runsa Tir nam Beann!
'S i mo runsa Tir nan Gaidheal,
Tir nan ard-bheann as nan gleann—
'S i mo runsa Tir nam Beann!

Tha mo chion air tir nam fraoch-bheann, Tir nan caochan a's nan allt. 'S i mo runsa, etc.



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Tir nan aibhnichean d' an fhior-uisg', Choisgeadh m' lot' roimh fhion na Fraing'. 'S i mo runsa, etc.

Tir nam mullaichean 's nan cruachan, Anns nach biodh na fuarain gann. 'S i mo runsa, etc.

Tir nan uaislean a bha morail, Ged tha 'n diu an coir air chall. 'S i mo runsa, etc.

Tir na ceathairne bha laidir,
'N uair thogteadh 's an arfhaich lann.
'S i mo runsa, etc.

Air chul morghath math 's an iasgach, Smiorail a dh-fhiadhach nam beann. 'S i mo runsa, etc.

Duthaich chaoimhneil nam ban fialaidh, Bha math gu biatachd 's gach àm. 'S i mo runsa, etc.

Mnathan boidheach banail teisteil, Bu chiuin am beadradh ri clann. 'S i mo runnsa, etc.

Nigheanagan donna nan Gaidheal, Cha ghuanagan sraid a th' annt'. 'S i mo runsa, etc.

'S ruiteach gach caileag, 's a cuailein, Toinnte na dhualan m' a ceann. 'S i mo runsa, etc.

Cha toir na baintighearnan barr orr', Air urlar claraidh a' danns'. 'S i mo runsa, etc.

Tha iad iosal 's tha iad uasal,
'S cha chluinnear buaireas na 'n cainnt.
'S i mo runsa, etc.

'S binn a sheinneas iad duanag, Ged nach sgrìobh iad luath le peann. 'S i mo runsa, etc.

Ni iad sniomhach 's ni iad fuaigheal, 'S luaidhidh iad an clo gu teann.

'S i mo runsa Tir nam Beann!
'S i mo runsa Tir nan Gaidheal,
Tir nan ard-bheann a's nan gleann—
'S i mo runsa Tir nam Beann!"

fore the waulking had commenced in the forenoon, each of is present had cut a knotted end of thrums off the corners web, and placed it above the door. The first one that it there was to get a husband of the same name as the first man or child—that entered the house; the second was to usband of the name of the second male that entered, and This gave rise to great fun, and if a young man of the f Donald came in under the thrums of a girl whose sweet-1 the meantime was named Duncan, it gave rise to a good chaff. When a young man dropped into a house where ulking was going on, he generally got a rough handling. summarily taken hold of by them and muffled up in the id thoroughly soaked with the luke-warm soapy water with the web had been kept wet all the time. He might, on g his release, attempt to get a kiss from a pair of rosy lips, atium for his tussle, but all hands were laid upon him, and ld not get it, nor was he at all displeased at his rough ent from the bevy among which his own sweetheart was the o delighted most in his discomfiture. During the footig, the web was rolled different ways three times, so that s would get the benefit, and after it was done they beat it e open hands for some time. Then some old woman shook of the roll, and with a charm put all the witches from any power over it, saying-"Roinn a h-aon, roinn a dhà, trì, roinn a ceithir, roinn a còig, roinn a sia, roinn a seachd, dach so a shagart no chléir," &c. Then the girls took it to er or burn, where they tramped all the soapy suds out of all the part of the dye that might be loosened in the course day's work. They afterwards spread it out, carefully ed, to dry, and having tidied themselves up, and got on noes and stockings, they return home, full of gladness, after day of active enjoyment and harmless mirth, and, perhaps, le bit of fun over, the names that came under the thrums either a peaceful pleasure or a shade of anxiety as to the t of faith to be placed in the Donald or Duncan in question. used to return to their homes singing some marching song. llowing is one I have heard sung on such an occasion :-

"O na 'm bu leis a' Ghaidheal mi, E na 'm bu leis a' Ghaidheal mi, O nach bu leis, 's truagh nach bu leis, Sud, a Righ, nach ann air a dh' fhag iad mi.

O nach bu leis an t-saighdeir mi, E nach bu leis an t-saighdeir mi, O nach bu leis, 's truagh nach bu leis, Sud, a Righ, nach ann air a shloinn iad mi.

Lionteadh mo ghloine fhiona dhomh, Dh' olteadh mo ghloine fhiona leam, Lionteadh mo ghloine, dh' olteadh mo ghloine, O nach bu leis an t-saighdeir mi.

Dheanteadh mo leaba shioda dhomh, Chàirteadh mo leaba, shioda dhomh, Dheanteadh mo leaba, chàirteadh mo leaba, Chaidlinn air chionn na h-oidhch' innte.

Dh' eirinn gu moch, mhàrsainn gu trom, Dh' eirinn gu moch, mhàrsainn gu trom, Dh' eirinn gu moch, mhàrsuinn gu moch, O nach bu leis an t-saighdeir mi.

Nunn thar na linne, nall thar a' bheinn, Nunn thar na linne, nall thar a' bheinn, Nunn thar na linne, nall thar na linne, Comhladh ri gillean foirneart an Righ.

Ma theid sinn do 'n mhonadh marbhaidh iad sinn, Ann an coise na traghad bathaidh iad sin, Sgeula beag eile, ma theid sinn gu baile, Buailear an druma, gearrdaidh iad sinn.

O nach bu leis a' Ghaidheal mi, E nach bu leis a' Ghaidheal mi, O nach bu leis, 's truagh nach bu leis, Sud, a Righ, nach ann air a dh' fhag iad mi."

There are few webs made now in the Highlands, and thou there would be a waulking as of old, where are the maidens? might well quote the old song—

"Tha mo chloth gun luadh da-rireadh, Anns an tir le dith nan caileag."

"The flowers of the forest are all wede away."

The men appear at kirk and market in bought things, in which they have not the pride that their forefathers had in the handiwork of their dear ones, and which have not the sacredness that those garments had which were wrought by the hands of the beloved. And few also of the women can quote the song that savs—

"Chan iarr mi airgiod no òr, Siod no sròl a cheannach dhomh; 'S i obair mo dha làimhe fhéin, Bu chinntich mi a leanailt rium."

In conclusion, I may mention here that the next thing done with the cloth was for two or three strong men to stretch and roll it as firmly and tightly as possible on a narrow board, or strong stick, whilst it was damp. This was called "coinnleachadh," and it was left for several days in that condition, that it might become smooth and stiff. When it came off the stick with a sound that seemed like a declaration of its strength, it was called "fior-aodach." It was then unrolled to get dried in the sun, and after that it was rolled up again ready for the tailor, who had already been spoken to for coming to the house as soon as he could to make the required suits for young and old.

"Na bothain chleachd bhi air gach raon, A's gu dluth mu thaobh nam beann, 'S fuar an teallach, 's fad air faontradh, An dream ghaolach chleachd bhi annt'.

"Ann an àit' ar n-oigridh ghaoil,
Tha feidh a's caoirich anns na glinn,
A's luinneagan bleoghainn no luaidh,
Cha chluinnear o ghruagaichean grinn'."

16th MARCH, 1887.

At the Society's meeting on this date, Mr Malcolm Macintyre, Painter, Fort-William, nominated at previous meeting, was elected an ordinary member.

Thereafter Mr John Whyte read a paper, contributed by Sir Kenneth S. Mackenzie of Gairloch, Baronet, being extracts from "Reports on Highland Parishes, 1749." The paper, with an explanatory introduction by Sir Kenneth, was as follows:—

REPORTS ON HIGHLAND PARISHES-1749.

There appeared in the correspondence columns of the Scotsman. of 4th February, 1885, a letter relating to the publications of the Scottish Text Society, the writer of which pointed out that many unpublished MSS. in Scottish Libraries were worth examining; and he added that, in the Library of the Church of Scotland, he had "seen a volume of collected reports from all the parishes in Scotland as to their condition—social, moral, and otherwise. They are in MSS., and date about 1746—that is forty years earlier than Sir John Sinclair's statistical account." My attention was directed to this letter by Mr William Mackenzie, the late Secretary of the Gaelic Society of Inverness, and I made enquiry about the volume of reports mentioned in it through the present Dean of Faculty—at that time Sheriff of Ross and Procurator for the Church of Scotland. He was good enough to apply to Dr Christie, the obliging librarian of the Church, who made search for these reports, which had not previously come under his notice. They were found in the Record Room, unbound, and not in a state, therefore, which permitted of their removal from the librarian's custody, but he offered to show them on any Wednesday within the Library, which, on that day of the week, is open to the public from ten to one in the forenoon. In the following month of June I attended at the Library on one of these public days, and was allowed by Dr Christie to examine these MSS. I found that they were reports from most of the parish ministers of Scotland in answer to queries by a Committee of the General Assembly of 1749, for preparing a plan for the augmentation of ministers' They were arranged in order under the head of their respective Presbyteries, and I made such cursory examination as the time allowed of the reports from the Highland Presbyteries. to see if there was anything in them that might be of interest to the Gaelic Society of Inverness. The queries had related (1) to the amount of the stipend; (2) to the extent and the population of the parish; (3) to the amount of the teinds; and (4) to what other subjects were available for augmenting the stipend. As may be supposed, the answers to these queries were frequently of small general interest, but some I thought worth transcribing, and, Dr Christie having courteously offered to attend on a private day, I procured the services of a shorthand writer, and had the extracts taken down which I herewith transmit. They include the full reports of the four ministers in the Presbytery of Lewis; extracts from the reports of the ministers of Sleat, Duirinish. Bracadale, and Kilmuir, in the Presbytery of Skye; the report of the ministers of the collegiate charge of Inverness; and an extract minute of the freeholders of Ross, at a meeting held at Dingwall on the 21st December, 1750, "to consider the report made by the Synod of Ross to the last General Assembly." This last paper has probably some connection with the series of reports among which it is now placed, but I could not find the report of the Synod of Ross in the records of the Assembly of 1750. matters of special interest in these reports will speak for themselves, but I may perhaps be allowed to notice that, where the population is mentioned, it tends to show that Webster's returns of six years later (1755)—on the accuracy of which unmerited doubt has been sometimes cast—were not understated. siderable rise of rents seems to have taken place in Lewis in 1740 -several years, therefore, before the abolition of the heritable jurisdictions, with which rent-raising has sometimes been connected. Thus incidentally points of historical interest may here and there be met with, while there is a good deal of humour in the accounts given by some of the ministers of the extent of their parishes, and the difficulties of getting about them. Altogether, I hope that the Gaelic Society will find that, mixed up with a certain amount of dry detail, there is sufficient interesting matter in the extracts I transmit to make them worthy of being read at an evening meeting.

KENNETH S. MACKENZIE.

Conon House, 18th January, 1887.

22nd November, 1749.—The answers of Mr John Clark, minister of the Gospel in the parish of Stornoway and the Presbytery of Lewis, to the queries of the Committee of the late General Assembly for preparing a plan for the augmentation of ministers' stipends in this Church.

Primo.—The amount of my yearly stipend is 950 merks, all paid in money by Lord Fortrose; my allowance for Communion elements is 50 merks Scots money—both which appear by our decreet of new erection, dated at Edinburgh, 19th December, 1722. The value of my glebe and grass a-year is £5 sterling money. The peat moss is a mile of bad road distant from my manse, which makes my fuel amount to the charge of £4 sterling a-year for my single person and one servant.

Secundo.—The extent of my parish is 15 miles in length and 7 miles in breadth, with six rapid rivers which, in all the seasons

of the year, swell to a great height by the flowing of the sea. There are 1500 examinable persons in my parish.* My parish church is 7 miles distant from the nearest parish church in its neighbourhood. My manso is 14 miles distant from Carlova, the Presbytery seat. It is 26 leagues by sea distant from Glenelg, the seat of the Synod. It is 300 miles by sea and land distant from Edinburgh.

Tertio.—The parsonage tithes of this parish are 1248 merks Scots. The vicarage tithes in my parish are 525 merks Scots. The yearly rent of my parish amounts at present to the sum of 6240 merks Scots, besides the vicarage. All is heritably in the

person of Lord Fortrose by a charter from the Crown.

Quarto.—I know no further funds in my parish that may be

applied to the augmentation of ministers' stipends.

The truth of all the above answers is certified at Stornoway, the 22nd November, 1749, by me, the foresaid Mr John Clark, minister of the Gospel there, before these witnesses—Donald M'Lennan and Alexander M'Eiver, both residenters at Stornoway, who specially attest that the above amount of my stipend is just, by having compared the same with the above-mentioned decreet, and that the yearly value of my glebe and grass is £5 sterling. In witness whereof these presents are subscribed by us, date and place above mentioned.—(Signed) John Clark; Donald M'Lennan, witness; Alexander M'Eiver, witness.

22nd November, 1749.—The answers of Mr Colin Mackenzie, minister of the Gospel in the parish of Lochs in the Presbytery of Lewis, to the queries of the Committee of the late General Assembly for preparing a plan for the augmentation of ministers' stipends in this Church.

Primo.—The amount of my yearly stipend is 779 merks 8 shillings and 10 pennies Scots money, all paid by Lord Fortrose. My allowance for Communion elements is 30 merks Scots money. The value of my glebe and grass is £5 sterling a-year. My stipend and Communion elements are ascertained in my decreet of locality, dated at Edinburgh, 19th December, 1722.

Secundo.—The extent of my parish is 32 miles in length and 12 miles in breadth. There are 842 examinable persons in my

^{*} This would indicate a population of 1776, according to the proportion between examinable persons and population in the parish of Uig. Webster, a.D. 1755, gives 1812 as the population of the parish of Stornoway.

My parish church is 7 miles distant from the nearest perish church in my neighbourhood. My manse is 16 miles distant from Carlova, the Presbytery seat. It is from Glenelg, the place where our Synod meets, 23 leagues, all by sea. It is from Edinburgh, by sea and land, 300 miles. The parsonage tithes in my parish are 1000 merks, and its yearly rent amounts to 5020 The vicarage tithes in my parish are 700 merks—all beritably in the person of Lord Fortrose by a charter from the Crown.

Quarto.—There is no further subject for the augmentation of

ministers' stipends in my parish known by me as yet.

N.B.—The rents of my parish have been considerably raised in the year 1740 beyond what they were at the time of granting our decreet of locality.

All the above answers are certified by the foresaid Mr Colin Mackenzie at Stornoway, 22nd November, 1749, in presence of John M'Lennan, schoolmaster, and Roderick Mackenzie, merchant. both at Keos, in the parish of Lochs, &c., &c.

15th October, 1749.—Answers from the Parish of Uig.

Reverend Sir.—In return to the queries sent to us from your Committee, appointed by the late General Assembly for preparing a plan for the augmentation of ministers' stipends, as far as they concern this parish of Uig the following report serves to inform you :-

First.—That the stipends of this parish of Uig amount to 800 merks Scots money, all paid in money—the one half at Martinmas, and the other payable at Whitsunday thereafter, by my Lord Seaforth, sole heritor of the parish. There is no allowance granted to the minister of this parish for Communion elements, but 30 shillings sterling of these 800 merks of stipends are allotted for that use, as will appear from our general decreet of locality, dated 19th December, 1722 years, on page 27. glebe as it is measured, and supposing it were set in tack, the yearly rent of it will only come to £30 Scots, and for grass distinct from the glebe there is no allowance granted in land or money, but liberty of the mountain commonty, which is of no value to the minister in any season of the year. The fuel in this parish is more changeable than any that knows it not well readily credits, and is a considerable burden upon the 773 merks stipend.

^{*} This would indicate a population of 997, according to the proportions found in Uig. Webster, A.D. 1755, gives 1267 as the population of the parish of Lochs.

Secondly.—The parish in length extends to 18 miles, from Mealistay on the west to Dunmelassoe on the east side; and 10 miles broad, from Bailnakill, where the manse, church, and glebe are, on the north side, to Keanvresord on the south, where it terminates with the country of Harris. In this parish there are four islands—namely, Berneray More, Berneray Beg, Wina, and Pabbay. The passages of these are all the seasons of the year very dangerous, upon which account the minister, in order to discharge the duties of his function, lies under the necessity of keeping up and maintaining, upon his own proper charges, a large boat and a crew of six men, which every year stands him not less than 160 merks Scots money, which makes the minister of this parish his stipend to be no more than 613 merks Scots money per Two great arms of the sea divide this parish—one of these, called Loch Rogue, 4 miles broad, running 10 miles long within land towards the mountains, in the bosom of which, near the wide ocean, lies the island of Berneray More, the second place of public worship where the minister must preach every third Sabbath; and Berneray Beg, separated by a narrow channel, both 5 miles in length and 2½ miles broad, and inhabited both by 67 families and 180 examinable persons. And west of these islands, in the bosom of the said bay, lies Wina and Pabbay, separated from land by a channel 2 miles broad, and having 5 families and 18 examinable persons. The other bay, dividing the parish on the east side, called Keanlauluvig, 7 miles long running within land, and 2 miles broad; and both these large arms of the sea very throng inhabited on all sides and corners. In this parish there are also three broad rapid rivers, seldom passable but in the summer time of the year. There are also in this parish, including the inhabitants of the said four islands, 259 families and 1247 souls.* and of these 1053 examinable persons; and of that whole number there are not eight souls, young or old, that can read the Scriptures, and have neither school nor catechist, or never had in my time, amongst them, nor could I have obtained it, although I oftener than once made application for it, and this being the most remote parish on this side of Scotland. The case of these starving souls might challenge sympathy and charity at the hands of the managers of the Royal Bounty and the members of the Committee for reformation of the Highlands and Islands, and propagating Christian knowledge. From Berneray More, the second place of public worship in Uig parish, to Lochs, the next adjacent place of public worship, there are 10 miles of deep mountain road, besides

^{*} Webster, A.D. 1755, gives the population of Uig as 1312.

the bay of Keanlauluvig, and to Barvas, on the other hand, 15 miles; from the manse to Stornoway, the Presbytery seat for ordinary, 24 miles, besides Loch Rogue bay; from the manse to Gleneig, the ordinary place of the meeting of our Synod, 24 miles by land and 26 leagues by sea; and from the manse of this parish to Kinghorn, 300 miles sea and land.

Third.—The tithes of the whole country, which are commonly paid in cows and sheep, distinct from land rent and tack duties, are all set in tack to one John MacEiver, tacksman of Delmore, for which he pays 2100 marks Scots money to my Lord Seaforth yearly, he being titular proprietor of all the tithes in the country, and the king patron of all the parishes in it; and of the said tack there are three years yet to run after Whitsunday last, 1749. The whole land rents and tack duties of this parish, distinct from the tithes and casualties, amount to the sum of 6239 marks 12 shillings and 4 pennies Scots money. There are no vacant parishes in this country; all our parishes are planted.

Such members of this Presbytery as are inviolably resolved to make due returns to the queries of your committee by some means or other have such a grand difficulty to make their report, according to all the particulars demanded in the fourth query and its appendix, that the few reports that will be sent to you from us can be attended with no greater authority than every particular minister his own attestation; and, as this is my case, the foresaid facts, in name and by appointment of the said Committee as above, are given at Uig the 15th day of October, 1749 years, and attested by R.D.B.—Your affectionate brother and most humble servant in the Lord, (Signed) NORMAND MORISON.

28th August, 1749.—Answer to the queries proposed by the late General Assembly to every Presbytery and individual minister, for augmenting of ministers' stipends, from the minister of Barvass, in Lewis.

First.—The amount of the stipend of this parish by decreet of locality, dated the 19th December, 1722 years, from Glenkindies rental is yearly £539 15s 4d Scots, of which for Communion elements £20 Scots, thus paid by one heritor, namely Seaforth. As to the third article, when my glebe was measured, Anno 1730, the amount of glebe and grass then yearly was £43 13s 4d Scots. N.B.—In the year 1740 the rents were augmented, so that from the above sum, when the glebe was mett, it amounts now yearly to £74 13s 4d.

As to the second query, the extent of the parish of Barvass is 16 miles from the Butt of Lewis to Shabost south-west; Carlova, a place for worship in the parish of Lochs, from Barvass the principal place for worship in this parish, is 12 miles; from Barvass to Swanibost, another place for worship in this parish, is 12 miles distant the one from the other; and from Swanibost to Graize, a place for worship in the parish of Stornobay, south-east from Swanibost, is 12 miles.

Third.—As to the distance betwixt me and Presbytery seat, it's sometimes ten, twelve, sometimes fifteen miles, all deep moss and rapid water.

Fourth.—The distance betwixt me and the Synod seat is 10

miles by land and 26 leagues by sea.

Fifth.—The distance betwirt Barvass, my place of residence, and Edinburgh, as I can best calcullate, is 310 miles by sea and land. N.B.—In the year 1740 the rents were augmented in this island, and milns were set up in every corner or district, and such places as milns could not be got, pays dry matter. So that, from the augmentation of rent and payment for milns, this parish rent is per annum 5520 marks 10 shillings Scots. The vicarage of this island besides is 2001 marks, besides what the factor has in tack and it's given in tack to Jo. MacEwen, officer, till May, 1752. The Crown rent of this island is yearly £20 Scots. The number of families in this parish are 336, and of examinable persons 1453.* Barvass, the 28th day of August, 1749.—Signed, in presence of James Thomson, schoolmaster, and Donald Morison, in the said parish—(Signed) Murdo Morison; James Thomson, witness; Donald Morison, witness.

Extract from Answer by John Macpherson, minister of Sleat.

The extent of my parish, according to the computation here, is in length 12 miles, and in breadth $2\frac{1}{2}$. Our Highland miles are, beyond comparison, longer than those in the low country, and the miles in Sleat are, as far as I had occasion to know, much the longest in all the Highlands. The number of examinable persons here is 790. Our parish church is at the distance of 8 Highland miles from each of the two in the neighbourhood, and the roads extremely disagreeable.

^{*} This indicates a population of 1721, according to the proportion of souls to examinable persons in Uig, or a population of only 1616 if the families, as in Uig, numbered only 4.81 persons each. Webster, a.D. 1755, gives 1995 as the population of Barvas.

Extract Answer to Queries by John M'Leod, minister of Durinish.

The stipend of the said parish is only 800 merks Scots, according to the use and wont of payment. There is no decreet of locality. It is all payable in money by a sole heritor, who also is in use to furnish the Communion elements. The yearly value of glebe and grass, if set in tack, would be 100 merks Scots. The parish is generally inhabited along the coast, the midland part of it being mountains and moors. The sea pierces a far way into the land in several parts. This occasions many lochs and bays, long and large promontories and points, and several large and rapid rivers without bridges. It is computed to exceed 80 Highland miles in circumference. It is in some places 12, in some 15 miles in length and breadth, and contains 2195 examinable persons, and has in it four stated places for worship, all above 4 miles distant from one another.

Extract Answers by William M'Leod, minister of Bracadale.

The amount of my stipend is 800 merks Scots, all paid in money by the laird of M'Leod, patron and sole heritor of my parish, who likewise pays me yearly 105 merks for glebe and manse, together with as much bread and wine as I please to call for out of his cellar for Communion elements, when occasion requires. You are to advert that there is no decreet of locality, but all use and wont founded upon the of the heritors' predecessors, and the ministers settled here after the Reformation. My parish is 14 miles in length, and 5, 6, 7, and 8 miles in breadth in different parts. The number of examinable persons is 1400. There are two places of worship, in which I preach by turns, at the distance of 6 miles from each other. Bracadale, one of the said places of worship, and next to Durinish, my neighbouring parish to the westward, is at the distance of 7 miles from Dilmuir, the parish church there, and 5 miles from the next place of worship in the parish of Snizort, and 8 miles from the next place of worship in the parish of Portree. Minginish, the other place of worship in this parish, is at the distance of 8 miles from said church of Portree, and 15 miles from the church of Strath, my neighbouring parish to the south-east. My dwelling-house is 9 miles from the ordinary seat of the Presbytery, and 23 from that of the Synod, and 140 miles from Edinburgh. It must be observed that Highland miles are considered longer than those in the low country.

Extract Answers by Rev. Donald Macqueen, Kilmuir.

The parish of Kilmuir, in Trotternish, lies on the northern extremity of that barony, divided through the middle by a ridge of hills. From Bellich-na-Cabir, on the western side of them, to Aird, on the point of Hunish, is 6 miles long. From the said point of Hunish to the water of Yot, on the east side of these hills, is likewise 6 miles and some odds, and from east to west is a trifle more than 4 miles broad. The present incumbent, Mr Donald Macqueen, lives by the northern extremity of the abovementioned hills in a town called Kindrum, the most convenient place of residence he could choose for attending the two places of worship on the west and east side. The parish church, which lies on the west side, is 2 miles distant from him, and the other meeting place 3 miles. He has an impetuous river to wade through before he comes at the first, and has two of that sort betwixt him and the last. This parish is the best peopled of its extent within the bounds of the Synod, consisting of no less than 1300 examinable persons and upwards. Kindrum lies at the distance of 15 miles from Renetras, the seat of the neighbouring parish church of Snizort, 20 miles from Portree, where our Presbytery sometimes meets, and five-and-twenty from Sconsar, the ordinary seat. As he has eight rivers and a ferry to cross before he arrives at each, the journey must be so much the more dangerous and fatiguing. The stipend of this parish is 800 merks, and 40 merks for Communion elements. The minister has neither glebe or manse, so it cannot be valued. It seems the several incumbents have chosen to content themselves with a tack of lands rather than incur the displeasure of the heritors by taking the benefit of the law in that respect. If you give yourselves the trouble of looking at the decreet of locality, passed in the year 1726, you shall find what free teinds were then unaffected in this parish. That and the Bishop's teinds formerly payable to the Synod of Argyle makes the only fund here for your purpose. Whether the present rental exceeds the previous one, which was the intention of their Lordship's decreet on that occasion, I shall not say. The truth of the above particulars is attested by (signed) Donald Macqueen, minister.—Kendrum, October 11th, 1749.

Answers by Mr Alexander Fraser and Mr Alexander Macbain, ministers at Inverness, to the queries proposed by the Committee of the late General Assembly appointed to prepare a plan for the augmentation of ministers' stipends. The amount of our stipends, according to use and wont, and as contained in lists of stipends handed down to us from our predecessors in office and their collectors, is as follows:—

Mr Fraser's yearly stipend in victual is 84 bolls, half meal, half bere, which, according to the conversion of this country in the sale of lands—namely, 100 merks the chalder, is £350; the teind money and vicarage payable to him amounted to £356 198 2d—in all, £706 198 2d.

Mr Macbain's yearly stipend in victual as above is 84 bolls, which is £350; the teind money and vicarage payable to him amount to £356 19s 2d—in all, £706 19s 2d.

Our victual is payable by 35 heritors, and some years by many more, as the lands near the town go off from hand to hand, so that what was paid by one heritor some years age is now paid by ten. Some of our victual is paid in one firlot, some in two, some in three firlots. Our teind money and vicarage is paid, generally speaking, by the heritors, but some of them have laid it upon tenants, and it is paid in very small items. The Town Council added to the stipend of their three ministers, out of the fund of 2 pennies upon the pint of ale and beer, £424 13s 4d Scots money, to put their stipends upon a par, and £200 to a collector to lift their stipend, but have paid none of those sums since Anno 1737, for which there is a process in dependence before the Court of Session. The town and territories were, in use and wont, to pay Mr Fraser and Mr Macbain £36 in lieu of small tithes, but have stopped payment for some years past, because we could not produce our decreet of plat, which came but lately to our knowledge, and is now in the hands of Mr Bayley, one of the agents of the Church, which bears date Edinburgh,

agents of the Church, which bears date Edinburgh, 1665. Mr Fraser's glebe, with the houses upon it, is set at present to several persons at £112 6s 8d. Mr Macbain's glebe, that has more houses built upon it, is set to many persons at £200. We have no manses—only 100 merks each of us from the town in lieu of a manse, which comes far short of the rent of houses we have been obliged to pay, which was some years £10, and some years £9, and never under £8 sterling per annum. We have no grass nor any allowance for it. Our fuel, between peats and coal, which are both very dear in this place, cost each of us yearly about £10 sterling. The extent of the parish of Inverness and Bona from east to west is 9 miles; the breadth of it, for the most part, 2 miles. The town of Inverness, the Presbytery seat, is distant from the Kirk of Petty, to the east, 4 miles; from the

Kirk of Daviot, to the south, 4 miles; from the Kirk of Kirkhill, to the north-west, 5 miles; and from the Kirk of Dores, to the south-west, 6 miles. It is distant from Forres, one of the Synod seats, 20 miles; and from Elgin, the other seat, 28 miles; and from Edinburgh, 100 miles. As to the free tithes, we can give no account of them.

The reason why we did not make answers to the above queries sooner is that we expected our decreet of plat, to compare it with our lists of the use and wont of our stipends. This is subscribed by us at Inverness, March the 3rd, 1750, in presence of Gillies Kerr and Alexander Macgregor, masters of Raining's School there, witnesses to our subscriptions.—(Signed) Alexander Fraser, Alexander Macbain.

At Dingwall, the 21st day of December, 1750 years, in presence of Sir Alexander Mackenzie of Coull, Baronet; Captain Alexander Mackenzie of Dachmalnach, Sheriff-Substitute of Ross and Cromarty; Alexander Mackenzie of Fairburn; Roderick Mackenzie, younger of Redcastle; Thomas Mackenzie, younger of Highfield; and Alexander Mackenzie of Lentron, freeholders in the county of Ross, met, by appointment of the Sheriff of Ross, to consider of the reports made by the Synod of Ross to the last General Assembly with respect to their stipends, glebes, &c.

The said freeholders, in the first place, made choice of Andrew Robertson, clerk, of Dingwall, to be their clerk; thereafter proceeded to make the following remarks so far as concerns the Presbyteries of Gairloch and Dingwall:—

Presbytery of Gairloch.

Gairloch Parish.—As to the glebe, the same, legally measured out, sows 2 bolls bere and 4 bolls oats, which commonly yield in produce 12 bolls bere and 12 bolls oats, grasses 15 milk cows, 9 horses, and 60 sheep yearly; and the expense of firing costs the minister not one pound sterling yearly, as per Gairloch's letter.

Applecross Parish.—The glebe—As stated in the report, only the house, garden, and office houses set, over and above the sum stated at a separate rent, as a legal manse, though deserted by the incumbent; and his church, though small, repaired, and sufficient for the congregation that generally meet in that place. Though the Communion elements are yearly paid, yet the Sacrament has not been administered in that parish but four times

these twenty years past. He keeps a small boat for the convenience of his fishing, and where he lives now, the moss very nigh his house; and even if he lived at his manse, which is turned ruinous by his non-residence, the moss not one quarter of a mile from the manse; and, at the Presbytery's desire, the principal heritor, Applecross, gave him a tolerance of his own moss, which is still nearer the minister's house, in consequence whereof the expense of his firing must be much the same with that of Gairloch. It is to be observed likewise by Applecross's letter, and vouched by others, that he is content to contract with the whole Presbytery of Gairloch for meal, at 10 merks per boll yearly. The minister, a dergyman's son, and has a considerable land property and money stocked otherwise.

Lochbroom Parish.—The glebe, as stated in the report, was a mortification left by Colin, Lord Kintail, to the parish of Lochbroom, then valued at 300 merks yearly, and now could be set at 400 merks yearly. The manse in good order, and the kirk recently repaired.

Lochcarron Parish.—The same with respect to Gairloch and

Applecross parishes as to firing.

Lochalsh Parish.—Same as the preceding.

Glenshiel, alias Letterfairn.—It is to be observed, with regard to this parish, that seldom, if ever, accidents happen to horses in carrying home firing. The minister is in the same situation with respect to firing with the rest of his parochiners, and, by the information we can have, the expense of cutting, winning, and leading the same will not exceed 50s sterling yearly. It is true he has no legal manse or church; but some years ago, when the glebes of the parishes of Kintail, Lochalsh, and Lochcarron were legally measured, the proprietor, Lord Fortrose, was decerned in £1000 sterling to make up churches and manses in the above parishes, in consequence of which decreet the church and manse of Lochcarron were built and repaired, and the proprietor is to build one yearly in each parish until the sentence of the Presbytery is implemented, and they had all of them been finished ere now if the materials had not been at such considerable distance. The minister lays out yearly 1000 merks at interest, and lives by the benefit of the tack he has from Lord Fortrose, and this owing chiefly to the profit of the grass revenues in these countries, and the easy expense of living there.

Kintail Parish.—The same as to glebe and firing with all the

former ministers.

23rd MARCH, 1887.

At the meeting of the Society, held this evening, Provost Macandrew, Inverness, read a paper on "The Picts." Provost Macandrew's paper here follows:—

THE PICTS.

Within historic times there were three areas inhabited by people who were known by the name of Picts, or by its equivalent Cruithne—if, indeed, that word is the Gaelic equivalent of Picti. These were (1) the whole of Scotland north of the Friths of Forth and Clyde; (2) the district of Galloway; and (3) a small part of the north-east of Ireland, forming the counties of Down and Antrim, and which was called Dalaradia.

If these were all divisions of the same race or people, the most important portion were those who dwelt north of the Friths, and whose country was known as Pictavia, Pictland, or Cruithentuath -and was the Pictish kingdom down to the time of Kenneth MacAlpin and his immediate successors. Now, there are certain matters connected with the civil and ecclesiastical history of this portion of the Picts about which historians talk in a very loose and inaccurate way—and in a way calculated to give rise to the impression that they were divided into two distinct races or even kingdoms of Northern and the Southern Picts, separated from each other by the Grampians--while it is constantly and directly stated that the Southern Picts, meaning those dwelling south of the Grampians, were converted to Christianity by St Ninian in the beginning of the fifth century, and about 150 years before the Thus Skene talks of Brude as King of Mission of Saint Columba. the Northern Picts, and of Columba's Mission to the Northern Picts, while other writers say or suggest that the one division of the Picts consisted of a non-Aryan and the other of a Celtic tribe. I venture, however, to maintain that we have no ground for supposing that there was any civil, or political, or ecclesiastical, or racial distinction or division between the people living north and south of the Grampians, and that within historic times they always formed one kingdom. Indeed, Skene must have been perfectly aware that there was only one monarchy, for although, as I have said, he calls Brude King of the Northern Picts, he says at another place that the King would appear to have been furnished by the Northern and Southern portions alternately. inaccuracy has arisen from attaching too much importance to, or

misunderstanding certain passages in Bede. At one place Bede mys:—"In the year of our Lord 565, when Justin, the younger, the successor of Justinian, had the government of the Roman Empire, there came into Britain a famous priest and abbot, a monk by habit and life, whose name was Columba, to preach the Word of God to the provinces of the Northern Picts, who are separated from the Southern parts by steep and rugged mountains; for the Southern Picts who dwell on this side of these mountains had long before, as is reported, forsaken the errors of idolatry and embraced the truth by the preaching of St Ninian, a most reverend bishop and holy man of the British nation, who had been regularly instructed at Rome in the faith and mysteries of the truth, whose Episcopal See, named after St Martin the Bishop, and famous for a stately Church (wherein he and many other saints rest in the body) is still in existence among the Eng-The place belongs to the Province of the Bernicians, and is generally called the White House, because he there built a church of stone, which was not usual among the Britons." appears to me that, in this and other similar passages, when he talks of Southern or Cismontane Picts, Bede either meant the Picts of Galloway, or he himself was misled by a mistaken interpretation of his own authorities. So far as can be learned from Bede's history, he knew of no Picts except those living north of the Friths, and in the passage I have quoted he talks of the district where St Ninian's Church was—that is, the district of Galloway—as belonging to the Province of the Bernicians. in his life of Saint Cuthbert he tells us that that Saint, on one occasion, went to the land of the Picts, who are called Niduarii, and Skene ingeniously argues that these could only mean the Picts of the Nid or Nith. I think, however, that this is a curious instance of a straining of an authority on Skene's part. The story of Bede is that St Cuthbert went from the monastery to the Niduarii by sea..." Navigando"...that because the sea was calm they hoped soon to return; that a storm came on which detained them; that St Cuthbert prophesied how long the storm was to last; and that at the time foretold the storm abated, and they returned with a fair wind. The whole story is of a journey by sea. Now, at that time St Cuthbert was most probably residing in his parent monastery of Abercorn, at any rate he was residing somewhere on the East Coast of Northumberland, which then extended to the Forth, and the idea that he should attempt to go thence to Galloway by sea is not tenable. I incline to think, therefore, that Bede did not know of the Picts of Galloway; but it is quite possible

that on some of his journeys St Cuthbert may have been at a monastery on the southern shores of the Solway Frith, and may have crossed to Galloway by sea, and that, therefore, Skene may be right in supposing that the Picts called Niduarii were the Picts of Galloway. If this is so, then I think that the natural inference from the passage I have quoted and similar passages is that Bede meant these Picts when he spoke of the Southern Picts, and he might very well describe them as separated from the Northern Picts—that is, the Picts north of the Friths—by steep and rugged mountains. On the other hand, if he did not know of the Galloway Picts, it is easy to account for his falling into an error about them. Bede lived from 673 to 735, and his history ends in 731. Now, he tells us that in or about 655 Oswy, King of Northumbria, subdued the greater part of the Picts: that in or about 669 Wilfred filled the Bishoprick of York and of all the Northumbrians, and of "the Picts as far as the dominions of King Oswy extended;" that about 685 the Picts regained their liberty, and that "Trumwine, who had been made bishop over them, withdrew with his people that were in the monastery of Abercurnaig (Abercorn), seated in the country of the English, but close to the arm of the sea which parts the the English and the Picts." country of We thus see that in Bede's own time there was a temporary political and ecclesiastical separation of the Picts dwelling south of the Grampians—for this must necessarily have been the portion conquered by Oswy—and those dwelling north of these mountains, who remained independent. Bede heard or read of the Southern Picts having been converted by St Ninian in collecting materials for his history; and he may, if he knew of no other Picts—very naturally, but yet erroneously—have supposed that they were those whom he knew of as for a time separated from the rest of their countrymen by the political and ecclesiastical subjection to Northumbria—that is, those dwelling south of the Grampians. There are many grounds which show that, if this was his meaning, it was an error on his part.

St Ninian lived about 410, and established himself at Whithern, in Galloway, where, we are told, he built a white or stone church in the Roman manner, and converted the Southern Picts. Now, if there was a race of Picts in Galloway then, and we know no reason to suppose that the Galloway Picts settled there at any later time, they would be the people with whom he came in contact, and Whithern would be the natural place to establish a mission to them; whereas it would be a very unsuitable place to

establish a mission to a people living beyond the Forth. It is very unlikely, therefore, that Saint Ninian's mission was to the people beyond the Forth, and, although the dedications of churches to him have been appealed to, they really establish nothing. There are in Scotland 21 churches dedicated to him north of the Grampians, 23 between the Grampians and the Friths, and 17 south of the Friths, while there are many in England.

Be this as it may, however—Bede himself talks in many places of the kingdom and of the king of the Picts, and nowhere of two kings at the same time—Adamnan, who lived from 624 to 704, always speaks of the province or kingdom of the Picts as one kingdom, and gives no hint of any division either racial or political. There are lists of the kings of the Picts, which, from the time of Columba at least, are historical, and these only give one king at a time, except in one or two instances. In fact, it seems, notwithstanding the passages in Bede which I have mentioned, to be as certain as anything at that distance of time can be, that, from the time of Columba and previously—as certainly was the case in later times—the Picts north of the Friths were the subjects of one monarchy, and formed one kingdom.

The question naturally arises were the Picts of Galloway and of Ireland of the same race as what may be called the main body living north of the Friths. If we could answer this question satisfactorily, we could answer most of the other questions about the Picts which have so long been discussed without, as yet, any very certain or very satisfactory result—and it appears to me that this question, especially with reference to the Irish Picts, has not been sufficiently examined.

Of the early history of the Picts of Galloway, we know nothing. Unless they were the Niduarii, Bede does not mention them. Adamnan says nothing about them, and we have no mention of them until comparatively recent times. Chalmers states that they came from Ulster and settled in Galloway in the eighth century, but Skene has shown that this statement is founded on a misunderstanding of two passages in the Annals of Ulster. In historical times, and long after the name of Picts, as applied to the people north of the Friths, had disappeared, they were known as Picts, and a body of them is mentioned as forming part of the Scottish army at the battle of the Standard, when they claimed a right to lead the van of the army. All that can be said, therefore, is that they were called Picts, and that we have no record of their migration into that district. That they spoke Gaelic is undoubted. If, therefore, they were the same race as the Picts

north of the Friths, we might, with some confidence, conclude

that Gaelic was the Pictish language.

In the case of the Irish Picts, Skene asserts that they were undoubtedly the same as the Scottish Picts, and that they were in fact, one people and under one rule till the time of Fiacha Mac Beadan, who was king of Ulster from 589 to 626; and he says further, that the whole people of Ulster were Picts until the fall of the kingdom of Emania in or about the year 331. If this could be established, it would be of the utmost importance. Ultonians were, during the existence of the kingdom of Emania, the most civilised and famous of all the inhabitants of Ireland, and to them belong all the glories of the Red Branch Knights, of Cuchulain, and other heroes, and if Finn was not of their race he If Skene is right, the common was much associated with them. possession of the legends of all these people by the inhabitants of the two countries is explained, and the question of the Pictish language and race would be in a fair way of settlement. hardly be said, however, that Skene has established his point. The arguments in favour of his contention are not clearly or concisely stated in any of his writings, but they appear to be these. According to the Irish Annals, the Ultonians were driven out of Emania by the three Collas about A.D. 331; they were driven into the country now forming the counties of Down and Antrim, and O'Curry says that they remained there ever after, and received the name of Dal-Araidhe. Now, this is the district which was inhabited by the people called Cruithne in later times. According to the legendary history of Ireland, there was much intercourse between Ulster and Scotland in the earliest times—Cuchulain and other heroes are mentioned as having learned feats of arms in Skye; the children of Uisneach, when they fled from the King of Ulster, took refuge in Scotland; in one of the Pictish chronicles mention is made of thirty kings of the name of Brude, who reigned over Erin and Alban for 148 years. And the Irish Annals mention some Kings of Ulster who were also kings of Alban. the other hand, the Irish Annals claim the Ultonians as descendants of Ir, one of the sons of Milesius, and therefore Scots. Irish Annals mention no kings of Ulster bearing the same name as the kings contained in the list of Pictish Kings of Alban. the famous time of the Ulster kingdom they do not mention the Ultonians as Cruithne, and any mention I have seen of Cruithne. or Cruithentuath, in the Earlier Irish Annals points to the people and the country of Alban. It is remarkable, too, that in mentioning the Irish Picts, Adamnan always calls them Cruithne, while the inhabitants of Alban are called Picti or Pictones. It cannot be said, therefore, that it is established that the Irish and Scottish Picts were of one race; but, as I have said, the question has not received the amount of attention which it deserves. It will not be questioned, I presume, that the Irish Picts were a Celtic, Gaelic-speaking people.

The controversy as to who the Picts were usually rages round their name, their language, their physical characteristics, and certain peculiar customs which were attributed to them, and on each of these points I will venture to make some remarks.

The attempt to trace the Picts all over Europe and Asia by their name of Picts always appears to me to be childish. The people of the Northern part of Britain were first called by the name of Picts by Eumenius, who was a professor of rhetoric, and a writer of panygerics in or about the year 297. Previous to that time the inhabitants of Caledonia had been known to the Romans as Caledonians. Dicaledonæ and Vecturiones, Meatae, and other names: and Ptolemy, who lived in the second century, and gives a detailed geographical account of Britain, mentions various tribes as inhabiting Scotland, but none with names in the least resembling Picts or Picti, although on the west coast of northern Argyle and Inverness he places two tribes, named respectively Creones and Cerones-names bearing some resemblance to Cruithne as it is pronounced. There is no doubt that very soon after the time of Eumenius the name became the one always used by the Roman writers for the people of Northern Britain, and in the earliest books we have by native Scottish or Irish writers it is the name which they also use when writing in Latin. The fact remains, however, that Picti was a Latin name given to the people in the end of the third century, and not sooner; while it is certain that among themselves and their neighbours, who did not speak Latin, To connect this people, therefore, they were known as Cruithne. with Pictavia and the Pictones in France, known by these names in the time of Julius Cæsar, or with places or peoples in Europe or Asia which bore a somewhat similar name, and which could not have been colonised by Scottish Picts after they became known by that name, seems absurd.

The usual assumption is that the Picts were so called by the Romans because they painted themselves, or tattooed themselves, and that the name signified the painted people. There is no end of authority for this; but it is remarkable that, with the exception of Julius Cæsar and Herodian, all the writers who talk of the Picts painting or tattooing themselves, write after the name was given,



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and that for 200 years the Romans were in contact with the people without giving them any such name. Innes accounts for this by saying that all the inhabitants of Britain had at one time painted themselves, that by the end of the third century the inhabitants of the Roman province had given up the practice, and that hence the name was given to the Northern people, who still practised This is ingenious; but by the end of the third century the Romans were well acquainted with the Saxons, who are also said to have painted themselves, and also with the Scots from Ireland. who were at least not more civilised than the Picts, and who would probably not differ from their neighbours in a practice of this kind, so that even at that time the peculiarity would not have been confined to the Caledonians. On the other hand, it is said that the name which the people gave themselves in their own language means the same or nearly the same as the Latin word, and if this is so we must assume either that the people had named themselves from a practice which was not peculiar to them in early times, if we are to accept the statements of historians on the point, or that they adopted a Roman nick-name, translated it into their own language, and invented an eponymus bearing the name for themselves. Neither of these assumptions is probable; and for myself I cannot help entertaining a suspicion that the Romans translated the word Cruithne into Picti, and that all the stories about painting and tattooing mainly arose round that word. This is clear, that no trace of such a custom remained to historic times, or has left any trace of its existence in native legend or literature; that Tacitus, who had his information from Agricola, does not mention any such custom; and that the writers who tell us about the tattooing also tell us many things which cannot be other than travellers' tales, such as that our mountains were waterless, that our ancestors went about naked, that they passed days in wading up to their waists in rivers and arms of the sea, or immersed in bogs; and even Tacitus tells us that the water of our seas was thick and sluggish, and difficult for the rower, and that it was never disturbed by storms.

Beyond establishing that the name of Picts can give us no assistance in tracing the history or migrations of the people, we must leave the question of the name in an unsatisfactory condition. If any information is to be derived from the name it must be from the name Cruithne which the people called themselves, and as yet philologists are not agreed on the meaning of this name—some deriving it from a root which means form, and others from a root which means wheat. It would be interesting if we could

establish that our ancestors were the first who introduced the cultivation of wheat into Britain.

As to the language, the first question to be settled—and it is yet very far from settlement—is whether the Picts spoke a separate language or not. The case of those who assert that they did rests mainly on the authority of Bede and of Adamnan. The former says:—"This island at present, following the number of the Books in which the Divine law was written, contains five nations—the English, Britons, Scots, Picts, and Latins—each in its own peculiar dialect cultivating the sublime study of Divine truth. The Latin tongue is, by the study of the Scriptures, become common to all the rest." Now, Bede was a monk, and not free from the conceits and fancies of monkish writers. passage he wishes to make the nationalities and languages or dialects in which Divine truth was studied equal to the number of the books of Moses, and to do so he drags in a nationality which did not exist in Britain in his time—viz., the Latin. To make up five languages he required the Pictish, and looking to the object he had in making up the number five, I think it may very safely be held that the passage does not necessarily imply more than that the Picts spoke a dialect different from that of the Britons and the Scots. The authority of Adamnan is not so easily disposed of. He mentions two instances in which St Columba had to use an interpreter in explaining the word to inhabitants of On one occasion the Saint was in Skye, and an old man named Artbranan, the chief of the Genoa Cohort arrived in a, boat, and, being carried to his feet, was instructed by, him through an interpreter and was baptised. The river in which he was bap-tised was called after him, "Dobur Artbranan." There is nothing in the passage to indicate where Artbranan came from, but it can only be assumed, as he was in a dying condition, that he came from some neighbouring part of Skye or the Mainland, and these at the time were undoubtedly inhabited by Picts. In the other instance Columba is said to have been tarrying for some days in the Province of the Picts, when a certain peasant, who, with his whole family, listened to and learned through an interpreter the word of life, was baptised. These passages seem to imply that talking to Picts Columba required an interpreter, but it is argued that, even if he did, a different language is not necessarily implied, and that a different dialect of the same language would equally account for the necessity. On the other hand, there are numerous instances mentioned of conversations between Columba and Picts, and of discussions between him and the Pictish Druids without any mention of an interpreter. So far, therefore, as historic authority goes, it does not necessarily or even probably establish a distinct language. And certainly not a non-Celtic language.

The remains of what is said to be the Pictish language are sufficiently meagre. Bede mentions one word. "Peanfahel." the head or end of the wall. O'Curry says there is only one word of the language remaining, viz., "Cartit"—a pin, which is given in Cormac's Glossary. One of the monastic registers gives us "Scollofthes," given in Latin as "Scolasticus," but meaning some inferior monastic grade of persons who devoted themselves to the cultivation of land, and from other sources we have "Ur" and "Diuperr," the latter meaning a rich man. These, and the names of the Pictish kings and a few names of places, are all that remain. As to what these words prove philologists are not agreed, and the question must be left with them; and I would merely remark that the manner in which some of them dibble Celtic Picts, non-Aryan Picts. Goidels, and Brythons all over the country, on the authority of a chance word or name, appears utterly rash and unscientific. If anything is to be established on philological grounds, every word said on any ground to be Pictish, and every place name in the district inhabited by the people, should be distinctly and separately analysed, and when this is done we shall know whether philology can tell us anything on the subject or not.

To me it always appears that it is vain to contend that the Picts spoke a non-Gaelic language. They composed a separate and organised kingdom from the time of Columba (565) to the time of Kenneth Macalpine (850) at least, and, giving all possible effect to the fact that during that time they had a clergy mainly Scottish, who used the Scottish language as the language of culture and literature, it cannot be supposed that, if in Columba's time they spoke a language of a different family from the Gaelic, it would not have left broad and unmistakable marks in the topography of the country, and in the Gaelic language which they adopted.

The physical characteristics have given also much ground for controversy. The question of broad and long skulls may be dismissed on the ground that, even if this peculiarity indicated a distinction of race—and this is not now held to be entirely established—it proves nothing about the Picts. The authority of Tacitus has been much relied on as proving that the Caledonians, who are assumed—and, I think, justly assumed—to be the same as the people afterwards called Picts, were Teutonic. In discussing the question of the origin of the inhabitants of Britain, he says that the temperament of body is various, "whence deductions are formed

of their different origin;" and thus, he says, the large limbs and red hair of the Caledonians point to a German origin. This is, however, a mere inference, and in a general survey he says that the probability is that Britain was peopled from Gaul—that the sacred rites and superstitions were similar, and that the language of the two peoples did not greatly differ. We know now that large limbs and red or fair hair were as much characteristics of Celts as of Germans, and we are as well able to draw inferences from the possession of them as Tacitus. In a poem, said to be very ancient, and describing events in the reign of Conaire Mor, who was king of Ireland, and died about the year 30 B.C., three exiles from Cruithentuath are described as great brown men, with round heads of hair of equal length at poll and forehead. These, as far as I have seen, are the only descriptions of the physical characteristics of Picts, and they really prove nothing.

When we come to the customs of the Picts, we get on a subject of great interest and difficulty. I dismiss the stories of Roman writers about cannibalism, community of women, children belonging to the tribe and not to the parents, and the pauper King, who was not allowed to have either wife or property, as mere travellers' tales. Tacitus says nothing of any such customs, and in the speech which he puts into the mouth of Galgacus, he treats the family relations as thoroughly well established among the Caledonians. In Adamnan there is abundant evidence that marriage was thoroughly recognised among the Picts in Columba's time, and there are frequent mention of wife and family, and of wives as possessing an influential position in the family. courtesans are frequently mentioned as a disgraceful class. far, there is nothing to show that the Picts were in a different stage of civilisation from the rest of the inhabitants of Britain. They had, however, one custom, the evidence of which is distinct, and which is very singular. Bede gives the legend about the Picts having arrived in Britain without wives, and applying to the Scots for them, who gave them on condition, "that when any difficulty should arise they should choose a king from the female royal race rather than from the male, which custom, as is well known, has been observed among the Picts to this day." here Bede is corroborated by the lists of Pictish kings in all the chronicles in which a list is given. In no case does a son succeed a father, and in no case does a father of any king himself appear in the list of kings; and yet there is no mention of a female sovereign. In later times we know that foreigners were the



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fathers of the Scottish kings. Bile, the King of Alclyde, was father of one of the Brudes. Maelchon, a Welsh leader, was father of another Brude. A brother of one of the kings of Northumberland was father of another Pictish king; and on one occasion two brothers were kings of the Picts and of Dalriada respectively at the same time. There can be little doubt that Kenneth Mac-Alpin or his father claimed the Pictish throne, in right of succession to a mother of the royal race. It will be seen that this custom is very peculiar. It is not a case of the right of women to succeed and reign, but of men succeeding and reigning in virtue of their being sons of their mother and not of their father. It is supposed that this custom pointed to a state of society in which there was promiscuous intercourse between the sexes, and there was therefore no certain paternity, and our distinguished townsman, Mr J. F. Maclennan, has shown in his book on primitive marriage that probably all races passed through such a stage. But it is well established that the Aryan races had passed through this stage and established the institution of marriage before they left their original home in Central Asia. And it is contended therefore that this custom indicated a non-Aryan origin of the Picts. to be observed, however, that among them the custom seems to have been confined to the Royal family and to succession to the throne, and that it did not, so far as the list of kings show, or so far as Bede indicates, show any uncertainty as to the paternity of the kings—the names of the fathers are always given and not the names of the mothers. Except on the supposition that it was a survival from a time when intercourse was promiscuous and paternity uncertain, it is difficult to account for such a custom, and there is no doubt that it constitutes a difficulty, and the main difficulty in the way of belief in the Picts as an Aryan people. No explanation has yet been given of it.

On the whole, then, and although the question is not free from doubt, it will be seen that the great weight of evidence goes to show the Picts were a Celtic Gaelic-speaking people, and it is probable that they were the earliest immigration of that people into Britain, and came, as their own legends tell, from Scythia, that is North Germany, which undoubtedly was peopled by Celts

before it was peopled by Germans.

30th MARCH, 1887.

At the Society's meeting this evening Messrs John Maccallum, builder, Fort-William; William Mitchell, draper, do.; N. B. Mackenzie, banker, do.; Dr Miller, Belford Hospital, do.; and Mr Neil Mackintosh of Raigmore were elected ordinary members of the Society.

Thereafter a Gaelic paper by Mr A. A. Carmichael, Inland Revenue, Edinburgh, was read. The paper was entitled "Deirdire." and is as follows:—

DEIRDIRE.*

Bha fear ann an Eirinn uair ris an canadhte Colum Cruitire. Bha an duine na dhuine coir agus cuid mhath de chuibhrionn an tsaoghail aige. Bha bean aige, ach cha robh duine teaghlaich aca. Rainig am fear agus a' bhean aois mhor, air alt agus nach robh duil aca ri duine sliochd gu brath.

Gu de chuala Colum Cruitire ach gun robh fiosaiche air tighinn dachaidh dha 'n aite, agus bho 'n a bha an duine na dhuine coir ha toil aige gun tigeadh am fiosaiche faisge daibh. Ge b' e co dhiu chuireadh fios air no thainig e leis fein, thainig am fiosaiche dh-ionnsaidh tigh Choluim Chruitire.

"Am bheil thu a' deanamh fiosachd?" orsa Calum Cruitire.

"Tha mi a' deanamh beagan. Am bheil fiosachd ga do dhith?" ors' am fiosaiche. "An ta, tha mi coma ged a ghabhainn fiosachd uait, na 'm bitheadh fiosachd agad domh, agus gum b' e do thoil a deanamh." "Ma ta, ni mise fiosachd duit. Gu de an seorsa fiosachd a ta uait?" "An ta, bha fiosachd uam fhein thu dh-innseadh domh mo chor, no gu de bha ri eirigh domh, no na 'm faodadh tu fiosrachadh a thoirt domh air." "An ta, tha mi dol a mach, agus an uair a thilleas mi steach cuiridh mi ceist riut;" agus chaidh am fiosaiche mach as an tigh. Cha robh e fada mach an uair a thill e steach. "An robh duine teaghlaich riamh ort?" ors' am fiosaiche. "An ta, cha robh," orsa Colum Cruitire; "cha robh duine slìochd orm fhein no air an te ta agam riamh, agus chan 'eil duil-a'm gum bi gu brath. Chan 'eil agam ach mi fhein agus mo bhean." "Ma ta," ors' am fiosaiche, "tha sin a' cur neonachais orm fhein, agus mi faicinn anns an dailgneachd agam

^{*}Seanachaidh—Iain Mac-Neill ("Iain Donn"), coitear am Buile-nambedach, Barraidh. Aois Iain Duinn—83, agus co-aois an t-Seanalair Mhic-Neill, Tighearna Bharraidh, na 'm bu bheo e. Sgrìobhta le Alastair Macgillemhicheil, 16, Mart, 1867.

gur ann mu dheighinn nighinne duit is mutha dhoirtear a dh-fhuil a dhoirteadh riamh ann an Eirinn, o chionn re agus linn. ni na trì olaich is ainmeile bha riamh ri fhaighinn an cinn a chall air a tailibh." "An e sin fiosachd a tha thu a' deanamh domh!" orsa Colum Cruitire, le feirge, agus e saoilsinn gun robh am fiosaiche fanaid air. "An ta, is e," ors' am fiosaiche. "An ta, ma's e sin fiosachd a ta thu deanamh domh faodaidh tu a cumail agad fhein; cha mhor is d'fhiach thu fein no do chuid fiosachd, agus bi gabhail rathaid eile." "An ta," ors' am fiosaiche, "tha mise ga do dheanamh cinnteach gu leoir as sud; tha mi ga fhaicinn sud gle riochdail am inntinn fhein." "An ta," orsa Colum Cruitire, "chan urrainn sin cinneachadh; tha mise agus mo bhean aois mhor, air chor agus nach urrainn gum bi duine sliochd gu brath oirnn. Chan 'eil mi a' diteadh d'fhiosachd—chan'eil coir agam air—ach sud an ni as am bheil mi cinnteach, nach robh agus nach bi duine sliochd orm fhein no air mo mhnaoi gu brath. Ach foghnaidh sud; tuilleadh cha sir agus cha ghabh mise bho 'n a rinn thu an fhiosachd gun doigh." Agus leig Colum Cruitire am fiosaiche air falbh, ma thug no nach d'thug e bàidse da.

Cha b' e sin ri ailis air an sgeul, ach Dh' fhalbh am fiosaiche. cha robh am fiosaiche fada air falbh an uair a thoisich bean Choluim Chruitire ri fas trom. Agus mar bha ise fas leth-tromach bha eise fas doltromach, agus e diumbach dorranach deth fhein nach do rinn e an corr seanchais ris an fhiosaiche ri linn da bhi na chainnt. Bha Colum Cruitire fo smuairein la agus fo chnamhan oidhche nach robh ann fhein ach duine gun doigh, gun tuigse, agus e gun chaomh charaid gun chul-taic aige ris an t-saoghal, agus na'n tigeadh an turlach so air a nis-ni bha coltach gun tigeadh -agus e fhein cho fada na aghaidh an toiseach. Bha e nis a' creidsinn gun tigeadh a' chuile dad gu crich mar a chunnaic am fiosaiche anns an dailgneachd, agus bha e fo champar agus fo chàs. Cha robh fios aige de aon doigh an domhan a dheanadh e gus an dortadh fala so a chur seachad air an tir; agus is e an smaoin a chinnich na cheann na'n cuireadh Ni-math an urra bha so air aghaidh thun an t-saoghail—ni bha coltach gun cuireadh—gur h-ann a dh-fheumadh e a cur air falbh fad as, far nach faiceadh suil sealladh di, agus far nach cluinneadh cluas gabadh oirre.

Dhluthaich an so àm a h-asaid air bean Choluim Chruitire, agus thugadh i thun na leaba-làir. Dh'asaideadh am boirionnach agus rug i leanabh nighinne. Cha do leig Colum Cruitire duil bheo dachaidh thun an tighe aige a thoirt taire d'a mhnaoi, ach e fein agus a' bhean-ghlun. Chuir Colum Cruitire an sin ceist ris a' bhoir-onnach so an gabhadh i fhein a mhentil ris an leanabh a thoirt a

nios, agus a cumail am falach fad air falbh far nach faiceadh suil sealladh di agus nach cluinneadh cluas guth mu deighinn. Thuirt am boirionnach gun gabhadh, agus gun deanadh i an dichioll a b'fhearr a b' urrainn di.

Fhuair an sin Colum Cruitire triuir fhear, agus thug e leis air falbh iad gu monadh mor falachaidh fad o laimh, gun fhios, gun fhàth, gun fhaireachadh do neach air bith. Thug e ma-near ann an sin cnoc cruinn, gorm, a threachailt as a bhroinn, agus an còs a chomhdach gu grinn mu 'n cuairt, air chor agus gun deanadh coisridh bheag cuideachd comhnuidh ann. Rinneadh so.

Chuir Colum Cruitire a' bhean-ghlun air falbh leis an leanabh gu ruig am bothan beag am measg nam beann mora fiadhaiche fasaiche, fad o laimh, far nach faiceadh suil sealladh agus nach cluinneadh cluas guth air Deirdire; oir b' e sin ainm an leinibh. Chuir e chuile dad doigheil air an cinn, agus chuir e lòn la agus bliadhna leo; agus thuirt e ris a' bhean-ghlun gun reachadh lòn thuca a rithist an ceann na bliadhna, agus mar sin o bhliadhna gu bliadhna am fad a bhiodh esan beo.

Is ann mar so a thachair. Bha Deirdire agus a muimealtruim a' tamh anns a' bhothan am measg nam beann, gun fos, gun fath aig duine beo mu 'n deighinn no mu dheighinn sian a thachair gus an robh Deirdire ceithir-bliadhna-diag a dh-aois. Bha Deirdire a' fas mar am fiuran fionn, agus i direach, deas, mar an luachran mointich. Bha i os cionn coimeas sluagh an t-saoghail, dealbhach na pearsa, sgiamhach na maise, agus a lìth agus a lùth mar eala nan tonn agus eilid nam beann. Is i boinne-fala bu chaoine cruth, a b' aillidh snuadh agus a bu shuairce meinn eadar ùir agus adhar an Eirinn; agus ge b' e air bith dath no dreach a bhiodh oirre roimhe sin, cha robh suil a shealladh na h-aodann nach reachadh ise na caoire dearga fala r' a linn.

Bha am boirionnach a bha na bun a' toirt a h-uile fiosrachaidh agus eolais do Dheirdire air an robh fios agus eolas aice fhein. Cha robh fiar a' fas a friamh, no ian a' seinn a coill, no reul a' soillse a nèamh air nach robh ainm aig Deirdire. Ach aon rud, cha robh i air son gum biodh cuid no comhradh aice ri neach beo do shluagh coitcheann an t-saoghail. Ach oidhche dhudarra gheamhraidh agus na neoil dhubha fo ghruaim, agus sealgair sìthne siubhail a bha sgìth ri siubhal bheann, dé ach a thainig seachranseilg air an duine, agus chaill e a chursa agus a chompanaich. Thuit tromaltan cadail air an duine, agus e sgith ri siubhal shliabh, agus laigh e sios ri taobh an tolmain bhoidheich ghuirm an robh Deirdire a' tamh agus chaidil e. Bha an duine fann le acras agus allaban, agus ga lathadh le fuachd, agus thainig suain chadail air.



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An uair a laigh e sios ri taobh a' ghrianain ghuirm an robh Deirdire tamh, thainig bruaillean air an duine agus bha duil aige gun robh e ann am blaths brugh nan sithichean agus na sithichean a stigh ri ceol. Dh-eubh an sealgair na bhruaillean ma bha duine anns a' bhrugh iad ga leigeadh a stigh air sgath Ni-maith. Chuala Deirdire an guth agus thuirt i r' a muime, "A mhuime, gu dé tha sud?" "Chan 'eil ach rud gun diù—eoin na h-ealtainn air seachran agus iad a' sireadh a cheile; ach siubhladh iad seachad gu doire nan geug." Thainig an sin bruaillean eile air an t-sealgair agus dh-eubh e a rithist ma bha duine steach anns a' bhrugh, air sgàth Tl-nan-dùl iad ga leigeadh a stigh. "Dé tha sud?" orsa Deirdire. "Chan 'eil ach rud gun doigh," ors' a muime—"eoin na coille air chall air a cheile; ach siubhladh iad seachad gu doire nan geug." Thainig an sin bruaillean eile air an t-sealgair, agus dh' eubh e mach an treas turas ma bha duine anns a' bhrugh, air sgàth Dia-nan-dul a leigeadh a stigh, gun robh e ga lathadh le fuachd agus ga chlaoidh le acras. "O, gu dé tha sud, a mhuime?" orsa Deirdire. "Cha ruig thus leas duil a bhith agad gu bheil dad an sud gu toileachadh a thoirt duit, a bhuinneag; am bheil an sud ach eoin na h-ealtainn agus iad air call a cheile; ach siubhladh iad seachad gu doire nan geug. Chan 'eil fasgath no fardach an so daibh a nochd." "O, mhuime, dh'iarr an t-ian a stigh air sgàth Dia-nan-dùl, agus their thu fhein riumsa nì air bith a dh-iarrar oirnn na ainm-san gur coir dhuinn a dheanamh. Mur leig thu leam an t-ian a tha ga lathadh le fuachd agus ga chlaoidh le acras a leigeil a stigh cha mhor is diù leam fhein Ach o'n a tha mise toirt ceill do do chainnt no do chreideamh. d' chainnt agus do d' chreideamh a dh-ionnsaich thu domh. leigidh mi fhein a stigh an t-ian." Agus dh-eirich Deirdire agus thug i an cleite bhar comhla an doruis, agus leig i stigh an sealgair. Chuir i suidheachan an aite suidhe, biadh an aite ithidh, agus deoch an ait' oil, dha 'n duine thainig dhachaidh. "Siuthad agus ith biadh agus tu riatanach air," orsa Deirdire. "An ta, bha mise sin, riatanach air biadh agus air deoch agus air blàths, an trath thainig mi dachaidh dha 'n tulaich so; ach nar a meal mi mo shlainte mur d'fhalbh iad diom co loma luath agus a chunna mi mi thu." "O bhith 's aodaich, a dhuine thainig dhachaidh nach ann air do theang tha an ruiteis!" ors' a' chailleach; "cha mhor an nì dhuit do bhial a chumail duinte, agus do theanga chumail balbh ri linn duit tighinn dachaidh agus fasgath na fardaich fhaighinn air oidhche dhudarra gheamhraidh." "An ta, ors' an sealgair, "faodaidh mise sin a dheanamh, mo bhial a chumail duinte agus mo theanga chumail balbh ri linn domh tighinn

dachaidh agus aoidheachd fhaighinn uait; ach air laimh d'athar agus do sheanar, agus air do dha laimh fhein ga 'n saoradh sin, m'm faiceadh cuid eile shluagh an t-saoghail am boinne-fala ta agad gu falachaidh an so cha b' fhada sin fhein, a Rìgh nan dul 's nan domhan, a dh' fhagadh iad agadsa i." "De na daoine tha sin. no co iad?" orsa Deirdire. "An ta, innsidh mise sin duits, a nighean," ors' an sealgair; "tha Naoise mac Uisne, agus Aillean agus Ardan, a dha bhrathair." "Agus de e coltas nam feadhnach sin ri linn am faicinn, na'm faicimid iad?" orsa Deirdire. "An ta, sud agad an ainm agus an sloinneadh, na chunna agus na chuala mise ors' an sealgair; "agus is e dreach agus dealbh nan daoine rilinn am faicinn, lìth an fhithich air an gruag; an cneas mar eala nan tonn; an leac mar fhuil an laoigh bhric dheirg; agus an lùth agus an leum mar bhradan a' bhoinne-bhrais agus mar fhiadh a bhearraidh bhric; agus tha na bheil os cionn cromadh an da shlinnein a bharrachd aig Naois air sluagh eile na h-Eirionn." "De air bith mar tha iad," ors' a' bhan-altrum, "bi thusa a' falbh as a so, agus a' gabhail rathaid eile; agus a Righ na gile 's na greine, gu dearbh agus gu deimhin is beag mo chomain no mo chiatadh fhein dhiot fhein no dhe 'n te thug a stigh thu."

Dh' fhalbh an sealgair. Beagan an deigh da falbh smaointich an duine aige fhein gun robh Conachar, Righ Ulla, a' laighe agus w eirigh leis fhein, gun chagar comhraidh, gun cheile conaltaidh; agus na 'm faiceadh e am boinne-fala bha so gur docha run tugadh e dachaidh i d' a ionnsaidh fhein, agus gun deanadh e gean-math ris-sen fhein ri linn innseadh da gun robh a leithid do rìoghain air bith-braonach an t-saoghail. Falbhar an sealgair, lom agus dìreach gu pàilios Rìgh Conachar. Chuir e fìos a stigh thun an Righ gum bu toigh leis a bhith a' seanchas ris, na 'm b' e chead e. Fhreagair an Righ an teachdaireachd agus thainig e a mach a theanchas ris an duine. "Gu de e fath do thurais riums'?" ors' an Righ ris an t-sealgair. "Is e fath mo thuruis fhein ruibh, a Righ," ors' an sealgair, "gum faca mi an aona bhoinne-fala is aillidhe a rugadh riamh an Eirinn, agus thainig mi ga innseadh duibh." "Co i am boinne-fala tha sin, no c'ait am bheil i ri fhaicinn, an uair nach facas riamh roimhe i gus am fac thusa i, ma chunnaic thu i ?" "An ta, chunnaic mise i," ors' an sealgair, "ach ma chunnaic chan fhaic fear eile i gu'm faigh e seoladh air an aite am bheil i a' tamh." "Agus an seol thu domhsa far am bheil i tamh, agus bidh duais do sheolaidh cho math ri duais do theachdaireachd?" ors' an Righ. "An ta, seolaidh, a Righ, ga docha nach bithear air a shon," ors' an sealgair. "Fuirichidh tu anns an teaghlach so fhein an nochd," orsa Conachar, "agus falbhaidh 246

mise agus mo dhaoine leat moch maduinn am maireach." "Fuirichidh," ors' an sealgair. Fuirichear an sealgair an oidhche sin an

teaghlach Righ Conachar.

Chuir Conachar, Righ Ulla, fios air na daoine bu dilse da mar bha triuir mhac Fhearachair ic Ro, clann bhrathar-athar fhein, agus leig e a run riù. Ge bu mhin mochaireach ceileireachd ian nan còs agus ceol ian nan doire, bu mhoiche na sin moch-eirigh Chonachair, Righ Ulla, le a chomhlan chaomh chairdean an caoin chamhanaich a' cheitein chiuin, ùir, agus bruchd dhe 'n dealt air bharraibh gach dois, luis agus freumh, a' falbh a thoirt a mach a ghrianain ghuirm an robh Deirdire tamh. Bha iomadh ogghaisgeach aig an robh ceum lùthor, leumnaidh, luaineach aig àm falbh, aig an robh ceum fann, fàilneach, fiaraidh a' ruighinn, aig

faidead an astair agus gairbhead na slighe.

"Sud e a nis shios air urlar a' ghlinne am brugh am bheil am boiríonnach a' tamh; ach cha teid mise na 's faisge na so air a' chaillich," ors' an sealgair. Chaidh Conachar le choisir chairdean a sios thun an tolmain an robh Deirdire tamh, agus ghnog e ann an dorust a' bhoth. Thuirt a' bhanaltrum nach tugteadh freagar no fosgladh do neach air bith, agus nach robh i air son neach air bith a chur dragh oirre fhein no air a bothan. "Fosgail thus'," orsa Conachar, "agus gheibh thu talla is fearr na so ri linn duinn a dhol dachaidh." "Chan 'eil mise," ors' a' bhean bhochd, "a' sireadh talla no tuam is fearr na mo bhothan fein na 'm fàgt' ann mi, agus cead mo laighe 's m' eirigh fhagail agam fhein. Cha lugha na facal righ agus feachd rioghachd a chuireas mis as mo bhothan fhein an nochd." "Fosgail thus; agus mur fosgail thu dhe do dheoin fosglaidh tu dhe d' aindeoin," ors' an Righ, agus e fàs feargach. "An ta bhithinn na 'r comain," ors' am boirionnach, "na 'n tugadh sibh brath dhomh co tha sireadh orm dorust mo bhothain fhosgladh.' "Tha mise, Conachar, Righ Ulla, agus na biodh a' chuis an dallachrannachd ort na's fhaide." An uair a chuala bhean bhochd co bha 's an dorust, dh' eirich i le cabhaig, agus leig i stigh an Rìgh agus na thoilleadh a stigh d' a choisir.

An uair a chunnaic an Rìgh am boirionnach a bha air a chionn, agus air an robh e an toir, bha leis nach fac e riamh ann an cùrs' an la no ann an aislig na h-oidhche boinne-fala cho aillidh ri Deirdire, agus thug e cudrom a chridhe de ghaol di. Cha robh ma-near d'a fhein agus d'a dhaoine, bho thoiseach gu crich na cùise, ach Deirdire a spionadh leo air fras mhullach an guailne, biodh nar-a biodh i deonach. Is e so a rinneadh; thogadh Deirdire air fras mhullach ghuala nan laoch, agus thugadh i fhein, agus a muim-altruim air falbh gu pàilios Rìgh Conachar, Ulla.

Leis an deigh a bha aig Conachar air Deirdire bha e deonach a posadh air larach nam bonn, biodh nar-a biodh ise deonach esa' phosadh. An uair a chuireadh a' chuis na cead-se, cha deanadh i idir idir e, a muigh no mach, agus nach fac i cruitheachd creutair riamh thuige so. Cha robh fios aice air deanadas mna no air gnathachadh maighdinn, agus nach do shuidh i riamh ann an cuideachd no an comhlan thuige so. Cha b' urra dhi urrad agus suidhe air séur (chair) le cion nach fac i daoine riamh thuige so. Leis mar bha Conachar a' sparadh posaidh air Deirdire thuirt i ris na'n leigeadh e leatha dàil la agus bliadhna gum biodh i na chomain. Thuirt e rithe gun tugadh e sud di ge bu chruaidh e, na'n tugadh ise gealladh cinnteach dasan gum posadh i e air ceann na bliadhna. Thug i so. Fhuair an Rìgh bean-ionnsachaidh do Dheirdire, agus maighdeanan cridheil, grinn, modhail, mìn, mèinneach a bhiodh a' laighe agus ag eirigh, a' cluich agus a' comhradh leatha. Deirdire deanadach ann an gnìomh maighdinn agus ann an tuigse mna; agus bha le Conachar nach fac e fhein le shuilean corpora riamh boinne-fala cho teitneach rithe.

De ach a bha Deirdire agus na mnathan-coimheadaidh là muigh air a' chnoc cul an tighe, a' gabhail seallaidh agus ag ol na greine. Co chunnaic iad a tighinn ach gum b' e triuir fhear air astar. Bha Deirdire dearcadh air na daoine bha tighinn agus i gabhail ioghnaidh diu. An uair a dhluthaich na daoine riu chuimhnich Deirdire air cainnt an t-sealgair, agus thuirt i rithe fhein gum b'iad so triuir mhac Uisne agus gum b' e so Naois, agus na bha os cionn cromadh an da shlinnein aige os cionn fir Eirinn uile. Ghabh an triuir bhraithrean seachad gun suim a ghabhail diu, gun suil a thoirt os an cionn air na h-ainnirean air a' chnoc. De ach gun do thalantaich gradh Naois ann an cridhe Deirdire gus nach b' urr' i fuireach gun falbh as a dheigh. Trusar i a trusgan agus falbhar air deaghaidh nam fear a ghabh seachad bonn a' chnoic, agus fagar na mnai-coimheadachd a' sud, biodh iad buidheach no diumbach.

Chual Aillean agus Ardan mu dheighinn a' bhoirionnaich a bha aig Conachar, Righ Ulla, agus smaoinich iad na 'm faiceadh Naois, am brathair, i gur ann a bhiodh i aige fhein seachd araidh, o nach robh i posd aig an Righ. Mhothaich iad dha 'n bhoirionnach a' tighinn agus dh' iarr iad air cach-a-cheile ceum a chumail ann, an tastar mor aca r'a dheanamh, agus ciaradh na h-oidhche a' tighinn. Rinn iad so. Ghlaodh ise, "A Naois, mhic Usna, an ann a' brath m' fhagail a tha thu?" "Gu dé an glaodh sud a chuala mo chluas nach 'eil soirbh domh a fhreagairt, agus nach 'eil furasda dhomh a dhiultadh?" orsa Naois. "Chan 'eil ach lachraich nan lacha-luin aig Conachar," ors' a bhraithrean; "ach luathaicheamaid ar cas agus graideamaid ar ceum, agus an t-astar

mor againn r'a dheanamh, agus ciaradh an fheasgair a' tuiteam." Rinn iad so, agus bha iad a' sineadh an astair eadar iad fhein agus ise. Ghlaodh an sin Deirdire, "A Naois! a Naois, mhic Usna, an ann a' brath m' fhagail a tha thu ?" "Dé an glaodh a tha na m'chluais agus a bhuail mo chridhe, nach 'eil soirbh dhomh a fhreagairt agus nach 'eil furasda dhomh a dhiultadh ?" "Chan 'eil ach glaodh nan geadh glas aig Conachar," ors' a bhraithrean; "ach cumamaid ceum ann agus a choiseachd againn r'a dheanamh agus dubhradh na h-oidhche tighinn." Rinn iad so, agus bha iad a' sineadh an astair eadar iad fhein agus ise. Ghlaodh a' sin Deirdire, an treas turas," a Naois! a Naois! a Naois, mhic Usna, an ann a' brath m' fhagail a tha thu !" "Gu de an glaodh gointe cruaidh is binne chuala mo chluas agus is cruaidhe bhuail mo chridhe dhe na h-uile glaodh a rainig mi riamh i" orsa Naois, "Am bheil ann ach guileag nan eala-luin aig Conachar," ors' a bhraith-"Tha treas glaodh na h-eiginn an sud," orsa Naois, "agus boid laoich orm fhein ma's urrainn domh dol seach a so gus am faic mi co uaith a thainig an glaodh;" agus thill Naois. Chomhlaich Naois agus Deirdire cheile, agus thug Deirdire na tri tiura phog do Naois agus pog an aon d'a bhraithre. Leis an naisneachd a bha air Deirdire bha i dol na caoire dearga teine, agus a' caochladh rugha-gruaidhe cho luath ri crithionn nan allt. Bha le Naois nach fac e fhein anns a' choluinn shaoghalta riamh boinnefala coltach ris a' bhoinne-fala bha so; agus thug Naosa gradh do Dheirdire nach d'thug e do ni, no do nial, no do neach riamh ach dhi fhein.

Chuir Naois Deirdire air fras-mhullach a ghuaille, agus dh'iarr e air a bhraithrean ceum a chumail ann; agus chum a bhraithrean ceum ann. Smaointich Naois nach robh math dha fuireach an Eirinn leis mar a chuir e Conachar, Rìgh Ulla, mac bhrathar-athar fhein, na aghaidh a thaobh a' bhoirionnaich, ge nach robh i poed aige, agus tillear e air ais a dh-Alba. Rainig e taobh Loch-Naois agus rinn e tigheadas ann. Mharbhadh e bradan a bhoinne bhrais a mach air an dorus, agus fiadh a' bhearraidh bhric a mach air an uinneig. Bha Naois agus Deirdire agus Aillean agus Ardan a' tamh ann an tur, agus bha iad gu sona ri linn a bhi ann.

Thainig an so ceann an àm aig an robh aig Deirdire ri Conachar, Righ Ulla, a phosadh. Gu dé bha Conachar ach na bheachd fhein gun tugadh e mach Deirdire leis a' chlaidheamh, i bhi posd aig Naois no gun i bhith. Gu dé an obair a bha aig Conachar ach a' cur a suas cuirm mhor mheadhrach. Chuir e fios a mach fad agus farsuing feadh Eirinn uile d' a dhaimhich tighinn thun na cuirme. Bha e smaoininn aige fhein la blair agus baiteil a thoirt

do Naoise, mac Usna, agus a' bhean a thoirt uaith biodh nar a biodh i posd aige. Bha Conachar a' smaointinn aige fhein nach tigeadh Naois ged a chuireadh e fios air; agus is e an scheme a chinnich na cheann brath a chur air brathair athar, Fearachar Mac Ro, agus a chur air theachdaireachd a dh-ionnsaidh Naois. Rinn e so, agus thuirt Conachar ri Fearachar, "Abair ri Naois, mac Usna, gu bheil mise cur suas cuirm mhoir, mheadhraich do m' chairdean agus do m' dhaimhich fad fin-foinneach-fiaraidh na h-Eirionn uile agus nach bi fois la no tamh oidhche agam ma bhios esan agus Aillean agus Ardan as iunais na cuirme.

Falbhar Fearachar Mac Ro agus a dha mhac air an turus agus rainigear an tur an robh Naois a' tamh ri taobh Loch-Eite. Chuir Clann Uisne failte chairdeil, chaoimhneil air Fearachar Mac Ro agus air a dha mhac, agus dh' fheoraich iad diu sgeula na h-Eirionn. "An sgeul is fearr a th'agam duibh," ors' an curaidh cruaidh, "gu bheil Conachar, Righ Ulla, cur suas cuirm mhoir sholasaich d'a chairdean agus d'a dhaimhich fad fin-foinneach-fiaraidh Eirinn uile agus gun d'thug e boid air an talamh a ta fodha, agus air an ard athar a ta os a chionn, agus air a' ghrein a tha dol seachad siar mach biodh fois la no tamh oidhche aige mur tigeadh Clann Uisne, clann bhrathar-athar fhein air an ais do thir an dachaidh agus do thalamh am duchais, agus a dh-ionnsaidh na cuirme; agus chuir e sinne air theachdaireachd d'ur n-iarraidh." "Theid sinn leat," "Theid," ors' a bhraithrean. "Theid," orsa Fearaorsa Naois. char Mac Ro, "agus bidh mo thriuir mac leibh." "Bidh," ors' am "Bidh," ors' an Cuilionn Cruaidh. "Is fearr an Boinne Borb. tighearnas fhein an Albainn na an tigheadas an Eirinn," orsa Deirdire. "Is anns'an duchas seach an dualchas," ors' am Fearachar "Is mi-aoibhinn do neach air feabhas a chuibhrinn agus schrannchuir mur faic e dhuthaich fhein agus a dhachaidh fhein an àm eirigh anns a' mhaduinn agus an àm laighe anmoch." "Is miaoibhinn," orsa Naois; " is annsa leam fhein an duchas seach an dualchas, ge mor a gheibhinn an so seach an sin." "Is neochoireach duibh gun dol leam," ors' am Fearachar. "Is neochoireach," orsa Naois, "agus theid sinn leat."

Cha bu deoin le Deirdire falbh le Fearachar Mac Ro agus chuir i h-uile impidh air Naois gun e dh'fhalbh leis. Sheinn i agus

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"Tha donnal nan con am chluais, Agus bruadal na h-oidhch am shuil; Chi mi Fearachar an comhlan duais',

Chi mi Conachar gun truas na mhur, Chi mi Conachar gun truas na mhur.

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"Chi mi Naos gun ursna-chatha, Chi mi Ailde gun am beum-sgéithe, Chi mi Ardan gun sgiath gun chlaidhe, 'S tulach Atha gun rath gun eibhneas, 'S tulach Atha gun rath gun eibhneas.

III.

"Chi mi Conachar le iotas fala, Chi mi Fearachar le faileas-bhréige, Chi mi 'n triuir bhraithre 's an cul ri talamh, 'S chi mi Deirdire galach, deurach, 'S chi mi Deirdire galach, deurach."

"Cha bu chaomh leam fhein agus cha do gheill mi riamh do bhural chon no do bhruadal bhan, a Naois, agus bho'n a chuir Conachar, Righ Ulla, teachdaireachd cuirm agus cairdis thugaibh is niarachd neo-choireach duibh mur teid sibh ann, a Naois," orsa Fearachar Mac Ro. "Is neo-choireach," orsa Naois, "agus theid sinn leat.' "Chunnacas aislig eile, Naois, agus minich domh i," orsa Deirdire:—

I.

"Chunnas na tri calmana geala, Leis na tri balgama meala na 'm bèuil; 'S, a Naosa mhic Usna, Sorchair thusa dhomh dubhar mo sgèuil."

Naois-

"Am bheil ann ach bruailean pràmh, A's lionn-dubh mna, a Dheirdire."

II.

"Chunnas na tri seabhaga duairc, Leis na tri braona fala fuar-fhuil nan tréun ; 'S, a Naosa mhic Usna, Sorchair thusa dhomh dubhar mo sgèuil."

Naois-

"Am bheil ann ach bruailean pràmh, A's lionn-dubh mna, a Dheirdire."

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"Chunnas na tri fitheacha dubha, Leis na tri duilleaga dubhach crann-iubhar an éig, 'S, O a Naosa mhic Usna, Sorchair thusa nis turas mo sgèuil."

Naois-

"Am bheil ann ach bruailean pràmh, A's lionn-dubh mna, a Dheirdire."

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"An la agus gun do chuir Conachar an teachdaireachd thugainn tighinn thun na cuirme is niarachd duinn mur teid sinn ann, a Dheirdire." "Theid sibh ann," orsa Fearachar Mac Ro; "agus ma nochdas Conachar cairdeas ruibh nochdaidh sibh cairdeas ris, agus ma dh' fhiachas e gairge ruibh fiachas sibh gairge ris, agus bidh mi fhein agus mo thriuir mac leibh." "Bidh," ors' am Boinne Borb. "Bidh," ors' an Cuilionn Cruaidh. "Tha triuir mhac agamsa agus iad na 'n triuir ghaisgeach agus beud no baol a dh' eireas duibh, bidh iad leibh agus bidh mi fhein comhla riu "—agus thug Fearachar Mac Ro boid agus briathar am fianniu "—agus thug Fearachar Mac Ro boid agus briathar am fianniu meud no baol a thigeadh an carabh Chlann Uisne nach fagadh esan agus a thriuir mac ceann air colunn bheo an Eirinn, a dh-aindeoin claidheimh no clogad, sleagh' no sgiath, lann no luireachmhailleach d'am feabhas.

Cha bu deòin le Deirdire falbh as Alba ach dh'fhalbh i le Naois. Bha Deirdire fras-shìleadh nan deur, agus sheinn i:—

> "Is ionmhuinn an tir, an tir ud thall, Albainn choillteach lingeantach; Is goirt le m' chridhe bhi ga d' fhagail, Ach tha mi falbh le Naois."

Cha do stad Fearachar Mac Ro gus an d'fhuair e Clann Uisne air falbh leis, a dh-aindeoin amharus Dheirdire.

"Cuireadar an curach air sàl, Càireadar rithise bréid, A's ruigeadar an dara-mhaireach, Traigh bhan na h-Eire."

Co luath agus a chaidh Clann Uisne air tir an Eirinn chuir am Fearachar Mac Ro fios thun Chonachair, Righ Ulla, gu robh na daoine air an robh e an toir a nis air tighinn, agus feuch a nis an nochdadh e còiread riu. "Ma ta," orsa Conachar, "cha robh



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dùil-a'm gun tigeadh Clann Uisne ged a chuir mi fios thuca, agus chan 'eil mi buileach deas air an cionn. Ach tha tigh shios ud anns an robh mi cumail amhusg, agus rachadh iad a sios ann an diugh, agus bidh mo thigh-sa deas air an cinn am maireach." Dh'innis am Fearachar Mac Ro an teachdaireachd do Chlann Uisne. "An ta," orsa Naois, "o 'n is e sin àite dh'orduich an Rìgh dhuinn theid sinn ann, ach is cinnteach mi nach ann air son barrachd graidh a tha Conachar ga'r càramh am measg nan amhusg. Chaidh iad a sios air an leagadh sin agus rainig iad astail nan amhusg. Bha ann a' sin coma cearta comhla coig fichead diag amhusg agus coig amhusg diag. Cha robh amhusg riamh diubh sin nach do leig an glag mor gaire ri linn nan daoine thighinn dachaidh na 'm measg. Agus leig Naois an da ghlag mor gaire bu mho na cach gu leir. An uair a fhuair na h-amhuisg a stigh iad eireadar iad fear mu seach agus cuirear droll am fear air an Eirear Naois an uair a chunnaic e so agus cuirear e fhein dorust. "Co e an t-aon olach macanta mor a da dhroll air an dorust. thainig dachaidh oirnn an so a rinn an da ghlag mor gaire agus a chuir an da dhroll air an dorust?" orsa ceannard nan amhusg. "Innsidh mise sin dusa ma dh' innseas tusa so dhomhsa," orsa Naois: "gu de an t-aon aobhar mu 'n do rinn a h-uile fear agaibh fhein glag gaire, agus mu 'n do chuir sibh droll air an dorust?" "Innsidh mi sin duit, olaich; chan fhaca mi fir bhur dealbh no bhur dreach a' tighinn dachaidh dha 'n fhardaich so riamh, agus chan fhaca mi daoine bu docha leam greim d'am feoil agus stolum d'am fuil na ur feoil agus ur fuil fhein," orsa ceannard nan "Ach innis fhein a nis, olaich, de an aon aobhar mu 'n do rinn thu da ghlag mor gaire, agus mu 'n do chairich thu da dhroll air a' chomhla," orsa ceannard nan amhusg. "An ta innsidh mi sin duit; chan fhaca mi riamh air talamh nam beo, no 'n comhlan nam marbh no do shluagh coitcheann an t-saoghail a b' fhearr leam na sibh fein an so, amhuisg, a chur a' chinn dibh cruinn cearta comhla;" agus dh' eirich Naois na sheasamh mor agus rug e air an amhusg bu mho ceann agus bu chaoile casan, agus shlacanaich e orra shios agus shuas thall agus a bhos, agus m' an d'thainig moran uine cha d'fhag e amhusg beo. Ghlan iad an sin an arach daibh fhein agus chuir iad a suas an gealbhan greadhnach griosaich, agus bha iad doigheil gu leoir gu maduinn.

Ach bha am fear a bha shuas a' gabhail fadachd nach robh e faighinn fios a nios cia-mar bha dol daibh shios an tigh nan amhusg. "Falbh thusa sios, a mhuime," orsa Conachar, "agus faic am bheil a dreach agus a tuar fhein air Deirdire agus feuch am bheil i mar bha i an uair a dh'fhag i mise. Ma tha bheir mise mach

Deirdire le faobhar lann agus rinn claidhimh a dh-aindeoin na Feinne d'am feobhas; ach mur a bheil, biodh i aig Naois mac Uma dha fhein." Chaidh a' mhuime sios gu arach nan amhusg far an robh Clann Uisne agus Deirdire tamh. Cha robh doigh no innleachd aice air sealltainn air Deirdire ach troimh tholl beag a' bhigire a bha air comhla an doruis. Sheall am boirionnach a stigh troimh tholl a' bhigire agus thill i dachaidh far an robh Conachar. "Seadh, a mhuime, cia-mar tha i coimhead? no bheil a dreach no a tuar fhein air Deirdire ?" orsa Conachar. "Tha bhlath agus a' bhuil gur ann air iomairt agus air anradh a bha gradh mo chridhe agus sugh mo cheile bho 'n a dh' fhalbh i; cha mhor a tha d' a dealbh no d'a dreach fhein air Deirdire an nochd," ors' a' mhuime. "Chan fhuilear leam dearbhadh eile air a sin fhathast m' an teid mi ga leigeil seachad. Falbh thusa, a Ghealbhain ghreadhnaich, a mhic Righ Lochlainn, a sios agus thoir brath a nios thugams' am bheil a dreach agus a dealbh fhein air Deirdire. Ma tha bheir mise mach i le faobhar lainn agus rinn claidhimh; agus mur bheil biodh i aig Naos mac Usna dha fhein." orsa Conachar.

Chaidh an Gealbhan greadhnach, greannar, mac Righ Lochlainn, a sios gu arach nan amhusg far an robh Clann Uisne agus Deirdire tamh. Sheall e stigh air toll a' bhigire a bha air a' chomhla. Am boirionnach sin ris an robh a ghnothach b'abhaist di dol na caoire dearga teine ri linn do neach sealltainn oirre. Thug Naois suil air Deirdire agus dh'aithnich e gun robh cuideigin a' coimhead oirre cul na comhla. Thug e tarruinn air aon de na disne geala bha air a' bhord mu choinneamh, agus sathdar sud troimh tholl a' bhigire agus cuirear an t-suil as a' Ghealbhan ghreadhnach, ghreannar, agus a mach air chul a chinn. Thill an "Bha thu Gealbhan a suas dachaidh gu pailios Righ Conachar. greadhnach, greannar, a' falbh, ach chi mi mi-ghreadhnach mighreannar a' tilleadh thu. Gu de so dh'eirich duit, a Ghealbhain ? Ach am fac thus ise, no bheil a dreach agus a tuar fhein air Deirdire ?" orsa Conachar. "An ta chunnaic mise Deirdire, agus chunnaic mi gu dearbh i cuideachd, agus ri linn domh bhith coimhead oirre troimh tholl a' bhigire a bha air a' chomhla, chuir Naos, mac Usna, an t-suil asam leis an disne bha na laimh, ach gu dearbh agus gu deimhin ge do chuir e an t-suil fhein asam b' e mo mhiann fuireach fathast a' coimhead oirre leis an t-suil eile mur bhith chabhag a chuir sibh orm," ars' an Gealbhan. "Is fior sin," orsa Conachar; "rachadh tri cheud treun ghaisgeach a sios gu aros nan amhusg agus thugadh iad a nios thugamsa Deirdire agus marbhadh iad cach."

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"Tha an tòrachd a' tighinn," orsa Deirdire. "Theid mi fhein a mach agus caisgidh mi an tòrachd," orsa Naos. "Cha tu theid a mach ach mise," ors' am Boinne Borb, mac Fhearachair 'ic Ro; "is ann rium a dh' earb m' athair gun bheud gun bhaol a leigeadh oirbh ri linn dha fhein a dhol dachaidh." Agus chaidh am Boinne Borb a mach agus mharbh e trian dhe na gaisgich. Thainig an Righ a mach agus dh' eubh e shuas, "Co sud shios air a' bhlar, a' deanamh àr air mo chuid daoine?" "Tha mise, am Boinne Borb, ciad mhac Fhearachair ic Ro." "Thug mi drochaid shaor do d' sheanair, drochaid shaor do d'athair, agus bheir mi drochaid shaor duit fhein cuideachd, agus thig a nall air an laimh so dhiom an nochd," ors' an Conachar. "An ta, gabhaidh mi sin," agus cuirear am Boinne Borb an car tuathal deth agus rachar a null air laimh "Chaidh am fear ud a null air laimh an Righ," orsa an Righ. "Chaidh, ach rinn e feum math mu 'n d'fhalbh e," orsa Deirdire. Naos.

Dh'orduich an sin an Conachar tri cheud lan ghaisgeach a sios gu aros nan amhusg, agus Deirdire thoirt a nios agus cach a mharbhadh. "Tha an tòrachd a' tighinn," orsa Deirdire. "Tha," orsa Naos, "ach theid mi fhein a mach agus caisgidh mi an tòrachd." "Cha tu theid a mach ach mise," ors' an Cuilionn Cruaidh, mac Fhearachair 'ic Ro; "is ann rium a dh' earb m' athair sibh gun bheud gun bhaol a leigeadh oirbh an uair a dh' fhalbh e fhein dachaidh." Agus chaidh an Cuilionn Cruaidh a mach agus mharbh e da thrian na cuideachd. Thainig an Conachar a mach agus dh'eubh e shuas, "Co sud shios air a' bhlar a' deanamh àir air mo chuid daoine?" "Tha mise, an Cuilionn Cruaidh, dara mac Fhearachair ic Ro." "Thug mi drochaid shaor dha d' sheanair, drochaid shaor dha d'athair, drochaid shaor dha d' bhrathair, agus bheir mi drochaid shaor dhuit fhein cuideachd agus thig a nall air an laimh so dhiom a nochd," ors' an Conachar. "An ta gabhaidh mi sin," ors' an Cuilionn Cruaidh, agus ghabh e null air laimh an Rìgh. "Chaidh am fear ud a null air taobh an Righ," orsa Deirdire. "Chaidh," orsa Naos, "ach rinn e gniomh math m' an d'fhalbh

Dh' orduich Conachar an sin tri cheud luth ghaisgeach a sios gu aros nan amhusg, agus Deirdire thoirt a nios agus cach a mharbhadh. "Tha an tòrachd a' tighinn," orsa Deirdire. "Tha ach theid mi fhein a mach agus caisgidh mi an tòrachd," orsa Naos. "Cha tu theid a mach ach mise," ors' am Fiallan Fionn; "is ann rium a dh' earb m' athair gun bheud gun bhaol a leigeil oirbh an uair a dh' fhalbh e fhein dachaidh." Agus chaidh an t-og ghallan ur-allail, ur-fhearail, ur-sgiamhach, le chiabha leadarra,

donn, a mach crioslaichte na arm-chatha chruaidh chomhraig agus comhdaichte na chulaidh chomhraig chatha chruaidh a bha gu liobha, liobharra, loinnreach, lannach, leusach, air am bu lionmhor dealbh beist, ian agus biast shnagach leigheann (?), leoghann, tiger gniomh-ìneach, iolaire dhonn agus seabhag shiubhlach agus nathair bheurach, agus chasgraich an t-og ghaisgeach treas trian na Thainig Conachar a mach an graide agus dh' eubh e cuideachd. le feirg, "Co sud shios air urlar blair a deanamh àr air mo chuid daoine ?" "Tha mise, am Fiallan Fionn, treas mac Fhearachair ic "An ta," ors' an Righ, "thug mi drochaid shaor do d' heanair, agus drochaid shaor ga d'athair, agus drochaid shaor am fear ga do dha bhrathair, agus bheir mi drochaid shaor dhuit fhein cuideachd agus thig a null air an laimh so dhiom an nochd." "An ta Chonachair, cha ghabh mi an tairgse sin uait no taing air a shon. Is mutha gu mor is fhearr leam fhein dol dachaidh agus innseadh an lathaireachd m'athar an treuntas a rinn mi, seach aondad a gheibhinn uaitse ga chinn anns an doigh sin. Agus tha Naos mac Usna agus Aillean agus Ardan cho cairdeach duit fhein agus a tha iad domhsa. agus ged tha thu co titheach air am fuil a dhortadh, agus dhoirteadh tu m' fhuil-sa cuideachd, a Chonachair." Agus thill an t-og allail fearail sgiamhach, le chiabha leadarra donn a steach agus tuis dhealtraidh m' an ghnuis aluinn bu ghile 's a bu deirge snuadh.
"Tha mise a nis," ors' esan, "a' dol dachaidh a dh' innseadh do m'athair gu bheil sibhse a nis sabhailt o lamhan an Righ." Agus dh'fhalbh am fiuran ur, direach, deasarra donn agus ciatach dachaidh a dh'innseadh d'a athair gun robh Clann Uisne sabhailte. Bha so ann an dealachadh nan trath agus ann an dail na camhanaich, agus thuirt Naos gum bu choir daibh falbh, an astail ud fhagail agus tilleadh a dh-Alba.

Dh'fhalbh Naois agus Deirdire, Aillean agus Ardan, chum tilleadh do dh-Albainn. Chaidh brath a suas thun an Righ gun robh a' bhuidheann air an robh e an toir air falbh. Cuir an Righ an sin fios air Duanan Gacha Draogh, druidhiche bha aige fhein, agus thuirt e ris mar so:—" Is mor am beairteas a chosd mise riutsa, a Dhuanain Gacha Draogh, a' toirt sgoil agus foghlum agus diomhaireachd druidhiche duit ged a tha iad sud air falbh uamsa an diugh gun diù, gun dion, gun suim aca domh, gun cothrom agam air cur riu, gun comas air an tilleadh." "Ma ta, tillidh mise iad," ors' an druidhiche, "gus an till a' chuideachd a chuir thu air an toir." Agus chuir an druidhiche coille rompa troimh nach b' urrainn do dhuine falbh, ach ghabh Clann Uisne troimh'n choill gun tilleadh, gun tearbadh, agus bha Deirdire air laimh aig Naois. "De ga math sud, cha dean e foghnadh fathast," orsa Conachar;

"iad a falbh gun lubadh air an cas, gun chasadh air an ceum, gun diù aca diomsa, gun mheas ac' orm, agus gun chomas agams' air cur riu agus mi gun cothrom an tilleadh an nochd." "Fiachaidh mise doigh eile daibh," ors' an druidh; agus chuir e fairge ghlas rompa air a' mhachaire ghorm. Ruisg an triuir òlach iad fhein agus cheangail iad an cuid aodaich air chul an cinn agus chuir Naos Deirdire na suidhe air bhac a dha shlinnein.

"Shin iad an taobh ri struth,
"S bu cho-ionann leo muir a's tir,
An fhairge mholach ghlas,
Ris a' mhachaire ghorm mhin."

"Ge math sud, a Dhuanain, cha toir e tilleadh air na daoine," orsa Conachar; "gun diù aca diom, gun urram aca domh, agus gun comas agam air cur riu no an tilleadh an nochd." "Fiachaidh sinn doigh eile riu bho nach do chuir sud stad orra," ors' an druidhiche. Agus reòdh an druidhiche an fhairge chorrach ghlas na cnapan carrach cruaidh, géiread lainn air an dara h-oir agus nimhead nathrach air an oir eile dhi. Dh'eubh an sin Ardan gu "Thig thus, robh e fhein a' fas sgith agus an anar toirt fairis. Ardain, agus suidhe air mo ghuala dheis," orsa Naos. Agus thainig Ardan agus shuidh e air guala Naois. Ach cha robh e fada mar sin an uair a fhuair Ardan bàs; ach ged a bha e marbh fhein cha robh Naois ga leigeadh as. Dh'eubh an sin Aillean gun robh e fhein a' fas fann agus an anar toir fairis. An uair a chuala Naois an achuinge leig e osna ghoint' a' bhais as, agus dh' iarr e air Aillean greim a dheanamh air, agus gun toireadh esan gu tir e. Ach cha robh Aillean fada mar sin an uair a thainig laigse bhais air agus dh' fhailnich a ghreim. Sheall Naois uaith agus an trath chunnaic e gun robh a dha bhraithair a ghradhaich e cho mor, marbh, bha e coma co dhiu bhiodh e fhein marbh no beo, agus leig e osna ghoirt a' bhais agus sgain a chridhe.

"Tha iad sud seachad," orsa Duanan Gacha Draogh ris an Righ, "agus rinn mise mar a shir thu orm. Tha Clann Usna nis marbh agus cha chuir iad dragh tuille ort, agus tha aobhar do mhna agus do leannain agadsa slan, fallain." "A bheannachd sin agadsa agus a' bhuaidh agam fhein, a Dhuanain. Cha chall leamsa sin na chosd mi riutsa a' toirt sgoil· agus ionnsachaidh duit. Tiormaich a nis a' bhailc agus feuch am faic mise Deirdire," orsa Conachar. Agus thiormaich Duanan Gacha Draogh a' bhailc agus bha triuir mhac Uisne na 'n laighe comhla marbh, gun deo, taobh ri taobh air a' mhachaire mhin ghuirm, agus Deirdire crom os an cionn a' fras-

shileadh nan deur.

Chruinnich an sin a' chuideachd cruinn timchioll corp nan laoch, agus dh' fheoraich iad dha 'n Rìgh gu de dheante ris na cuirp. Is e an t-òrdan a thug an Rìgh seachad an uair sin sloc a threachailt agus an triuir bhraithrean a chur ann comhla, taobh ri taobh.

Bha Deirdire na suidhe air bruaich na h-uagha agus i sior iarraidh air luchd-treachailt na h-uaghach an sloc a chladhach leathann, reidh. An trath chuireadh corp nam braithrean anns an uaigh, thuirt Deirdire—

> "Teann a nall, a Naois mo ghraidh, Druideadh Ardan ri Aillean, Na'n robh ciall aig mairbh, Dheanadh sibhs' aite dhomhsa."

Rinn iad sin. Leum ise a sios an sin anns an uaigh agus laigh i ri

Naois, agus bha i marbh r' a thaobh.

Dh'orduich an droch Righ a corp a thogail as an uaigh agus a thiodhlacadh taobh thall an loch. Rinneadh mar a dh'orduich an Righ agus dhuineadh an sloc. Chinn an sin gath giubhais as an uaigh aig Deirdire, agus gath giubhais as an uaigh aig Naois, agus chuir an da ghath snaim diu os cionn an loch. Dh'orduich an sin an Righ an da ghath ghiubhais a ghearradh sios, agus rinneadh so da thuras gus an d'thug a'bheana phos an Righ air sgur d'an droch obair agus d'a dhioladh air slighe nam marbh.

6th APRIL, 1887.

A meeting of the Society was held this evening, when Mr E. T. Miller, Fort-William, was elected an ordinary member of the Society.

A paper on "Lochaber Place Names," by Mr Colin Livingstone, Fort-William, was read by Mr Whyte. The paper issubjoined:—

LOCHABER PLACE NAMES.

In the early history of Scotland Lochaber, for various reasons, occupied a more prominent position than it does at the present time. Foremost among these reasons are to be placed the trouble caused by its turbulent inhabitants to their neighbours, by raids and forays, and the difficulties they caused, to whatever form of Government existed, by frequent insurrections and rebellious. The powerful clans which occupied the province—the Macdonalds,

Gaelic Society of Inverness.

the Camerons, and the Mackintoshes—were generally at feud with each other; and, when they laid aside their mutual animosities, it was usually to combine against the Royal power. Of the former character were the long-continued struggle between the Camerons and the Mackintoshes for the lands of Locharkaig and Glen Luy, and between the Mackintoshes and Macdonalds for the lands of Brae-Lochaber. Of the latter may be mentioned the victory of Donald Balloch, gained over the Royal forces under the Earls of Mar and Cathness, in 1431, at Inverlochy.

Lochaber in early times was also of some renown for the quantity and variety of its productions. Buchanan describes it as a "Regio (ut inter Scotos) imprimis copiosa maritimis et terrestribus commodis. Est enim et in frumentis et pascuis imprimis felix, et preterea nemorum umbris et rivulorum, fontiumque amænitate, jucunda. Piscium vero proventu adeo fertilis, ut nulli prope Scotiæ regioni cedat."

This may be rendered, somewhat freely:—"Lochaber, as compared with other parts of Scotland, is among the foremost in sea and land productions. In corn and pasture it is specially fortunate, and also in its woods and the pleasantness of its streams and fountains. In its fisheries it is second to no part of Scotland."

and fountains. In its fisheries it is second to no part of Scotland."

The object of this paper, however, is not to give a general history of Lochaber, but, as the title indicates, to treat of the Names of Places in the district, giving their meaning so far as known to the writer, and to touch upon history only as connected with such places as are thus described.

Lochaber.—The name of the district itself gives rise to much discussion, and its origin and meaning can scarcely be said to be satisfactorily ascertained. Tradition ascribes it to a lakelet in the Moine Mhor—the large moss—near the mouth of the River Lochy, and asserts that, from this little lake it extended to the district. This would certainly not be more singular than that the Atlantic Ocean should take its name from the Atlas Mountains in the north-west of Africa, but both etymologies appear doubtful.

Two reasons are assigned for the lochan being called Locha-Chabair. According to one account, two clans, armed with sticks, met near it to fight out a quarrel; but before they engaged, an attempt was made to come to an understanding. This succeeded, terms were come to, and the sticks were thrown into the lochan. It is not said that they did not float; but, as the loch was small and shallow, it may be assumed, for the sake of a consistent story, that they sank, and could never be used again for breaking heads.

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Another, and more likely version, is that, in olden times, when the country had few inhabitants, deer frequented the moss, and buried their antlers in the lakelet, which hence got its name. This, however, does not assign any reason for the extension of the name to the district; and, besides, there is on the hillside, above Corpach, a small clump of trees called Bad-Aber, which could hardly get its name from the lochan, with which it is in no way connected.

Buchanan's belief was that the district took its name from what is now called Loch Linnhe, which he describes as presenting the appearance of a real lake—hence called Abria, id est statio, apparently a station for ships, or a harbour. Abria is without doubt the word aber, which occurs so frequently as a prefix in Gaelic names, and means not harbour, but the mouth of a river, or the confluence of two rivers.

Attempts are sometimes made to explain the word Lochaber as Lochy-Aber. But this collocation is altogether contrary to the genius of the Gaelic language, and there is no reason why, in the present instance, it should have any violence done to it. The compound which would, in the usual way, be formed is Aberlochy, an excellent word both in sound and sense. Instead of it we have Inverlochy—inver, the equivalent of aber, being used as the prefix.

The meaning of the word Lochaber is probably to be obtained by a literal interpretation of the component parts—the Loch, which is, at the same time, the Aber. Loch Linnhe is in reality the estuary, and, therefore, the mouth of the Lochy. It is so treated in the Fishery Acts, which extends the Lochy estuary to a point considerably beyond Corran. According to this interpretation, Lochaber is simply Loch-mouth (of a river), and the name is every way applicable. That the name should extend to the district from an important sheet of water like Loch Linnhe is much more likely than that it would so extend from a pool in the Lochy moss, now drained.

Fort-William, as is generally known, is named after the great Orange Captain, William III. Only the Fort was so named. The village was called, after his consort, Queen Mary, Maryburgh; but this, as well as a subsequent designation, Gordonsburgh, has been discontinued. The country people call both fort and village An Gearasdan—a corruption of the English "garrison"—or more fully, Gearasdan Inbhir-Lochaidh. The fort has existed continuously since the time of General Monk, who here constructed an earth-work for the defence of the troops employed

in keeping down the Highlanders. In William and Mary's time, General Mackay built the fort of stone. A garrison was continued in it till 1853—long after it had ceased to be required for its original purpose; for, since the last rising in favour of the Stuarts, no part of the British dominions has been more peaceable than the Highlands.

The local designation, however, points to a time long antecedent to Monk's earthwork. On the 23rd July, 1596, the Convention of Royal Burghs was directed by the Council of King James VI.—"To confere and reasonn with his Majestie and Lordis foirsaids anent the artikle direct to the said burrows, for sending ane number to inhabite and dwell in the mouth of Loch-

quhaber and some other pairt of the Ileis."

The reply of the Convention was:—"As for the third heid, concerning of ane number to inhabite Lochquhaber, to quhom his Majesty will gif greitt priveleges landis and liberties, will help to fortify themselfes, and to gif protection aganes the Helandmen, as also to inhabite sum other pairts of the Hes as sall be fand commodious for trafficquing. It is answeret, the proposition lykes the Burrows weil for many respects and considerations, honorable and maist proffitable to His Majesty and haill kingdom, and, therefore, ane overtour being maid that thois pairts may be maid peacebill, will find out merchants, craftsmen, and maryners that will pass thair, as being the maist proper and commodious pairt of the Country of Scotland."

An Act was passed next year, 1597, 15 James VI., c. 267, which ordained, inter alia, the erection of a burgh in Lochaber, to which His Majesty should grant all privileges of a burgh, with

land and fishings and common good.

Only in Cantire was advantage taken of this act. Here Campbelltown was made a Royal Burgh. Repeated attempts were made, in consequence of the act and of concessions by the King, to establish a lowland colony in the Lewis. These attempts were begun in 1597, and renewed from time to time till 1610, when, owing to the resistance offered by the natives, they were finally discontinued, and the title granted to the intending colonists was sold by them to the Lord of Kintail.

No attempt appears to have been made to form a Burgh in Lochaber, though we learn from Bishop Lesley of Ross (1578) that there had formerly been a town at the mouth of the Lochy, to which traders came from France and Spain. This town, he says, was destroyed by the Danes and Norwegians, and never rebuilt.

By a charter dated 13th November, 1690, Maryburgh was

constituted a Burgh of Barony, holding of the Crown.

Loch Linnhe-Gaelic, An Linne-dhubh, the Black-pool; outside Corran, An Linne-sheilich, the Willow-pool. The name, as used in the locality, is simply An Linne—the Pool. The prefix Loch is not used, and this seems indirectly to confirm Buchanan's statement that it was in early times called, not by its present name, but Abria—hence Lochaber. It is of great depth, being in parts over 90 fathoms.

Achintore-Ach-an-todhair-adjoins Fort-William to the west, and the burgh has lately been extended to include part of it. The name is slightly disguised in the spelling, leading at first to the impression that the last syllable is only the usual torr, a height, so common in Gaelic names. The pronunciation by a native at The spelling should be Ach-anonce removes this impression. todhair—the field manured by folding cattle thereon. General Wade's old military road passes over the east shoulder of Achintore hill, which rises above the cultivated fields.

Ach-a-Bhlair, a green field once cultivated, some little distance from the road, has its name from the fact that the last stand of the Campbells in the battle of Inverlochy was there made. pursuit was continued about three miles further along the line of Wade's road. General Wade's roads were made subsequent to the rebellion of 1715, say about 1725-6. Where it ended, near Lundayra, a stone was erected by the pursuers as a memorial of their This stone is, even to the present day, thrown down or set up by the passers-by, according to their leanings to the side of the Campbells or of the Macdonalds. When last seen by the writer, it was surrounded by a cairn of small stones to make it more difficult to displace.

Drumarbin, west of Achintore. This name, as a whole, is somewhat difficult to explain. The first part, Drum-Druimmeans, of course, the ridge of a hill, in this place quite applicable -a long, sloping ridge rising from the west to Achintore hill. The remainder of the word may possibly have some reference to reedeer; but this is doubtful, though Drumarbin is still occa-

sionally frequented by these deer.

Coruanan, the corrie of the little lamb, is grassy and well sheltered.

Meall-nan-Cleireach, the height of the Clerks, the hill above Coruanan, had its name most likely from being connected with some Church lands, though no evidence can be obtained of such On its summit, 1626 feet, are three large blocks of mica schist, which must have been carried a considerable distance to their present resting-place. The largest of the three, and the highest up, is called Clach-an-Acrais, the hunger stone. the sun appears over it to the people living on the other side of the glen, it is about two o'clock in the afternoon, and they are ready for dinner.

Blar-nan-Cleireach, on the north-eastern side of the hill, the open space of the clerks, must owe its name to the same reason as the hill itself-connection with Church lands.

Beinn-Bhan, the white mountain, and Beinn-na-Gucaig, the mountain of the hell-shaped point, are two other summits rising above Coruanan.

Druim-na-Birlinn—the ridge of the barge—is the name given to a grassy slope at the side of the loch, where barges used to land.

Innis-Righ—usually spelled Inchree—is the name of a prettilysheltered farm-house near Corran. Innis, generally made into nch, is an island, or a level field at the side of a river, as it is in ithis case. The latter part of the word (righ), seems to connect it with some king, but there is no tradition of a king having ever shown here in any way. The word is more probably "ruidhe," which has nearly the same sound, and means the bottom of a valley; so that the whole name would be "the field at the bottom

of the valley"—a most suitable designation.

Corran—Gaelic, An Corran, the sickle—has its name from the form of the bay on the Ardgour side, which is quite like a reaping Zaucle (now Messana), in Sicily, had its name for a similar reason, as also has Trapani in the same island.

Culchenna—Cul, at the back of; chenna, the headland, which

juts out, forming the west boundary of Onich Bay.

Onich—Omhan, or odhan—froth of milk or whey; omhanach, abounding in froth of milk or whey. During a SW. gale the waves roll in with great force on the Onich beach, and get well churned into foam. Their white crests, as seen from the shore, have a frothy appearance, as if they were being churned by some powerful agency. Hence, doubtless, the name. It is sometimes said to be from ochanaich, sighing or sobbing, and to have had its origin in the lamentation for the dead, whose bodies were borne from the shore to Eilean Mhungo-Mungo's Isle. But the island is considerably above the Ferry, and boats seldom or never start for it from the Onich shore.

Baille-a-Chaolais, the town upon the ferry; called more fully Caolas-ic-Phadraig, the ferry of the son of Patrick. Tradition says that the son of a Norse pirate named Patrick, was drowned in crossing the ferry, and that the father, in attempting to rescue the son, had a narrow escape from drowning, and was saved only

by reaching a boulder on the south shore, hence called Clach-Phadraig (Patrick's stone), a boulder of grey granite still there.

Callart—cala, or calladh-ard—the upper ferry. Here there

a farry across Loch Leven to Glencoe.

Caolas-nan-Con—the strait of the dogs. Loch Leven is here only about 200 yards wide, and the strait is named of dogs, evidently from their resorting to it in crossing the loch. referred to, however, may have been the wolf-dog.

Kinlochmore, not the head of the large loch, but the principal place at the head of the loch (Leven). On the nearer to the loch, is Kinloch-Beag, little Kinloch. On the other side, and

Allt Eilde, the burn of the hind; Loch Eilde Mor and Loch Bilde Beag, the large and the small loch of the hind. These lakes are among the hills above Kinloch, and the stream from them

flows into the river Leven.

Loch Leven and River Leven .- The word Leven is very generally assumed to be derived from leamhan, the elm tree, and in some instances this may be the fact. But leamhan cannot be the origin of the names in the present instance. The mh in leamhan is not tilent in Gaelic, but has its usual pronunciation as v, and this sound is never heard in these names, or in the Lyon in Perthshire. The word, in all three instances, is pronounced Uē-un, I liquid, and with its name sound in English. There is a Gaelic word, lean (lean), which means a meadow, or swampy plain; and probably this was at one time the character of the land bordering all the

levens (le-uns) in Scotland. Taylor, in his "Words and Places," derives Leven from a

Welsh word llevn, smooth, from which he supposes linn, a still pool, to be derived. But smoothness is no characteristic of the

Perthshire Lyon, or of the Inverness Leven, which in Gaelic are Pronounced alike. Lochan a Chlaidhimh, the little lake of the sword, which may

be regarded as the source of the Leven, the upper part of which scalled the Black Water, has a history of some interest. neighbourhood is Beinn Bhreac-the spotted Ben-a detached part of the property of Lochiel, famous for its pasturage. time the right of Lochiel to this Ben was disputed by the Duke of Athole. It was arranged between the two claimants that they should meet on the ground to settle the ownership amicably. Rach was to bring a single attendant. The Duke had no intention to observe the latter part of the agreement. His object was to get Lochiel into his power, and extort from him the surrender of his rights to the valued grazings. He, therefore,

brought with him a strong body of men.

Lochiel was unsuspiciously making his way with only one attendant to the place of meeting. When passing Moy, five miles or so from his house at Achnacarry, he found Gorm-Shuil of Moy, a famous witch in her day, sitting at the road-side crooning to herself a song, the principal part of which was—

"Faire, faire, Loch-Iall, Cian do thriall gun do ghasgaich, 'Sa liutha fear mòr mu Lochaidh agad, 'Us dà thaobh Loch Arcaig?"

"Beware, Loch-Iall, beware!
Where now, without thy hero band,
Art thou rashly wending,
And leaving so many
Stout youths by the Lochy;
And on both sides by Arkaig's strand,
Who should all be attending?"

Gorm-Shuil could, of course, only conjecture that the Duke was not to be trusted; but she aroused the suspicions of Lochiel, who speedily got a sufficient number of his men called together, and proceeded by Learg-nan-Leacan to the place of meeting. Leaving them behind a knoll, within a convenient distance, he went on with a single attendant, as had been arranged, to meet the Duke, who was waiting him with only one man in sight. The discussion soon led to an altercation, and the Duke proceeded to emphasise his demands by bringing into view the men he had concealed. To Lochiel's question, "Who are these?" he replied—"The Athol sheep come to eat the Lochaber grass." Lochiel turned the cloak which he wore, displaying its scarlet lining, which was the signal to his own men that their services were needed. It was now the Duke's turn to ask "Who are these!" And the answer was equally prompt—"They are the Lochaber dogs come to worry the Athol sheep." The Duke finding his stratagem fail, and probably fearing for his life, speedily came to terms; and, in evidence of abandoning his claim, and of future amity, he threw his sword as far as he could into the lake, which hence has its name. From this incident is said to have originated the Cameron "Gathering"-"Thigibh an so, chlanaibh nan con 's gheibh sibh feoil." "Come hither, children of the dogs, and you will get flesh."

It is said that many years ago, during a period of extraordinary drought, the water of the lake sank to a lower level than had ever been previously known, and that a sword was picked up within the usual water-line. The sword was subsequently recovered—so the tale runs—by a party of Camerons, who carried it back, and had it pitched so far into the lake that there could be no fear of its ever again being found on dry ground.

no fear of its ever again being found on dry ground.

From the head of Loch Leven to Fort-William, General Wade's military road may be followed. Great part of it is still in good preservation. In the triangle formed by the road and the two lochs, there are, in addition to those already mentioned, the following mountains—Beinn-na Caillich, the ben of the old woman; Mam na Gualainn, the rounded hill of the shoulder; Craig Bhreac, the spotted rock; Beinn an Aonaich Mhor, the ben of the big height; Doire Ban, the light-coloured thicket. Near the road-Lochan Lunnda Bhra, the small lake whose waves have a double The name, it must be admitted, is difficult, and the explanation is only conjectural. Its position on a col, almost at right angles with the main glen, may cause a peculiar ripple, which would account for the name. Blar a Chaorainn, the open space of the mountain ash; Blar mach-foilteach, the open space outlying hospitable. This place among the wilds admits of cultivation, and is of considerable fertility. Facilteach may, however, refer to the ancient hospitality of the inhabitants, a quality by no means extinct.

Ben Nevis—Few names in the Highlands have given rise to so much discussion as Ben Nevis, and few explanations are less satisfactory than those given of the word Nevis, from that of Taylor (Words and Places), who ascribes the name to the snowy covering of the mountain, apparently deriving it from the Latin nix, nivis, mow! Others find the etymology in bais (baithis), a brow, and simh, poison, which here they take to mean cold, making it "the mountain of the cold brow." Others make nimh into neamh, heaven, and make it "the mountain with its brow to heaven." It is now shown clearly enough that the cold on Ben Nevis does not exceed that of many of the inland parts of the country; and though the Ben is somewhat higher than its neighbours, it can scarcely be said that its brow is more to heaven than theirs. The fact, however, that there is on the West Coast a Loch Nevis, the name of which must be explained in the same way as the name of the Ben, puts brow entirely out of the question.

In all the attempts to explain the name usually met with, it seems to be forgotten that mh and bh in Gaelic both represent the sound v, and that ni-mhais is pronounced exactly as ni-bhais. Now, either of these spellings exactly represents the Gaelic name,

which certainly is not, as we often hear it in the mouths of those who affect an English pronunciation, Nēvis. Ni is a Gaelic negative, no or not, never used except in composition with another word. Maise is beauty; ni-mhaise, no beauty, so that Ben Nevis is—pacè the Society's Bard—simply the Ben of no beauty. No name could possibly be more appropriate. Ben Nevis has about it a wild grandeur and ruggedness that strikes the beholder, when looking at it from many points, with awe or even terror, but never appeals to his sense of beauty. Besides, the name is merely negative, it does not attribute to the Ben deformity. This from various points of view would be incorrect. It is also to be remembered that in the ages long ago, when doubtless the name was given, men had not learned to find beauty in masses of inaccessible rock. It is doubtful if, even at the present day, when such places may be inspected from the Queen's highway or from on board a comfortable steamer, many who are loud in their praise of scenery really see the beauty of the scene.

On the other side of Glen Nevis, which takes its name almost certainly from the Ben, there are two striking points—Stob Bas. the light-coloured pin, and Sgor-a-Mhaim, the sharp rock of the large round hill. Both are of quartzite, and hence the light

whitish colour.

At a lower elevation is Dun-dearduill, the hill that shines or gleams, referring most probably to the rays sent forth into the darkness from the "Vitrified Fort" on its summit. There is, however, a legend which connects the name with a Celtic princess, Deardri, who fled from Ireland with her lover Naos, whose name is said to be preserved in the word Ness, in Loch Ness. The vitrified fort was one of the chain along Glen More which may be followed from Knockfarrel, near Dingwall, to Dun-mhic-Uisneachain near Oban. Probably the Glen Nevis vitrified fort was connected with the Castle of Inverlochy. None of the other vitrified forts are directly visible from Dun-dearduil, though a fire from it would be seen from a vitrified fort near Onich, and, under favourable atmospheric circumstances, from a vitrified fort near the lower end of Loch Lochy.

Inverlocky—the confluence of the Lochy. Near its junction with Loch Linnhe there are still the ruins of an old castle. How long a castle has existed in the same place it is impossible to say, for its origin appears to have been matter of tradition when authentic history begins. Early in the sixteenth century the castle was in ruins; and the Earl of Huntly obtained a grant of its site, and was bound to build a "tower and strength with a

harmekyn," for defence of traders to that part. The building whose ruins still exist is believed to have been erected about that time. The castle was at one time the residence of the Lochaber branch of the Comyns—the "Red Comyn"—and one of the towers of the existing ruin is known as Comyn's tower. Here, as already mentioned, in 1431 Donald Balloch defeated the King's troops, killing the Earl of Caithness and severely wounding the Earl of Mar, who were in command. At Inverlochy, also, the Marquis of Argyle was defeated, in 1645, by the Marquis of Montrose. Inverlochy Castle, the seat of Lord Abinger, some two miles distant, takes its name from the old castle.

Achandaull, some miles further along the same road, seems to have its name from the carpenter's adze—the field of the adze— The valley appears to have been at one time heavily timbered, and the use of the adze in dressing timber for various purposes probably gave rise to the name. On the moor to the south of it are Tom-na-Brataich (the banner knoll), and Torr Sonnochain (the mound of palisades). The former is part of one of the moraines which cross the moor and the valley below. Both names were probably connected with the earlier of the two battles of Inverlochy. The Torr has the remains of what may have been a small earthwork.

Spean.—The sp in this word seems to belong to the combination to be met with as the initial sound in so many words denoting the setting forth of energy, as spread, speed, spin, &c. The last syllable is the an, from abhainn, a river, found in river names, as aron. It probably thus means the rapid river.

Blàr-odhar-Blar, an open or cleared space; odhar, dun coloured, referring to the colour of the herbage, especially in early

spring and late autumn.

Coire-an-eoin—the bird (eagle) corrie.—This is the principal opening in the Ben Nevis range, opposite Blar-Odhar; and from it is supposed to have come the ice barrier which caused the formation of the lake, whose margin is indicated by what are called the "Parallel Roads" of Lochaber. The Glen Spean "road" ends at the entrance to this corrie, and the corresponding "road" on the other side of the Spean ends above Blar-Odhar, usually spelled Blairour, the distance between the two terminals being about three

Lairg-Leacach.—In the Ordnance maps, Learg nan Leacan is the principal pass to the head of Loch Treig, and thence to King's House or to Rannoch, and is still used as a "drove" road. Lairy is a pass over the shoulder of a hill, or between two hills.



Leacach, or nan Leacan, has reference to the large stretches of bare rock passed over by the road. The rock is remarkably glaciated and marked by ice, the strice being about the finest to be met with among the Lochaber hills. A good road has recently been made by Lord Abinger through the greater part of the pass.

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Keppoch.—Ceap-ach, a block of land, the name appropriately given to the block of fertile land between the Roy and the Spean at their confluence. Though used as a proper name, its being a common name is sufficiently indicated in Gaelic by the use of the article before the name, a' cheapaich. This was the residence of the head of the Lochaber branch of the Macdonalds, called Clanranalds. The first of them was Alister Carrach, third son of John, first Lord of the Isles, and Margaret, daughter of Robert, the High Steward of Scotland. For upwards of 360 years, from about 1390 to 1746, the eventful history of this family was connected with almost every feud and fight that occurred in Lochaber, or in which Lochaber men took part.

The murder of Âlexander Macdonald Glas and his brother by their kinsmen, who were dissatisfied with their attempts to improve the estate, led to the act of vengeance which is commemorated by the erection over the "Well of the Seven Heads," on the banks of Loch Oich. At the instigation of Iain Lom, the Keppoch Bard, seven of the murderers were themselves assassinated or executed by others of their clan, and their heads were carried to Macdonald of Sleat, who was at the time on a visit to his kinsman at Invergarry. The heads were washed in this well, which is ever since known as "Tobar nan Ceann"—the well of the heads.

Coll Macdonald of Keppoch, in 1689, defeated the Mackin toshes on Maol-Ruaidh, near Keppoch, in the last clan battle fought in Scotland. He subsequently fought at Killiecrankie and at Sheriffmoor, and his son, Alexander Macdonald, fell when leading his clan at Culloden.

Loch Treig.—This name, as written, is wholly unintelligible. The word treig, forsake, is easily understood, but is quite inapplicable as a name. The difference between the t and d sounds in Gaelic is very slight, and the name of this loch, as pronounced, may be spelled with either letter. If written Dreige, the name may be accounted for. Dreag, genetive dreige, is a meteor, and this loch, situated in a transverse valley, with steep and high mountains on either side, the main inlet for the prevailing southwest winds into the upper part of the Spean valley, must often present wonderful atmospheric disturbances, which would account for the name. It is one of the finest Highland lakes; and on its

ides, at the lower end, may be seen some of the most remarkable widences of ice action to be seen anywhere in the country. outlines of its ancient glaciers may be easily traced all over the

djoining plain.

Fersit—This term, spelled and pronounced Fearsaid, common in the west of Ireland, is explained by Joyce to mean a "sand bank formed at the mouth of a river." The sand banks here, deltoid in character, formed at the mouth of Loch Treig, are a striking feature in the contour of the country. The surface of the largest is slightly under the level of the Spean "Parallel Road" (850 feet), which enters the mouth of the Loch Treig basin.

Sliabh Lorgach, the name given to the wide plain to the east of the lower end of Loch Treig, has evidently reference to the moraine lines, forming, as it were, footprints—lorg, a footstep, path, or track—over its surface. They are well indicated on the one-inch Ordnance map, sheet 63, and are striking remains of the Glacial Period, which did so much to give the country its present

outline.

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Na Casan is the similar name given to the Parallel Roads,

evidently from cas, a foot.

Glen Roy (the Red Glen)—ruadh, reddish colour. In this glen is the largest development of the ancient lake margins, known as the "Parallel Roads," which exist here in three lines, at elevations of 850, 1075, and 1150 feet respectively, corresponding to the cols by which the water of the lake was discharged at different periods.

20th APRIL, 1887.

At the Society's meeting this evening, Mr J. A. Harvey Brown, Dunipace, Larbert, was elected an honorary member of the Society. Mr Alex. Machain, M.A., read a paper by the Rev. Alex. Cameron, Brodick, consisting of Gaelic Ossian Ballads, collected by the Rev. Dr Macdonald, Ferintosh. The paper follows:—

POEMS OF OSSIAN

Collected by John M'Donald in the Western Parishes of STRATHWAVER, ROSS, AND INVERNESS-SHIRE, IN SEPTEMBER AND **OCTOBER**, 1805.

The poems contained in this collection, and those by whom recited :---

1. Cath or Battle of Ben Edin, in two parts-Alex. M'Rae, North Erradale, P. of Gerloch. Aged 80.

- Dan na Nighean— Capt. John M'Donald, Thurso. Alex. M'Rae, Gerloch, as above.
- The Fall of Roya, or King of Sora's Son— Capt. John M'Donald, Thurso.
- 4. Description of Cuchullin's Horses— Capt. John M'Donald, Thurso.
- Dibir Dlighe, or the Battle of Lora—
 By Geo. Mackay, in Dalvighouse, P. of Farr. Aged 55.
 John Mackay, Knockbreac, P. of Duirness. Aged 50.
 Donald Mackenzie, Duartbeg, P. of Eddrachilles. Aged 61.
- Conn Mac 'n Deirg, Al. Leirg—
 Geo. Mackay, in Dalvighouse, Farr. Aged 55.
 John Mackay, Duirness. Aged 50.
 John Mackenzie, Duartbeg, Eddrachilles.
 Alex. M'Rae, Gerloch, as above.
- 7 'N Teilgirnach Mor, or Eitridh Mhaonais— Alex. Mackay, in Ribbigil, P. of Tongue. Aged 63.
- Duan Dhiarag—
 Alex. Mackay, Tongue, as above.
 John Mackay, Duirness, aged 50.
 John Mackenzie, Duartbeag, Eddrachilles.
- 9. Iomachd Naodhnar. (The exploit of 9)—Alex. Mackay, Tongue, as above.

I. THE BATTLE OF BEN EDIN.

This Poem may be divided into two parts—

- I. The Buirbhurtach, in which a savage woman, nurse to Manus, King of Lochlin, and married to a blacksmith of that Nation, probably the Scandinavian Vulcan, makes a desperate attack on the Fingalians for some insult or injury done to her husband by Fingal. After committing much havock among them, she falls at last in an encountre with Fingal.
- 11. The Cath or Battle of Ben Edin. Manus, the King of Lochlin, having got intelligence of the Buirbhurtach's death, collected an immense body of troops and a formidable navy, and invaded Ireland, where the Fingalians then were, with a view to revenge the death of his nurse. A bloody battle ensued, in which the King of Lochlin lost most of his army, and he himself was bound by

Fingal. The scene of action was a hill in Ireland called Ben Edin, * hence called the Battle of Ben Edin.

Part I.—A Bhuirbhurtach, to line 97.

Part II.—Cath Bheinn Edin, from line 97 to the end.

La dhuinn air Tulach sŏir 'G amharc Erin mu ar tiomchal Chunnaic sinn air bharra' thonn Aoghalt, athrachd, chrithal chrom

- 5 Bha h' aogais air dreach a ghuail 'S a deud cairbartach, cnamh-ruagh Bha crion-fholt glas air a ceann Mar choille, chriona, chrith-thean Bha aon suil ronnach na ceann
- 'S bu luaith i no ronnach muigh'r
 Bha Cloidheamh meirgach fo 'crios
 Air gach taobh don chrithal chois
 'S gur b' ainm don Fhuagh nach tiom
 A Bhuirbhurtach, mhaol, ruagh, mhoidhin
- 15 Re amharc nam Fiann fo dheas Gun ruith' a Bheisd 'na h' innis Rinn i gean gun choman duinn' Mharbh i le h' abhachd ceud Laoch 'S a gaire na garbh chraos
- 20 Cait an rabh sluagh bu chiallich 'S bu narich na sud agibhs' Measg Fianna' Innse-Fail No air Mhathibh na h' Erin? Labhair Laoch nach d' fhulaing sār
- 25 Mac Moirna' dha' m' b' ainm Coinean A bhuidhin sin bha fann Annta dheargadh tu do bhreun lann Agus air sgath Cullanich† nan Con Oirne na bithid ga' muighadh
- 50 Cha n da-fhear-dheug a b' fhearr san Fheinn' Thabhart Comhrag do 'n Bheisd. 'S urrad eile ged bhithidh iad ann Bhiodh marbh san aona bhall Ach gheibh thu Cumha' 's gabh còir

* i.e., Ben-e.

†Cullanach, a Dog boy or Dog keeper.

- 35 Caogaid Tuna dhe 'n dearg or Agus ga m' b'fhearr or cnodidh nan cloch No cogadh nam Fiann* fhaobharach Ged fhoidhin buaidh† Erin uile 'H or 's a h' airgiod 's a crionachd
- 40 B' fhearr leam fo choisgeard mo shleagh Oscar is Reine is Cairil O'n se do phughair a thig dheth Se dheibh thu gun chumh' comhrag 'S caillidh tu dos do chinne-chrion'
- 45 Re deagh Mhac Ossian iarruidh
 Dar dherich colg na Beisd'
 Gan derich Fionn Flath na' Feinne
 Dherich Ossian Flath na' Fear
 Dherich Oscar 's dherich Iollin
- 50 Gan derich Diarmad donn Dherich leis an lion-bhuidhean Dherich Laoich nach tīm 's nach tais Dherich an Glas le 'mhor neart Sin dar dherich iad uile
- Eadar Mhac Ri 's gach aon duin' 'S man Bheisd' dhioghair s a ghlean Rinn iad Cro-chrotha, cathmhor Mar Mhuir re clochan a mhol
- Bha dol aig a Bhuirbhurtach orr' 60 Ach fhritheal i iad mu seach Mar ruith sradagan lasarach

Ach an tus iorghal an aigh Thuit cabhair air na Laoich lann

Thuit a Bhuirbhurtach leis an Ri

65 Is ma thuit, cha b' ann gun stri Deachan cha' d'fhair e mar sud O la Ceardoch Lon Mhic Leobhin Ghluais an' Gobh' leis a bhrigh Gu teach athair an ard Ri

70 Rinneadh beud ars' Gobhan nan cuan Mharbhadh a Bhuirbhurtach ruagh.

Ri. Mar do shluigadh i 'n talamh-toll †
No mar do thagh a Mhuir leathan lom
Cha rabh do dhaoin' air an domhain

^{*} MS. "Fiam," evidently a mistake. A.C. † Some say Buar, Cattle. ‡ MS. "talamh-tall." A.C.

- 75 Na mharbhadh a Bhuirbhurtach mhoidhean
- G. Cha ne mharbh i ach an Fhiann
 Buidhean nach gabh roimh' dhuine fiamh
 Cha d' theid Fuath no Arrachd as
 On t shluagh aluin fholt-bhuigh.
- Ri. Bheir mise mo mhionnan Ri
 Ma mharbhadh a Bhuirbhurtach mhin
 Nach fag mi do dh' Erin an aigh
 Innis no Ealan no Tom
 Nach tog mi 'n coir-thaobh mo laong'

 Bh' Frin churanda' cho throm
- Dh' Erin churanda' cho-throm
 'S chuirin breabanich air muir
 Ga togal as a tonna-bhalladh
 Le Cròcan croma' re tir
 Ga tarring as a tamh-thonnadh

Gobh.

- 90 S mor an luchd do luingeas ban Erin uile dh'aon laimh 'S cha deach do luingeas air sāl Na thogadh Cuigeadh do dh' Erin
 - Deich fichid agus mìle Laong
 Thog an Ri sud 's gum b' fheachd throm
 Gu geill Erin thabhart amach
 Agus air shith na Feinne, nam' faradh
 - Bha cearthar air farthar a chuain
 Do ghlan daoin' uailse Innse-Fail
 Oscar agus Reine Ruagh
 Ossian nam buadh agus Cairil ard

105

Fing.

'N d' fhiosraich sibh 'n deas no 'n tuagh Co ni n' teannal chruaidh san traigh ! Chan eil ann ach Flath no Ri, Thubhart Coinean maol gun fholt

Och nam foidhins' am Fheinn Fear a ghabhadh sgeul an t' aluaigh Se labhair Fionn flath nam Fear Gum foidheadh e breith agus buaidh

274

Loch.

Conan.

110 Sin thubhart Coinean a risd'
Co a Righ b' aill leat dhol ann
Ach Feargus fior-ghlic do mhac
O'n se a chleachd a dhol nan ceann

Fera.

Mallachd dhuit a Choinean mhaoil
115 Labhair Feargus bu chaoin cruth
Reachinse a ghabhal sgeul
Dha 'n' Fheinn 's cha b' ann air do ghuth

Ghluais Feargus armal og
Air a rod an coimhneadh nam fear
120 Dhoinich e le comhra' foill
Cia na sloighs' tha air lear

Loch.

Tha Maonas oirne mar Thriath Ard Ri Lochlin nan sgia airm Se Ri Lochlin ceann na Triath 125 Gille bu mhor fiach is fearg

Ferg.

'N ann do chuideacha' nam Fiann Thanig an Triath tha so air lear S Ri Lochlin orr' mar cheann Air do lamhsa' Fhearguis Fheile 'S as an Fheinn cia mor do mhuirn Cha ghabh sin cumha gun Bhran

'S a bhean thabhart o' Fhionn

Thubhart Feargus rubh gu min

Fearg.

Tha Ri Lochlin air an traigh
Ciod e 'n sta a bhi ga chleth
Cha ghabh e cumh' o' Fhionn
Gun a Bhean s a chu fo bhreith

Fingal,

Cha d' thugains' mo bhean!
Do dh' aon fhear tha fo 'n ghrein
S cha mho a dhealuichin re Bran
'M feadhs' a bhiodh 'n deo 'mo chre

Ach air bhi fada dhuinn nar tosd Gun smuainich Oscar an aigh Dhol a labhart re a sheannair 145 'S a Chleirich, bu mhor an cas

> Bheir mise mo bhriathar doigh Thubhart Oscar 's cha be 'n sgleo Cia be laong' a s' fhaide seoil Thug iad air an turus leo

Gan seol i le 'm fuil fo druim
Air neadh nach eil i 'nan coluin
'S b' fhearr 'no bhi gan iarruidh thuinn o' thuinn
'M foidhean cruinn air aona-bhall.

Sud dar thubhart mi fein

Ged eil mi mar tha mi an ochd
Ri Lochlin nan Comhrag theann
Gu sgarruin a cheann o' chorp

Sin dar thubhart Reine Ruagh Cia mor a thac' a shluagh baoth 160 Naodh fichid do Gheard an Ri Dhaindeon an stri, bheir mi an sar

> Gan dubhart Caoilte nam Fiann 'S e cuir a sgia air a lamh Naodh fichid Curamh gun diomh Diolidh mis iad air an traigh

165

Ghlac an Duth-Mac Rivin colg Le guth borb 's e labhairt aird Naonar a luchd comhrag chéud Nam chomhair Fein air an traigh

170 Sin dar thubhart Coinean re Goll
'S mor an glonn duit bhi nad thosd
Nach d' thugamid cath-laidir teann
Do Mhac Mheathan nan airm noichdt

Labhair Cuaire, gill' Fhinn
175 Tog dhiot do theinn is bi slan
'S ged thanig iad uil' air thuinn'
Cha mhor dhiubh theid air sal

Beirim beannachd 's beirim buaidh Thubhart Mac Cumhil nan gruadh-dearg

180 Maonas Mac Garrie nan sloigh Leagidh mis' cia mor fhearg

> Air mhocherigh n' la air 'n mharach Ghluais Fergus Fili gu gle dhan Air chomhairl athair mar bu choir

185 A dhionnsuidh Mathibh Ri Lochlin

Chuir e air a Luirach mhor 'S a Chlogaid de 'n or mu cheann Gun chuir e a chloidheamh ri chrìos 'S a dha shleagh re 'lios 's a chrann

190 Bheannich e dar cha' e 'mhan Dh' fhear a sheasamh aite Ri 'S dhoinnich e le comhradh foill Ciod e a mor shluaghs' a tha air tir ?

Loch.

S aimideach thu reir mo bheachd 195 Co b' urra sa chleas dluth? Ach Maonas Ri Lochlin nan Laong Le Fheachd throm gu cosnadh cliu

Ferg.

'S aimideach a bhual thu 'n speach 'S nach d' iomradh mi creach no toir 'S ge mor a thug sibh luibh an all Gu'm feudadh sibh bhi gann a falbh

Loch.

Co b' urra sa chleas dluth ?

Co b' urra sa chleas dluth?

200

205

210

Fearg.

Ach Fionn ur a b' fhearr buaidh Nach do theich roimh' dhuine riabh Ach gan teichadh na ceuda' uaith

Loch.

Ni mise cogadh oirbh le 'm fheachd 'S bheir mi creach o' Fhianna' Fail Bithidh *Sgeollach agam 's Bran 'S bithidh Fionn sa bhean nam lamh

*Fingal's two dogs.

Fearg.

Feudidh tu a chantan gu beachd Gur creach neart sin oirn gu brath Ach cait am biodh Oscar og Agus Ri nam Fear mhoir ann 'n lamh!

Loch.

Dhichinn fein Oscar og
Ossian mor is Goll nan cnamh
Dichinn sliochd Ri nam Fiann
Is Fionna fial, cia mor a lamh.

Fearg.

Feudidh tu bhi triall an tir
Thubhart Fergus as caoin cruth
'S tu Laoch is mo fo 'n ghrein
Ma dhearbhas tu fein do ghuth
Ciod e a choirre 's mo rinn Fionn
Man d' thanig sibhs' a thogal ghuill*

Loch.

Se choirre 's mo rinn Fionn Muime Ri Lochlin nan gleann Gun mharbhadh i 'n Erin shuas Seal mas d' fhuairis le Clann—

Fearg.

Cha b' fhiach a choslas a bh' ann
Bha h'aogais air dreach a ghuail
Bha crìon-fholt glas air a ceann
'S co dheannadh clann re Fuath!

Loch.

Cha b' Fhuath bhann ach Bean Cha rabh i fann na tir fein 'S nam foidhidh i comhrag naodhnar Chuireadh i di air an Fheinn

Fearg.

Chan fhaca sinne bean ann
Ach cailleach cham 's i gann do cheill
Bha aon suil ghlonnach na ceann
'S chuir i anntlachd air an Fhein

^{*} Gheill (?).

Dheibhidh sibh Cumh' s gabhibh coir Caogaid Tunna do dhearg or 'S gum b' fhearr 'or cnodidh nan cloch No na bheir na Feachd da chuinn

278

245 Dheibh thu seachd ceud nighin bhais-gheal-bhan Is seachd ceud Curadh theidha' nan dail Seachd ceud Bo gun bhlodhan riabh Seachd ceud Each le 'n deagh thriall

Seachd ceud Daimh Chabair nam beann
250 Ghlacadh gun ghuth cinn no coin
Seachd ceud aogh' le n' seachd ceud maogh
Chuiradh an' lamh an' Leitir Shoir

Seachd ceud Seobhag a rinn sealg Seachd ceud Gadhar, garg am' beinn 255 Seachd ceud Ealla dhe 'n t' snamh

Seachd ceud Lach le Rāc air Leinn
Seachd ceud Ruagh-Chearc dhe 'n fhraoch

Seachd ceud Coillach-chraobh air chrann Seachd ceud Iolair o' Thuath 260 Seachd ceud Earb' a luath nan gleann—

> Seachd ceud Cubhag, seachd ceud Cuach Seachd ceud Smeorach 'ghluais o 'n bheinn Seachd ceud Lon-duth am' beinn aird Is seachd ceud ni, nam baill' luibh

Loch.

265 Ged' fhoidhin buaidh Erin uile 'H or 's a h' airgiod 's a crionnachd Cha phillin mo Löd air Sal Ach am biodh Erin uile air m' earras

Ferg.

Sgaol Feargus a Bhratach re crann

270 Ma chomhair gun dhiult Ri Lochlin cumha'
Ghluais an Fheinn ghaolach gu foill
Mun biodh Erin uile air earras

Loch .

Co i a Bhrachs' Fhili Dhuainnich Ne sud Brach Mhic-treun Bhuadhich Chi mi Gille gathasd air a ceann 'S air a lasadh dhe 'n or ebhin?

279

Fearg.

Cha ne sud ach an Lia-Luathnach Bratach Dhiarmid og, o' duinne 'S dar thigeadh an Fheinn amach Gheibhidh an Lia-Luathnach toiseach

280

300

Loch.

Co i a Bhratach ud Fhili Dhuainnich Ne sud Bratach Mhic-treun bhuadhich Chi mi gille gath'sd air a ceann 'S air a lasadh dhe 'n or ebhin

Fearg.

285 Cha ne sud ach a Bhriochil-bhrochil
Bratach Ghoill mhoir, Mhic Moini*
'S e bu shuaimhneas dha 'n t sreol bhuidh
Toiseach tighin 's deiradh falbha'

Loch.

Co i a Bhratach ud Fhili Dhuainnich
Ne sud Bratach Mhic-treun bhuadhich
Chi mi gille gath'sd air a ceann
'S air a lasadh dhe n' or ebhin

Fearg.

Cha ne sud ach an Duth-Nea' (or Nimh')
Bratach Fhoilte Mhic Rea'
295 Dar chruinnichadh Cath na Cliar
Cha bhiodh iomradh, ach air an Duth-nea'

Loch.

Co i a Bhratach ud Fhili Dhuainnich Ne sud Bratach Mhic Treun bhuadhich Chi mi gille gath'sd air a ceann 'S air a lasadh dhe 'n or ebhin

Fearg.

Cha ne sud ach an Aona-Chasach ruagh Bratach Reine na mor shluagh Bratach leis am briseadh cinn 'S leis an doirteadh Fuil gu faobartan

*For Morni. A.C.

280

Loch.

305 Co i a Bhratach ud, Fhili Dhuainnich Ne sud Bratach Mhic-treun bhuadhich Chi mi gille gath'sd air a ceann 'S air a lasadh dhe 'n or ebhin

Fearg.

Cha ne sud ach a Sguab'-ghabhi'
310 Bratach Oscar chro-laidir
Leis an leigta' cinn gun amhichin
Agus coluinin a tuitim
'S nach tugadh troidh air a h' ais
Ach an crithidh 'n talamh trom-ghlas

315 Sgaol sinn an Deo-ghreine re crann
Bratach Fhinn bu theann sa chath
Loma-lan do chlochan dhe 'n or
S ann luinn gu'm bu mhor a meas-rath

Loch.

Saolamid gun thuit a Bheinn-

Ferg.

320 'S durra dhuits' na bheil ann
Geal-gheugach Mhic Cumhil re crann
Is naodh slabhrin aisda sios
Dhe 'n or bhuidh gun dall-sgiamh
Is naodh naodhnar a lann-ghaisgich
325 Fo cheann na h' uile slabhridh
Mar Chleath treamhadh gu traigh

Bithidh a gair-chath gad' ioman

Loch.

'S breugach do bheul Fhili bhinn Cia mor agada' sluagh na Feinne 330 Trian na h' agama' do shluagh Cha rabh aguibh riabh an' Erin

Ferg.

Ge beag leatsa an Fhiann theires'
A Ri Lochlin na mor chamhlach
Bheir thu do theann leum fo 'n fheasgar
Roimh' lanna glasa ni t aimhleas

'N sin an toisich a chomhrag chruaidh Se labhair Mac Cumhil nam buadh Cromadh gach fear a cheann sa chath Is deantar leis gach Flath mar gheall—

- 340 Bu lionmhor guaillin ga maoladh Agus coluin a snuaghadh Bu lionmhor ann tuitim fleasgich O cirigh Greine gu feasgar 'S cha deach faobhar airm gu muir
- 345 Ach aona mhìle do shluagh bārr
 Theich iad mar shruth air bharra-bheann
 Is sinne sa chath gan ioman—
 Deich fichid 's mìle sonn
 Thuit eadar Garrie agus Goll
 350 O'n dherich a ghrian gu moch
- 350 O'n dherich a ghrian gu moch Gus an deach i fo san anmoch Seachd Fichid 's seachd Cathan Na bha do shluagh aig Ri Mheathan Thuit sud le Oscar an aigh
- 355 'S le Cairil mor na corra-chnamh Bha Mac Cumbil 's a shluagh garg Mar chaoir-theina na mor-fhearg Mar shradagan diana-cas

'M feadhs' a mhair Lochlinach ris 360 Thachair Mac Cumhil nam buadh Is Maonas nan ruag aigh

> Ri cheil an tuiteam an t' sluaigh Sann luinn gum chruaidh an cas Dar thoisich stri nan Laoch

365 Sann luinn gum chian an clos
Bha clochan agus talamh trom
Fuasgladh o' bhonn an cos
Air briseadh don cloidheamha' dearg
Dheirich orr fearg agus fraoch

370 Thilg iad am buill' air an lar
'S thug iad sparn, an da laoch
Thuit Ri Lochlin an aigh
M' fianuis chaich air an Fhraoch
'S airse ged nach b' onoir Ri

355 Chuireadh ceangal nan tri-chaol Sin dar labhair Coinean maol Mac Moirne bha riabh re h' olc Leigibh mise gu Maonas nan lann
'S gu sgarruin a cheann o' chorp
380 Cairdeas cha neil agam no gaol
Dhuitsa Choinean mhaoil gun fholt
'S o 'n tharladh mi 'n lamhan Fhinn
'S annsa leam e no bhi t' iochds'
O'n tharladh tu 'mo lamhan fein
385 Cha n' iomar mi beum air Flath
Fuaisglidh mi thusa o' m' Fheinn
A Laoich threin chuir mor-chath

Fuaisglidh mi thusa o' m' Fheinn A Laoich threin chuir mor-chath Dheibh thu do roghan a risd' Dhol as gud thir fein

390 Cairdeas is comun is gaol No thighin led' lann gu m' Fheinn.

Cha d' thig mis' le 'm lann gu d' Fheinn 'M fadsa bhithis ceill am' chorp 'S cha bhual mi builla t' aghaidh Fhinn 'S aithreach leam na rinnis ort

> Cha n' ann ormsa rinn thu n' lochd S ann rinn thu 'n cron duit fein Dhe 'n thug thu do shluagh o' d thir 'S beag a philleas a risd' dhiubh sin

400 Ach cia be thigeadh anns an uair Gu mullach Bheinn-Eidin fhuar Cha n' fhac 's cha n' fhaic e gu brath Urad do dh' fhaobh ann' aon la.

II. Dan na h' inghin.

Argt.—The King of Greig's daughter, pursued be heir of Easbin's son, flees to the Fingalians for protect Pursuer at length appears, makes a bloody attack Fingalians, and slays a number of them. The unhapp victim among the rest. At last this savage hero combat falls by the hands of Oscar.

Ossian, lamenting the loss of the Fingalian hereos the action, and sitting sad and melancholy, is accosted b son-in-law, who asks the reason of his grief. He gives hi of the whole story—

- Ossian uasil Mhic Fhinn
 Tha nad' shuidh air Tulach ebhin
 Mhili mhor nach meat
 Ciod e am brons' th'air t'inntin !
- 2 Fath a bhroin do bhi orm fein A Phadric Mhic Alpin Fheile 'Smuainach' air Fionn na Feinn' Augus air seachd Cathan nan garbh Fheinn
- 3 Innis sin domh Ossian mhoir Oghe Chumhail 's binne gloir Dreis air an Fhein is maith luinn 'S gabhidh sinn uin gu chlaisdin
- 4 La do bhi uile do 'n Fhein Air Tulach a Choirre san Iar Gum facadar bean sa mheagh 'S i tighin thugain na h'aonar
- 5 Bi nighean a b' aille snuagh Bu ghile 's bu dheirge gruadh Bu ghile no gathan na grein' Far-ruisg tan' fo caol-lein'
- 6 Gan a las a gaire na ceann Bha h' earradh aluin ma tiomchal Leine dhe 'n t sreol a b' ūire Ma slios cūra, fo caoin bhraghaid
- 7 Slabhridh dhe 'n or a b' fhearr dreach Slabhridh ōir ma caoin bhraghaid Cha robh speis aig duine san Fheinn Dhe mhnaoi fein ach dhe' nighin
- 8 Mo chomrich oirbh Fhiannibh mhath Eadir Righ agus ard-Fhlath Mo chomrich air Diarmad Donn 'S air Faoghlan 's aille com Agus air Oscar an aigh 'N lamh a chroisdadh an t eagmhal—
- 9 Sin dar thionda' Fionn gu grad A Nighin donn nan gealla-ghlac Ciod e an toirs' th'air a shith A Ribhin alluin 's tu 'n t' eugmhal?

- 10 Nighin Ri solais na Greiga' Fios mo shloinneadh dhuits' cha bhreuga Thanigs' air eagail an Fhir mhoir Dha t' ionnsidh's Fhinn uasal fhaileol
- 11 Bheirims' briathar gum paigh Thubhart Goll 's thubhart Oscar an aigh Nach eil Laoch, ach Laoch san Fheinn Bheiradh as so thu a nighin
- 12 Sin thuncas am Fear mor uainn
 *Faghad a chal' o' n chuan
 'Se tarruing a luine gu tir
 'Se tighin thugain le ana-mein
- 13 Gum be sin am fear mor teann
 Mar stuagh dhirich gu earra-bhall
 Le fraoch feirge gu Fionn na Feinn'
 'Se na chaoir-teintidh th'ugain
- 14 Leine dhe 'n t' sreol bhuidh man fhear 'S a chriosan sīda ga ceangal S a chotan breac oir mu choir Ma 'n Mhili shochair an t seamhmhoir
- Bhiodh a Luirach air sa Chualach
 'S a Sgabul daihte breac buadhach
 'S a cheannabheart chlacharach or-bhuidh
 O's cionn Sochear a Mhacan—
- 16 A Chlaidheamh mor freasach nimhnidh Gu geur cosanda' co-dhireach 'N sgiann mhor 's an t' or air a lagh An dorn toisgeal a Mhili
- 17 Thanig am fear mor gun cheill Cha 'd bheannich e 'nighin no 'n Fheinn Mharbh e ceud do cheuda na Feinn' Agus mharbh e a Nighin
- 18 Thionnda' mo mhacs' air an leirg Oscar 'se lan do throm fheirg 'S thug e 'n aire gu dan Air an Fhear mhor mhi-narach

^{*}The MS. is Taghad. A.C.

- 19 Rinn e comhrag ris gu dearbh Gu h' aird-uabhrach ro-gharg Gu fuilteach faobharach nimhnidh Bras-mheanminach aird-bheumnach
- 20 Bha sgarradh fola' gu teann Mar chlachan glas' le gleann Mar chaoira-teint' o' n teallach Bha farrum na 'n Laoch namhaidach
- 21 Thug Oscar beum fearganta' fir Air a Ghill' Dhonn as deud ghlan 'S gun ghearr e le beum laidir Mac aird-oighre na h' Easbin

III. THE FALL OF ROYA, OR THE KING OF SORA'S SON.

Argt.—A woman, pursued by the King of Sora's son, by name layro Borb, escapes to the Fingalians, and claims their protection. he Royal hero appears, and falls upon the Fingalians, and kills a amber of their troops. At last, in single combat with Gaul, he lls on the field of battle—

- 1 La do Fhionn ar bheagan slòigh Aig Eas-Ruagh Mhacear mna Chunncas a seoladh o' n Ear Cuirach oir agus bean ann
- 2 Sheasamh sinn uile air an t' sliabh Be Fionn nam Fiann agus Goll 'G amharc Curach bu chuin ceum 'S i gu treun a sgoltadh thonn
- 3 Cha drinn i fuirach no tamh 'S cha mho ghabh fois am port gnā Ach 'g imeachd gu bruach an Eis S e dherich as Macear mna
- 4 'S e labhair ruinn Macear mua Gabh mo Chomrich ma 's tu Fionn Air ghaol t earlaid is do bhuaidh Gabh mo Chomrich gu luath tra

- 5 Dheanins' sin ruits a bhean Seach aon neach tha fo 'n ghrein Na 'n innsidh tu dhomh re seal Co 'm Fear a th'air a shith
- 6 Geasimh tha orms' re muir Laoch is trom toir air mo lorg Mac Ri Sorach na sgiathan airm 'S gur e 's ainm dha Maighre Borb
- 7 Geasimh cha chuir am' cheann Gu 'n d' thiginn gu Fionn air sal 'S gu 'm bithin aige mar mhnaoi Aig feamhas aoidh agus aill'
- 8 Sin dhuinn an tus ar bruidhna
 Dhoineachd man Ri bu mhath fios
 'N athnichadh tu nis a bhean
 'Ne sud am fear a th'air a shith
- 9 Ochadan Mhic Cumhail Fhinn 'S pughar teinn leam gur e 'S teirgidh e mis' a thabhart leis Cia mor do threis as an Fhein
- 10 Cha d ghlac Claidheamh na dhorn 'S cha mho chuir sleagh o' s chionn Aon-fhear a bheiradh tu uainn A dhaindeon sluagh Innse-Fail
- 11 Chunncas tighin air 'n steud Am fear mor 's a mhead as gach fear Marcach' na fairge gu dian 'N siubhal ceudn' rinn a bhean
- 12 Bu dubh a cheann 's bu gheall a dheud Bu luaith air 'n steud e no gach sruth B' fhaid a lamhan no cruinn iuil Bu bhinne no eoinn ciuil a ghuth
- 13 A Chlogaid gu teintidh mu cheann Air 'n Laoch nach tim 's nach tlä Sgiath chruaidh mheanminach air a leas A'g iomard chleas air a chlè

- 14 Claidheamh trom toirteal nach pill Gu dluth re taobh an fhir mhoir Dha-shleagh ghaisgeal 's cruaidh rinn Nan seasamh air cul a sgè
- 15 Dherich Oscar 's dherich Goll Brosbuinn bha trom sa chath Sheas iad air garadh an t' sloigh Eadar 'm Fear mor sa m Flath
- 16 Cha d' ath e do churrag no Thriath No dh' onoir Mhic Ri gu rabh ann Ach sior chuir fàr air an Fheinn Gus 'n dranig e fein air Fionn
- 17 Thanig an Laoch bu mhor tlachd Thugain le neart 's le gniomh 'S gan d' fhuadich e uainn a bhean Bha air guaillin-deas an Ri
- 18 Thilg Oscar ann sin na dheigh 'N urchair nach bu re, an t sleagh 'S mun do sgath i idir re chle Rinn i dhe a sge da-bhluidh
- 19 Chrath an t Oscar bu mhor feirg A Chraosach dhearg as a lamh chli Leis an urchair thuit steud an fhir 'S mor an cean a chinnich leo
- 20 'N tra thuit a steud air 'n leirg Thionnda' e le fearg 's le fraoch Bhagair e cia bu mhor am beum Comhrag treun air cheuda' laoich
- 21 Chuir sin tri chaogaid do Laoich gharg A chosg meanmuena 'n oig-mhir 'S chuir e ceangal nan tri-chaoil Orra, is fuil air taobh gach fir
- 22 Chlann Mhic Moirni, s mor 'n gniomh Gan chaochail iad be 'n truagh sgeul Cha rabh a h' aon diubh thanig as Nach robh o 'n criosa lan do chreuchd—

- 23 Mar bithidh tri Chaogaid do Laoich gh**arg**Bha dh' annas airm ann ar comhair
 Bhithmid fo phughair gun smachd
 Nam feuchaid dhasan ceart choir
- 24 Dherich Goll nan aignadh mhir Fiannal an Fhir bu mhor feum Coltas ann comhrag an dithis Cha n fhaca mi rithisd na dheigh
- 25 Thuit le Goll nan aignadh mhir Mac Ri na Sorach be sgeul thruagh 'S mairg ait as na ghluais a bhean 'N tra thug i seal a dhiunnsidh chuain
- 26 Nis tiolaicmid fo bhonn an Eis 'M Fear mor 's a mheud as gach fear 'S curamid mu chainneal gach meoir * Faithn' òir mar onoir Mhic Ri—

IV. A DESCRIPTION OF THE HORSES IN CUCHULLIN'S CAR.

- 1 Dheibht an' toiseach na Carbaid Na h' eich phoirceach thoirceach dheas-laidir Gu fuathmhor buadhmhor, du-tarsuing Mar spuir Iolair air cruaidh ainmhidh
- 2 Dheibht a' meadhon na Carbaid Na srianan caol' cruaidh' lanna' lothor Maris na h' Eich thailginta', cholganta' Mhàs-leathau eachmhal steudmhal
- 3 Dheibht ann deiradh na Carbaid Na h' Eich chionnanta, chroidhanta, chaolchasach Cheann ardach stuaigh-bheumnach Gu seang, seadi', searrachal Bagonta, buisgonta', buaidh-leumnach
 - †V. DIBIR DLIGH (i.e., A NEGLECT OF RIGHT).

Argt.—Fingal gives an entertainment to his heroes, but neglects Alvin and the King of Rona's son. They, taking this as an affront, took their journey to Lochlin. After being some time

> *Al. 'S curamid mar onoir air an Ri Faithn oir mu chainneal gach meoir †This is similar to M'Pherson's Battle of Lora.

there, the King of Lochlin's wife fell in love with Alvin. Having made an elopement, they return to their native country. In consequence of this rape, the King of Lochlin collects his troops and navy, and invades Scotland, where, it is said, the Fingalians were at the time. A keen and bloody battle ensued, in which most of the Lochlins fell. Gaul encounters the King in person, and, after a long and severe engagement, the latter falls.

- 1 La do Phadric san Tuir Gun churam air ach 'g ol An tigh Ossian mhoir mhic Fhinn Gur ann luinn bu bhinn a ghloir
- 2 Fios bu mhath luinn fhoidhean uat Ogh' Chumhail 's cruaidh colg 'N cath 's cruaidh chuir an Fheinn Se bha mi fein air a lorg—
- 3 Agams' tha dheagh bhrath dhuit Phadric sheinnis na sailm bhinn 'N cath is cruaidh' chuir na fir O' n la Ghinneadh Feinn o' bhinn
- 4 'N Dibir Dlighe do rinn Fionn San *Albhi re linn nan laoch Air cuid don †Fheinn air Druim-dearg ‡ Dherich orr' am fearg 's am fraoch
- 5 Dhibir iad sinne san ol
 Mac Ri Rona, bu do-luinn
 Agus §Elbhin Mac Iavir Ruaigh
 Buidhean a dheargadh gu cruaidh rinn
- 6 Dhimich an dithis ud do n' Iar 'S thog iad an triall uainn air muir Do thir Ri Lochlin nan laong' Gur ann luinn bu trom an cean
- 7 Thug Bean Ri Lochlin nan laong' 'N troma-ghradh nach robh ro-dheas Do dh' Elbhin greadhrach nan airm Rinnis leo a cheilg gun fhios—
 - *Albhi, Fingal's Hall or house.
- †The MS, is "Theinn," with "T" by mistake for "F." A.C. ‡Red or bloody Hill.
 - \$Albhin, the same with Aldo in the battle of Lora.

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- 8 Ghluais i e leabidh an Ri (Sud an gnìomh mu n dhortar fuil) Gu h' Albhi fhlathach nam Fiann Thog iad leo an triall gu muir—
- 9 Gan thog Ri Lochlin nan laong' Fheachd gu trom re chuir an geill Deich Cathan fichid o' Thuath Don t'sluagh b' fhearr bha fo n' ghrein
- 10 Aon Cath deug bha sinn nan dail Do Fhiannidh Fail bu mhath grinn Taghadh gach fear a rug bean San teaghlach ghlan an robh Fionn
- 11 Dar dh' fhas an Ri lom-lan rachd Thog e a Bhratach re crann 'S shuidhich e a luingeas gu tiugh Muigh o 'n bhruth 'n robh Fionn
- 12 Gach treas Claidheamh 's gach treas Cū S gach treas Luirach ur ni 'n Fheinn Gach treas Maighdin og gun fhear Thabhart do Ri Lochlin sa bhean fein
- 13 Bhagair Elbhin comhrag cruaidh'
 Sgeul thruagh re chuir an leud—
 Bhuineas le Iorghil nan lann
 A cheann air 'n dara beum—
- 14 Deich Ceannardan fichid do n' ar Feinn Is ceann Elbhin fein air thus Gan thuit le lamh Iorghil mhoir Mun deach na firr anns' an luths'
- 15 Dhoinnich Mac Cumhail nan Cuach Re mathibh sluaigh Innse-Fail Co choinichas Iorghil re dreis Mun leigadh sibh leis ar sar
 - 16 Gur e fhreagair eisan Goll, Sonn bha deacair re chlaoidh Mis agus Iorghil re dreis Leigar eadrin an cleas dluth

- 17 Beannachd bhi air do bheul S minic a labhair thu sgeul a mhath Chuirt leat Cath a chlaidheamh chruaidh 'S iomadh neach a chuaidh led chath
- Gabh Oscar is Diarmid donn
 Carril crom is Mac an Leidh
 Dod dhidean o' bheuma' n Laoich
 Dithis air gach taobh dod sge
- Tri la is tri oidhch' gun bhiadh
 Bha na firs' an sgainnir dhearg
 Ach na bhuineas le Mac Moirni nan lann,
 A cheann, air an t' seachda tra
- Moch neach a dhalbh le màim
 No neach a chaidh as don Ghreig
 Aon do chuideachd Ri Lochlin
 Cha deach dh' athchidh gu thir fein—
- Fear agus ceart leth nam Fiann
 Thuit air an t sliabh fo dheas
 Ach ma dhinnsis mi mo sgeul gu fior
 Cha deach a bheag 's ar trian as

VI. CONN MAC 'N DEIRG, AL. LEIRG.

A King of Lochlin, Con son of Dargo, comes agt. the in with a great army to revenge the death of his father, (Tradition says this Dargo is the subject of the preceding who was slain by the hands of Gaul. This, however, is in). A bloody engagement ensues in which, after much cor on both sides, Con falls in a personal encontre with Gaul.

- Innis duinn Ossian narich Mhic Fhinn so-ghradhich Sgeul air Conn nam fearra' fearral Sodhanda' calmunda' caomh-ghineal
- 2 Co's mo Conn no 'n Dearg mor
 *Ossian nam briathra' ciuil
 No n' ionnan dealbh dha is dreach
 Don Dearg mhor mhear mheanminach
 *"Dubhart" deleted before "Ossian" in MS, A.C.

S mo Conn gu mor mor
Dubhart Ossian nam briathra' ciuil
E tarruing a Luingeas a steach
'N teamhair cuain agus caolis

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- 4 Tha Lann nimh' air leadar a chuirp Air slios teagmhal na mor lochd Agus Claidheamh air sga a sge Air an laoch ud gu h' aimh-reit
- 5 Sin sheas air 'n tulach fa 'r comhair A Mili curanda ro-mhor Se feuchan a cleasadh gu h ard Ann 'm beilcadh na h' iarmaild
- 6 Bha ghruaidh chorcar mar fhaobhar chao:
 *Fo chaol mhal nan rosg mhin
 Le fholt fathmhor ceardmhor grinn
 Uasal fearral ebhin
- 7 Buaidh gach [ball] an robh e riabh Air ghaisgeachd 's ar mhor-ghuiomh Bheiradh Conn amach gun sgios Togal chreachan le troma-chios
- 8 Bheirims' mo bhriathar cinn
 Phadric, cia mor re inns'
 Nach do ghabh sinne riabh uil
 Leihd' do eagail roimh aon duin
- 9 Re faicin duinn conmha' Chuinn Mar shruth mar' gu traigh thuinn Bha fuachas fol 'n fhir mhoir 'N deigh athair a dhio-chairt
- 10 Sin labhair Coinean Mac Morni Leigibh mis dha na chead tòs Gu sgarruin an ceann ud dheth Do choisgin a choimhcheadas—
- 11 Mallachd ort a Choinean mhaoil 'N onoir cuim' am foidheadh tu chaoidh Gu sgarradh tu 'n ceann ud dhe Conn Deir Oscar nan trom-lann

The MS. is "To," evidently for "Fo." A.C.

- 12 Gluaisidh Coinean le mhi-cheil Naghaidh na Feine gu leir Naghaidh Chuinn bhuadhich bhrais Gu car tuaighal aimhleis
- 13 Dar thunnaic an Laoch bu mhin dealbh Coinean dol a sealbhidh airm Thug e seamhadh air an fhear 'S theich e sios gu Albhi
- Bu lionmhor sgread is iollach chruaidh
 Bha aig Coinean re aon uair
 S bu luaith e no 'n tealmul treach
 San Fheinn uile ga choimhead—
- Bu lionmhor cnap is put is meall Bha geiridh suas air a dhroch ceann A Mhaoil Choinean gu reamhar Mun deach na tri-chaoil san aon-cheangal
- 16 Sin chaidh Fergus uainn amach Gu muirneal aidhiral moralach Do ghabhail sgeul dhe 'n Fhear mhor Cia fa a shoichear do dh' Erin
- 17 Dhinnsins sin duits
 Fhearguis, nam baill leat
 Eric M'athair baill leam
 Dhibhs' a Mhathibh Erin
- 18 No ceann Ghoill is dha Mhic Moirn' Ceann Iolair a Charric-Choirn Ceann na buidhneach ud uile Fhoidhin domhs' mar aon duine
- 19 Cormaic Mac Artair is Fionn
 Sna tha beo do Fhearradh Erin
 Erin, o thuinn gu tuinn
 Fhoidhean domhs' fo n aon chuimh
- 20 No comhrag de cuig ceud amach Air mhoch mhaidin a maraich Gu 'sgarruin an cinn o'n cuirp Dh' aindeoin Fhinn agus Chormaic

- 21 Chuir sinn nar cuig ceud amach Gu muirnal aidhiral moralach 'S mun teandadh tu barra-bhos Bu lionmhor leth-laimh ann is cos
- 22 Bu lionmhor muineal bha gun cheann 'S iad marbh air aona-bhall Cuig ceud eil ged bhithidh iad ann Bhiodh sud marbh air aona-bhall
- 23 Sud dar ghluais nar seachd fichid fear-mor Bhri 's gan d' thanig nar diobhal oirn Thuit nar seachd fichid fear mor Aobhar nar tuireadh 's nar du-bhroin
- 24 Ach fhir bha gan ar comhair riabh Air ghaisgeachd 's air mhor ghniomh A mheall suile nach d' fhalluing 'S a Phrionnsa' na t' eugmhal
- 25 Nach fhaic thu Conn se muigheadh ort A tighin an culamh namhaid Nach bunadh tu 'n ceann ud dheth Mar rinn thu air Athair roimh'
- 26 Dheannins' sin duits' Fhinn
 Fhir nam briathradh sa cheoil bhinn
 Nan curamid fuachdas fol air chul
 'S ga m' bithmid uile dhe n' aon ruin
- 27 Sin shin an da Churadh bu mhor cith 'S chuirt bonn an Tulaich leo air chrith 'S iad a speileadh na sgiathan gu h' aird Ann m' beileadh na h' iarmaild—
- 28 Eadar cuig la is aon tra deug
 Bha na laoichs' an sgainnir dheirg
 Ach na bhuinadh le Goll nam beum
 'N ceann dhe Conn air cheart eigin
- 'N gair aidhirach rinn an Fhiann Cha d' rinnis roimh riabh Re fuasgladh Choinean e cas 'N deigh lonnan 'sa mhi ghrais

VII. 'N TEIGIRNACH MOR, OB ACCORDING TO SOME, EITRIDH MHAONAIS.

Argt.—Magnus, King of Lochlin, invades the coast of Scotland (where it is said the Fingalians then were), either to revenge a former injury or to incite a fresh quarrel. He demands Fingal's wife and dog Bran, which, being refused, battle ensues. Magnus is subdued by Fingal, and his army defeated—

- A Chlerich dhan na salm San leam gur baoth do chiall Nach eisdadh tu tamul re sgeul Air an Fheinn nach fhac thu riabh
- 2 Ogh' Chumhail 's a Mhic Fhinn Cia binn leat thighn air 'n Fheinn Guth nan salm a thaobh mo bheoil Gur e sud bu cheol leam fein
- 3 Chlerich cha lan olc leam Gu sgarrin do cheann o' d chorp Bhi coimeas nan salm ri Fionn Ri Erin nan arm noichdt'
- 4 Gabhidh mi do chomhairl Fhir mhoir Gloir a bheoil is milse leam Eisdidh me tamul air Fionn Oir 's binn leis thighin air Fheinn
- 5 Nam bithidh tusa Chlerich aigh Air an traigh as Iar o' dheas Aig uisge roinn na srutha seimh Air an Fheinn bu mhor do mheas
- 6 La dhuinn a fiadhach learg 'S nach derich an t' sealg ar car Gum facadar thall o' n traigh Iomadh Barc 's iad tighin o'n Ear
- 7 Thang iad o 'n Ear s' o 'n Iar 'S thionnal an Fhiann as gach ait 'S dheorich Mac Cumhail dhe Fheinn 'Nd idir sibh fein ceann nam barc

- 8 Tha Ri Lochlin air an traigh Cha neil sta dhuinn bhi ga chleth Cha ghabh e cumh' o' Fhionn Gun a bhean s' a chu fa bhreith.
- 9 Gu dearbh cha tugadh Fionn a bhean Do dh' aon fhear tha fo 'n ghrein 'S am feasd cha dealichadh re Bran 'M feadh 's bhiodh anail na bheul—
- Thog sinn a Ghealla-Ghrein re crann Bratach Fhinn bu gharg a treis Si tighin an uchd' an t sluaigh Bu choslach, bu mhor a' meas
- 11 Bha seachd slabhrin orra sios Do 'n or bhuigh bu ghloinne sgiamh Laoch air gach slabhridh don sud Ga cumal re uchda na fiamh
- 12 Dar thoisich stri nan triath San luinn gam b' chian an clos Bha clachan agus talamh trom Fuasgladh o' bhonn an cos—
- 13 Air briseadh don Claidheamh'n air n leirg Dherich orr' fearg is fraoch Thilg iad an airm air 'n lar 'S thug iad sparn 'n da laoich
- 14 Thuit Ri Lochlin air an traigh 'M fianuis chaich air an 'raoch 'S airsan ged nach b' onoir Ri Chuiradh ceangal nan tri chaoil—
- 15 Sin dar labhair Coinean maol Mac Moirne bha riabh re h' olc Leigibh mise gu Maonas nan lann Gu sgarruin a cheann o' chorp
- 16 Cairdeas cha neil agam no gaol Dhuits' a Choinean Mhaoil gun fholt 'S o 'n tharladh mi an lamhan Fhinn 'S annsa leam e no bhi tiochds'

- 17 O' n tharladh tu 'mo lamhan fein Cha n' iomar mi beum air flath Fuaisglidh mi thusa o' m Fheinn A Laoich threin chuir mor chath
- 18 Dheibh thu do roghan a ris Dhol as gu 'd thir fein Cairdeas is comun is gradh No thighin led lann gu m' Fheinn
- 19 Cha d' thig mis le m' lann gu d Fheinn 'M fads' bhithis ceill am' chorp 'S cha bhual mi buille taghaidh Fhinn 'S aithreach leam na rinnis ort
- 20 Ni h' ann ormsa rinn thu n lochd Sann a rinn thu n cron duit fein Dhe n thug thu do chuideachd o' d thir 'S beag a philleas a risd dhiubh sin—

N.B.—Some are of opinion that the last eight stanzas, viz., from the 12th to the end, belong rather to the Cath or Battle of Ben Edin. They are, therefore, subjoined to it also.

VIII. DUAN DHIARAG, i.e., DIARAG'S PORM.

Argt.—A King of the name of Mc Canno, whose father it seems Fingal had slain, comes to revenge his death upon the Fingalians. He finds Fingal asleep on the heath, and Diarag, who was an intimate companion of Fingal's, sitting beside him. Diarag, rather than disturb Fingal, encounters the King in person, and falls in the action. Fingal awoke, found Diarag expiring at his side, and, not finding the perpetrator, pours out his lamentations over his lifeless body—

- Sgeul th' agam air Fionn fior-ghlic 'S air Diarag og nan geallamh 'S air macan nan colg dhiomhasach Thanig anios a tir Ri Channibh
- 2 Air Mac Cumhail Mhic treunmhoir Sud an sgeul tha mi ginnse Thanig e do shealg do Alba S ann e Erin urghlan Innsin

3 Geisdachd re fuaim na srutha 'S re gutha nan eoin bheinne Gan thuit suain nach robh gu h'eatrom Air Fionn-ghlic, ogh' Threunmhoir

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- 4 Gan luidh sin air Fionn na Feinne 'S e air Tulach fhior-ghlas sheamhoir Gun bhi maille ris don Fhiannadh Ach Diarag og Mac Ri Deighir
- 5 Labhrin ruit am briathra' fionald Agus dhinnsin dhuit mo sgeul Ma se Fionn is e na chodal Na togairs' dhol do dh' fheuchan
- 6 Ach air m' ullain fein a Dhiarag Cha n ioslaich mis an ceums' duit Ach an diobhil mi fein M'athair Air Fionn, oir gur Flath na Feinn e.
- 7 'S baoth a ghloir a theiradh tusan Mhic Cannibh o' ghleann sleibhe Bithidh do cheann do 'd dhi mus fhalbh thu Led ghloir chinn air ro-bheag ceill
- 8 Sin ghluais fearg an da Dhrugair Agus thugadh iad gu cheil 'S b' fhaid a chluinte no glaothil Curra' Faoch am buillean 's am beuman
- 9 Tharruing iad sleaghan nimh Tharruing iad claidheamhan geur Bha cuirp is cnamhan gan gearradh 'S iad sior chuir fol air a cheile
- 10 Sin dar dhuisg Fionn na sleagha gabhi 'Se 'n lathair nam fear chalmund Thog e air a dheas-laimh Diarag Se na shinte sin gun anmuin
- 11 Ach air m' ullain fein a Dhiarag Nam dhidean dhomh do thearnadh Truagh nach be naodh naonar do 'm mhaithi Chaidh dhith do 'm Chathibh, t' aitse

- 12 S mor an Eric sin air Diarag Se labhair ris an sluagh lamhich Sa liuthad Laoch treun re chathamh Bh' agads' do shluagh na h' Albhi—
- 13 So an lamh nach dibridh mise
 Re m' aois no re m' aineol
 Ach an d' thanig an fheachd dhubhach
 Thugads' o' thir Channibh
 - Sud a meur bu ghlinn air theudan
 Fo 'n bheul bu ro mhath guth
 Sud an lamh a b' fhearr an ionas
 Cha ionald riabh san t' sruth—
 - Togamid e chlaodh na h' Albhi
 Far an t' iolaicir na Fein
 Agus beannachd a bhi air t' anam
 A Dheagh Mhic Alpin Fheile.
 - IX. IONACHD NAODHNAR (i.e, THE ENTERPRISE OF NINE).

Argt.—Fingal with only eight of his train, resting themselves on the heath after the fatigue of the chase,* is attacked by the king of Lochlin and his troops. The Lochlins are slain, and the nine Fingalians survive the battle.

- l Och a shithean sin 's a thulaich Air am bheil mi 'n diu lan boichdeas Bha mi uair 's a b' ionga' leam A bhi nam aonar orta'
- Mis is M'athair is Mac Luthach 'N triuir sin dom chubhi 'n t' sealg Nuair a nochda sinn nar n arma Gur e thuiteadh luinn Fiadha dearg
- 3 Oscar is Goll is Caoilte
 Faoghlan is Carril is Diarmad
 'S air m' ullain fein a Phadric
 Gun cuireadh sinn far air Fiadhach
- 4 Le air naodh coin 's le air naodh gadhir 'S le ar naodh sleaghana mora' Is le ar naodh claidheamhana glas Bu ghathasd an toisich comhrag

^{* &}quot;Chace" in MS, A.C.

- 5 Leig sinn anna sin ar naodh gadhair Thug sinn faoch ar feadh nam beannta' 'S gan mharbhadh luinn aghana Donna Agus Doimh throma nan gleannta'
- 6 Air bhi dhuinn bhi sgi air an tulach Thanig thugain olach gabhidh Dhoinich ri Fionn gu h' umhaild 'N tus' Mac Cumhail aghmhi
- 7 Se sin mise Fionn nam buadhan Cia be thusa do shluagh an domhain 'S mas ann thugain tha ar 'n iorghil Tha sinn naodhnar mu ar comhair
- 8 'S tana leam sin re n'ar n' aodan 'Sa liuthad Laoch treuna sleagh Thanig amach o' Ri Lochlin Thogal creachan is cis dhibh
- 9 Air laimh t'athair 's do dha-sheanair 'S air laimh do leannan shuarich Da mheads' tha sibh dhaoine ann Bheir anaodhnars' dhuibh bualadh
- 10 Dhimich an teachdair gu siubhlach 'S shuidhich iad iul mu ar comhair Mharbh gach fear aguin diubh deichear Sud mar reicadh sinn nar gnothaich
- 11 Ach thug sinn sin an ruathair dān Bu lionmhoir ann far a sluaigh Bu lionmhor ann gaineadh sleagh' Bu lionmhor ann fleasgach a snuaghadh
- 12 Bu lionmhor ann cloigin gan sgoltadh Bu lionmhor ann coluin ga maoladh Bu lionmhor ann fear-crìosa geal A freasadh fol air na fraochadh
- 13 Ach 'n tim dhuinn sguir do chur a chath S na mathibh uile dhiochairt Shuidh sinn sin 's cho bu dochridh Fear is ochdear air an t' shithean.

27th APRIL, 1887.

The Society met this evening. Mr R. C. Macfie, Tigh-an-Elein, was elected an honorary member of the Society.

Thereafter a paper, by the Rev. Dr Stewart, "Nether-Lochaber," was read by Mr Whyte, the subject being a selection of Unpublished Gaelic Poetry. Dr Stewart's paper was as follows:—

A SELECTION OF UNPUBLISHED GAELIC SONGS.

As is probably well known to most of my friends of the Gaelic Society of Inverness, I have been now for a greater number of years than I care very exactly to remember, a diligent collector of Gaelic song and story. When my excellent and accomplished friend, Mr William Mackay, the hon. secretary of the Gaelic Society, wrote to me some time ago suggesting that I should prepare a long and learned paper on some Celtic subject for the current year's volume of Transactions, it pained me to say "No," whilst my other literary engagements rendered it simply impossible for me to say "Yes." What, then, was I to do? How was I to get out of the cleft stick into which Mr Mackay had, with characteristic, lawyer-like ingenuity, so quietly and cleverly placed me? Thinking over the matter, it occurred to me that a selection from my very large collection of Gaelic songs might perhaps prove sufficiently interesting to merit a place in the Transactions, and that by such a contribution I should gratify Mr Mackay, and, at the same time, give the Society, qua Society, some little proof of how warmly interested I am in its welfare.

Looking over my collection, it was a case of embarras de richesse—the embarrassment not of dearth, but of superabundance. The only difficulty was what to select as likely to be most interesting, and therefore worthiest of preservation in the Transactions, out of a mass that, if it were all printed, would be sufficient for several bulky tomes. There was, of course, this further difficulty, that what might be very interesting to myself might possibly be of little or no interest at all to others; but this had to be risked, if the thing was to be done at all, and I resolved to take my chance. The only observation necessary to be made is that a great part of my collection having been, strictly speaking, made for me rather than by me—having, that is, been taken down for me from oral recitation by correspondents in all parts of the Highlands and Hebrides—the orthography is often incorrect, and frequently varies, even in the case of the same words recurring in the same

piece; but what I have found room for in this paper, I prefer to give just as it reached me, believing that, in the first instance at least, it will be more interesting to the reader in its prima cura form than if I had altered and amended, and dressed it up, so to

speak, for the occasion.

The following cumha, or lament, was composed by Grace Mac-Lagan, an Athole bardess, of some note in her day, on the death of Donald Stewart, of the family of Shierglass, captain in the 78th Highlanders, who died of fever in the East Indies, about the year 1794. It may be crooned to the beautifully plaintive triplet air of Mairi Nighean Alasdair Ruaidh's "An Talla m bu ghna le Mac-Leoid":—

MARBHRANN DO CHAIPTIN DONULL STIUART, A BHA 'S AN 78TH,
REISEANAID MHIC CHOINNICH: 'S A CHAOCHAIL ANNS NA
H-INNSEAN AN EAR.

'N sgeul a chuala mi 'n dé, Sgar mi buileach o m 'chéill', Nach maireann an treun fhear òg. Nach maireann, &c.

Anns na h-Innsean an Ear
Thuit an t-armunn b' fhearr gean:
Bu mhòr t' fheum ann am bras-fheachd Righ Deòrs'.
Bu mhòr t' fheum, &c.

Ge b'e dh' fhair'deas dhiom sgeul Co b'e gaisgeach nam beum— Lan Stiuardach treun an t-òg. Lan Stiuardach treun, &c.

A tigh Shiorghlais nam buadh
'S teann a leanadh an ruaig,
Bhuainte Donull nan cruaidh-lann corr.
Bhuainte Donull, &c.

Bu tu lamh a bha cruaidh Anns a' charraid 's bu dual, 'S cha bu tais thu 'n 'am ruaig nan tòir, 'S cha bu tais thu, &c.

Bu tu ceisd nam ban òg Air gach banais is mòd, Latha féill bu phailt òr o d' laimh. Latha feill, &c. Thu ga sgapadh gu fial Measg nan Gaidheal, a chiall! Bhiodh piob mhor leat gu dian cur gleois. Bhiodh piob mhor, &c.

'S lionmhor gallan deas ùr 'Chuir thu 'chuideachadh Chrùin, Bu tu fhein deadh cheann-iuil an t-slòigh. Bu tu fhein, &c.

Bu tu sealgair an fheidh,
'S na h-eilid air leum,
'S cha bu mhios' thu gu reub' an ròin.
'S cha bu mhios' thu, &c.

Gunna dubailt ad laimh Agus mialchoin 's gach àm, Bhiodh do ghillean gu teann ad lorg. Bhiodh do ghillean, &c.

Coileach-dubh air bhar gheug Agus rua' bhoc na 'n leum, 'S tric a leig thu le cheile, 'sheoid! 'S tric a leig, &c.

N'am am bradan bhi leum An eas cumhann a chleibh, Air a b' eolach thu fein, 's tu òg. Air a b' eolach thu fhein, &c.

Tha do bhraithrean fo luain, Gun chadal, gun suain, 'S beag is ioghnadh, mo thruaigh', am bròn. 'S beag is ioghnadh, &c.

Tha Paruig 's gach am
Ri tuireadh nach gann,
'N seomar uaigneach gun sannt ri ceol.
'N seomar uaigneach, &c.

Agus Calum, mo thruaigh',
'S frasach silleadh le ghruaidh,
Bhuail an aiceid ud cruaidh fo chleoc.
Bhuail an aiceid ud, &c.

Gaelic Society of Inverness.

Tha fir Athall gu leir
Fo smalan ad dheigh,
'S gu dearbh tha mi fein fo leon.
'S gu dearbh, &c.

Bu tu caraid nam bochd,
'S tu nach caomhnadh do stoc—
Mo chruaidh-leir thu bhi 'nochd fo 'n fhòid.
Mo chruaidh-leir, &c.

Ach sguiridh mi 'sgrìobh',
O nach urrainn mi inns',
Gach buaidh 'bha ruit sinnt', 'a sheoid!
Gach buaidh, &c.

Tha mo dhochas 's an Ti 'Roimh-orduich gach ni, Gu bheil mo Chaiptin-sa 'm prìs gu leoir. Gu bheil, &c.

Ann am Parras nam buadh Mar ri Slanuighear 'n t-sluaigh, 'S tu gun trioblaid, gun truaigh 's gun bhròn. 'S tu gun trioblaid, &c.

The following I believe to be a correct and complete version of a well-known song, to a beautiful air, "Iain Ghlinne-Cuaich." I copy from a MS. volume of Gaelic songs and proverbs, collected by the late Rev. Mr Macdonald, minister of Fortingall, presented to me many years ago by his son, Dr Alexander Macdonald, of Kirkmichael, Perthshire. There is this note appended in Mr Macdonald's handwriting:—"This complete copy of 'Iain Ghlinne-Cuaich' I procured from William Stewart, tailor, Aberfeldy. I had long known it in a disjointed and fragmentary form":—

IAIN GHLINNE-CUAICH.

O Iain Ghlinne-Cuaich, fear de choltais cha dual da fàs, Cùl bachlach nan dual 's e gu camalagach suas gu bhàrr!

Thoir an t-soraidh so bhuam dh'ionns' an fhleasgaich as uaisle dreach,
Dh' fhag aiceid am thaobh, 's a chuir saighead an aoig fo 'm chrios.

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ath 'thig sid air mo rùn-s' boinneid bhallach is dù-ghorm neul, da 'n t-aioda 'na cùl air a phleata' gu dlu fo'n t-snàth'd.

ri cota cho daor do 'n bhreacan is craobh-dhearg reul; 's faighir an Ri' gum bu bhriatha leam fhìn an Ga'el!

Ach Iain, a ghaoil, cuime leag thu mi faoin air cùl, Gun chuimhn' air a ghaol a bh' again araon air tùs.

Cha tug mise mo speis do dh-fhear eile fo 'n ghrein ach thu, 'S cha toi'ir 'na d' dheidh gus an càirir mi fein 's an ùir.

Do phearsa dheas ghrinn do 'n d' thug mise gaol thar chàch; Cha'n 'eil cron ort ri inns' 'o mhullach do chinn gu 'd 'shàil.

'S iomad maighdean ghlan òg 'thig le furan ad chòir air sràid, Ged 'tha m' fhorstans' cho cruaidh 's gun tug mi dhuit luadh 'thar chàch.

Ach an trian cuid da 'd chliu s' cha chuir mise, a ruin, an ceill, Gun eolas as ùr, 's gus am fiosraich mi thu nis fearr.

Ach b'e miann mo dha shuil 'bhi coimhead gu dlu ad dheigh, 'S gum b' airidh mo rùns' air bean oighre a' chrùin fo sgeith.

Bha mi uair 's cha do shaoil gum bithin cho faoin mu m' fhein,
'S gu 'n tugain mo ghaol do dh' fhear a choimhda' cha faoin am
dheigh.

Ach 'se beus do gach aon do mhnathan an t-saogh'l gu leir, Bhi ga 'm mealladh araon le sgeulachdan faoin a beul!

'N cuimhne leatsa an là a bha sinn 's an àth le cheil', Cha deana' tu m' àich' nam bithinn 'san àm ga d' reir.

Ach c'uime bhithins' fo ghruaim ged a tha mi 's an uair gun cheil', 'S a chaora 'bhi slàn, 's a madadh bhi làn da reir.

Ach ged 'thug mise mo ghaol air dhoigh nach fhaod mi chle', Cha b'e 'm balach neo-shuairc' ris 'n do tharruing mi suas mar fhear.

Ach am fiuran deas ùr a dhireadh an stùc-bheann cas, Dheanadh fuil air an driuchd leis a' ghunna nach diultadh srad.

Cha b' ann o'n doire nach b' fhiù 's an do chinnich am fiuran àrd Ach a choille thiugh dlu bhi'dh air a lùbadh le meas gu làr. Bhi'dh an t-abhal fo bhlàth anns a' gharadh da'm bidh na seoid, 'S cha b'e crianach nan crann do 'n do chrom mi mo cheann 's mi òg!

Ach Iain, a luaidh, nach trua' leat mi mar 'thà Liuthad latha agus uair 'chuir thu 'n ceill gum bu bhuan do ghràdh!

Ach ma rinn mi ni suarach, na ma choisinn mi t'fhuath no t'fhearg,

Mo bheannachd 'na 'd dheidh, fiach an gleidh thu dhuit fein ni's fhearr.

C'uime bhithinn fo bhròn 'sa liuthad gill' òg tha 'm reir, Nach caomhnadh an t-òr 'dhol a cheannach nan dròbh air feill.

Ach imich thus' mar is ail dh' ionns' na te 's fearr leat fein, Ach ma's mise 'tha 'n dàn cha teid ise gu brath fo bhreid!

The next, an Oran Gaoil, or Love Song, bears date 1816. Whether meant to indicate the date of its composition, or simply that it was written down in that year, it is impossible to say. The author was a young man of the name of MacDiarmid, either belonging to Ardnamurchan or temporarily residing there. He was a divinity student, and died just on the eve of being licensed to preach, in his twenty-third year. The song seems to be an expression of passionate attachment to the young lady who forsook him, her first lover, and got married to a wealthy Glasgow merchant. She was a Maclachlan, of the old and respectable family of Rahoy, in Morvern—an aunt, or grand-aunt, it has been suggested to me, of the famous Rahoy bard, Dr John Maclachlan. It is written in the measure, and may be sung to the same air as Ross's "Feasgar Luain dhomh's mi air chuairt."

'Righ! gur muladach a ta mi
'S mi gun tàmh, fo phràmh 's gu tinn;
Cha b'e sid bu dual 'sa b' àbhaist,
Gheibhinn fàilt 'an airde 'ghlinn;
Ribhinn òg a teachd am chomhail,
'S i gu doigheil, ordail, grinn,
Aoigheil, briathrach, maiseach, ciallach,
Guth neo-thiamhaidh, ciatach, binn!

Unpublished Gaelic Poems.

'S beag an t-ioghnadh mi 'bhi brònach, Chaidh mi 'n diugh le seol do 'n ghleann, Sguab a ghaoth a' bhirlinn eutrom Null thar chaol gu taobh nam beann, 'S thug mi leum air cladach rè-mhin, 'S bha mo cheum gu eibhneach, luath, 'S choinnich mise 'n oigh mar 'b' àbhaist, Ach bha gnuis gun ghaire, fuar!

Mar a sheargas gaoth a' Mhàrt Am blàth is aird gu trath le fuachd, 'S mar a dhorchaicheas gath greine Nuair a thrusas neul le gruaim, Ceart mar sid mo chridhe seargte, Ceart mar sid ghrad dh-fhalbh mo shnuadh: Bha mi òg 's mi dol a null, Ach thill mi sean, neo-shunndach, truagh.

Car son, a luaidh, a thug thu fuath dhomh, Cha robh deas no tuath ach thu, Do'n tug mise teas-ghaol m' òige Ach do'n te bu bhoi'che cùl, Maighdean gheal an leadain aluinn, 'S i gun chron 'o barr gu bonn, Corp gun fhiaradh, deas-cheum ciatach, B'e do choimeas ian nan tonn.

Cha 'n 'eil buaidh a fhuaireas fuaight'
'An oran Bàird ri gruagaich riamh,
Nach d' rinn coinneamh mhòr, gun ghoinne,
Ordail, soilleir, foinneamh, fial,
Ann an oigh nam billibh mìn-dhearg;
'S mor gum b' fhearr leam fhin do phòg
Na 'bhi 'm 'shuidhe 'n cuideachd righrean
'S ann am phòca mìle 'n òr!

'S e 'bhi maille ruit mar b' abhaist
'S ceol do ghàire 'bhi 'n am chluais,
Gaol mar ghaol dhuinn, 's gradh mar ghradh dhuinn,
'S blàths do chridhe 'snàmh 'n ad ghruaidh,
'S mi bhi g' òl do mheal do phòige
Le do dheon 's le còir gu buan—
Ach cha 'n ann mar bh' ann a ta dhuinn
O'n a dh-fhàs do ghradh cho fuar!

Dh' fhàs e fuar 's cha b' ann le m' dheonsa,
'S tha mi nis' gu bronach, fann;
Mi mar bhàta 'siubhal stuc-chuan,
'S i gun stiùir 's gun siuil ri crann;
Ach 's coma dhomhsa ciod is doigh dhomh,
Cha tig sòlas orm ri 'm bheo,
'S mar a h-aisig thu do ghradh dhomh,
Càirear mi gu tràth fo 'n fhoid.

Dh'fhàg thu mi mar fhiadh 's e leòinte, Dh'fhalbh a threoir 's tha chroic gun stà, Dh'fhag thu mi mar speur gun ghrian di, Dh'fhalbh thu fein is thriall mo là; 'S ged a shiubh'linn cuairt na rioghachd 'S dàn domh pilltinn dhachaidh trà, Far am faod mi ann an uaigneas, A bhi smuaintinn ort, a ghraidh.

Ach, a ghaoil, ge d' chuir thu cùl ruim, B'e mo rùn 's mo dhùrachd fòs, Sonas buan dhuit anns gach cuairt, 'S beannachd fuaighte riut gach lò, 'S ged nach fhaic mo shuil gu brath thu, Soraidh-slan do 'n eibhinn chaoimh, 'S O na di-chuimhnich an t-oig-fhear, Da 'n tug thu ceud phòg do ghaoil!

Of more modern date is the following marbhrann, on Alexander Maclean, fourteenth Laird of Ardgour, by Maclachlan (Donnacha' Brocair), for many years fox-h Ardgour. He was an elder of the Kirk, and a most rea and highly intelligent man.

FONN.

Bheir mi hò, lail ò!
Och nan och air mo leireadh;
Cian nan creach is nan cruadal,
Thu bhith fuar air an deile!

Thu 'bhi fuar air an deile Fhir nam beusan 's na buaidhean, 'N cadal siorruidh 's nach duisg thu Fhir bu chliuitiche gluasad. Fhir a fhuair ann an rioghachd Radar islean is uaislean, Meas is beannachd is urram, 'S tha iad dubhach 's tu uapa.

Mhic-'ic-Eoghin nam bratach
Tha sinn airsneulach, cràiteach,
Bi'dh tu màireach na d' shineadh
'N cisde dhionach nan clàrabh,
'S lionmhor suil 'bhios a silleadh
Mar linne le deuraibh,
Thu 'bhi 'n cladh Chille-Mhaodain,
Righ, 's nach fhaod thu 'bhi g' eirigh!

'S iomadh àite 's an d' thuaras
Do shuairce 's do 'sheannachas,
Air ròd 's an ruith-sionnaich
Bha thu urramach, ainmeil,
Air steud-each, 's an diollaid
Gum bu bhriagha 'na glaic thu,
'S ioma maighdean òg rimheach,
'Shiubhladh mìltean ga d' fhaicinn!

'S e bhi d' fhaicinn gun dearmad, Còta dearg, spuir is bòtuinn, Sid a b' fhearr is bu mhian leo Na Iarla 'bhi pòsda; Cha bhi'dh gàradh no geata Nach leuma' tu uallach, Each is marcaich' cho eutrom Ri faoileann nan cuantan!

Bu tu roghadh nan saighdear, Chumadh cruinn iad gun ghealtachd; Anns gach cunnart bu dual dhaibh A bhi buadh'or 's tu aca, B' e 'n lann sgaiteach do chlaidheamh, Nuair a dheana' tu 'rùsgadh Bhi'dh do naimhdean làn chreuchdan, 'S càirdean eibhneach mu d' chùlthaobh!

Nuair a dhìreadh tu 'm fìreach, Le d' ghillean 's le d' mhial-choin, Bhi'dh gach gualainn fo eallaich, Mun laigheadh a ghrian oirbh: Bhi'dh fear croiceach nan garbhlach Bu neo-chearbuiche gluasad, Call na falla 's ga sileadh Le nimhe do luaidhe.

'S far nach b' urrainn fear eile,
Ian no maigheach a dhusgadh,
'S tric a rinn thusa 'n t-sealgach,
Bhi'dh iad marbhte co dhiu leat;
Nuair a thogadh tu gunna
Cruinn, cumachdail, gleusta,
Bhi'dh Mac-Talla ga freagairt
'Measg nan creagan le h-eibhneas!

Cas a dhireadh gu h-eutrom
Ri aodan nan àrd-bheann,
Cridhe gasda gun fhiaradh,
Fhuaras riamh thu gun fhàillinn.
Suil ghorm mar na speuran
Ann an ceitein na bliadhna,
'S iomad maighdean bha 'n toir ort
'S a bheireadh pòg dhuit gun mhial'achd.

'S ann duit bu dligheach a mhòrchuis 'S e bhi mòr a bu dual dhuit, 'S iomad Mor'air is Iarla Bha gu d'iarraidh 's a fhuair thu, Fion bu bhlaisde 's bu daoire Bhi'dh sig daonnan ri fhaighinn Ann ad thalla le fialachd, Cuilm gun chrìoch agus aighear.

Anns an eaglais air Sàbaid Righ gum b' àluinn 'bhi t' fhaicinn, Do cheann liath air a rùsgadh Ged 'bha do shuilean gun lasadh; Ged 'bha do shuilean gun lasadh, B' e sid sealladh an àigh dhomh, Thu 'bhi g' eideachd le sòlas Focal gloirmhor na Slainte!

Mile beannachd ad dheigh-sa, Fhir nam beus ged is fuar thu, Gur a brònach 'sa Chuil iad, 'S beag an t-ioghnadh 's tu uapa; 'S bronach mis' thar gach aon diu, Fhir mo ghaoil, o nach beo thu, 'S bi'dh mi g' iomra' mo rùin duit Gus am mùchar fo 'n fhòid mi.

better to understand the above, it is necessary to say that nel Maclean was married to Lady Margaret, daughter of the of Hopeton; that he was a splendid horseman, the most uplished and daring rider in the Caledonian Hunt, and that came blind for several years before his death. he following was sent to me many years ago by the late Rev. acCalman, minister of Ardchattan, who said it was composed young friend of his, a medical man, on the death of his wife, lied when they had only been married a few months. The red husband afterwards went abroad, to the West Indies, I e, where he died whilst still a young man. It seems to be led on the beautiful song to Prionns' Tearlach, of which this verse—

"A Thearlaich òig a mhic Righ Seumas, Chunna mi toir mhòr an deigh ort, Iadsan subhach 's mise deurach, Uisge mo chinn tigh'n tinn 'o 'm 'leirsinn."

we always thought the fourth verse extremely beautiful. imhneag," in the first verse, is from "caoimhneas, an Upper term, signifying the affectionate one—the kind and tender "Caomhag" is the more common form over the rest of the lands.

Mo chreach 's mo leir gur mi tha deurach, Sgeul 's chan 'fhaoin e, ghaoil gun d' dheug thu, 'S bochd a bhuille 'bhuail an raoir mi, Fàth mo bhròin nach beo mo chaoimhneag.

Righ nach robh mi 'nochd riut sinnte Fuar aig bàs 'm broinn chlàrabh dionach, Fuar gun chuimhn' air gaol na h-ògmhna Dh-fhag mi 'nochd gu tursach, bronach.

Dh'fhalbh mo dhreach, mo neart 's mo shòlus, Chàrair iad, a ruin, fo 'n fhoid leat, Ciamar 'thig gu brath dhomh eibhneas, 'S mi mar chlàrsaich luim gun teudan. Laighidh grian 's an iar 's thig duibhre, Bristidh teud 's theid gleus a cuimhne, Ach eiridh grian, 's theid snaim air teud, Ach thuit mo luaidh 's mo thruaigh chan eirich.

'S beag an t-ioghnadh mi 'bhi craiteach, Thagh mi fein mar cheil thar chàch thu, Bean do shnuadh, do dhreach, 's do ghiulain, Cha robh, ghaoil, 'n taobh so 'n duthaich.

Suil mar reult' 'an aird nan spe**uran,** Dealrach daonnan, aoidheil, leirsneach, Cneas mar chop nan tonngheal mòra, 'S blas do bheoil cha b' eòl ach dhomhsa.

Cuach-fhalt aluinn, lùbach, fainneach, Gnuis bu bhriagha 's fiamh a ghàire, Deud mar ìbhri, comhnard, dìonach, Beul beag boidheach 's pòg bu mhilse.

Corp gun chron, gun ghò, gun fhàillinn, Cridhe ciallach, rianail, baigheil; Bheirinn na mìltean crùn le h-aighear Air son do ghaoil, 's bu shaor an ceannach.

Ach cuime 'bhithinn fein gu diomhain, A g' iomradh eug is beus na rìbhinn, 'S fuar a leabaidh 'nochd 's a chill di, 'S gu La Luain mo luaidh cha till rium.

Ach ged 'tha mise so gu deurach 'S duil is dochas thu bhi 'n eibhneas; Dhia, bi 'm stiuradh fhads 's a 's buan mi, 'S bàs dhomh tràth o'n dh' fhag mo luaidh mi.

I have now done. If my paper is too long, I can only a defence that my sole object has been to help on the good wo well begun by my gifted friend, Mrs Mary Mackellar, and b Colin Chisholm, in the Society's volume of Transactions for 18 If other members of the Society will only follow suit, and do own share in so patriotic and praiseworthy an undertaking, a excellent Gaelic poetry may still be rescued from oblivion, to an honourable and fitting resting-place in the well-edited pag the Transactions of the Gaelic Society of Inverness.

4th MAY, 1887.

The Society met this evening, when John Macrae, M.D., rille, Laggan, and Mr George Macpherson, Scottish Widows', St Andrew's Square, Edinburgh, were elected honorary ters.

hereafter Mr Alex. Ross, architect, read a paper on "The onian Canal, and its effects on the Highlands." The paper ollows:—

S ON THE FORMATION OF THE CALEDONIAN ANAL, AND ITS EFFECTS ON THE HIGHLANDS.

e advantages of the formation of a line of Canal communicathrough the great Caledonian valley (of which fully two-was already formed by Nature) was, for a long time, self-it; and as early as 1773 James Watt, of steam-engine fame, zed the line of both it and the Crinan Canal for the Forfeited s Commissioners. His designs, however, were thought at me too ambitious and expensive, and the scheme was set though he only proposed a small canal 25 feet wide and 10 And it was reserved for Thomas Telford and William the honour of designing and carrying through the largest in Britain, or, indeed, in the world at the time. To the 1 Seer—Coinneach Odhar—however, undoubtedly belongs edit of suggesting a canal, for he, in the beginning of the entury, said-"Strange as it may seem to you this day, the rill come, and it is not far off, when full-rigged ships will be ailing eastward and westward by Muirton and Tomna-He also said that the day "would come when there be a road through the hills of Ross-shire from sea to sea, bridge on every stream," and that the "people would rate as their country improved." The first two prophecies o doubt come true; whether the latter part has been fulleave you to judge.

at the Caledonian Valley was well adapted for the formaa Canal had long been evident, and as early as 1725 Burt, letters from the Highlands, discusses the feasibility of the ;; and his arguments are rather amusing (looking at the n at the present time), yet they were not unreasonable is point of view. He says—"This opening (the valley) be a surprising prospect to such as never have seen a high 7, being a mixture of mountains, waters, heaths, rocks, precipices, and scattered trees, and that for so long an extent in which the eye is confined within the space; and, therefore, if I should pretend to give you an idea of it, I should put myself in the place of one who has had a preposterous dream. The chasm begins 4 miles west of Inverness, and, running across the island, divides the Northern from the Southern Highlands. It is chiefly taken up by lakes bounded on both sides by high mountains, which, being very steep at the foot, run down exceedingly deep The first of the lakes, beginning from the east, is into the water. Loch Ness. It lies along the middle of it as direct as an artificial canal. It is 21 Scots miles in length; it has hardly any perceptible current, notwithstanding it receives a conflux of waters. Yet all the water that runs from it is limited by the River Ness, and that river is not in some places above 20 yards wide, and, therefore, I think the greatest part of the superfluity must be drained away by subterraneous passages. Some time ago there was a vessel, about 25 or 30 tons, built at the east end of this lake, and called the 'Highland Galley.' She carried 6 or 8 patteraros, and is employed to transport men and provisions and baggage to Fort-Augustus, at the other end of the lake. she made her first trip she was mightily adorned with colours, and fired her guns several times, which was a strange sight to the Highlanders, who had never seen the like before. The next lake to Loch Ness is Loch Oich, 4 miles long, and Loch Lochy, the last of the three, is 9-in all, 34 parts of the 48 which is the whole length of the opening. Thus the whole extent of ground between sea and sea is 14 miles. This spot the projectors (of Canal) say is a level between the two seas, pointed out, as it were, by the hand of Nature, and they pretend the space of land to be cut through is practicable. But it would be an incredible expense to cut 14 navigable miles in so rocky a country, and there is yet a stronger objection, which is, that the whole opening lies in so direct a line, and the mountains that bound it are so high, the wind is confined, as it were, in the nozzle of a pair of bellows, so that, let it blow from what quarter it will without the opening, it never varies much from east and west. This would render navigation so precarious that hardly anybody would venture on it, not to mention the violent flurries of wind that rush upon the lake by squalls from places between the hills, and also the rocky shores, want of harbour and anchorage, and perhaps there might appear other unforeseen disadvantages if it were possible the work could be completed." Pennant also was a doubter, and in 1774, writing of the proposed canal from East Tarbert through Cantyre,

mys—"There have been plans for cutting a canal through this isthmus to facilitate the navigation between the Western Ocean and the ports on the Clyde. It is supposed to be practicable, but at a vast expense—at an expense beyond the power of N. Britain to effect, except it could realise those sums which the wishes of a few of its sons had attained in idea. While I meditate on the project, and in imagination see the wealth of the Antilles sail before me, the illusion bursts, the shores are covered with wrecked fortunes, real distress succeeds the ideal riches of Alnashar, and dispels at once the beautiful vision of Aaron Hill and the much-affected traveller."

Notwithstanding Captain Burt's and Pennant's doubts, the canal has become an accomplished fact, but the causes which forced it on the Government were various, and the internal improvement of the Highlands, more than the shortening of the passage round the Pentland Frith, influenced the Government in this great work. During the 79 years the Government gallies ran through Loch Ness, six were worn out, giving an average life in the fresh waters of 13 to 14 years each. This was stated by Mark Gwynne, who sailed the galley for 37 years, and he succeeded his father and brother, who had navigated it for 39 years, and never lost a mast, boom, or bowsprit. The object of the Government in undertaking the construction of the canal and the extension of roads through the Highlands, was to give employment to the natives, and, curiously enough, to stop the stream of emigration, which had set in to such an extent as to alarm the political economists of the day. And when Telford was asked to report to the Right Honourable the Lords Commissioners of His Majesty's Treasury in 1802, he arranged his report under these beeds, viz. :-

1. With regard to rendering the intercourse of the country more perfect, by means of roads and bridges.

2. Ascertaining various circumstances relating to the Caledonian Canal, especially with regard to the supplies of water on the summit level, and the best communications from this canal to the fishing locks at the back of the Isle of Skye.

3. The means of promoting the fisheries on the east and west coasts.

4. The causes of emigration, and the means of preventing it.

5. Improving the means of intercourse between Great Britain and the northern parts of Ireland, particularly as to the bridges and roads between Carlisle and Port Patrick, and also the harbour of Port Patrick.



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In the second paragraph of his report, Telford says-" Previous to the year 1742 the roads were merely tracks for black cattle and horses, intersected by numerous rapid streams, which, being frequently swollen into torrents by heavy rains, render them dangerous and impassable. The military roads which were formed about this time, having been laid out with other views than promoting commerce and industry, are generally in such directions, and so inconveniently steep, as to be nearly unfit for the purposes of civil life; and in those parts where they are tolerably accessible, or where roads have since been formed by the inhabitants, the use of them is very much circumscribed from the want of bridges over some of the principal rivers."

He then points out that the best sites for these bridges are at the Tay, Dunkeld; Spey, Fochabers; the Beauly, at Beauly; and the Conon, near Dingwall. He also points out the various lines of roads desirable, and particularly those lying to the north and west of the track of the Caledonian Canal. From this valley, which runs from Fort-William to Inverness, it is of great importance that there should be lines of communication with the Isle of Skye and the fishing lochs which lay at the back of it. These lines of roads are not only necessary for promoting the fisheries, but are urgently called for by the situation of the interior part of the country, where there are many fertile valleys which hitherto have remained nearly inaccessible. It is incalculable the loss the public has suffered, and are about to suffer, from the want of roads in

this country.

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He goes on to advocate the formation of these roads, and proposes that as the landlords would benefit by improved "cultivation and pasturage, increased incomes, and all the blessings which are to be derived from a facility of intercourse, it is certainly just that they should contribute a share of the expense of acquiring these advantages." He suggests that they should be empowered to sell land, or borrow money on land, to the amount of their proportion of the expense to be incurred by the roads and bridges; and this would be reasonable, because the money so raised would be applied to improve the remainder of the entailed estate, which would be enhanced in value, though somewhat diminished in extent. The extent of roads so proposed extended to nearly 1000 miles in length, at an estimated cost of £150,000, and the four great bridges before-mentioned at £37,000. Some of the remarks are interesting, apart from an engineering He proposed to support these roads by tolls, and point of view. to erect and maintain proper inns upon the roads. Several of the couses which were built by Government upon the military roads re striking instances of the necessity there is of giving the people rho are to keep the inns something else to depend on besides what rises from supplying travellers. There should be some land attached to the inns, and the rent to be settled by a reference. Telford concludes by urging the construction of these roads, and be thinks, besides improving the fishing and communication, that some share of the emigration is due to the want of proper communications.

Before going into the details of the canal, I shall read Mr Telford's report on emigration, which is as follows :-- "That emigrations have already taken place from various parts of the Highlands is a fact upon which there does not remain room to doubt. From the best information I have been able to procure, about three thousand persons went away in the course of last year, and, if I am rightly informed, three times that number are preparing to leave the country in the present year. I shall not encroach upon your Lordships' time by investigating all the remote or unimportant collateral causes of emigration, but shall proceed to that which I consider to be the most powerful in its present operation; and that is the converting large districts of the country into extensive sheep walks. This not only requires much fewer to manage the same track of country, but in general an entirely new people, who have been accustomed to this mode of life, are brought from the southern parts of Scotland. The difference of rents to the landlords between sheep and black cattle is, I understand, at least three to one; and yet, on account of the extraordinary rise in the prices of sheep and wool, the sheep farmers have of late years been acquiring wealth. As the introducing sheep farms over countries heretofore stocked with black cattle creates an extensive demand for the young sheep from the established farms, it is possible that the high prices may continue until a considerable portion of the country is fully stocked. After this takes place, the quantities of sheep produced will bear a very great proportion to the demand, and then it is possible the prices may fall below the average value. In this case, it is probable the farms will be sub-divided, and a proportion of black cattle and cultivation be introduced in the lower grounds in the valleys, while the upper parts of the hills continue to be pastured with This I consider as the most improved state of Highland farming, and is consistent with a very considerable population. A beautiful instance of this is to be seen along the north side of Loch Tay. But improved communications, by means of roads and bridges, are necessary for this state of society, and for this reason I have said that if these conveniences had been sooner introduced into the Highlands, it is possible this emigration might not have taken place, at least to the present extent. The very high price of black cattle has also facilitated the means of emigration, as it has furnished the old farmers with a portion of capital, which enables them to transport their families beyond the Atlantic. In some few cases a greater population than the land can support in any shape has been the cause of emigrations: such was the island of Tiree. Some have, no doubt, been deluded by accounts sent back from others gone before them, and many others deceived by artful persons, who hesitate not to sacrifice these poor ignorant persons to selfish ends. A very principal reason must also be that the people, when turned out of their black cattle farms to make way for the sheep farmers, see no mode of employment whereby they can earn a subsistence in their own country, and sooner than seek it in the Lowlands of Scotland, or in England, they will believe what is told them may be done in the farming line in What I have here mentioned appear to me to be the immediate causes of the present emigrations from the northwestern parts of Scotland. To point out the means of preventing emigrations in future is a part of my duty upon which I enter with no small degree of hesitation, as the evil at present seems to arise chiefly from the conduct of landowners in changing the economy of their estates. It may be questioned whether Government can, with justice, interfere, or whether any essential benefits are likely to arise from this interference. In one point of view, it may be stated that, taking the mountainous parts of Scotland as a district of the British Empire, it is the interest of the Empire that this district be made to produce as much human food as it is capable of doing at the least possible expense; that this may be done by stocking it chiefly with sheep; that it is the interest of the Empire the food so produced should not be consumed by persons residing amongst the mountains totally unemployed, but rather in some other parts of the country, where their labour can be made productive, either in business of agriculture, fisheries or manufactures; and that, by suffering every person to pursue what appears to them to be their own interest, although some temporary inconveniences may arise, yet, upon the whole, matters will in the end adjust themselves into the forms most suitable for the place. In another point of view, it may be stated that it is a great hardship, if not a great injustice, that the inhabitants of an extensive district should all at once be driven from their native country to

make way for sheep farming, which is likely to be carried to an imprudent extent; that in a few years this excess will be evident: that before it is discovered the country will be depopulated, and that race of people which has of late years maintained so honourable a share in the operations of our armies and navies will then be no more: that in a case where such a numerous body of the people are deeply interested, it is the duty of the Government to consider it as an extraordinary case, and one of those occasions which justifies them in departing a little from the maxims of general policy; that, for this purpose, regulations should be made to prevent landowners from lessening the population upon their estates below a given proportion, and that some regulation of this sort would in the end be in favour of landowners, as it would preserve the population best suited to the most improved mode of Highland farming, such as is practised at Breadalbane, and to the establishment of fishing villages, on the principle laid down, and practised so successfully, by Mr Hugh Stevenson of Oban, at Arnisdale, on Loch Hourn. In whatever light the foregoing statements may be viewed, there is another on which there can, I think, be no difference of opinion. This is, that if there are any public works to be executed, which, when completed, will prove generally beneficial to the country, it is advisable these works should be undertaken at the present time. This would furnish employment for the industrious and valuable part of the people in their own country. They would by this means be accustomed to labour, they would acquire some capital, and the foundations would be laid for future employment. If, as I have been credibly informed, the mhabitants are strongly attached to their native country, they would greedily embrace this opportunity of being enabled to remain in it, with the prospect of bettering their condition, because, before the works were completed, it must be evident to every one that the whole face of the country would be changed. If the Caledonian Canal, and the bridges and roads before mentioned, are of the description here alluded to, they will not only furnish present employment, but promise to accomplish all the leading objects which can reasonably be looked forward to for the improvement and future welfare of the country, whether we regard its agriculture, fisheries, or manufactures."

How far Mr Telford's theories are correct, as to the preventing of emigration, we shall see further on. I think we shall be able to prove the reverse is the case, for in no part of the country has the population been so thoroughly cleared off the land than on the

line of the Caledonian Canal.

To return to our subject. Mr Telford also examined the Bay of Cromarty as a military station, and as a harbour for a squadron to watch the mouth of the Baltic, and to protect the coast. He says it would be singularly well situated for convoys of vessels coming from the westward through the Caledonian Canal, and when returning with the same trade, after seeing merchant ships pass Fort-George, the ships of war would be close in within this iron harbour. He proposed to get a water supply for the shipping from an old working by a Mr Ross, who tried to find coal, but who found a spring of water instead, producing 20 hogsheads an He proposed to bring it in by pipes a distance of half-amile, and to form a reservoir and a pier. The cost of a small pier and making the harbour fit for frigates he estimates at £33,700. He also proposed to communicate with Aberdeen by telegraph, via Peterhead and Fraserburgh, whence a vessel would soon run to He then, in Cromarty, and a further outlay for a store of £5000. 1802, proceeds to report on the proposed canal. He says-We got much information from a Mr Gwynne, who had commanded the galley which navigated between Loch Dochfour, from a point near Aldourie House, to Fort-Augustus, for 36 years. As before mentioued, he had navigated at all times of the year on Lochness, till the gallies were worn out, none of them having ever lost a mast or a boom, or been driven ashore by stress of weather. Squalls were seen always in time to permit the sails being lowered without allowing the vessel to lose way. These gallies usually beat up against the wind in 24 to 36 hours, the starting-place being close to the present steamer pier. He also spent some days on Loch Oich and Loch Lochy. He (Telford) found these lochs suitable, and a plentiful supply of water from Loch Garry. surveying the whole district he passed up to Loch Hourn, then on to Glenelg, and over Mam Ratagan, and by the military road down Glenshiel to Glenmoriston, but he says the idea of a water conveyance through them, between the Caledonian Canal and the fishing lochs (on the West Coast) is altogether inadvisable. He estimated the cost of the Caledonian Canal at £350,000, and the time required at seven years.

The Act was passed, and received Royal assent, on 27th July, 1803. The work was set about, and Mr Telford regularly employed, and the Convener of the Committees of Inverness and Argyle called on to give information as to the number of artificers, tools, and materials which might be collected for an immediate commencement, and also asking them to get the general concurrence of the heritors of those counties in carrying the purposes of

Mr Telford now proceeded with the final the Act into execution. survey of the Canal, and with him was associated Mr Wm. Jesson. Mr Jessop's report and estimate of cost was £474,000, exclusive of the value of land. And in the Commissioners' report of 1804, they say that the works in the loch or basin adjoining the tide loch at Corpach, on Loch Eil, at the western sea, has been carried on during the whole winter, and considerable progress made, and also excavations begun at Clachnaharry. To insure the subsistence of the men at Corpach, 400 bolls of oatmeal was purchased. and stored at Fort-William, to be delivered to the workmen at Tools and utensils were collected, three small boats prime cost. and two large barges for carrying stone, one at Loch Eil and one at Loch Beauly to carry stone from Redcastle; while a stone quarry was opened near Clachnaharry. Fir and birch timber was also purchased at from 10d to 14d per cubic foot. shops and huts for 100 men were also erected at Clachnaharry. the number of men now employed (1804) being about 150, and the rate of wages being 1s 6d per day, demands for higher rates being refused. The salary of Mr Telford was to be £3 3s per day while engaged on the work, and including the days of travelling and the expense of the journey to Scotland each year, and the necessary expense incurred in superintendence of the work, consideration being had whether any part of his travelling should be charged to the roads and bridges. The salaries of the superintendents, who may be found necessary, to be from £52 10s to £157 10s (according to ability) per annum.

Mr Jessop reported in 1804, January 30, and says, in a kind of geological report:-"It seems probable that in some early age of the world the immense chasm (almost two-thirds of the length of which is still occupied by water), has been nearly open from sea to sea, and that the land which now separates the locks has been formed from the decay of the adjoining mountains, wasted by time, and brought down in torrents from rain. This decay is remarkably apparent in the great mountain of Ben-Nevis, which is evidently a part only of a much greater mountain, that seems to have included the present one and two adjoining ones of lesser height, presenting now between them two immense gullies, from whence the alluvial deposition has probably formed most of the flat land about Fort-William. Impressed with this idea, I was apprehensive, after the alarming disappointment in the first trials of ground at Inverness being composed of gravel and sand, so open that in the pits sunk for trial the water rose and fell with the tide. Fortunately a place has been discovered for a lock at Clachnaharry,

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where a foundation on clay may be got by surrounding the pit with a coffer-dam. At Fort-Augustus the gravel was found to be so open that the lock, which was to be 24 feet under the loch level, was impossible, and the river had to be diverted, and the canal locks built on the rock where the river formerly ran. It was also found necessary to cut a new channel for the River Lochy, and to raise its level 12 feet, by making a channel to discharge the surplus water into the Spean; to deepen Loch Oich; also, to deepen the channel of the river below Bona Ferry, at the east end of Lochness, and cutting a new course, with a bridge over it, for discharging the floods of the lake, and lessening the current through the present channel, which must be the passage for the ships. One of the most difficult parts of the navigation to make and maintain was the passage from Lochness into and through the little loch at The water from Lochness (being probably as much as is discharged by the River Thames) above the tideway is confined in a narrow space, through which it runs with considerable velocity, and large quantities of gravel rolling along the coast from the north side is carried into the pass, and into and through Loch To lessen this current, a weir is proposed below Loch Dochfour. Dochfour, to pen it up to the level of Lochness, which, except in great floods, will have the proper effect; but as Lochness has been known to rise as much as 10 feet, the hauling of ships against a current must sometimes be submitted to."

After various discussions, the depth of water finally proposed was 20 feet, the width of locks proper for the largest ships should be 40 feet, and the length of lock 170 feet. He proposed to use American pitch pine for the gates (as durable as oak, and much less expensive).

Mr Murdoch Downie, who had navigated Lochness for many years, makes the following suggestions. He says:—From the excessive steepness of the sides of Lochness, a suggestion has arisen that were mooring chains and buoys laid down in the bays, they would be very convenient for ships to ride by, instead of dropping the anchor in such deep water. The report further says:—"Iron in Lochness never rusts, and hence these chains would last for ever."

The suggestion does not seem to have been acted on, and I do not know if the water of Lochness has the quality ascribed to it, but probably, from its great depth and purity, this is correct to a certain extent, as pure water has no effect on iron whatever, provided it is free from air and other dissolved gases, especially carbonic acid gas. Iron in water melted out of pure ice, and in a

carefully corked bottle, remains bright and clear, but in impure water it rusts at once. He further says the whole bottom of Lochness is soft brownish mud. It consists of the lighter part of the soil of the adjoining mountains. The declivities of the mountains are also covered with mud, and, by the feel of the lead, was generally found where the depth was more than three or four fathoms. In the bays, and in every other part not consisting of perpendicular rock, mud was formed wherein the depth exceeded five fathoms, so that a ship letting go her anchor in Lochness need not be afraid of getting it entangled amongst rocks.

Loch Oich is described as a series of hollows, formed apparently by the gravel thrown into the loch by the Garry. The loch is considered too narrow for a ship to navigate, and it had to be

treated as part of a canal, and ships towed through it.

Loch Lochy, the level of which it was proposed to raise 12 ft., otherwise presented no special features requiring exceptional treatment, except in the matter of mooring chains near the shore, which Mr Downie recommended, similar to that proposed for Lochness.

In 1805 the .Commissioners made their second report, and by this time operations had been considerably advanced, and the Commissioners then state that they had appointed Mr Matthew Davidson to superintend the works from Clachnaharry Basin to Lochness, and John Telford to superintend from Corpach Basin to Loch Lochy. As men of tried ability and long experience in similar work, each to have 150 guineas, a habitation, and a horse. The building to be under the charge of John Simpson, assisted by With regard to Mr Davidson, John Wilson and John Cargill. Telford writes, when the salary of 150 guineas was proposed, Mr Davidson, who has a numerous family, complains that it is not, in the present times, an adequate allowance for such a trust, and the salaries were then raised to £200. Mr Jessop writes—"I know of no person of a similar description and equal ability already employed in other public works who are not paid twice, or even thrice, the smount of salary you have mentioned for Mr Davidson and Mr Telford." The native fir and birch seems to have been largely used, and to have answered the purpose for barrows and wheeling planks, &c., but foreign timber was required for the Of the timber from Lochiel's forest on the west, larger timbers. and Glenmoriston on the east, Telford reports it particularly hard and sound, and more durable in vessels and wheeling planks than Baltic timber at double the expense. The dressing stone for the east end was got from Redcastle, and the rubble from the Clachnaharry Quarry, which was connected with the Canal works at the sea lock by a railway. The iron railway connecting the Tarradale quarries with the sea was 360 yards long, and the one at Clachnaharry 1100 yards.

At the Corpach end the freestone had to be got from the

Cumbraes, 40 leagues distant, but rubble stone was got on the north shores of Locheil, 6 miles distant, granite from Ballachulish, and lime quarries were opened at Lismore. In 1805 three steamengines, of 36, 20, and 6 H.P., were got from Bolton & Watt, of Birmingham, and two of them remained till very recently at Fort-They were got for the Augustus, and were a perfect study. purpose of pumping the water at the forming of the sea locks at each end of the canal, and cost respectively £2329 12s 1d, £1675 2s, and £898 9s 2d—total, £4903 3s 3d. The great engine of 36 H.P. was not in use till 1816 at Fort-Augustus, where it and the smaller one were fitted up; then the great engine had a cylinder of 4-feet diameter, open at the top, the steam being effective in the up stroke. I have frequently examined these engines, and one scarcely knows whether to be amused or astonished at the great, rude, unfinished looking machines, with their primitive valves, pipes, and chains, all formed of the simplest construction—rude but evidently effective. Each stroke of the engine lifted a hogshead or two in a great iron bucket, attached by a long rod to the end of the great beam. It was, indeed, a cumbrous-looking article, in a house about 30 by 60 ft. and 40 ft. high, which was not even able to contain it, for the great beam hung out over the wall, and could be seen moving up and down These engines have now been removed, and an from the outside. interesting feature of Fort-Augustus has thus disappeared. engines were in use in 1843-6. The works, so far as possible, were carried on by price and measurement, and, where day labour was employed, the superintendents were strictly enjoined not to exceed the ordinary and accustomed price of the like labour in the adjacent county, which was eighteenpence a-day for labourers. At this time the number had increased from 150 to 900. herring fishery, potato planting, and harvest reduced the number The Commissioners say, in their report, the men occasionally. were mostly from Argyle and Morayshire, except those of experience in several departments of canal labour, whom they found it expedient to encourage to settle along the line of the Canal, "in order that they might undertake the contracts for the work, and by their example impart skill and activity to the persons employed under their directions. With the further view to the welfare of the

persons employed, we have encouraged the establishment of a small brewery at Corpach, that the workmen may be induced to relinquish the pernicious habit of whiskey drinking, and cows are kept at the same place to supply them with milk."

"We have in contemplation a similar establishment at Clachnaharry, though the neighbourhood of the town of Inverness renders it somewhat less necessary than at Corpach." It is said that many of the labourers were Irish, and that much fighting between the Highlanders and the former took place, but in 1807 the report says the labourers were nearly all Highlanders. The acquirement of the ground seems to have given some trouble, and the works were commenced before this was quite settled. Notice was sent to all the proprietors, and Mr George Brown of Elgin was appointed to measure and value the ground. None of the proprietors objected at the time, but the Commissioners report that lately they had heard of some hindrance. At the west end, Colonel Cameron of Lochiel was the one proprietor, and he gave free permission to proceed without molestation. They report that in 1804 the Clachnaharry lock had been commenced, and the sea lock's position This portion was perhaps the most difficult at first, but the difficulty was cleverly overcome. It had to be carried out 600 yards beyond high-water mark, and the foundation was on a bed of soft mud or blue clay, some 54 feet deep. "And after the depth of 54 feet is formed a whitish clay, which formed the base of the hill at Clachnaharry," and immediately above the high-water mark, close to the fishermen's houses at Clachnaharry, there is a point consisting of hard whitish clay mixed with stones which is with difficulty cut into with picks, and is perfectly water-tight. On this the second lock is formed, but the sea-lock rests on the mud, and to get this made two great mounds were extended out seaward 360 yards, enclosing the space to be occupied by the lock, and allowed to settle down in the mud, and after resting a year or two the canal was dug out between them and the lock built, without coffer-dams. This was most successfully done, the whole lock went down bodily 18 inches. I am informed that only a few inches of settlement has taken place since down to the present date.

In May, 1805, Mr Telford makes a long report on all the soil along the line of intended canal, and the general description is gravel and sand for the first 9 or 10 feet, and strong, sandy, watertight stratum below, except when the solid rock comes on.

Loch Lochy was raised 12 feet above its original level, and a new channel formed into the Spean, and the river diverted. The

report says it was intended to change the river into the new channel on the south side of the flat ground of Mucomer, and to fall into the river over some rocks, which will be carried into a slope to permit the salmon to pass over with as great facility as on the rocky path of the present channel. The bridges originally proposed for roads crossing the canal seemed to have been rather numerous, for between Loch Ness and Beauly it was proposed to The report says by purchasing the small slips of land have four. which will be left between the south side of the canal and the river Ness, and making the public road along the north of the Canal from Loch Ness, to the east of Torevaine, the bridges on this part may be reduced to four, that is, one over the second lock at Clachnaharry, one at Muirtown, for the public road from Inverness to Beauly, one to accommodate the land on the Kinmylies estate, and one for the public, and some private roads at the east end of Torevaine. This arrangement was subsequently altered. The public road in olden times leading to Glen-Urquhart passed along straight from Tomnahurich Street to the east end of Torevaine, and ran along between the hill and the river direct to Dochgarroch, winding along the base of the hill. It was found, however, that a better road could be made behind Torevaine. Starting off from what is now the entrance lodge to the Bught, on the Glen-Urquhart Road, it crossed the canal at Tomnahurich and so passed the north side of the Loch-na-Sanis, which loch was merely a hole dug for puddle clay for the canal. The early plans gave no indication of an old loch here, though I think there must have been a pool of some kind, while the canal was being made The country traffic to and from Glenalong at Torevaine. Urquhart was carried along the bed of the canal, the carts entering near the present bridge at Tomnahurich, and emerging at the west end of Torevaine, and so resuming the old road. At this point (Torevaine) the river was diverted, and the canal bank placed in the old river bed. A large slice of the lands of Holme was cut off in order to shift the river and give room to the canal. A similar mode was adopted near Dochgarroch, of shifting the river and placing the canal in its bed. It may be interesting to give a note of the price paid for work at this period. It was as follows:-Cat stone cost 1s 7d per cube foot; building, £12 12s per rood, or 11s per cube yard—a good price even in the present time; best Swedish iron-work was rated at 51d per lb.; earth-work, 6d to 9d per cube yard; hollow quoins, and such like large stone, 2s 5d per cube foot; coping and common quoins, 2s per foot; rock cuting, 2s per cube yard. In 1806 the number of men employed rose to 1163, and fell as low as 641.

aluation of lands were finished this year, and appear to a carried out agreeably, the valuation being carried out own of Elgin. For the Holme division £640 was paid, tught lands £1500. The valuation of some of the lands fixed by juries. Mr Duff of Muirtown got £2701 19s; s, £1392 10s; Baillie Duncan (a minor), £4185; Mr Dochgarroch, £943; Dochfour, £514; Colonel Cameron, st end, got £2002 18s 9d; for the middle reach, Colonel d of Glengarry got £9997 6s 2d; Duke of Gordon, £146; 'raser Lovat, £3837; total payment for land and dam-1,000—a goodly amount, considering the value of land at as the quantity would not have exceeded 1500 acres, 30 per acre.

team engine of 20 H.P. was fitted up at Corpach in 1806, thers remained in store at Clachnaharry till 1816, when fitted at Fort-Augustus. The most scientific bit of the the carrying the canal on an aqueduct at the river Loy, passing below the canal by three arches of 25, and two it span. This part of the canal did not progress so the other portions, and when remonstrated with, the r alleged as the cause of delay the scarcity of oatmeal! of the two locks at Clachnaharry is given at £22,000, or

each; the others cost about £8088 each.

2 1811 report, the men employed rose to 1200 in summer, The great increase is ascribed to a o 559 in winter. vembarrassment amongst the Glasgow manufacturers, and ning demand for labour in these parts. At this time it ed that the accommodation bridge at Kinmylies should be y with, the Commissioners giving the price of it in lieu viz., £1664. In 1812, the great series of locks at Baned "Neptune's Staircase," were reported finished. xpended up to this date on the whole labour and workwas £308,743 4s 11d, and the total in all amounted to 198 9d. The formation of the canal between Loch Ness. Oich gave the engineers some anxiety, and more parthe formation of the bottom lock at Fort-Augustus. They y diverted the river, and got space and a rock foundation cks in their present situation.

vestern portion between Loch Lochy and Corpach seemed it a good many difficulties, and besides heavy embankne carrying the canal over the river Loy by an aqueduct, seeping the arches clear of gravel in a country where the ods come down so suddenly, was no light task. In 1814

the Commissioners remark that "the high price of provender for horses in the neighbourhood of the canal would be a serious bar to its utility, if the use of horses for tracking ships was indispensable. But for this there will be no occasion, the power of steamboats being obviously applicable for towing along ships of any burden; indeed, the steam engines for pumping water already in our possession will be easily convertible for this purpose." If it was the great beam Bolton & Watt engine they were to use, it is difficult to understand how they were to proceed. Owing to the expense of horses and their keep, the contractor in the Lochaber district substituted oxen for horses to draw their waggons, and after being broken in and shod, they stood the work better than horses. From the commencement of the canal the wages and prices continued to rise, and the following statement may be interesting, as showing the rise from 1803 to 1814:—

1803.	WAGES	1814.
	6d per day, and 1s 8d	
Piece work3d	per cube vard	41d per cube yard.
		2s 10d and 3s 4d.
	s per week	
	6d to 3s, rose to	
	PROVISIONS.	
Oatmeal, 20s to 21s	s per boll, rose to	26s, 36s, 38s.
	PROVENDER.	
Hay, 10d per stone	and 3d for carriage, r	ose to \dots 20d and $4\frac{1}{4}d$.
		25s and 42a
TIMBER.		
Lochiel's Fir, 10d t	o 14d per foot, rose to	3s 6d per cub. foot.
Baltic, 2s 6½d	. , ,,	7s ,,
Oak, 5s to 8s per c	ub. foot	10s to 12s "

The rise was no doubt caused by the war then raging, and it was so serious as to cause the substitution of iron for the lock gates.

Water to the depth of ten feet was admitted into the Muirtown reach in 1817, and except a leakage in the bank next the Ness and opposite the Bleachfield at Dunaincroy, and at Tomnahurich, no defect appeared. At the latter place it was serious, and flooded the cellars at Bught House, and the canal had to be laid dry, and a distance of 800 yards lined with clay puddle.* Loch

^{*} A large quantity of rough blankets or carpets, the first production of the Holm Mills, were bought up by the Commissioners, and the bank at Torvaine was lined with them, very fine sand being used instead of clay puddle.

Dochfour had been dredged, and a depth of 14 feet of water obtained before the weir was made at the outlet to the river Ness. Reference is made in 1817 to the ruins of Castle Spiritual, but no indication is given of their extent. The navigation through Loch Ness was opened to the public in 1818, during the summer months, but closed in November, as a precaution against winter floods, and 150 vessels went through, from 40 to 70 tens each, the first season. In 1820 the steamers were running regularly from Glasgow to Fort-William, and permission was applied for to enable them to pass through the Caledonian Canal to Inverness, and a regular passage of steamboats established between Inverness and Fort-Augustus, and the first passage from sea to sea was accomplished in a steamboat on the 23rd and 24th October, 1822, in 13 hours. The charge for steamers was fixed at 5s each way to Fort-Augustus, provided she carried passengers only, and no parcel exceeding 56 lbs.; 5s additional was charged at Fort-Augustus. thus making the entire cost 10s each way for each run. On the occasion of the first passage, a large party went, consisting of Mr Charles Grant, M.P.; the Commissioners, the Magistrates of Inverness, and a number of county gentlemen connected with the canal. The vessel was a small steam yacht which plied on Lochness.
The Inverness journals report it thus:—"The vessel started from Muirtown locks, amidst the firing of guns and music of the Inverness Militia band, and seemed to have kept up a running fire of guns all the way, which was returned on passing by Dochfour. The reverberation of firing repeated and prolonged by a thousand surrounding hills and rocks, the martial music, the shouts of the Highlanders and answering cheering of the party on board, produced an effect which will not soon be forgotten by those present." The party stopped and dined in the schoolhouse at Fort-Augustus, and held great times, but the grand display was reserved for Lochaber. In Loch Oich it was joined by the "Comet" steamer. The party reached Corpach at half-past five on Thursday afternoon, and was greeted by a salute from the fort at Fort-William, and a large bonfire was lit and a plentiful supply of whiskey given by the gentlemen of Fort-William, and the proceedings wound up with a grand dinner in the Mason Lodge at Fort-William.

The total outlay on the canal to this date was, as stated by Mr Grant in his speech at the dinner, £645,000. The dinner was prolonged, and there were 26 toasts. The meeting broke up at 12 P.M., but some of the gentlemen, as the report says, "with genuine Highland enthusiasm prolonged the festivities of that

memorable evening."

In their report of 1821 the Commissioners refer to a man showing all the objects of antiquity adjoining the canal, and they also refer to the silver chain found in 1807 in a cairn or tumulus at Torevaine, situated at the eastern corner of Torevaine. and about two feet under the ground. The chain weighed 7 lb. avor. weight, and in the report which appeared in the Inverness Journal of January 1st, 1808, they say -"On the supposition that the chain is as old as the cairn in which it was found, the other cairns, of which there are several in the neighbourhood, should be opened, and according as they contain urns or bones, we may date their formation prior or posterior to the introduction of Christianity. It is hinted that more of this, as well as other articles equally valuable, have been found—reports say a ball and bar, also of silver; but the labourers kept the fact a profound secret." The article also goes into a question as to the origin of the name Torevaine, and says :- "If Pictish (i.e., the chain), it must be coeval with the cairn in which it was found, and is of course connected with the etymology of its designation and that of the hills. The names of both are evidently British (that being the language spoken by the Picts)—Tor-y-ven, Tor-y-fione, and Cib-y-ven, Cil-y-fione, are the modern Torevaine and Kile-veon, and unquestionably apply to the conflicts of the Picts with the Dalriadies or Fingallions.

It is not surprising that such a chain should have been found in the locality, as it was the only thoroughfare from the great glen to Inverness, and must have been much frequented then. There were many cairns on the Bught field removed during the formation of the canal. Holm indicated these cairns in his maps of 1760. I may here mention that the diversion by the formation of the new road was completed in 1814, and cost £1172; land, £294. "When the canal was opened the depth was 10 feet, but the Commissioners, in their report, hope that by autumn 1824 a depth of 15 feet would be attained. Owing to a scarcity of water in 1825, Mr Telford made arrangements for an additional supply of water from Loch Garry. In this year the main feeder of the Garry was reduced to a mere rivulet. In 1826 many claims were made against the Government, partially for injury to the fishing of the Ness. When the rent of Mr Stevenson's fishings fell from £120 to £40, the claims were founded on the assumption that the salmon fry would go by the canal instead of the river, and as they could not reach the sea they would die. There was also a claim on account of steamboats which would terrify the fish and prevent them breeding. The water would also be dirtied and muddled, and so disgust the fish away! Lady Saltoun also claimed for the a cost of taking her timber by the canal instead of floating a the river, by which 80 tons of timber would cost £4, instead .2 7s 6d by floating. Rod fishing and mills were also to be troyed; loss by doing away with Bona Ferry and Ford; indeed, mything was made grounds for a claim. Lochiel's claims were the most reasonable, by want of bridges and loss by raising Loch Lochy, of timber houses, and Lochy Ferry, &c.: total claims by Lochiel, £8784 13s 4d; Glengarry's, for damages and loss of bridges, £14,000. Mr Baillie also made large claims for clay taken out of the pit (Loch-na-sanis). He said the clay would sell at from 13d to 16d per load in Inverness. In 1828 the weir at Dochgarroch was raised, and Loch Ness kept three feet higher than formerly.

In 1834 considerable alarm was felt by the great flood. Loch Ness rose two feet in one night, and Loch Lochy three feet. Fortunately, however, every precaution was taken, and no damage occurred, though for a while the canal was in jeopardy, and the Gairlochy lock in extreme danger. The recurrence of this was, however, guarded against by the enlarging of the Mucomer outlet. In 1838 the Commissioners report an accident at the lowest lock, Fort-Augustus, by the falling in of the dock wall, whereby the traffic was impeded. The Commissioners attributed it to hurried finish and hasty opening of the canal, various minor accidents, and also the reduced depth of water. This hasty finish was brought about by the impatience of the public and the distaste of the Parliament to the annual grants which were being abridged. This burried finishing and opening of the canal seems to have been most unfortunate, for not only was the navigable depth of 20 feet as first proposed unattained, but only 12 feet could be guaranteed. It was part of the original design to raise the level of Loch Ness several feet, but so long as the canal reaches could not be filled, it was useless to raise Loch Ness, and therefore till 1847 it remained at its original level. Loch Oich was intended to remain at its ordinary summer level, and to be rendered navigable by dredging, but this latter was found to be a more difficult process than expected. As, however, the locks had been built, the expedient for raising the level by damming the water could not be carried out, or only to a limited extent, and was only raised a foot or two, and the depth eventually got by dredging.

In 1838 the Commissioners, urged by the representations of the dilapidated condition of the canal, directed a minute examination by Mr James Walker, C.E., and a statement of all that would be necessary to fit it for the traffic originally intended, in order to 332

enable the Government to decide whether the works should be completed or abandoned, and the whole expenditure sacrificed, amounting to £1,023,628, besides £39,146 4s due.

The principal defects were at Gairlochy locks, where the water was dammed up 12 feet above its natural level, and safety was dependent on one pair of gates, the giving way of which would cause great damage to life and property, and let loose 6000 acres The masonry of many of the other locks of water 20 feet deep. was defective, and the leakage along the banks so great as to prevent a uniformity of depth of water. The report says the whole works appear to be in a dilapidated and insecure state, and their condition is daily becoming more alarming, and an outlay of £200,000 necessary, while Mr May said the works could not be abandoned without still greater loss, besides claims for damage by parties who had made outlay on the facts of the canal being continued. The next great defect was at Aberchalder, where there was no proper weir, and in 1834 the water of Loch Oich rose 15 inches above the gates. The leakage between Dochgarroch and Muirtown locks was given at 24,000 cubic feet per minute, a great leakage unknown on any other canal. He gave it as his opinion that the canal had fulfilled to a great extent its original intention by giving employment to the Highlanders and preventing emigration, and raising the value of the estates it passed through, extended cultivation, and provided excellent inns, &c., besides giving safe and convenient navigation.

In 1843 the general repairs recommended by Mr Walker were set about, and from 1023 to 1729 labourers then employed, and in their report the Commissioners state they hope to resume navigation in three years, and it was opened for traffic in May, 1847, and

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At this time Loch Ness was raised 44 feet, and the flats at Glen-Urquhart then flooded, and the effects of raising the water may be seen by the submerged trees along the sides of the lake, and the flooded marshes at Urquhart. A claim was made by the proprietors along the sides of Loch Ness—by Lord Seafield, Mr Fraser-Tytler, and the trustees of the estate of Foyers.

Messrs Walker and Burgess, engineers, report (1) that the standard level now fixed by the weir was 2 feet lower than originally contemplated (viz., 6½ feet); (2) that the effect of the improvements will be to prevent the water in time of floods rising so high as they have heretofore done; (3) that the imperfect state of the works causing the water of Loch Ness to be sometimes 4 feet above the navigation level, and sometimes 6 feet under it,

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In October, 1846, a great breach occurred opposite Holm, which alarmed the people of Inverness, but it was explained that it had been the site of an old outlet for waste water, and used during the construction of the canal, and the making up of the gap had not been carefully done. The leak was made good, and the engineers say there is no reason to apprehend a similar burst.

The entire works were reported as complete by 1847, with the exception of the great weir at the outlet of the Ness, which had not been arranged for. This weir was reconstructed in a different manner, being made long and shallow, and the summer level of the loch made about 41 feet higher than before, and the channel between Loch Ness and Loch Dochfour enlarged, and thereby hangs a tale, for in 1849 a great flood occurred, which flooded the town of Inverness, and carried away the fine old stone bridge of seven arches. How far the canal operations were to blame for this unprecedented flood, I do not mean to enquire at present. subject was fully reported upon by Mr John Fowler and Mr Bateman, and I daresay those who remember the flood and its consequences have formed their own conclusions. A second, but not Since then no special such a disastrous flood, occurred in 1868. event has taken place in connection with the canal. I would just note one striking fact resulting from the raising of the level of the lochs, and it is the remarkably perfect beaches already formed round them, and they are a fine illustration of how the parallel roads of Glenroy may have been formed by the glacial lakes. Though only forty years have elapsed since Loch Ness was raised, the gravelly beaches are regularly laid down in broad benches of water rolled pebbles, and still more striking are those of Loch Lochy, where the material of the hills furnishes better materials; and were Loch Lochy again lowered, we should have perfect roads like those of Glenroy laid round the valley. The gravel brought down by the mountain streams loses much of its weight when entering the water, and remains at the margin instead of reaching the bottom, and the constant action pf the waves has polished and cleaned it so as to make a beautiful pebbly beach all round the lakes.

I shall now only add a few words on the social and economic effect of this great work, and see how far the ideas of its projection have been realised. You will recollect Mr Telford's chapter on its probable effects on emigration, and the providing of work for the

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I shall now only add a few words on the social and economic effect of this great work, and see how far the ideas of its projection have been realised. You will recollect Mr Telford's chapter on its probable effects on emigration, and the providing of work for the

Gaelic Society of Inverness.

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enable the Government to decide whether the works should be completed or abandoned, and the whole expenditure sacrificed, amounting to £1,023,628, besides £39,146 4s due.

The principal defects were at Gairlochy locks, where the water was dammed up 12 feet above its natural level, and safety was dependent on one pair of gates, the giving way of which would cause great damage to life and property, and let loose 6000 acres The masonry of many of the other locks of water 20 feet deep. was defective, and the leakage along the banks so great as to prevent a uniformity of depth of water. The report says the whole works appear to be in a dilapidated and insecure state, and their condition is daily becoming more alarming, and an outlay of £200,000 necessary, while Mr May said the works could not be abandoned without still greater loss, besides claims for damage by parties who had made outlay on the facts of the canal being continued. The next great defect was at Aberchalder, where there was no proper weir, and in 1834 the water of Loch Oich rose 15 inches above the gates. The leakage between Dochgarroch and Muirtown locks was given at 24,000 cubic feet per minute, a great leakage unknown on any other canal. He gave it as his opinion that the canal had fulfilled to a great extent its original intention by giving employment to the Highlanders and preventing emigration, and raising the value of the estates it passed through, extended cultivation, and provided excellent inns, &c., besides giving safe and convenient navigation.

In 1843 the general repairs recommended by Mr Walker were set about, and from 1023 to 1729 labourers then employed, and in their report the Commissioners state they hope to resume navigation in three years, and it was opened for traffic in May, 1847, and

made available for vessels drawing 16 feet of water.

At this time Loch Ness was raised 45 feet, and the flats at Glen-Urquhart then flooded, and the effects of raising the water may be seen by the submerged trees along the sides of the lake, and the flooded marshes at Urquhart. A claim was made by the proprietors along the sides of Loch Ness—by Lord Seafield, Mr Fraser-Tytler, and the trustees of the estate of Foyers.

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population thrown out of their livings by sheep farming. report of 1802 he says that owing to the conversion of the country into sheep walks, had forced emigration to such an extent that during the previous year 3000 persons had gone away, and three times that number were preparing to go, and he says that by the earlier sub-division of the farms and the foundation of roads and means of communication, the emigration might not have taken place. at least to the present extent, and he points out that the excessive sheep farming may he carried to such an extent that the country may be depopulated before the error may be discovered. This, in the opinion of some, has come to pass, but, unfortunately, not in the districts which most required thinning; for I think it will be found that, wherever roads and canals and means of communication have been provided, there the depopulation has been most complete, and that, where the districts are isolated and out of reach, so to speak, of the traffic, there the districts have become congested. The line of the Canal furnishes a very notable example. The Caledonian Valley, I take it, when the Canal was commenced, was occupied by a pretty dense population, as the remains of the houses and patches of cultivation demonstrate, along the shores of Loch Oich, and particularly of Loch Lochy. The traces of former cultivation are most numerous on the south shores of that loch, where a population existed which, in the end of the last century, furnished a battalion of volunteers called the Letterfinlay Volunteers, and the famous tribe of Doch-an-assie men, which have entirely disappeared. I don't think they could raise a dozen men now. The population of Glen Dessary and Loch Arkaig-side went to Corpach, and along the banks of the Canal, to obtain work, and have since, in a large measure, emigrated. point of fact, so far as these means of communication are concerned, they have been the means of educating and inducing the people to seek other lines of life, so that they are benefited in quite the reverse way to that intended—much. I believe, to their good, for such a thing as the squalor and discomfort of the West Coast and the islands of the Hebrides is unknown. During the recent land agitation there has been no movement along the line of the great Glen, and this I attribute very much to the fine outlet for the youthful population, and the means of easily reaching the great centres of industry, as well as foreign lands. There is an air of comfort and prosperity along the whole line of traffic such as exists nowhere in the Highlands; and this, I think, is in no small measure due to the good training and, perhaps, some of the money saved during the formation of the Canal.

A very interesting discussion followed the reading of Mr Ross's paper, and a cordial vote of thanks was awarded to him for the trouble he had taken in its preparation for the Society.

11th MAY, 1887.

At the Society's meeting this evening Miss Amy B. Mackintosh of Dalmigavie was elected an honorary member, and Mr P. Mactavish, solicitor, Inverness, and Mr D. William Kemp, Ivy Lodge, Trinity, Edinburgh, ordinary members.

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Thereafter Mr John Whyte read a paper by Professor Mackinnon, Edinburgh, on "Language as an Index to Character."

Professor Mackinnon's paper was as follows:-

LANGUAGE AS AN INDEX TO CHARACTER.

The word CHARACTER comes to us from Greece. It is of doubtful origin. The verb from which the noun was formed (charássō) originally meant "to make a thing sharp or pointed," "to make scratches or furrows" on anything, hence to "inscribe," "to engrave," as upon stone or coins. In the same way the substantive charactēr at first meant "the instrument" by which (sometimes "the person" by whom) such scratches or furrows were made. Afterwards the word came to be used for the scratches themselves, whether these were simple lines or figures. By a natural extension of meaning, charactēr subsequently denoted, not any line or figure engraved on an object, but the line or figure which distinguished the particular object from others of the same class, and gave it its individuality. And, finally, the word was, especially in the later literature, used to designate the physical marks which distinguished the features of an individual, and the mental and moral traits which distinguished individuals and peoples.

Our use of the word differs little, if any, from the meaning attached to it by the Greeks. We speak of a book as written in Greek, Roman, or Irish characters. With us, as with them, whatever marks off an object from its neighbours, so as to give it a style and individuality of its own, constitutes its character. Thus we speak of the character of a face, of a building, of a landscape, of a book, Sometimes it happens that a single trait obtains undue prominence in an individual. We call such a person a character. In every case the original idea conveyed by the word is discernible. The special lines or furrows drawn upon your body and mind which mark you off from your fellows,—these are your

character.

By character we thus mean the particular features, whether physical or intellectual, moral or æsthetic, by which peoples and individuals are distinguished and identified among men. peoples, as well as individuals, have a distinctive character. Nature is a cunning artificer. In fashioning the races of men, she has drawn her main lines deep and broad. These lines, though crossed and re-crossed by innumerable others of infinite complexity and delicacy, are never obliterated, hardly ever obscured. No two faces are exactly alike. You may find two Chinamen who resemble each other so closely that only their intimate friends can say at a glance who is who, but any one Mongolian, for example, is at once distinguished from any one Hottentot. The European nations. being more closely connected in blood, resemble each other more closely in feature than Chinese and Africans. Besides, it may be difficult to meet in modern Europe with a people of unmixed descent. Hence it happens that we sometimes find in an individual of one tribe certain features characteristic of another tribe more strongly developed than in many members of the tribe itself. The average Frenchman, for example, is short, dark, and mercurial. The average German, on the other hand, is tall, fair, and phlegmatic. But an individual Frenchman is frequently met with taller, fairer, and duller than an individual German. If, however, twenty Frenchmen and twenty Germans were picked up at random off the streets of Paris and Berlin, and arranged in two groups, their appearance alone would enable us, without fail, to tell the nationality of each group.

Men differ quite as much in mental and moral attributes as in physical appearance. It is true that the eye does not distinguish spiritual impressions as it distinguishes colours. You cannot measure an emotion by foot-rule and tape as you can measure the length of the arm or the girth of the chest. Nevertheless, such differences are as real and actual as the physical, though they may be fully appreciated only by those who have spiritual discernment Action and reaction between man and circumstance, if not equal and opposite, certainly exist, and make him what he is. Even in our physical appearance we are so far the creatures of our environment. The mountain hare grows white in winter, and the fair Briton grows dusky in the scorching Soudan. In his mental relations, man is to a greater degree the product of his surroundings. But within this sphere he is also in a measure able to create, at any rate to control, the environment. The course of Scottish history has largely moulded the Scottish character. The character of Scotsmen has largely shaped the course of Scottish history. To

take one instance out of many. For centuries Scotsmen were engaged in a life-and-death struggle with a stronger power, and they came out of the struggle victorious. The fact powerfully helped to make the Scot of to-day what he is admitted to be—the strongest man, physically and morally, in the world. It has also helped to make him what he is often said to be—the least attrac-

tive companion in Europe.

It is by their mental and moral capacities, by what they were rather than by what they were like, that we value and cherish the memory of individuals and peoples. We honour them for what they achieved in literature, in science, in art, in government, and not for the size of their bones, the symmetry of their features. or the delicacy of their skins. "Life is more than meat." Even "the heathen Chinee" is known to us of late years, such is the power of genius, for "ways that are dark"-for moral rather than physical obliquity of vision. And so when we summon up in fancy the great nations of the earth—the impassioned Hebrew, with his deep religious fervour; the sensuous Greek, with his unerring eye for beauty and finely-balanced faculties; the haughty Roman, with his military tread, the embodiment of law and government; the fiery and impetuous Celt; the practical and sagacious Teuton -all pass before the mind's eve decked out in their intellectual and spiritual rather than in their material habiliments.

The ethnologist, by comparison of bones and skulls, is able to restore the physical features of a by-gone race. To attain to a full conception of the character of a people; of their intellectual and moral capacities; of their achievements in arts and science; to know how "they lived and moved and had their being" on the world's stage—we must piece together items of evidence gathered from various quarters. There is the recorded impression of neighbours, at best defective, frequently misleading. There are the thousand-and-one relics of the people's energies and activities which may have withstood the destructive hand of time and circumstance, the systematic study of which, under the name of Archæology, has been, of recent years, elevated into the rank of a science. There are, finally, the language and literature of the

people themselves.

I propose to look for a little into the language, rather than to the literature proper, of our own people, with the view to inquire how the evidence furnished by our linguistic forms, words, phrases, and proverbs, confirms or modifies the impressions formed from other sources of the history and character of the Scottish Highlander. This kind of testimony, if read aright, is of

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the most reliable and unimpeachable character. It is the unconscious mirroring of the people by themselves—a picture to which all ranks and conditions, at all stages of their history, contributed their quota. If we can but read the record, we shall find the mental, moral, and spiritual character of our people—their industries, pursuits, fancies, and beliefs, all reflected in the Gaelic Grammar and Dictionary.

What are the prominent outstanding features which, through all time and chance and change, the most competent observers have attributed to the Celt? What elements constitute the basis of his character? Wherein lies the strength, wherein the weakness, of our race?

In history the Celt has neighboured with two other races—Romans and Teutons. He came little in contact with Greeks, and less with Jews. There is, however, a most interesting incident recorded of Alexander the Great, or Alastair Uaibhreach, as he is called in Gaelic Literature, having met a tribe of Celts upon the banks of the Danube. The Grecian Monarch asked the Ambassadors of this savage tribe, as he regarded them, whether they were afraid of anything at all. "Of nothing," was the strange reply, "if so be that the sky may not fall." Alexander turned away with the remark, "These are a proud, haughty people," showing how well the conqueror of the world gauged the Celtic mind.

At various times during the third century B.C. Celtic tribes journeyed eastwards through Greece, conquering and plundering as they went, and finally settled in Asia Minor. Three hundred years afterwards the great Apostle of the Gentiles found the descendants of these people in Galatia. St Paul seems to have been particularly attracted to these Asiatic Celts. His estimate of their character is to be inferred from the epistle he addressed to Affection, devotion—pure and ardent, but liable to sudden and radical change—seems to have been the feeling of his "little children" towards their spiritual father: "I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I, therefore, become your enemy because I told you the truth?"

We could hardly expect an unprejudiced account of our people from the Romans. In Italy, in Gaul, in Britain, Celt and Roman met as deadly foes. The Celt sacked Rome. The legions which swept Europe were turned at the Grampians. And yet the Latin writers, especially Cæsar and Tacitus, speak with a generous

admiration of their most formidable enemies. In the view of the Romans, the Celts were a people of great parts, bodily and mental. They made considerable progress in civilization, but retained many barbarous and savage practices. They paid great regard to religion. They were given to poetry and music. They had a passion for freedom, but the tribes were jealous of each other and disunited. They were of a fierce, passionate, and changeful disposition. They were courageous and brave, and made most formidable soldiers.

For thousands of years Celt and Teuton have lived side by side. The two peoples have met frequently in friendly rivalry. They have met still more frequently in deadly strife. The racial distinctions between these two nations, whom history has joined together, are deep and broad. Except where, as with ourselves, their blood has mingled, they do not easily come together. We have frequently been enabled to see ourselves as our Teutonic neighbours see us. But in recent times our picture has been painted by two Saxons of genius. Sir Walter Scott has, with his magic pen, described the Scottish Highlander. Matthew Arnold, with consummate ability and subtlety, has analyzed the genius of our race.

The judgment of all these observers—of Hebrew, Greek, and Roman, of the ablest and most candid of Teutons—is essentially the same. They all declare the Celt to be a man of large endowments—physical, mental, and spiritual. They add in so many words, or imply, that, in the constitution of his being, in the adjustment of the various parts of our complex nature, the emotions and the will are not under subjection to the reason, the understanding, in the same degree in his case as in that of the other great nations of Europe. The heat, rather than the head, controls the Celt. In the language of Matthew Arnold, sentiment is the basis of his character. He refuses to accept the omnipotence of fact. He is, indeed, unable to see the fact except as clothed in his own warm fancy.

If now we translate this phraseology, applied to the Celt as a whole, into the facts of actual life as applicable to the Highland people, what do we find? The modern Highlander is of mixed origin and chequered history. It is said that the blood of France is nineteen-twentieths Celtic, though this is probably an overestimate. The blood of the north of Lewis is almost, if not altogether, Norse. The Highlander of to-day is the descendant of at least three peoples—pre-Celt, Celt, and Teuton. In South Argyll we have Pict, Dalriad, Norseman, and Lowland Scot, with

a substratum of we know not well what, mixed in varying degrees in different localities. The history of this composite people has been eventful in the extreme. The Highlander is accustomed to revolutions. Within historic times the greatest of all was the conversion of the Picts by Columba, followed by the Dalriadic ascendancy. Then came the Norse invasion and occupation, which have left permanent results. The struggle between Celt and Saxon upon a large scale was decided at Harlaw. To it we owe the minor clan-system which followed, with many evil effects that still The conflict of the new and the old, in the matter of creeds and beliefs, culminated in the Reformation. We have since had our Culloden and our Disruption. We are at the present time going through a revolution with issues deeper and wider than many of the more violent convulsions of the nast. Each of these in its way has helped to make ourselves and our history what they are; and all find their place in the picture which the language presents. For the Gaelic vocabulary, like more material products, obeys the law of supply and demand. The metaphors and similes of the people are gathered from the circumstances of their daily life. The Gaelic proverbs and familiar phrases are in part, like the root-words of the vocabulary, true citizens of the world, heard on the lips of men everywhere; but, as Sheriff Nicolson says, "a large proportion of them is of native growth, as certainly as is the heather on Ben Nevis, or the lichen on Cape Wrath." The Gaelic proverbs represent the Highland people quite as ubiquitous as the ethnologist and historian find them in actual fact to be. There is hardly a possible trait of character or quality of intellect that does not find illustration. But a general survey of these sayings undoubtedly conveys the impression that they are the recorded experience of a people of shrewd observation, impressible and sensitive to a degree. Let us endeavour to illustrate one or two of the main features in character and belief, for which our people have always been noted.

Take, e.g., the question of Race and Family. The Celt has always been a firm believer in the principle of heredity—the transmission of qualities, bodily and mental, from parent to child. Theid dùthchas an aghaidh nan creag. Bu dual da sin, &c., &c. The modern Highlander is wont to pride himself on his pure blood and high descent. The breaking up of the tribe into clans and septs had no doubt a great deal to do with the feeling. The educative value of the sentiment is, as we know, very high. To live worthy of those who went before is a powerful incentive to

Highland virtue. In its most exaggerated form, the idea finds expression in the saying, Ged tha mi bochd, taing do Dhia, tha mi wasal, attributed to a member of the Clan Maclean.

Whether the Celt can boast of an ancient lineage or not, we have seen that the blood of the Highlander is anything but pure. Some of our countrymen are as proud of their Norwegian descent as others are of a native pedigree. The boast of the Macgregors is, Is riòghail mo dhream. Macaulay, again, was quite as eager to trace a pure Norse descent for himself as the family historian is to

bring every novus homo over with the Conqueror.

I do not know whether it will contribute to our amour propre to trace the stream of Celtic lineage too far back. Cæsar tells us (B.G. v. 14) that in the interior of Britain in his time the people lived in communities of ten and twelve men; that these had their wives in common; and that the children were regarded as belonging to the man who originally married the mother. In Scottish history, as we know, Pictish succession was through the female. I am of the belief that such proverbs as Cha'n abair mi mo bhràthair ach ris a' whac a rug mo mhàthair have had their origin in those primitive times. In an early stage of society, the child was the child of the tribe; and among us clan-feeling is hardly a thing of yesterday. The very word clann, which means, and always meant, "progeny (Zeuss passim), was also applied to the household, the family, the gas, and in this signification has passed into English—clan. Treubh, again (W., tref; A.S., traef; old French, tref), meant "a homestead," "a settlement." It now denotes "tribe"—dà thréibh dheug Israel. Not only so, but treubhach, mewhas, treubhantas, literally "belonging to the tribe," "having a tribal spirit," have, among a warlike people, come to mean "being worthy of the tribe," "courageous," "brave." Treubhach a muigh, 's meaghrach a stigh is the beau ideal of manly conduct.

Of this class of words, céile is specially noteworthy. In the early language the word has two meanings—"socius" and "servus." Stokes (Beitr: viii. 312) would refer céle "socius," W. celydd, to callis and keleuthos, while céle, "servus," might, he thinks, find its cognates in colo, kelës. Buachaill, e.g. (W. bugail), would thus correspond in etymology and meaning with boukolos. In the social economy of Ireland, céile denoted a class of tenantry who had perpetual tenure upon payment of certain rents, the position in which the Legislature has recently put the Highland crofter. Among the Irish there were two classes of céile, the bond and the free, a daer-chéile and a saer-chéile, as they were called. In the Church, the Servus Dei was called Céle Dé, written Culdee by our

early Scottish writers, and pronounced Cuildeach in modern Gaelic. A verb, céilidhim, "to visit," was formed from the noun, from which, again, our own ceilidh is derived. The phrase in Rom. xv. 32, rendered in the Vulgate et refrigerer voliscum, and in our English version "that I may with you be refreshed" (in the Revised Version, "and together with you may find rest"), is in the old Würzburg Codex (fol. 7 a.) translated corran célide libsi. would thus appear that with the Gael of those days, as with his descendants still, ceilidh was a season of "rest" and "refreshing" to the mind and spirit, perhaps also to the body. The more frequent use of the word is "companion," and in this signification it is used in such phrases as le chéile, "with his fellow," "together;" troimh chéile, "through other;" thar a chéile, "at cross purposes," &c., &c. In the more limited signification of "spouse," the word is used in the compounds, athair-ceile, mathair-chéile, &c. So also in cliamhuin, "son-in-law," and cleamhnas, "relationship by marriage," as in the proverbs— Cleamhnas gu ceud is cairdeas gu fichead; Cleamhnas am fagus is goisteachd am fad. Céle glosses maritus in the St Gall MS., and in the Gaelic Bible (Joel i. 8), céile a h-òige, with fear-pòsda in the footnote, translates the phrase rendered in English the "husband" of her youth." We have thus ample authority for the use of call in the restricted sense of "spouse." But in modern Gaelic it is usual to say céile pòsda, and it is certainly remarkable that we have not in the language a native word for "to marry" or "marriage." We borrowed sponsa, which appears in Gaelic as pds, pùs, pòsadh, pòsda. The word was evidently required very early. In the Book of Deer we read that Colbain, the Mormaer of Buchan, and Eva, the daughter of Gartnat, "his wedded wife" (a benphusta), along with others, granted important privileges to the monks of Deer. It would almost appear as if the Celt had brought within the threshold of history the social condition which modern science declares that society everywhere passes through when the tribe and the family are one and the same.

Again, the Celts have always had the reputation of being a religious people. Cæsar was told (B.G. vi. 13) that Druidism had its origin, and attained to its highest perfection, in Britain. Nowhere, we would fain believe, has Christianity found more faithful and devoted disciples than among the Celts of these isles. It may well be that the aspect of religion which specially attracts the Celt is that which appeals to the feelings rather than to the understanding. The language is wonderfully copious in its

vocabulary of adoration and praise. The late Professor Weir of Glasgow, a native of Argyllshire, used to say that the impassioned utterances of the Hebrew prophets could find more forcible expression in Gaelic than in any European language. On the other hand, I am persuaded that the Epistles of St Paul cannot be

adequately translated into the Gaelic tongue.

It was essential that, in the case of the great central principles of the Christian faith, the names of the new and strange ideas should be borrowed as well as the ideas themselves. But St Patrick and St Columba were wise men as well as zealous missionaries, and they did not unnecessarily trample upon the prejudices of our Pagan ancestors. Reasonable concessions, in matters not essential, were made to heathenism. Far removed as our religious life is from the lives of our heathen forefathers, many of us would hardly care to admit, few of us know, at how many points our religious orbits and theirs touch and cross each other. In legend, in myth, in unexplained custom, in a familiar word or phrase, in odd corners of the mind as well as in neglected nooks of the language, traces of the Paganism of our ancestors find a place and form part of our unconscious creed.

The Celts were given to the observance of stated days and festivals. Cæsar's statement is explicit (B.G. vi. 18):—"Dies natales, et mensium et annorum initia sic observant, ut noctem dies subsequatur." St Paul also reminds the Galatians (iv. 10)—
"Ye observe days and months and times and years." It is, perhaps, to be regretted that the Celt has not been, in many cases, able to engraft the native name upon many of the festivals and saints' days of the Christian Church. Still, we have preserved the names of the seasons—earrach, samhradh, fogharadh, geamhradh. In the case of three of these we have kept the name of the first day—Bealltainn, Lunasdal (Irish Lughnasadh) and Samhuin, where, as among the Gauls in Cæsar's day, such is the persistence of custom, the night precedes the day. La-fheill-Bride, "Bridget's Feast Day," has replaced the fourth for many centuries, but from old Irish books we know that the native name was The shadow at least of the old ceremonies of Latha Bealltainn and Oidhche Shamhna still remains with us. Towards the end of last century the old heathen customs were pretty fully observed on May-day in Callendar (Old Stat. Acc. xi. 621). It is somewhat remarkable that the native name for the New Year has disappeared—Nollaig and Calluinn are both borrowed. We cannot even tell when the Celtic year began. The names of the months are, for the most part, lost; seachduin is probably a loan-word, and of some of the days of the week only a part of the

name is native to the language.

The names of churches and temples, with the ritual and wor ship observed in them, and the officers who officiate therein, are all Latin and Greek words. The druidh struggled hard for a place in the new order of things, but, though always mentioned with respect in Gaelic literature, he is not acknowledged as an ecclesiastical dignitary in the Celtic Church. The arch-druid seems to have borrowed his Gaelic title from the extremely sensible and practical ecclesiastic, Coifi, who was chief of the priests in Northumbria when Paulinus was converted, and who recommended the new faith to his prince upon the ground that it could hardly be worse than the old, from which he himself, though its chief officer, never derived any benefit whatsoever. Our Gaelic proverbs to the present day preserve the popular belief in the power and sympathy of these men—Cho teòma ri Coibhi Druidh: Ge fagus clach do lir, 's fhaisge na sin cobhair Choibhi. Now-a-days, druidh and druidheachd mean "sorcery," "necromancy"; what in the old Gaelic life of St Columba is termed geintlidheachd, "gentilism," "paganism." The older conception is higher than this. To the present day the magi of Matt. il., translated "wise eme" in the English Scriptures, is rendered druider." in our Gaelic Bible. In the Würzburg MS. "Jannes and Jambres," who (2nd Tim. iii. 8) are said to have withstood Moses, are boldly paraphrased into da druith aegeptacdi, "two Egyptian druids"; while in an old hymn, attributed to St Columba, the poet confers a still higher dignity upon this official of Celtic heathendom :-

Is e mo drai Crist mac Dé.
"Christ, the Son of God, is my druid."

Again, it is worthy of note that, while the terms descriptive of ideas distinctively Christian are borrowed, the native language copiously supplies words descriptive of the great conceptions of natural religion. Ifrinn, e.g.. is a loan from Latin (infernum). Neamh (old form neb), on the other hand, is pure Celtic, having its cognates in Skr. nabhas, Gr. nephos, and Slav. nebo. The primal meaning is "cloud," a fact which strikingly recalls the grand description of the Hebrew poet—

"Clouds and darkness are round about him."

So flaitheanas (flaithemnas) means not the "isle of heroes," but the sphere over which the jurisdiction of the flath (flaithem, extended. From the wealth of native epithet available to designate such conceptions as "immortality," "eternity," "judgment," &c., &c., we are entitled to conclude that these ideas were neither new nor strange to the people. A new significance was attached to them. From all we can gather, the heathen Celt

believed in a future state, more or less happy.

On the other hand, though the Gauls believed they were descended from Dis or Pluto (B.G. vi. 18), our ancestors, if they had any, have preserved no native name to designate Satan, devil, demon, all of which are borrowed. The Gaelic words applied to the devil suggest mischievous intent rather than power—donas, "ill-luck;" rosad, "the obstructive;" breaman, "the little imp;" an fear ud, "yon one;" muisean, "the mean rascal." For the Supreme Being, on the contrary, there is a number of native names—Tighearna, "the protector;" Triath, "king;" Righ-namfeart, "king of powers;" Righ-nan-dul, "king of the elements." And the name of all others by which we invoke the Divine Being, Dia, connects itself with the Skr. Dévas; Gr. Zeus, Dios; Lat. Deus, Dies; Ang. Sax. Tives (däg) "Tuesday"; Slav. Dëvas. In the whole round of the languages, the meaning of this word is twofold—God and day, the root idea being "to shine," "light." the Celtic dialects the word has ceased to be used in the sense of "day;" but an diu(gh), an dé, the Di- in Di-luain, &c., still live to testify that the Celt, like his neighbours, at one time identified "day" and "God"—"light" and the "source of light." conception irresistibly carries us back to that fore-time when our Indo-European ancestors lived together, and worshipped the Being whom they felt after, and thought they found, in the great luminary which enabled man to see, and caused the corn to grow.

A relic of the period of sun-worship undoubtedly survives in the phrases, Deiseal air gach ni, and Car tuathal t'aimhleas. The underlying conception is deeper than the practical rule that there is a good and a bad way of doing everything—a maxim expressed in the Gaelic utilitarian saying, Leum an gàradh far an ist e. These phrases rather connect themselves with the necessitarianism which formed so large a part of the pagan Celtic creed, the shadow of which, I believe, still clouds our spiritual vision. The rooted belief that the fated, the dan, will happen, will we, nill we, has had its share in shaping Highland creed and Highland conduct. The lesson has been taught longer and learned better than the claim for freedom of opinion frequently made in our proverbs, and notably in that admirable saying, found among the Gaels alone—

Léintean farsuing do na leanabaibh òga.

But to pass on. From the cloister to the camp seems a far cry, and yet it would not be difficult to show that the moral and emotional elements which incline the Celt to religion help to make him the warrior which he is, and always has been. In olden times the chief end of a Celt was to fight well. Solinus, speaking of the Britons, says that "when a woman is delivered of a male child, she places the infant's first food on the point of her husband's sword, and inserts it in its mouth; and, offering up her supplications to the gods of her country, devoutly prays that he may die in war, amidst swords and javelins." Tacitus informs us that the Celt fought for love of freedom, but he was and is a born soldier, ready to fight on any quarrel. On occasion, as in the case of Boadicea, females not only fought in battle, but headed insurrections and commanded armies. And, if we may trust Marcellinus. the ladies of Gaul seemed to engage in a scrimmage with all the zest and skill of a member of the modern fancy :-- "If any of them be set a brawling, having the shrew his wife (who is commonly by far the stronger of the two, and of a sallow complexion) to take his part, a whole band of strangers is not able to match him; especially when, setting out her big neck with swollen veins she falls a grating her teeth, and snow white arms, of a mighty large size, once begins to lay about her with fists and heels together, like the bolts and darts discharged with violence from a military engine."

Our language bears the most ample testimony to the military prowess of the people. Among the words borrowed from the Gaulish speech to Latin, those relating to war and warlike implements stand conspicuous—gaesa, catæia, covinus, essedum, &c. The very names by which the people were known point in the same direction. One of the tribes which occupied Gallia was in the language of the Romans called Galli, but in that of the people themselves Celts (qui ipsorum lingua Celtæ, nostra Galli, -B.G. i. 1). Both words were known to the Greeksappellantur-Keltoi and Galatai. It is curious that while the names by which the people were known among the Greeks and Romans, Galatae, Galli, have been equated with gal, "bravery," "courage," the meaning of Celt, the word by which the people named themselves, is still a matter of some doubt, though all the suggested

significations refer in one way or other to war.

A considerable number of the personal and tribal names by which our people were known in ancient times are still a living testimony to the martial character of the race. I shall select one or two for illustration out of very many that might be chosen. The root of the word Aeduus, Aedui (Gr. aidouoi), so familiar to us in the pages of Cæsar, has been connected with Gr. aithos. Lat. actus, O.H. Ger. eit—all meaning "fire," "burning," &c. In Cormac's Glossary, aed is found as a common noun, meaning "fire." As a personal name the word has become very common. The Latin form is Aidus. In Gaelic and Irish it is Aedh and Aodh. The English equivalent, from a different root, is Hugh, which on the Continent appears as Hugo. A diminutive of the Latin form yields Aidan, the name of the brave and gentle bishop of Lindisfame, whose beautiful character Bede paints so touchingly (Ecc. Hist. iii. 5). By prefixing mo, "my," to the name (a form of endearment common among our ancestors, as Monenn for Mo+ Ninian, Moluag for Mo + Lughaidh), we get Modan, the saint of Roseneath, whose name still survives in Kilmodan, the parish of Glendaruel, in South Argyll. Mackay of the Rhinns, in Islay, is written Magaodh in the Gaelic charter of 1408. It would thus appear that the real Mackay is neither more nor less than a modern Aeduan, a veritable "son of fire," which perhaps is not an mapt designation of many a member of that patriotic clan.

Two of the oldest words of which we have record in Celtic, and which still survive in all their vigour and freshness, are cath, "battle," and dùn, "a fort." Into personal and tribal names, both in Gaul and Britain, the word cath enters largely:—Cassivelaunus, the powerful opponent of Cæsar; Catugenus (Katougnatos), "warriorbom;" Catumaglus, "warrior-prince;" Caturix, "warrior-king;" and Catuslogi (cath-shluagh) "warlike people." The diminutive Catullus became a personal name among the Romans. The Brythons have preserved the word more than the Goidels—Cadauc and Catôc is Catuacus; Catlôn is the old Catalaunus; Catumail is Catumaglus. Among ourselves the word is by no means unknown as a proper name, while, as a common name, literally and in metaphor, it turns up most frequently. Cathbad was the name of Conchobar's Druid, who foretold the fate of Déirdre. Macpherson has Cathmor. Two of the Bards of Clanranald bore the name of Cathal, which is a common personal name in Assynt at the present day.

Dùn in Gaelic means "a fortified hill." In Welsh the form is din, which also means a "hill-fort." The cognates, or, as some think, the derivatives, in the Teutonic languages are—Eng., town; Scotch, toon; Icelandic, tùn; and German, zaun. The word had, from the earliest times, the same meaning which it still retains. It occurs frequently in the Celtic topography of the Continent—

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Augusto-dunum, Novio-dunum, Ebro-dunum. The dunes of Celtic France are in large numbers with us still. But it is remarkable that, in Endlicher's Glossary, the dunum of Lugdunum (Lyons) means simply "hill,"-Lugduno, desiderato monte, dunum enim The lug here is the Irish lu, "little," which remains to us in the derivative lidag, "the little finger," and in the comparative lugha. Dun does not enter so largely into our personal We have Maildun (cf. Zeuss p. 24). According to Mr Hector Maclean, the common name Donnachadh (Duncan), formerly Dunchad, is made up of dun and cath. In our place-names the dùn's are simply legion. A dùn had its outposts, or little forts, in its immediate neighbourhood—sometimes to guard the water supply of the main fort, sometimes for easier access in sudden emergencies. These are the dùnan's, or "fortlets," so frequently met with where there are dùn's. By an extension of meaning, the word has come to be applied to any rounded hill or artificiallooking mound. Still further, any heap is now a dun. Thus, in Ruth iii. 7, dùn arbhair is "a heap of corn," and Dugald Buchanan applies the word to an ant-hill :-

> "'S mar dhùn an t-seangain dol 'n a ghluas, Grad-bhrùchdaidh 'n uaigh a nìos a mairbh."

Finally, from being a "little fort" or "outpost," dùnan has, in our peaceful, prosaic days, come to be applied in Argyll almost invariably to "the midden."

As it was, so it is still. No one who has read the *Brosnachadh* of Lachann Mor Mac-Mhuirich to the Macdonalds at Harlaw, whatever else he may think, will doubt the wealth of the Gaelic vocabulary in matters pertaining to war, or will question the truth of Alexander Macdonald of Ardnamurchan's dictum that the Gaelic language is the best:—

"Ri cruaidh uchd cosgair, A bhrosnachadh an t-sluaigh."

Equally true, perhaps, is Macdonald's other deliverance regarding the language, especially when wielded by a master of vituperative epithet like himself:—

"Si 'n aon chànain Am beul nam bàrd 's nan éisg, A's fhearr gu càineadh O linn Bhabel féin."

And I do not know that it would be impossible to fird among our countrywomen one now and again who could use her Gaelic tongue

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with the same force and directness with which her relative in ancient Gaul, according to Marcellinus, could use her fists.

Another feature which has attracted the attention and won the admiration of observers has its root in the emotional nature of the Celt—his urbanity and courtesy. It was a patriotic Highlander who sung—

"Hands that fiercest smite in war Have the warmest grasp for brothers;"

"And beneath the tartan plaid Wife and maid find gentlest lover."

Sheriff Nicolson here puts, in stirring lines, what is admitted to be the truth regarding the Celt wherever met with, though perhaps, in a special degree, applicable to the Highlander. The clansystem survived longest with us, and, among its many baneful fruits, it has undoubtedly left one blessing behind—it developed the inherent politeness and courtesy of the people, at too high a price it may well be. Of strangers the people were naturally jealous. In old times these came most frequently from the North. Hence the proverb—Is fuar gaoth nan coimheach. Just as in Latin hostis meant "a stranger" and "a foe," so in Gaelic coimheach, "the stranger," yields coimhicheas, "distrust"; and, with perhaps an unconscious tribute to his power, the use of the word as an intensive epithet, meaning "very," "exceedingly"—as in the phrases coimheach mòr, coimheach sgìth, &c. The saying still heard in the Central Highlands-Cuir a mach an Sasunnach, is leig a steach an cù—dates probably from Cromwell's day. The Celt is proverbially sensitive to ridicule. Between neighbouring clans intercourse was possible only by great deference in speech and bearing. The sharp sword made the smooth tongue. Within the clan, which was composed in miniature of all the various social grades found in an empire, and where, owing to the small numbers, frequent intercourse between various classes was absolutely necessary, great deference in speech and bearing was indispensable. In the proverbs we find the highest value put upon a dignified courtesy, while boldness and independence in language and action have also their time and place—A bhi gu dàna modhail, sin lagh na cuirte, a lesson which Jeames has learned to perfection far from the mountains. But true courtesy could not be taught—Bheirear comhairle seachad ach cha toirear giùlan. It evidently was not, in the strictest sense, hereditary, for we have the saying, Is busine dithchas na oilean; but good breeding was, to say the least of it,

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a second nature. And where can be a finer appreciation of the retort courteous than in the phrase, Cha bu tu mi, 's cha bu mhi an ch ?

The intellectual and spiritual force which underlies the agree-ability of the Highlander is not confined to our Scottish soil. It develops in several directions among the various branches of the family. There is a delicacy of feeling, a deftness of touch, which is natural to the Celt. In no part of those charming lectures is the literary insight of Matthew Arnold better shown than where, apparently in the teeth of evidence, as it seemed when the author wrote, he maintains that to the Celt English literature is indebted for its superior style, and especially for what the writer calls "natural magic," a quality which he finds nowhere else among the Teutons. Similarly, in Celtic art, fertility of conception and idea may be sometimes missed, but the wonderful delicacy of the lines and elaborateness of ornamental detail are beyond comparison or imitation.

To the same keen sensitiveness is undoubtedly due the genuine sympathy with the beautiful in nature which the Celt undoubtedly acquired early, and in the fulness of time taught to his neighbours. I do not know whether among any people devoid of literary training a higher appreciation of the beautiful in expression can be found than among our own people. One need only recall our favourite idioms, metaphors, and similes, or compare such proverbs as, Far birds have fair feathers, with, 'S gorm na cnuic tha fada bh'uainn; A lie has no legs, with, Cha seas a' bhreug ach air a leth-chois, &c., in order to see the force of the remark. It may be a fancy, but it is certainly curious, if not significant, that the Gaelic word tuigse, "understanding," finds its Indo-European relatives in Skr. gush, "to relish; Gr. geuō, "I give to taste," and geuma, "food;" gustus and gustare in Latin; English, choose.

The Gael's artistic taste, agreeability, and courtly bearings make it difficult for him to say no—a monosyllable for which he has no equivalent indeed—and lead him into various amiable weaknesses. No one who has seen him in the witness-box but must have observed the difficulty he has in making a direct unqualified statement of fact. I remember once interpreting in a case of disputed marches in the west of Ross-shire. An aged matron who used, as a bare-footed lassie, to tend the cattle beside the burn which formed the boundary between the two estates, was repeatedly asked if she ever saw the cattle cross the stream, or on the over side of it. She was a perfectly candid, truthful witness.

but she simply could not say further than that the cattle would a crossing—U bhitheadh, bhitheadh cheana; but bha never.

Dr Alexander Stewart (Gr. p. 98), in accounting for the use of the future tense as a present in Gaelic, ingeniously says :- "From observing the same thing happen repeatedly or habitually, it is naturally inferred that it will happen again. the future tense, which simply foretells, conveys to the hearer an intimation that the thing foretold has already taken place frequently or habitually." The learned grammarian points to a similar use of the future tense in Hebrew. The Highlander had no doubt a belief. after a fashion, in the uniformity of nature. He had perhaps quite as firm a belief in second-sight, by which many of his friends wereable to make the future actually present when occasion demanded. But he had certainly an aversion to direct statement; and to this, rather than to any scientific or superstitious feeling, I would attribute his partiality for the future tense, and especially for the subjunctive mood, where he has preserved a considerable variety of linguistic forms. The same mental attitude may, in part at least, account for the almost entire loss of a present tense form in the modern Gaelic verb.

Such are a few traits which the Celtic character has preserved, and of which the language affords conclusive, because unconscious, proof. They are striking instances of the persistence of mental and spiritual characteristics in a people which have, in almost all their branches, been largely modified. The modern Highlander, for example, is far removed in blood as well as in opinion and belief from the ancient Celt. But, both in his strength and in his weakness, he is essentially the same man. The emotional element, the preponderance of feeling over intellect, is still supreme. We are a people of lofty ideal. Nan deanadh an lamh mar a dh'iarradh an t-sùil, all would be well with us. But the reward of attained excellence is not always with us a sufficient end to make us go through the trouble of training the hand so as to be able to satisfy the eye. In what requires hard, patient, plodding effort, the Celt is weak. Here undoubtedly the "creeping" Saxon, as he used contemptuously to designate his neighbour, surpasses him. But when trained and confronted by example, no one shows more patience and persistence than our own people. A shrewd, observant Highland colonist once informed me that where Celt and Saxon farmer live together on the shores of Lake Huron, the Highlander's "concession" frequently stands first, and is always a good second;



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but, in a community of Highlanders, one not unfrequently comes upon broken fences, open gates, and that general air of negligence and *abandon* so charming to the artistic instinct, but so destructive of good husbandry, which one meets with too often in the old

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Swayed by feeling and emotion, the Celt is easily elated, easily depressed. He will not brook tamely the sinking of his individual will. Rather than accept an inferior place, he prefers to have none. Macdonald of the Isles was once recognised occupying an obscure place at a feast, and a courteous stranger suggested that he should take the head of the table. The haughty reply was characteristic of the princely house of which he was the head:— Far am bi Mac-Dhomhnuill, sin ceann a' bhùird. Matthew Arnold has proved to demonstration that, in so far as English Literature, and, we may now add, Icelandic Literature, differs from and excels the literature of the pure Teuton, the superiority is due to Celtic influence. The wealth of feeling and passion infused by the Celt into the Saxon's calm, matter-of-fact nature has secured a result which neither race could attain to singly. To produce the highest forms of literature the dazzling but intermittent electric flash is needed as well as the strong steady light of the sun.

In war and government the Highlander is a better soldier than general—a better general than statesman. Too often has the Celt won battles and allowed others to reap the fruits of victory. Lord Macaulay wrote in an one-sided, exaggerated strain of our people. But there is too much truth in his remark that, under the clan-system, the Highlander was a perfect soldier, the clan a perfect regiment, but that a Highland army under a Highland commander-in-chief was impossible. The motto of the Roman statesman, Divide et impera, achieved its highest success among the disunited tribes of Gaul. If our own favourite saying, Clanna nan Gaidheal ri guaillibh a chéille, were heard while the clan-system flourished, it would be regarded as a master-piece of sarcasm invented by the enemy.

The Celt is naturally disinclined to the dull, monotonous life which peaceful industry and commerce demand. Among Highlanders the conditions of life for centuries were such as to make him so. Fighting was his occupation, hunting and fishing his amusement. He has, curiously enough, registered in his language his passion for war and his contempt for trade. He has exalted laicus (laoch), a simple "layman," into the rank of a military hero; he has degraded cerdo (ceard), "an artificer," into the

rank of a tinker.

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account of illness, Mr P. H. Smart has been unable to re for publication his paper on Celtic Art, referred to on



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	e Author
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TRANSACTIONS

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THE GAELIC SOCIETY OF INVERNESS.

VOLUME XIV. 1887-88



TRANSACTIONS

OF

THE GAELIC SOCIETY

OF INVERNESS.

VOLUME XIV.

1887-88.

Clann nan Gnidheal an Guaillean a Cheile.

PRINTED FOR THE GAELIC SOCIETY OF INVERNESS,

AT THE "NORTHERN CHRONICLE" OFFICE;

AND SOLD BY JOHN NOBLE, WILLIAM MACKAY, AND A. & W. MACKENZIE,

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CO-SHUIDHEACHADH.

- 1. 'S e ainm a' Chomuinn "Comunn Gailig Inbhir-Nis."
- 2. 'S e tha an rùn a' Chomuinn:—Na buill a dheanamh iomlan 's a' Ghailig; cinneas Canaine, Bardachd, agus Ciuil na Gaidhealtachd; Bardachd, Seanachas, Sgeulachd, Leabhraichean agus Sgrìobhanna 's a' chanain sin a thearnadh o dhearmad; Leabhar-lann a chur suas ann am baile Inbhir-Nis de leabhraichibh agus sgrìobhannaibh—ann an canain sam bith—a bhuineas do Chaileachd, Ionnsachadh, Eachdraidheachd agus Sheanachasaibh nan Gaidheal no do thairbhe na Gaidhealtachd; còir agus cliu nan Gaidheal a dhìon; agus na Gaidheil a shoirbheachadh a ghna ge b'e ait' am bi iad.
- 3. 'S iad a bhitheas 'nam buill, cuideachd a tha gabhail suim do runtaibh a' Chomuinn; agus so mar gheibh iad a staigh:— Tairgidh aon bhall an t-iarradair, daingnichidh ball eile an tairgse, agus, aig an ath choinneimh, ma roghnaicheas a' mhor-chuid le crannchur, nithear ball dhith-se no dheth-san cho luath 's a phaidhear an comh-thoirt; cuirear crainn le ponair dhubh agus gheal, ach, gu so bhi dligheach, feumadh tri buill dheug an crann a chur. Feudaidh an Comunn Urram Cheannardan a thoirt do urrad 'us seachd daoine cliuiteach.

4.	Paidhidh Ball	Urramac	h, 'sa'	bhlia	adhna	£0	10	6	
	Ball Cumanta	•	•			0	5	0	
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	Agus ni Ball-b	eatha aon	chon	ah-th	oirt de	7	7	0	

5. 'S a' cheud-mhios, gach bliadhna, roghnaichear, le crainn, Co-chomhairle a riaghlas gnothuichean a' Chomuinn, 's e sin—aon

GAELIC SOCIETY OF INVERNESS.

CONSTITUTION.

- 1. The Society shall be called the "GAELIC SOCIETY OF INVERNESS."
- 2. The objects of the Society are the perfecting of the Members in the use of the Gaelic language; the cultivation of the language, poetry, and music of the Scottish Highlands; the rescuing from oblivion of Celtic Poetry, traditions, legends, books, and manuscripts; the establishing in Inverness of a library, to consist of books and manuscripts, in whatever language, bearing upon the genius, the literature, the history, the antiquities, and the material interests of the Highlands and Highland people; the vindication of the rights and character of the Gaelic people; and, generally, the furtherance of their interests whether at home or abroad.
- 3. The Society shall consist of persons who take a lively interest in its objects. Admission to be as follows:—The candidate shall be proposed by one member, seconded by another, balloted for at the next meeting, and, if he or she have a majority of votes and have paid the subscription, be declared a member. The ballot shall be taken with black beans and white; and no election shall be valid unless thirteen members vote. The Society has power to elect distinguished men as Honorary Chieftains to the number of seven.
 - 4. The Annual Subscription shall be, for—

Honorary Members						£0	10	6
Ordinary Members						0	5	0
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A Life Member shall	mak	e one	payr	nent o	f.	7	7	0

5. The management of the affairs of the Society shall be entrusted to a Council, chosen annually, by ballot, in the month of

Cheann, tri Iar-chinn, Cleireach Urramach, Rùnaire, Ionmhasaisagus coig buill eile—feumaidh iad uile Gailig a thuigsinn 's bhruidhinn; agus ni coigear dhiubh coinneamh.

- 6. Cumar coinneamhan a' Chomuinn gach seachduin o thoiseach an Deicheamh mios gu deireadh Mhairt, agus gach ceithireach a' Ghailig a labhrar gach oidhche mu'n seach aig a' chuid a lugha.
- 7. Cuiridh a' Cho-chomhairle la air leth anns an t-Seachdamhrmios air-son Coinneamh Bhliadhnail aig an cumar Co-dheuchainn
 agus air an toirear duaisean air-son Piobaireachd 'us ciuil Ghaidhealach eile; anns an fheasgar bithidh co-dheuchainn air Leughadh
 agus aithris Bardachd agus Rosg nuadh agus taghta; an deigh sin
 cumar Cuirm chuidheachdail aig am faigh nithe Gaidhealach roghainn 'san uirghioll, ach gun roinn a dhiultadh dhaibh-san nach tuig
 Gailig. Giulainear cosdas na co-dheuchainne le trusadh sonraichte
 a dheannamh agus cuideachadh iarraidh o 'n t-sluagh.
- 8. Cha deanar atharrachadh sam bith air coimh-dhealbhadh a' Chomuinn gun aontachadh dha thrian de na'm bheil de luchdbruidhinn Gailig air a' chlar-ainm. Ma 's miann atharrachadh a dheanamh is eiginn sin a chur an ceill do gach ball, mios, aig a' chuid a's lugha, roimh'n choinneimh a dh'fheudas an t-atharrachadh a dheanamh Feudaidh ball nach bi a lathair roghnachadh le lamh-aithne.
- 9. Taghaidh an Comunn Bard, Piobaire, agus Fear-leabhar-lann.

Ullaichear gach Paipear agus Leughadh, agus giulainear gach Deasboireachd le run fosgailte, duineil, durachdach air-son na firinn, agus cuirear gach ni air aghaidh ann an spiorad caomh, glan, agus a reir riaghailtean dearbhta. January, to consist of a Chief, three Chieftains, an Honorary Secretary, a Secretary, a Treasurer, and five other Members of the Society, all of whom shall understand and speak Gaelic; five to form a quorum.

- 6. The Society shall hold its meetings weekly from the beginning of October to the end of March, and fortnightly from the beginning of April to the end of September. The business shall be carried on in Gaelic on every alternate night at least.
- 7. There shall be an Annual Meeting in the month of July, the day to be named by the Committee for the time being, when Competitions for Prizes shall take place in Pipe and other Highland Music. In the evening there shall be Competitions in Reading and Reciting Gaelic Poetry and Prose, both original and select. After which there will be a Social Meeting, at which Gaelic subjects shall have the preference, but not to such an extent as entirely to preclude participation by persons who do not understand Gaelic. The expenses of the competitions shall be defrayed out of a special fund, to which the general public shall be invited to subscribe.

THE WALL

- 8. It is a fundamental rule of the Society that no part of the Constitution shall be altered without the assent of two-thirds of the Gaelic speaking Members on the roll; but if any alterations be required, due notice of the same must be given to each member, at least one month before the meeting takes place at which the alteration is proposed to be made. Absent Members may vote by mandates.
 - 9. The Society shall elect a Bard, a Piper, and a Librarian.

All Papers and Lectures shall be prepared, and all Discussions carried on, with an honest, earnest, and manful desire for truth; and all proceedings shall be conducted in a pure and gentle spirit, and according to the usually recognised rules.

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INTRODUCTION.

THE Publishing Committee of the Council have much pleasure in issuing the 14th Volume of Inverness Gaelic Society's Transactions to the Members, and they believe that, in point of interest and importance, it is quite equal to any that precedes it. The Volume records exactly one year's transactions; it begins with the 2nd of November, 1887, the opening of the winter session of 1887-8, and ends with the last meeting of the session on the 16th May, 1888. The special feature of the present Volume consists in the fac-simile of two characteristic Highland bonds, of the dates 1655 and 1744, which illustrate Mr Macdonald's paper on "Gleanings from Lord Macdonald's charter chest." The Society is doubly indebted to Mr Macdonald: he has not only contributed the paper, but he has also paid the expenses connected with the fac-simile, a sum amounting to close on fifteen pounds. The size and consequent expense of these annual Volumes make a serious drain on the Society's resources, the cost of each copy coming nigh well up to the ordinary subscription; and the Committee take this opportunity of thanking one or two thoughtful friends who sent donations to the publishing fund.

For the last few years, in each Volume, it has been our sad duty to record the death of some prominent Gaelic scholar, and this Volume, unfortunately, forms no exception. The Rev. Alex. Cameron, LLD., the most prominent of our Scottish Celtic scholars, died on the 24th of October last, at the age of sixty-one, a comparatively early age for a scientist and scholar. Dr Cameron was the son of a small crofter on the Badenoch property of the Macpherson-Grants of Ballindalloch, his birthplace being Drumguish, near Kingussie. His early years were passed in hard struggles to emerge from the obscurity in which he was born.



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When more favoured youths spent the second decade of their life at higher schools, he had either to do manual work or to teach in little side schools away in the Glens. He had almost entirely to teach himself the classics and mathematics needed to enter the Universities. He entered Edinburgh University about the age of twenty, and after his Arts course passed through the Free Church Divinity College, becoming licensed in 1856. His first charge was Renton, where he laboured till 1874. Then he became minister of Brodick, where he died. His ecclesiastical career was somewhat stormy, and, much to the loss of Gaelic literature, the last two or three years of his life were almost altogether taken up with a barren struggle against the Courts of his Church. On the field of Gaelic literature, too, he ran tilt against the leading literary men of his time, whose accuracy in the matter of writing and spelling Gaelic he questioned with uncompromising severity. Cameron's feeling for accuracy almost amounted to a disease, and caused delays in his publications and the impression of dilatoriness which clings to his memory. But this is not all; genial and kindly as he was in reality, he presented, on account of this critical exactness, too often the unlovely side of a really noble His work in Gaelic philology began with his appointment to the Joint Commission of the General Assemblies for the Revision of the Gaelic Scriptures in 1862, and with the controversies on Gaelic spelling that arose therefrom. In 1872-3-4 he published a series of excellent articles on Gaelic philology in the Gael, where some five hundred and fifty root words were discussed, and where he showed himself fully abreast of the linguistic knowledge of that time. These articles are important as showing the strong Norse element there is in Gaelic. In 1881 he started the Scottish Celtic Review, and completed the first volume, four numbers, by the year 1885. Here, and also in the Scottish Review, he published some of the Dean of Lismore's Ossianic ballads, and he contributed as well valuable articles on Gaelic philology and grammar, besides translating Professor Windisch's paper on old Gaelic terminations. The Gaelic philologidictionary which he had begun can only be a fragment, and almost all the other researches and discoveries in philology and literature that he had made have gone down with him to the grave; an irreparable loss to Gaelic literature!

The past year has shown a fair amount of literary activity in connection with the Highlands. Rev. Mr Macneill, Cawdor, has translated Miss Rainy's "Gospel in India" into excellent and racy Gaelic; Miss Dempster's papers on "Sutherlandshire folklore" are appearing in the Journal of the Folklore Society of London, and are both interesting and important; and we gladly welcome the effusions, English though they be, of Mr George Mackenzie in his "Highland Day-Dreams." We are sorry, however, to record the dernise of the Celtic Magazine at the end of its 13th volume, but we observe with pleasure that, undaunted by previous failures, another magazine is to appear soon under the title of the Highland Monthly," conducted by two excellent members of our Society, Mr Campbell and Mr Macbain.

Casting a hurried glance over the work in general Celtic literature for the past year, we have to record a more than Ordinary activity. Dr Whitley Stokes is ever to the front, and his "St Patrick." in two volumes, is a work that no Gaelic Scholar should be without. Rev. T. Olden has published an interesting book on the "Holy Scriptures in Ireland One Thousand Years Ago," which gives the comments of the Irish or Gaelic monks and priests on the epistles of St Paul. Dr Atkinson has Published the Homilies from the Leabhar Breac, with an excellent dictionary. Professor Rhys has published his masterpiece in the Hibbert Lectures-"Celtic Heathendom." Mr Alfred Nutt has written a volume on the "Legend of the Holy Grail," where he dissects the legend into its Celtic components, and he has also contributed an able, learned, and lively article on "Celtic Myth and Saga" to the Archæological Review. The columns of this last Review have been enriched by contributions from Dr Masson and Mr Kuno Meyer. Professor Zimmer is continuing his "Celtic Studies and Contributions," and they are both philological and



xiv.

INTRODUCTION.

literary as usual, and considerably more voluminous. D'Arbois de Jubainville, editor of the *Revue Celtique*, has published the first volume of a new and recast edition of the "First Inhabitants of Europe."

Educational matters have not been going smoothly in the Highlands during the year. Some of the Lews School Boards could not meet their monetary obligations, and the Education Department has stepped in to help them. The extra money is to be furnished from the Treasury, but the Boards who consent to the arrangement must demit their powers to two of their members and the Inspector of Schools for the district. Mr Robertson has been appointed Inspector of Schools for the Isles, and he forms one of the trio that will conduct the schools. In the matter of Gaelic teaching, things are as before: no schedule of Gaelic instruction for the specific subject, only the placing of Gaelic on the list of specific subjects, the possibility of having intelligence tested in Gaelic, the possible employment of a Gaelic pupil teacher for the vounger children to give instruction in that language, and a Gaelic examination paper at the Midsummer Normal Examinations for such pupil teachers.

Mackintosh of Mackintosh, the Chief for the past two years, has kindly offered, in connection with this Society, a prize of ten guineas for the best essay on "The Social Condition of the Highlands since 1800." Members wishing to send essays with a view to this prize must adopt a nom de plume which they will subscribe to their essay. They must also enclose their own name and their nom de plume in a separate envelope, which, with the essay, under one cover, must be sent to the Secretary before the 30th of April first.

INVERNESS, January, 1889.

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2nd NOVEMBER, 1887.

The session of 1887-8 was opened on the evening of 2nd November, 1887, when a large number of members attended. The Secretary intimated that Mr John Mackay, Hereford, had presented the Society with a copy of Dr Charles Mackay's "Glossary of Obscure Words in Shakespeare and his Contemporaries." The meeting instructed the Secretary to convey to Mr Mackay the thanks of the Society for his donation.

Thereafter, Mr William Mackay, the honorary secretary, read

the following paper :-

UNPUBLISHED CORRESPONDENCE BETWEEN
LORD LOVAT, MACLEOD OF MACLEOD, LORD LOUDON,
AND OTHERS, IN CONNECTION WITH THE
REBELLION OF 1745.

I had the pleasure of reading to you last session a number of "Unpublished Letters of Simon Lord Lovat,"* which were kindly placed at my disposal by the Rev. Hector Fraser, Halkirk, great-grandson of the Rev. Donald Fraser, to whom the most of them were addressed. As I then mentioned, Mr Donald Fraser left interesting correspondence which passed between Lord Lovat, Lord Loudon, Macleod of Macleod, and others, in connection with the Rebellion of 1745, and, through the kindness of Mr Hector Fraser, I am able to read that correspondence to you this evening. How it came into Mr Donald's possession is not known; but he was a warm and trusted friend of old Lord Lovat, and the probability is that the latter handed him the papers for safe keeping

^{*} Printed in Volume XIII. of Transactions, p. 135.

when it became dangerous to himself to have them. They throw light on many points connected with the stirring times of the Forty-Five, and the part Lord Lovat took in them.

Norman Macleod of Macleod to Lord Lovat, 23rd Sept., 1744.

Addressed to The Right Honourable The Lord Fraser of Lovat,

Inverness by Edinburgh. Free-Macleod.

My Dear Lord,

I know your Friendship and anxiety about me, this will serve to show I'm in the land of the liveing in health and spirits, what signifyes it that I was twice within ane an nay a hairs breed of drownding, I'm now as I alwise was since we gott acquint years. I've mist the Duke of Argyle here, but will see him this week att the whim or Ednr., from whence you shall hear from me. This is a delightfull romantick Place. I onlie gott here about tenn a cloak today. I drink to your health tomorrow wt. Largue and Lamont. I am more then I can tell yours

NORMAND MACLEOD.

Inverary, Sepbr. 23d 1744.

N.B.—I left dunvegan the 5th Sr. Alexr. Macdonald was a wise man and against the Scheme.

General Guest to Lord Lovat, 27th June 1745.

My dear Lord,

I have the honour of your Commands of the 21st. I have nothing new to send you but the Inclosed List, wherein I am glad to see our Friend Mr McPherson of Cluny. I wish your Lordsp. would assist him in making his Company the first that will be compleat it will enable his Friends to press the harder to have him made Major of the Regiment. He is a very honest man and I know will deserve every thing that we can do for him. As to news I cannot send you any. I wish this unhappy affair between His majesty of Prushia and prince Charles don't do hurt in the Election of an Emporour. Sr. Hector McLean is set out for London under the care of two of his Majesty's Messengers, and his two Fellow Travellers went along with him. If they are plotters against his majesty's Government or not I am no judge, but if they are, they were very poor ones, for he had no money to pay for his Linnen washing the few days that he was here. They tell me, for I did not see him while he was here, that he is a well bred very polite man of a small stature and lame of both his feet but one much worse than the other. Blaws (Blairs?) of Castlehill is a Tall Black man, whose strength does not seem to lye in his head. The French King must certainly have a Low opinion of us if he thinks these are fit to overturn a State with Ld. J——D——d and his Famely at their head. If he Employs no better I don't think but the Brave Frazers and the Best of their Friends will be able to give them Battle come when they will. Mrs Guest joyns with me in presenting your Lordsp. and the Ladies when you write to Clunys with our most humble duty. I have the honour to be, with great Truth and Respect, My dear Lord, your most obliged and ever obedient humble Servant

Jos. Guest.

Edinburgh, 27 June 1745. Rt. Honbl. Lord Lovat.

Norman Macleod of Macleod to Lord Lovat, 19th July 1745.

My dear Lords

letter of the 27th June wt. that of the first and 2d of this month I gott last Post wh. was oweing to the stupiditie and Ignorance of the Bearer. I am extreamly Concerned for your state of health and pray God you may or now be quite well and that I may have the accts. of it next post. It seems we are to be allways out of order in Companie, for just as I finished my letters this day Seven night I fell very ill wt. a feaverish disorder attended with a vast feebleness in all my joints and a great disorder in my stomach so that I slept very little for three nights. Sunday and Jesterday I was a good deal better, but this day I am quite out of order again, wt. the same complaints and a giddiness in my head so that its no small trouble I had allmost said compulsion on me to write, but I am quite free of feaver today. Sr. Alexr. Macdonald and Lady Margrat arived yesterday about Tenn a clock and we drunk your health wt. Lady Macintosh wh. is our constant method here in a Bumper after the Grace drink. They are very well and Lady Margrat bid me make many Compliments I fancy Sr. Alexr. will make his own—he left a proper Commission wt. Boustill in case anie more Bear arived and I look for Pally by the 15th or 16th here wt.out anie accts. of more victual wh. as we are at present provided is lucky.

I aprove much of your letter to Lord Stair and I think it must and ought to satisfye him drummore and everybody concerned and I am glad to see the d of Argyles to you depend on it I shall rait of him when he comes to Scotland and in conjunction wt. ord Stricken do as far as lyes in my power to establish and fix a roper and a lasting effectual friendship twixt the two Familys he ives a very natural reason why their was so feu of your name in his regiment want of timeous aplication and I am sure had not I your own express order, declined a Companie for one of your



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sons (the eldest was intended) he would have been named a Captain. Clunie and Killiehuntlie I believe owe their Commissions solely to you and me, for both before and after I left London I made as strong interest as I could for them in our name, and lett Clunies connection wt. you be known for which I likewise had your warrant and had I not done so I dare say the Great Men who procured the Commissions would never have thought of them.

I did apply for Foyers and I still hope the Commission is his, and that you Jocke about your Pimp Churgeon. I write this day to London about it. The man who should have sent me ane authentick list after telling me it was Inclosed forgott it, and I learn nothing by either yours or that in the newspaper but that they differ in some particulars. If you are to assist Jos Stewart or anie other in raising their Companies I hope if Foyers is ane Eusign you will desire he may be theirs. I never heard that anie Cameron aplyed for a Commission except the doctor when at your house and that was much too late. Donald Scotos is my sons Lieutenant. I fancy he (my son) is by this time in Ednr. and will soon pop in upon you att Beaufort.

I have wrote as strongly as I could to Mr McLeod in Fairfields afair and inclosed the letter to Charles, but I can realy hardly expect that Mr McLeod whos afairs are not a little Imbarrased att present will be his Cautioner, but I dare say he will when satisfyed wt. the securitie do all he can to find a proper person and the money. Bad as I am I feel some spirits when I am conversing in this way wt. my dearest Friend. I desire you take it for granted that I am quite well if yours to me of yesterdays date bring me good accts. of you, lett me salute all Friends wt. you and assure yourself I am wt. the outmost of my pith yours while I breath,

NORMAND MACLEOD.

dun[vegan], july 19th 1745.

I expected the honour of a return from Lady Clunie to the letter I wrote wt. Miss Frasers allowance from you to stay wt. her some time.

Norman Macleod of Macleod to Lord Lovat, 11th August, 1745.

My dear Lord,

No doubt you are Informed or this can reach you that some of our unlucky neighbours are up in arms in order to suport. The Pretended Prince of Wales. The consequence as to them must be fatal, and I cannot but regrate it, as for you your Loyaltie and Prudence is so well known that its easy to guess the part you will act. Sr. Alexr. Macdonald (who with Lady Margrat Coll Taliscar &c. join

me in their Compliments and good wishes to you) Coll and I resolve on the same prudent steps that I dare say you will follow, and as we are armless to sitt quiet att least till we have orders to the contrary and are enabled to exert our strenth if required in support of the Government. I shall long much to hear from you and have your sentiments and advice. The Bearer is ane Express of Sir Alexrs. who goes to the President, so that the return I will expect is either by the Post or ane Express as you judge proper. I ever am with the outmost Friendship and affection, your most Faithful Servant,

NORMAND MAGLEOD.

Talisker, Augt. 11th 1745.

Norman Macleod of Macleod to Lord Lovat, 18th Augt. 1745.

My dearest Lord,

Yours of the 13th I recieved att dunvegan late Friday night, and yesterday I sett out for this place to regulate some things that wanted it, and purpose to return to morrow. As its uncertain but I miss the post I chuse to write from this and write as fully, and I am quite sure as freely as I can, from any scrapes of information I have picked up, so that after all you will look on the whole only as Information and may or may not be True for ought I know. First then the Chevaliers Son touched at Uist wt. his small Privateer of 18 Gunns. Told he had some money (but very little) about 1600 Gunns and as many Swords (said to be bad): about Twenty five persons with him mostly Irish or French Irish; no Scotsman of anie Family but the Marquiss of Tullibardine and but one of these had ever been a Lieutenant Collonell; expected no succour from France or Spain and came to try his fate amongst his faithful subjects wt. a resolution to conquer or dve, but never to return. Its alledged some people who pretended to be his well wishers remonstrate against this mad attempt, wh. behoved to end in his own ruin, and the destruction of those that were so much his enemies as join him, and desired his immediate return, or att least to remain quiet, till it could be tryed if he had anie number of Friends that would appear for him, and where arms and a Generall was to be had. However, he sailed to the Mainland and their its alledged he had the same doctrine preached to him, but he continued positive, on wh. they resolved to join him att all hasards; Its very probable all the argumentative part of this story is Clatters and Fiction, but what is certain and is public is, that he did stop att Uist, that that is his real Force and that since he came to the Mainland he is joined by some people there, wh. I dare say is more exactly known wt. you then here as the reports

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are various daily. The people named are Glengarry Lochiel Clan-ranald Keppoch Morors People (but not himself) and some from The Standard is its said Apin, but I did not hear himself named. to be sett up to morrow att Glenfinnon wh. is the outlett from Moydart and Arisaick to Lochhaber. The reports from thence are that they expect a ship wt. Generall Officers and arms and the Ferroll embarkation wt. 6000 Spaniards. Sure we are oblidged to them who have given by the attempt here such timeous advertisment to our rulers to take proper measures to defeat that descent, if anie such was ever intended. Now I've told you all the idle clatters ever I heard about this odd and strange adventure. I hope in return to have your sentiments and information of what is really a doing, and wheter the Government is to putt you in a capacity to exert your vigour and strenth in its support, wh. you once did before so successfully when it was in more danger, att least from Inward Broils. Their is a report here to day that the Highlanders on Friday attacked 2 Companies of Foot going to fort William, and after some pickeering killed a feu and took the rest If its true you've more certain information of it or this Prisoners. W. Muir whom you mention I fancy is taken too can reach you. or ran away wt. £200 of the Captains Recruiting money for I've heard nothing of him since he went on that errand, and he should have been back long ago. I approve much of your Scheme for the Master and I hope you will without delay putt it in Execution, being att home att anie rate in his present situation is not to be wished, but as things seem to look odd and dismal and gloomy lett him in Gods name gett hence and compleat his Education. You can not nor can Mr Craigy either say anie thing to his advantage that I am not aget. to believe, for he is the youth ever I saw that I have the greatest opinion off. As to Sandy* I can say nothing till I know more of him, but if his figure is the only objection to his being in the army, if ane Officers head and heart be good it avails little what his Person be. Marshall luxembourg was a hump backed dwarff of a body as ever was seen but a very Great Man and Officer for all that. Write by the Post as I'll be at dunvegan and the Bearer comes here. Your health I rejoice to find mended and must commend your modesty in making me so usefull and you so useless. I wish for your sake as my first Friend I had it in my power to be more usefull then I am, but sure I am for one that would miss me a hundred would you. I pray God preserve and direct both to be usefull to one ane other as for our inclina-

^{*} Sandy was Lovat's second son, often referred to in Lovat's letters as the "Brigadier."

tion.—If we have the power theirs little doubt of that. Wont it be proper to see what turn these Commotions take or I leave home, had it not been that, I would have sett out for Inverary by this time.

I cannot find out what neighbour of yours to the West aggreed in conjunction wt. you in my neighbours Sentiments and mine. Lochiel I thought had, but I fear you was mistaken, as I am sure I was.

I offer my Compliments to all with you, wh. I suppose for ordinary is not a feu, as I hear all the Country is in a Moving disposition. I ever am with the most unalterable Leal Friendship and attachment my dearest Lord yours NORMAND MACLEOD.

dattachment my dearest Lord yours Normand MacLeod. Glenelg, Augt. 18th 1745.

The Captain is in harris Recruiting and will return wt. his men whenever the wind allows, to go for Inverness where he is ordered. I dare say you are tyred of me and my letter long or you gett this lenth.

Copy of Lord Lovat's letter to the Earl of Stair, dated 21st September, 1745.

My Dearest Earl,

I was much overjoyed to know by my Cousin the Laird of Macleod (who is your faithfull Servant), that he saw a letter of your Lops. with my Lord President, giving accounts that your Lop. was in perfect health. I pray God you may long continue so; this will always be the sincere wish of my heart and soul. Macleod tells me that your Lop. was so good as to make kind mention of me in your letter to the President, for which I give your Lop. ten thousand thanks. It is not the first time that I had singular experience of your Lops. great goodness and generous friendship towards me, for which my heart is sincerely full of gratitude, and will be so while there is breath in me.

When I was so desireous the last year that my second son shoud have a Company in the Earl of Loudon's Regiment, he was then prosecuting his studys at the Colledge of St Andrews, and I had not seen him for several years. As he was then going 17 years, I had reason to believe that he would have a growth like other men. But to my great surprise, when he came here I found him to be ane extraordinary undergrowth, the next degree to what they call a Dwarf. So that I would not wish for £5000 that my son would appear a Captain in any Regiment. And this is the real cause of my present misfortune that I cannot accept a good commission that your Lop. was so very good towards me as to

destine for this boy. This is certainly a vast mortification to me, and it is much more so, that this commission, so advantageous for my family, was both thought off and procured me by my dearest friend the great Earl of Stairs. I am really out of all countenance that your Lop. should have been at so much trouble about me. All the returns that I can make is to be most thankfully and gratefully attached to your Lop's. person, and to every man of your family upon your account. I am now sixty-eight years old, and have been very near tifty years in the Army and at Court, and the singular services that I have done this Government in assisting to suppress the great Rebellion in this country in the year 1715, more than any man of my rank in the Island of Great Britain, which my Lord President was eye-witness to, and has done me often justice on that subject, shoud have made me the happiest man in this country, and yet, after those extraordinary services, for which I had three letters of thanks from the King, which are still in my possession, Sir Robert Walpole and Mr Wade used me so much like a scoundrell or a banditti that I am ever since disgusted at the political world, and as I am old and infirm the only design I have now is to live quietly and peaceably, and to retire to some place where living is cheap or reasonable, where I may spare as much mony as will assist to pay my debts, or the portions of my children; ffor my extravagant housekeeping here, with the multitude that frequent it, oblidges me to spend the most of my estate every year, and so I must continue uneasie till I retire to some private place and live frugaly.

I beg your Lop. a thousand pardons for troubling you with this disagreeable account of my circumstances. But I flatter myself you will forgive it, since you always took a concern in me, and your Lop. may be assured that whatever situation of life I am in, I shall remain to the last gasp with unalterable gratitude, zeal, and respect, my dearest Earl, your Lop's most obedient, most oblidged, and most affectionate faithful humble Servant.

[LOVAT.]

Beaufort, Septmr 21st, 1745.

Anonymous Letter to Alex. Fraser, merchant, Inverness, respecting the Pretender's prospects, Edinburgh, 10th October, 1745.

Dear Sir

I received yours of 5 curt., and observe you are curious to know of what occurs here last. The Castle was block-aded, and so was varie troublesome to the town; but this week we are all quiet, and vast numbers of Gentlemen and others from all

the corners of Scotland, are resorting dayly to the Prince. All the Gentlemen, and manie Comens, from the Shyres of Angus, Fyle, Meerns, Aberdeen, and Perthshyres are come in this week, and two troops of Horse Gaurds, under the command of Lord Elcho, &c., are formed—all Gentlemen well mounted, and cloathed in blew faced with scarlet, and scarlet laced vests, and laced hatts. And there will be besides these, three full Regiments of Light Horse, and 12,000 fine Foot reddie to march to England how soon those expected from the North arrive. And this week there are a great manie foraigne officers of all ranks, with a great quantity of arms, amunition, and mony, come to Mutrosie from France; and newes of Lord Marshall's landing is every hour expected, with 3000 troops to Scotland, besides 10,000 to England, with P. Henrie, &c., &c.

The Prince here is not at all straitened for mony, tho he gott non from abroad, for he getts in the revenue of all kinds verie fankly besides £5000 ster. from the town of Glasgow, and vast sumes from privat hands, some of whom have posts in the Government; one Great Peer of this country ordered last week £8000 ster. to be payed privatly if I am not much misinformed. short, mony flowes from all airts, and for all the great puffes you have from England of the mighty preparations there, the one half of what is said is not true, and the armie conveening there gives no pain to those in power here, as they are like soon to have work enouch on their hands at home. The great victory obtained lastly by the King of Prussia gives verie great pain to the Government folks here, and probably will have fatall consequences as to some bodies affaires abroad verie soon, which no doubt will make affaires at home goe more smooth by one. God make all well and send a happie peace. Give my best respects to my Dear friend My Lord,* and as I expect my eldest boy south here, if you please to help him with a little mony to bear his expenses here, it will soon be thankfully paid by your affectionat humble servant, &c.,

Eibro., 10th 8ber (October), 1745.

Macleod of Macleod to Lord Lovat. Dunvegan, October 23rd, 1745.

My Dear Lord,

Yours by the post of the 17th, wt the other letters I had, giving account of the scandalous attempt on the President, has given me great pain, as I dare say it has to you, especially if Stratherick men were the actors; because however innocent you

^{*}That is, Lord Lovat, for whose information the letter was probably written.

are, it has a very ugly aspect, and theirfore I do not wonder you would give a year's rent of your estate it had not happened. For my own share, I would not, for the addition of such an estate as yours to what I have, wish that my men had made such ane attempt on him or anie other man of known carecter or honour. It is impossible that anie thinking person, who has the smallest notion of your honour, of your humanity, of your sence and regard to common decency and neighbourhood, can think you accessary to so vile a thing, but you owe yourself and the world a more public vindication than my private sentiments, or those of others who have the happiness to know you, and that is to bring the offenders to public and condign punishment if they prove to be your people, for I dare say it will be certainly found out what they were, att least the most of them. So much for a most disagreeable subject.

You may be sure, were you in condition to come, you would be as wellcome here as you are att home, and you should find it ane asylum as long as I was able to make it so for you or myself. But I hope in God you are quite safe where you are, and that your conduct will not only procure safety, but that honour and regard which I shall ever wish you possessed of. My son is in great agony about six of his men that have deserted, and I own it gives me much pain to see ingratitude so strong even in common fellows. But can I believe the rest of it, that they were entertained in ane outhouse of yours, and then sent to make part of the Master's I cannot, and so their I leave it till I hear more. I rendevous. shall long mightily till I hear again from you. The weather is still dismal.—I ever am, my dear Lord, most intyrlie yours,

NORMAND MACLEOD.

Dun., Octbr 23rd, 1745.

Lord Loudon to Lord Lovat, 11th November, 1745. Inverness, Novr. 11th, 1745.

My Lord,

This comes in consequence of a paragraf I have seen

Desident in relation to the in one of your Lop.'s letters to the President in relation to the security of your person, now that your son, contrary to the advice and entretys of all his best friends, has resolved to do all in his power to subvert our happy Constitution and to ruin your Lop.'s

As to your Lop.'s person and family, for which I have the greatest regard, I assure your Lop. I shall in no wayes molest then except orders are sent to me to the contrary by the Government,

But the very extrorderary methods that have been taken to lorse people out do not leave it in my power to make the same promise as to other people belonging to and depending on your Lop. But at the same time that I find it necessary for me to use all methods to recale those who have taken up arms against the Government, I shall take all the care I can to protect those who have not aided the present Rebellion either in person or by there Sons. And my Lord, to carry this still furder, I shall give no disturbance to those who shall within eight days return to there houses, and there continue to behave peaceably.

Your Lop. will by this see that I am willing to show all the lenity that is consistent with the service of My King and Country in the present situation of the affairs of this Country.—I am, with great respect and real friendship, My Lord, your Lordship's most obedient humble servant.

LOUDOUN.

P.S.—I have sertain information that a considerable number of the King's troopes who have gon from hance have been for some time entertained about your Lop.'s house. I must insist that they be directly sent back to me with there arms.

Lord Loudon to Lord Lovat, 22nd Novr. 1745.

Addressed to the Right Hon. The Lord Lovat, Castle Dounie.

Inverness, Novr. 22d 1745.

My Lord,

I had the honour of your Lops. of the 19th with an account of your Sons proseedings in Urchart according to the information you had receved; That account gave me no small surprise and I must confess to your Lop. it would have given me no small satisfaction, if I could have depended on its being true, Because it would have been evedence of the Masters giving up the Desperat Course into which he had been unhappily Sedused, and so early a Change, before any considerable mischef was done, would I should hope, in a Reigne so Clement as what we have at presant the Happiness to live under, Obliterat the past errors of a young man, whose want of years and experience might make him an easy Pray to Designing Men.

But then my Lord before I can permit myself to receve any real pleasure from this prospect or to depart from the Resolutions, with which I aquainted your Lop. in my last, I must be thorouly satisfied that the Information your Lop. has receved is true; that the Master has returned to his Duty, and that the men who had been brought together are Returned to there Habitations. Of the certainty of those things your Lop. must sufficiently be informed

before this time, and I have hitherto Defered writting to your Lop. on that subject, that you might be able to sattisfie me; I now give your Lop. the trouble of this message, beging that without loss of time, I may know what I am to believe and Relie on, in respect to that matter, to the end I may proceed in my resolutions; or vary them according to circumstances; And on Supposition that the men have been dismissed, and are returned to their homes, what security I am to expect, that they shall not again be assembled, to give furder Disturbance to his Majestyes Goverment; that this may be Effectuated, with as little inconvenience to them or Disturbance to your Lop. as possible is what I ernestly wish, because I am, my Lord, your Lordships real friend and obedient humble Servant,

Scroll letter, Lord Lovat to Lord Loudon, 23rd Novr. 1745. My Good Earl.

According to my promise to your Lop. to let you know any thing worth your while that happens in this Little Country I can now tell your Lop. with pleasure that there is not a man belonging to me or who are called my people, but are at home and peaceable in their own houses. The last of them came home Wednesday night from Urquhart, where they were with my son, who went to Urquhart of purpose to preserve the Grants in Urquhart from being opresst by the McDonells, and I am glad to hear he has behaved so well that he has the blessings of all that Country people and the Laird of Grants doers have promised to represent to their master, who is my sons Cousin germain, how kindly and oblidgeing The Master of Lovat behaved to all the Country. It was but his duty, but in the days that we are in it is very rare to find a man that does what he ought to do to a friend and Relation: happy is the man that lives with ane upright heart and ane affectionate inclination to serve his friend and relation. But it is true that ane easie temper and a mans too great readiness to serve his friends and relations Leads him often into many heavey misfortunes. But the comfort that he has in his own mind of doing what was right and what he ought to do, ballances all those misfortunes. This is plainly my case, my good Earl; I might have been the happyest Lord Lovat as to my circumstances that has been these 200 years past, if I had not meddled with Elections. The Estentiall Services that I had the good fortune to do for ye K the time of the Great Rebellion made me by chance and my assiduous attendance at Court I became the greatest favourite that my dear Mr. the Late K. G. had of a Scots

By that means I did improve my Estate very much and I was every year adding some little land to it and I did esential Service to severall of my freinds who now intirely forget it. as my fate from my Infancy was to have a Sun Shine and a Cloud by turns a heavy cloud began to Eclipse my good fortune after the late Kings Death by my own fault and foolishly and madly meddling with Elections that I had nothing to do with. My first most unhappy appearance which I did repent off and will repent off while I have breath in me and which is the action of my Life I regret most, was against my worthy friend John Forbes of Culloden, to whom I owed more freindship than to any relation or man of my name who ventured his life for me when I was in distress. Its true I was threatned by great men to appear against him, or that I would lose my Independent Company and any other Benefite I had from the Government, and I richly deserved what happend to me, which was, that I lost my Company and severall valuable things that I had from the Government only for my appearing against For Mr Wade told myself plainly that he would break my Company for my appearing against Culloden which he at Last Effectuate when I was so unlucky as to assist with a high hand to sett up my Broyr, in Law Sir Jas. Grant to be member of Parlia-I lost a great many of my good freinds, particularly the Late Duke of Argyle, who woud not speak to me for a long time after the he was before my Patron and most ready to serve me and I did his grace Considerable Services with the late King and the Dutches of Kindale who both had a very great freindship for me in the time that his graces malicious Enemys were attacking After the D. of Argyle was reconciled to me he told me plainly that my broyr. in Law Sir James Grant assisted my Enemys and sollicet spoke with them to the Minr. to Break my Company &c. When the Duke afterwards solicit me to give my Interest to this Laird of McLeod who is my nearest relation and head of my mothers family, I Easely granted his Graces request, I then put all Irons in the fire and Labourd as much as if it was to save my Life to make this Laird of McLeod member of Parlia-In this I succeeded, but gained to myself a great many Enemeys, and by assisting to make those two gentlemen members of Parliament Brought my Estate that was then flourishing into some disorder for I owe to the Bank and to other persons Severall Thousand pounds. Now my good Lord since I have presumed to give your Lop. a small sketch of my good and bad fortune since I came from France I beg leave to tell your Lop. a little of my opinion of these Gentlemen whom I have served well and of my Ld. President whom I acted against in the unlucky Circumstances

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of his brothers Election, for which I have been sufficiently chastized. I dont at all blame my Lord President to be my enemy since I richly deserved it at his hands, and if he is not my enemy and is my freind, as I have great reason to believe, its a prooff of his vast generosity and goodness which I shall always have a gratefull But as to the Returns I have mett with from the Lards of Grant and Mr McLeod I reffer ither acott. to the Judgement of anoyr. day. Since I thank God my people are all now at home your Lop. may be convinced that I will use all the Endeavours in my power to keep them at home. But as my son has 20 times more to say with the most of them than I have, if he should debauch them to do any mad foolish thing I hope your Lop. wont by no means blame me for it or harrass my poor Country. would be the hardest Case, nay I may say the most unjust that I should be punished for my sons faults or the honest tenents that live pcaceably at home for the mad foolishness of their neighbours, for every mans blood should be upon his own head and answer for himself, and as I am Innocent and designs to live a peaceable subject to be made a prisoner which is equall nay rather worse then to be shot through the head in the present melancholy situation if I am attackd in this little house I am in, full of pains, weakness, and sickness [manuscript worn] day Confinement would mak a dismall end of me, I do assure your Lop. that I will Defend myself, tho I am 68 year old, while I have a drop blod in my body with as much vigour and Resolution as if I was but 28 year old. So I hope my Good Earl that you will not Begin the Cruel part of the war in this Country with me for who knows for as old as I am but I may have a Sun Shine yet. in all Situations of Life your Lop, will always find me with the outmost Esteem gratitude and Respect, my Good Earl, your Lops. most obedt. most oblidged and most faithfull humble Servt. and most affecttionate Cousin.

I have all the reason of the world to expect your Lops. protection in this little house, ffor shoud my son still persist in his mad project, which I hope in God he will not, your Lop. may depend upon it that I shall make his numbers much thinner than he expects.

Earl of Loudon to Lord Lovat, November 24th, 1745.

Inverness, Novr. 24th, 1745.

My Lord,

The first part of the letter which you did me the honour to write to me of the 22nd, aquanting me that all your people had returned to their houses from Urchart, where they had been along with your Son, protecting the Tenants of his Cousin the Laird of Grant from the Mcdonels, who are in arms against the Governmnt, gave me much pleasure, because I expected before I had done to have read that, to so good a step, the Master had added one more, the abandoning that Ruinous Enterprise, into which his youth had suffered him to be draged, and the giving all reasonable satisfaction that the Governmnt should meet with no furder Disturbance from your Clan. But I must Confess, My lord, I was somewhat surprised that a letter which began so hopefully, should conclude with apprehensions that your Son may still persist and draw numbers of your Kinsmen with whom he has twenty times more to say than your Lops. alongest with him; And notwithstanding all this hoping that I will not blame your Lop. nor Harrass your poor Country, or begine what your Lop. calls the Cruel part in it.

That even to your Lop. there appears to be danger that this unhappy Young Man (for whom I have all the Compassionat Consearn possible) may draw the greatest part of your Clan after him into the Rebellion; Layes me under an absolut nessesity of trieing to Prevent it coule que coute. For I can not answere the suffering a Body of men who have been in arms attending a young Gentleman Whose Avowed Purpose it is to Lead them against his Majesty; To assemble again in the like manner. My Duty and the Oaths I am under forbid it, and I am confident of your Lop.'s inward approbation, as you are under the same Oaths. As to what your Lop. writes of begining a Cruel war in your Country, it is the thing in the world the furdest from my thoughts. The People have no more to do to be absolutly safe, But to be Quiet, and to give me reasonable satisfaction that they will continue to But if they put, or continue themselves in a warlike posture, it is they that begine the War against his Majesty, and it is just they should expect the Consequences. For to tell your Lop. the Truth, when a Kindered is Illegaly assembled as your Lop. has been frequently of late, to Draught men, some for marching directly to make War upon the King, and others to stay at home to protect there country, the distinction between this classes of men in point of guilt or Innocence is too fine for me to persave. And were it the case of any other Clan other than your own, for whom your Lop. has so warm an affection, I am persuaded you would no more relish it than I do. And tho it be your own, when your Lop. Recollects how Barbarrously they use you, in siding with your Son against you, to the immenent Ruin of your Family, and even to the Danger of your person, should the Government

entertain Suspition and give Orders according to their Conduct, I should hope your Lop, will not feel for there sufferings, should that because of there obstinace be the Case, so much as you do at But that I flatter myself, because I earnestly wish it, but all this may be prevented by there remaining Quiet, and giving me reasonable Satisfaction that they shall continue so, the nature of which I hope to have your Lop.'s ultimat thoughts of in answer to my last of the 22nd, at least in answer to this, for which I shall wait till to-morrow evening, unless what I am informed of, that the Strath Errick people continue assembled in two different places, notwithstanding of what your Lop. has assured me of, shall be confirmed, or that there shall be fresh gatherings of men in the Aird; in eather of which cases your Lop. will, I know, excuse me for doing what my duty requires of me, because where that does not absolutly interpose it will be a great satisfaction to me to show how much I am, My Lord, your Lordship's most obedient and most humble Servant. LOUDOUN.

Scroll letter Lord Lovat to Lord Loudon, 26th Nov., 1745.

My good Earl,

Your Lop.'s letter of Sunday's date was delivered to me yesterday morning. The bearer of it came here Sunday night after I was abed, for I had been extremely distressed all day with my cough and stich, which with the external misfortunes I groan under renders me incapable of thinking or writing upon any subject without great pain, and obliged me to keep the bearer

so long, for which I beg your Lop.'s pardon.

I understand the letter I had the honr. to write in answer to yr. Lop.'s of the 22nd was not come to hand when you writt that now before me, ffor if it had I flatter myself your Lop. would have thought it all the ansr. that I or any man in my situation coud give. The men of this Country are still at home, and as I have writt to your Lop. once and again, I do assure you upon my honour that I shall use my outmost Endeavours to keep them so. This is the only satisfaction occurs to me that is in my power to give, For I own I do not comprehend what your Lop. means by proper satisfaction, unless this be it. If I did, as far as it was in my power, your Lop. should have had it ere now. But if your Lop. still persists that this is not Enough, Pray let me know articulatly what satisfaction you would have, or what you would call proper satisfaction, and if it is in my power or depends on me, I shall frankly give it. But if your Lop. shall think, as I hope you will, that this is all I can say or do in the matter, your Lop.

will have me excusd when I add that the threats and menaces made by your Lop. agt. my poor Country is not a little surprizing and especially that part of them that is levelld agt. the people that have given no disturbance, and remain peaceably in their houses. It would be extremely odd, My Lord, to Involve those in the Guilt of their Neighbours for that very reason which ought to mittle them to your Lop.'s protection—I mean their staying at home; ffor, according to your Lop.'s way of reasoning, any particular Clan or Country may be Convict of Rebellion and exposed to the dismall consequences of it if any number of Rascalls less or more that live among them shall be so audacious to attempt that Crime, let the rest be ever so quiet and peacable, and according to that doctrine one universall attainder may be direct in the present unhappy Conjuncture agt. all Scotland. God forbid, My Lord, that any man in power, and much less the Earl of Loudoun, should reason or act upon such principles, and especially when the Lord Lovat and his Country are to be made the first Instance in Scotland of such proceedings. No, my Lord, I am sure yr. Lops. have too much goodness for that, nor can all that I have heard said, either directly or indirectly, upon the subject ever Convince me that my dear and intimate friend, the late worthy Earl of Loudoun's Son, will act so unprecedented a part agt. the Lord Lovat or his Country, and, therefore, I shall rest satisfied that neither I nor they will meet with any distress from your Lops. for the misconduct of some rascalls that live in this country. As to my unhappy Son, I wish from my heart that my paternall advices or authority coud influence his conduct.

As to the Stratherrick men, I do assure your Lop. that I had no Intelligence from them nor keept any Correspondence with them since the time they made that base and wicked attempt upon the house of Culloden, for which I was so much incense, however, I have sent to know the truth of the Informations your lops have with respect to that Country, and as far as I know them I shall communicate you.

Lord Loudon to Lord Lovat, November 27th, 1745.

Inverness, Novr. 27th, 1745.

My Lord,

Last night I had the honour of your Lop.'s of that dayes date in answer to mine of the 24th, in which I desired that to Prevent my marching into your Lop.'s Country you might propose what you thought might give reasonable Satisfaction that

your people would not join in the Rebellion, and I am sorry to see, that all your Lop. Offers is an assurance that they are all at presant at home, and an assurance you will use all your endevours to keep them so, and more sorry to observe that your Lop. thinks this is sufficient. Had your people remained hitherto Quiet, and could your Lop. now say, what you sade about three months ago to the Government, that you had the absolut direction of them, What is offered would have been a proper Satisfaction; But when your Lop. well knows that they have been of late frequently assembled in Arms, without legal authority, and when you recollect what you acquainted me with, in yours of the 22nd, that your son, who seemed determined to join the Rebells, has twenty times more to say with most of them than your Lop. hase, you will, I am confident, admit that there being at home to-day is no evidence that they are to be so to-morow, and that your Lops. endevours to keep them Peacable are not to be relied on. Nay I am persuaded upon due attention your Lop. will be thankful to me for not depending on the assurance you give; Because should I do so, and should it fail me, one can see with half an eye what your Lop. would have to answer for, and when you view the matter in this light, I should hope that in place of expostulating with me, and using very ernest arguments against my march, your Lop. will rather press me to march immediatly to support your authority over your Clan Seduced by your Son from the Respect Due to your Lop. and to prevent their Emenent Ruin, and the Suspition that may reatch your Lop. from their Conduct, should they be so mad as to join the Rebells.

Now my Lord, since you must see that what has been offered can not possibly Give me Satisfaction, and since you desire that I may lett you know articulatly what Satisfaction I would have, I

will tell you in two words:

These Men have already been Assembled in Arms, and since your Lop. will not take upon you absolutly to answere for them, Those arms must be given up, that the means of offending may be taken out of there hands. Less than this can give no reasonable Security that the Government shall remain undisturbed, and if your Lop. concur in it it may be effected without any harshness or hardship. If you do not, should any hardships ensue they can not lie at my door. For the what your Lop. observes that it sounds hard for the falts of a few to bear hard on a whole Kindered is true in the Common Case, Yet in this, where the whole Clan have avowedly been frequantly together in Arms without any Colour of Law, and apparently with a Disposition to offend, they can not

justly complain of any hardship Provided it Is no furder than the security of the Government against there violence nesesity requiers it. This Satisfaction, your Lop. observes, I propose because you do not take upon you absolutly to answer for the Peaceable behaviour of your Clan. But if your Lop. thinks you can so far Depend on their regard and affection for your person that you can undertake that twenty of them shall not appear in arms, or leave the Country for two months, under the Condition of Vacating the Protection you at presant have for yourself and Family, and your Lop. very well knowes Protections only reach to Acts prior, not to what may be done subsequant to them. I shall be sattisfied with that security, as I know how much they owe to your Lop.

You judge right, my Lord, when you think I have the greatest

You judge right, my Lord, when you think I have the greatest unwillingness to proseed to extramity with your Lop., for whom I inherrit from my father a very great respect, and am, My Lord, your Lordship's hitherto most obsterat friend, and obedient humble servant.

LOUDOUN.

Scroll letter Lord Lovat to Earl of Loudon, dated 30th November, 1745.

My Good Earl,

and the desired bearing the state of the sta

The letter which your Lop. did me the honour to write to me of the 27 of this month was only delivered to me yesterday. I am extreamly sensible of the great civilitys and friendship that your Lop. has hitherto evidenced for me by the moderation of your Conduct towards my Country, and the trouble you have taken on my accot. at this unlucky Conjuncture. I see, my Lord, how happy I am in finding in your Lop.'s person the sincere friend I lost by the death of your worthy ffather, and I pray God it may be in my power to make your Lop. the turns your friendship deserve at my hands, and to give you a reall proof of that Sincere gratitude I shall ever entertain towards you; and in the meantime I beg leave to assure your Lop. of my most affectionate humble duty and best respects.

It gives me the greatest concern that your Lop. lays so little stress on my endeavours to keep my people at home. I apprehend your Lop. knows too much of the Highlands to imagine that any Chief in Scotland can absolutely undertake for the good behaviour of every man that belongs to his Clan or lives among them. No, my Lord, that is impossible, but when a Chief uses all his Endeavours, as I hope to Convince your Lop. and the world I do, he must have very little to say with his people if his power and Influence

do not keep at home the greater and better part of them. that is the Case with mine, I perswade myself your Lop. will never allow yerself to harrass or distress my Country for the misconduct of such wretches, neither their duty to God nor men can keep from wicked practices. But to show your Lop. that my people have not yet renounced all sort of regard and duty to me, I can assure you, as a certain truth, that I disperse yesterday two or three Compys that had assembled themselves in a body. I prevailed on the Gentlemen that headed them to give me a promise never to attempt any illegal step agt. the Govert. This I hope your Lop. will think a piece of Service that ought to intitle me and my Country to your protection, especially as I am determined to persevere in my duty, and I hope in God, old and infirm as I am, that the Govert, shall reap advantage by my doing so. When this is the Case, my Lord, what more can be asked of me, and if no more can be expected or demanded of me have I not all the reason in the world to assure myself that my person and Estate will continue undisturbed, and to expect the proper Assurances for

that purpose?

As to what your Lop. proposes of taking up the Arms of this Country, If your Lop. had not been grosly misinformed in that matter, you would not, I presume, have demanded it. Ffor in the first place, my Lord, there are no Arms in the Country, because my Clan have been twice disarmed upon the Act of Parliament, so that they are now the Clan in Scotland that have fewest arms, and I declare for my own part I did not see a Gun these twelve months past. In the next place, my Lord, tho' they were possessed of Arms, which they are not, the getting them surrenderd is a work of time, as its in the power of every little Rascal to conceal them in a Corner where its even impossible for his wife or bairns to know anything about them, and much less would any party of men that coud go in search of them. But there is a third reason agt. that Scheme, and which weighs still more with me, and I hope will do so with your Lop., and its this.-That an attempt to take up any few arms that may be among a people would contribute greatly to Exasperate the whole, and put them upon desperate Schemes, whereas, the method I find goes the greatest length to retain them in their duty is smoothing and good And when to these reasons your Lop. adds this one, That the Rebells have arms in plenty ready to be delivered to any that will be so mad as to join them, and that it is these arms and not their own such people have their Eyes on as the means of offending. I persuade myself your Lop. will think as I do that its much more

hand of rendring a Clan desperate when the Consequences might prove so dangerous and hurtfull.

I intend to write by next post to my very great and good friend your worthy uncle the Marshall Earl of Stairs, to whom I owe Infinite obligations to which I can make no Returns, but ye smeere Love and Respect I have for him beyond all the generalls in the world.

I have written to my most ffaithfull and Intimate friend your Lop.'s Cousin, My Lord Drumore, to give me his advice in this toublesome time, all his Children are my near relations by the family of Arbuthnot. My Dr. Lord Drumore has always served me personally whenever he had occasion to support my Interest, for he can never forget how much I was beloved and Carressed by my Dr. worthy Lord President his father, from the time I had the bonour of his acquaintance to his Dying hour. So I hope my Dr. Earl of Loudoun that your Lop. will, after the Example of your Liveing and Dead relations, be a friend to old Infirm and Distressd Lord Lovat, since I solemnly, upon honour and Conscience. protest to your Lop. that I resolve to live as peaceable a subject as the King and government has, and will do all that's within my power to make all my kinsmen that will obey me to do the same. I therefore humbly intreat that your Lop. may receive as a mark of my resolutions to live a good subject in all respects what I did yesterday in sending my men home to their habitions, and taking the Gentlemens word to keep them at home and peaceable. God sake my Dr. Earl Do not give faith to the malicious storrys and Informatione they give you agt. me, I have friends Its true, But I have always had the missfortune to have good many Enemys, tho' I defye them and all the Creation to say that ever I wronged any man or Betrayd any man. But I must be so vain to tell your Lop. one reason why I am hated by many: Its for what the great Chancellor Cowper, who was a father to me, told me when I complaned to him that the Duke of Roxburgh used all his Endeavours to ruin me with the King, that I could not stand it. He told me not be affraid, and that I should thank God for it; That if I had not merit, and that the Duke of Roxburgh was not afraid of me, he would not say a word agt. me. Now, My Dr. Earl, take me in what shape you will, you'l find that I have been some time worth takeing nottice off, But now I am little better then nothing, and can only call my self, as Dr. Will Kenedy (who was late Deputy-Governour of Inverness and my Delightfull friend and Comerade), prudent to continue mild and smooth measures (the good effects of which I have already seen), than by a contrary conduct to run the

Tho' my Ambition doesn't incite me to be as my predecessors have been, yet, if your Lop. will be so kind as to favour and protect me, we will still make as good a figure as any family in this Country, and whatever Events may produce your Lop. will find me most sincerely, and with the outmost gratitude, attachment, and Respect, My Dr. Earl, your Lop.'s most obedient, most oblidged, and most faithfull, affectionate, humble, Servt, and Cousin. [LOVAT.]

Scroll letter Lord Lovat to the Lord President, 1st Decemr. 1745,*

I have had many proofs of yr. Lops. sincere friendship for my person and family But there never was a period of my life that made me so much the object of compassion as I am at writing this letter. My very enemies, if they knew the unsupportable grief of my soul this morning, must sympathize with a man so disconsolate and void of Comfort. I dare not descend to particulars, my son has left me under silence of last night contrary to my advice contrary to my expectations and to my most earnest requests, and the Consequences of his doing so are to me terrible beyond expression, the I declare I coud not have done more to save my own life and the lives of my Clan as well as the Estate of Lovat than I have done by smooth and rough usage to detain him at home.

This is a subject so melancholy that I can neither write nor talk upon it. I have therefore sent the bearer who has the honr. to be known to yr. Lop. to make a faithful report of the uprightness of my Conduct in this matter, and I hope your Lop. will give Credite to what he shall say. I pray God yr. Lop. meet with no Event in life so disastrous and afficting as this is to me, and that you may live long in perfect health as the honr. of your Country the Support of your friends and the Comforter of the afficted, and whatever happens me in life I shall always continue with unalterable zeal, gratitude, and respect.

Lord Loudon to Lord Lovat, 2nd Decr. 1745.

Inverness, Decr. 2d 1745.

My Lord,

Yesterday I had the honour of your Lops. of the 30th of Novr. and observe, that you have had weight enough with your people to disperse some Companyes of them, that had got

^{*}This scroll is with the Rev. Hector Fraser. The letter is printed in "Culloden Papers," p. 258.

together in a body, and to engadge their Leaders to Desist from there enterprise, and that your Lop. is now Confident you will prevail with the greatest and best part of your Clan to be quiet, what ever a few Rascalls may do. This begining, my Lord, gives me hopes, that with the assistance I shall give you, if all apprehensions of Disturbance from your kindered will cease. That your Lop. may have the merit of it as much as pessible, I am resolved to suspend my march into the Aird, and to Direct it to Fort-dugustus, where I have some things to settel, and as I march throw Stratherick in my way (where I hope I shall find your People Quiet, and at home) your Lop. will have an instance of my moderation, in that I shall not put the least hardship on any man, whose behaviour shall not absolutely require it from me.

I met yesterday soon after I had your Lop.'s letter, with a Circumstantial Report as if the Master in the night between the 30th Novr. and the 1st of this month had left your House in Pursuence of his former Design, and that the People who had been dispersed had been flocking to him; but as it would have been unworthy of your Lop. to have written such a letter a few hours before an event of that nature, and if you will pardon me for saying so, using me, for whom you profess so much good will, very much like a Child, to endevour by so thin a mask to blind me, I have given no Ear to, nor altered my measures upon it, knowing that your Lop. is too well acquainted with the world to expect that any furder Correspondance can be caryed on, or any measures keeped, should this Improbable Report prove true. I am, my Lord, your Lordships obedient humble Servant.

Lord Lovat to Lord Loudon, 4th December, 1745.*

My good Earl.

Yesterday I had the honor of your Lop.'s letter of the 2nd of this month; wherein you are so good to acquaint me of the march you then intended, and have since made to Fort-Augustus; and that your Lop. has suspended your march to the Aird, and was resolved to put my people of Stratherick under no hardship in your way through the Country. This instance of your Lop.'s moderation lays me under fresh obligations to you, which I would as gladly repay had I ane opportunity, as at all times I shall gratefully acknowledge them; and till that opportunity fall in my

^{*} This is not among Mr Fraser's papers, but is given here from "Culloden Papers," p. 260. Lord Loudon did not reply to it, and the correspondence between the two lords ended. On 11th Dec., Loudon marched to Castle Dounie, and next day brought Lovat to Inverness. Before the end of the month Lovat was again at liberty.

way, I hope you will be so just, to look upon me as a man attached to your Lop. by all the ties of gratitude and respect. 1 hope your Lop. met with nothing in Stratherick to provoke you to depart from your friendly purpose with respect to that country; and, without provocation, I know your Lop. has too much goodness to do it. It's true, there are some Rascalls belonging to that place, who deserve the worst of treatment for their misconduct; and there is some of that stamp even in this Country; but, as I have often said to your Lop., I hope you will never think that misfortune a sufficient reason for distressing the rest, and much less to fix any load of blame on me, who had no more accession to their faults than the Child unborn; but, on the contrary, have used, and shall continue to use, my utmost endeavours to keep them and all the other people upon my estate within the bounds of their I must acknowledge, indeed, that I have not had that influence with them that I expected; but still, my Lord, the greatest and better part of them have listened to me, and I hope will always do.—The information of my Son's having left this house came, it seems, to your Lop's ears sooner than it did to mine; for, I declare to you, with unfeigned sincerity, that I neither suspected such a thing, nor had the least whisper of it, till the afternoon of the day next after that in which I had the honour to write last to your Lordship; and when it was told me, I declare, before God, I was thunderstruck with the dismall report I have not yet been able to learn what influenced him to take that step, nor the views he may have form'd to himself from it; but this I dare affirm with truth, that not a man of the Companies I dispersed have either gone to him, or expressed [an intention] of doing it; so that in this last particular your Lop.'s informers are injurious to me and to these people.—What he or they may do, my Lord, I cannot take upon me to answer for; as I will never report to your Lop. any more than the bare truth, nor undertake for any thing but what I am sure to accomplish; but this I still affirm as a truth, that I dispersed two or three companies, and took the promises of their leaders in the manner I inform'd you in my last. Thus your Lordship sees, that you have no reason to accuse me of any mask or design in this matter; and l am extremely sorry that you should listen to any calumnious stories that my enemies have hatch'd, to make you think so ill of me.—I know your Lop. has too much penetration and knowledge to be blinded by any man: I hope you believe that I am neither fool nor knave enough to attempt it. No, my Lord, my intentions are honest and upright towards all mankind; and it is my mis-

fortune, and not my fault, if theirs are not so with regard to me; so that I beg your Lop. may not give ear to those wicked insinuations against me. The report brought me by the Gentleman of my name that waited of your Lordship Sunday last, of a conversation 'twixt your Lop. and him, gave me great concern, because I observe, that the malicious accounts brought your Lop. by my enemies gain too much ground with you. It has been my misfortune to be traduced and calumniated thro' all the stages of my life; but my dear Earl of Loudon I thought was among the last men on earth would listen to these calumnies; and I still hope your Lop. will not. My instructions to this Gentleman were, to communicate to your Lop. the situation of this country, and the conduct of my son and myself; and as he knew every particular of that matter, I am sure he would have given you are honest account of it, had your Lop. listened to him; but I am sorry that the informations of others seem to gain more credit with your Lop. than mine do. However, I have ordered ane other Gentleman, who is equally well known in the situation of the country, and the integrity of my conduct, to wait of your Lop., and give you a faithful account of both; and I beg your Lop. may rely upon what he shall tell you: his name is Mr Fraser, of Gortulegg, who has Whether the honor to be very well known to my Lord President. in Adversity or Prosperity, I shall allways subscribe myself, with a most sincere zeal and respect, Dr. Earl of Loudon, your Lordship's most obedient, most obliged, and most affectionate faithfull humble Servt. and Cousin. LOVAT.

Beaufort, 4th Decr. 1745.

Scroll letter of Lord Lovat to the Lord President Forbes, 6th Novr., 1745.*

My dear Lord,

My old Chaplain Mr Donald Fraser is with me, who tells me that he had the honor to see your Lops. 2 days ago, and that you was so good as to express your kind and real friendship for my person and family. I have great experience of your generous friendship to me and to my family since ever I had the honor to be known to you, and I do sincerely asure your Lop. That while I have a minute to live I will have a most gratefull Rememberanc of your Lop. goodness and your family's friendship Towards me, and I'm still in great hopes That in the Present most Cruell situation That I am in your Lop. friendship will appear

^{*} The principal of this letter, which Lovat altered considerably in writing it out, is printed in "Culloden Papers," p. 240.

more Esentialy for me then ever it did, Since I have now more need of it then ever I had. The Sincere Matter of Fact is That whenever it was known in the Highlands that the son of the Pretender Landed, a sort of madness seized all the west highlanders with ane Eager desire of joining him. The Contagion soon spread, it came at length to my Country and many of my people on both sides of Lochness were infected with it, and fully resolved to go off then if my precise authority had not stopt them, which cost me a wast Deal of Trouble and pains and to my Chief doer Gortuleg which I did Comunicate to your Lop. at that time. Foyers and Kilbokie whose familes always used to be the Leading familys of the Clan on both sides were the madest and keenest to go off, and when they saw that I absolutely forbid them to move or go out of the Country they drew up with my son, and they easily got him to condescend to go at their head. The whole Gentlemen of the Country followed their example, and the Commonr run the same way that the Gentlemen did, So that I was left a Contemptible old Infirm fellow in my house, and no more nottice taken of me So that if I had been able to travell I had then if I was a Child. not stayed a night in my house after the beginig of my son's operation with his Clan, and this I told your Lop. in one of my If that does not exoner me I know not what can. Anoyr, strong Esentiall Argument your Lop, may make use of for me, That I spoke and sent Emissaries to those that I thought that loved me most of my clan, and Inspite of my sons Endeavour and his Capts. I have got a Regt. of good men at home and Most of them pretty fellows Tho some of is Betwixt 60 and 70 years of So that the I had ten thousand lives to save I would do no age. more in this affair to save myself than I have done. And if the Government did punish me for the Insolent Behaviour of my son to myself and his mad Behaviour towards the Government, It will be a greater severity than ever was used to any subject. have not strength to mount a horse Back and leave the Country, I am resolved to live Queitly and peaceably in my house and live faithfully subject to the King and observe and obey the Laws of my Country and to let your Lop. see farther my sincere Resolution of Francisco District Production of Pr tion of Encourage no Disturbance, But on the contrary to keep the Country peaceable and Legall I ordered to list two hundred of my men that stays at home, and put pretty gentlemen at their head, that they may watch and Guard the Country from all Robbers and Theives and Loose men that comes from the Highland Army, and to seize them and to send them to Inverness. By this project I hope to contribute to the preservation and peace of the Country any two Independent Companys that are at Inverness. will not be disagreeable to your Lop. that wishes me untry well.

your Lop. has, and will have, more power than what me and ten families like mine, otherwise the King and will be most ungratefull to you, for your Lop. has done e to King George and to his family and Government nad ane army of 3000 men would do in the North, for t for your Lop, great zeal extraordinary and unheard of d fatigue, The adventurur Prince woud have 10,000 went South instead of Two, and with that number marchd straight to London without ceing opposition, King owes more to your Lop. on this occasion than to in Brittain, and I do asure your Lop. that the King's very sensible of it, and that you are more now exposed red and Reveng then any man on Earth. I wish with that you may always Escape the furry of yr. Resentou are happyly and Gloriously out of their reach, for vishes will attend your Lop. wherever you are, and I opes that your Lop, who has saved the Government In By Bringing in so many Great ffamilys to Serve the you would be so good as to save one ffamily and ane old whom your Lop. saw Behave well enough In the ic agt. the Rebells. I will truely expect this great ur Lop. friendship, and I am in all Conditions of Life erable gratitude, attachment, and Respect, My Dr. Lop.'s most affecte. Cousin, and most obdt. and most nble Servt. [LOVAT.]

pp. must be Informed That my house and Green has market place for some time past, and my son was such he Entertained and does Entertain every man that he urs his part, for he is ten times more Mr. of this house

But I have Resolved from the Begining, and still rm in my Resolutions, Let them do or say what they never Black paper with them, and as soon as ever I am rell out of this house I'le stay no longer in it, For I am killed with vexation of heart and spirit to see my h hurt, my family in Danger, and any money and rent ishly spent and squandred away. There is no help for t to divine providence.

sin Bailly lets me know In a letter that he has goten a I give your Lop. and my Cus., Dr Fraser, Auchna-

gairn, joy of him. I love my Cus. B. James very much, and I have a vast regard for his Lady, who, I think, has a great deal of merit.

Anonymous letter to Lord Lovat.

My Lord,

I have the honour of your Lordships, and I have in obedience thereto given your letter to the post, and sent per Bearer the bottle mustard calld for.

Mr James Robertson of Portsoy, your meall Merchant, is Imedeatly come from Edr., where he hade been waiting the Prince getting payment for a meall ship taken on the Prince's landing on the West coast, he declares that the Earles of Murray and Lauderdale hade Joind the Prince before he came away, this I am assured of by his Clerk, who came to Town this day. Mr Shaw and Evan Baillie are gone this morning to Moey to see the Lady M'Intosh. Mr Robertson's Clerk also tells that Lord Lwis Gordon is comeing good speed in Raising men, and that Some of his people hade come the length of Forres recruiting, where they hade tolerable success.

There is one Mr Maitland, ane Advocate, come to the Castle. I am told he was some days at Culloden. My news are very often tryfling because better does not cast up. So I hope youll Excuse me.—I have the honour to be, My Lord, your Lordship's most obliged and Devout Servant.

Anonymous letter to Lord Lovat by the writer of the foregoing letter.

My Lord,

I hope this will find your Lordship in perfect health,

to which I sincerely wish long continuance.

These are chiefly to acquaint you that I was yesterday with ane old accquaintance and School Comerade of mine, a Master of a Ship come directly from Holland, who declared he breakfast one morning in a Jaccobites house with Mr Kelly in Rotterdam, who that day went to the Hague, and waited of the Abe de la Vile, with whom he was gone for France Some days before this ship Saild; This Skiper likewise says the Dutch have all Scottsmen in the greatest abhorance and Insult them publickly as the Pretendaunts friends, and that no dutch Ship would lend them ane end of a Rope if they were perishing, I particulary asked him if he coud learn anything of ane Embarkation in Dunkirk or any oyr. part of France. He says its what the Dutch have not been as yet able to find out and that thre were no such thing as transports

at Dunkirk, So that the landing expected in the Murray firth is This lad Saild from Rottdm. this very day no more than a faint. eight days and hade a passage to Nairn of 5 days, he is a great Jacobite himself, a son of one Percey Falconors of Auldearn. says its not doubted but thre will be a Landing this winter, but it will not be in this corner, and that the Frensh have fish Boats that coud run aground sufficient to transport 20,000 in 3 hours time in tolerable weather. I asked him likewise what number of our Troups hade come over. He says much about 6000, and that none of our horse hade been Shiped. He says, taking all the Regments we hade in Flanders on ane avorage, they will not be I saw a Gentleman from Sutherland tells 300 men a Regment. the Earl of Sutherland is makeing up another Company, and that Lord Reay is asking another for his Son Bighouse, So that wee will have 4 Companys from that corner by all probability.—I have the honour to be.

Anonymous letter to Lord Lovat by the same writer.

My Lord,

I have the honour of your Lordship's accompanying the useual Supply, also a Double of Mr Fraser's letter to you, which I show'd Mr Baillie and John Shaw, and asked their opinion of it, at which they seemed surprised as it contained no more than what has been the currt. report to antmedate for this month and ane half past. Mr Baillie also added that Mr Fraser has certainly wrote that letter at the desire of some of these Government people, which put me in mind of what Mr Fraser told me yesternight, that the Lord President wrote him in a very kind manner, setting forth his attachment to your Lordship's family. I sent this day for Mr Colquhoon, but he being on guard could not come out. However qn. first your Lordship shall know whither the Earle of loudon is to make your Lordship a return or not. In the meantime its E. Baillie's opinion that the news by this post is not so fair for the Government that they will begin quite so soon to Committ hostilitys in the Country. I forgott to accquaint you yesternight that a young man who came alongs with the post in order to serve Lord Seaforth, tells that he hade occasion to come from London about 20 days agoe, and saw in his way G. W. forces* at Newcastle, who were the pityfullest Creatures ever he saw, and they were all dying with a flux. sioned as some say

[•] General Wade's forces. The MS. of the remainder of the letter is much destroyed.

occasioned by the horse breath . . . le aboard the transports. The Post told me Lochiels . . . hade come up to Perth wt. about 500 M'Donalds of . . . &c., that the Farquharsons were 500 good by . . . h its belived the armie at Perth wt. what Glengisle . . . t Doun, will make 4000 good men besides your . . . and L. Lewis Gordon's. I think I advised you that . . . 'Intoshs &c., hade gone down to Dundee in pursuite . . . men of warr. Black's. . . . something outrageous. . . .

Anonymous letter to Lord Lovat by the same writer.

My Lord,

I have the honour of your Lordship's, and I delivered

the letters to the post as you desired.

The Earle of Loudon this day gave out a Bloody proclamation which was read at the Cross by Culcairn, Setting furth that whereas he was informed that the men of Stratherick and the Aird were forced out and dragged to rise in Rebellion agt. His Majestie, to prevent which he thought it necessary to proclaime publickly that without loss of time he was to goe with a body of His Majestie's forces to save such as were well Inclined and Stays at home with their familys, and apprehend, &c., such others as were rising in Rebellion. No doubt this will concern your Lordship, and perhaps Stop their march. If so I wish to God you had been so prudent to have gone into the Government by the King's Aduocats applying you at the desire of the Ministery than be hectored in by people will raise themselves if this Government stand on your cost. A low pass Lord Lovat is brought to.

I can now with certainty informe you that there is a landing at Montrose, Stonhive, Aberdeen, and Petterhead of 18 frensh transports. There is a Gentleman come from Banf imedeetly to Town, brings Accts. and produces letters from these parts, besides declares he spock to a man Saw ten ships at Aberdeen landed, amongst which were some of Lord John Murray's men that had deserted to the Irish Bragade. I have returned Inclosed a double of Mr Fraser's letter. John Shaw speaks bitter things agst. Gortleg, and desires me peremptorily tell him that he knows every step of his Corespondance wt. the Laird of M'Leod, and says he knows no imployment he should take but to be Serjant or some such post as that in M'Leod's Company. This is all the news I have at the time. However I begg and Intreate let nothing Bouie you, lest that you may repent afterwards. Consider wisly

you should doe for the welfare of your honourable family, and to by you be directed by God Almighty in all your Councils. Our Aberdeen post is hourly expected, and as he no doubt will bring particulars, I shall write you per express how soon as he arrives.

Anonymous letter to Lord Lovat.

My dear Lord,

Suffer a heart full of gloomy and dismal apprehensions and freighted with grief and sorrow to vent itself. The Son that was dumb from the womb found his tongue when he saw his father's life in danger. Can I be silent when I see our Common parent, his hopful ffamily, his numerous Clan, and flourishing istate all on the brink of ruin and ready to tumble down a precipice. I was so for some time past because I persuaded myself, as many others did, that you meant no more but to keep ome idle people in play that were ready to break off from you; but now that matters are like to be carried to a greater height, your Lop. will forgive me to speak out my mind, which I did but once before by hints and under a borrowed name that it might have the greater weight. I own my Lord that if any man living has right to dispose of his Estate and Clan you have it, as you have recovered the one from allmost nothing and rescued the other from bondage and slavery, but will you throw away that Estate and Clan for the Solisitation of a young man who has mendicated the assistance of all around, high and low, as well as Shall a man of my Lord Lovat's consummat wisdom be carried over by the Instigations of a John Roy Stuart, a Baristel, Ceanloichmodart, to measures destructive to his honour and Interest? What will the world say but that your Lop. is not the man you once was. It is well known my Lord that no Clan is more devoted to a Chief than yours are, and it is commly said that they will rise with your Lop. either for or agt. the Government, and as that is the Case your Lop. alone will bear the blame if they go wrong. It is still in your power to prevent their ruin, if you by your Commands on your Son, he will show himself, I hope, a dutiful child, if you call for the Gentlemen of your name they will not to obey your orders. And for those who have gone off dready let them answer for it; their Conduct cannot affect others. ray my Lord consider how few of any note have imbarked in the resent Disturbance. I am sure not one of my Lord Lovat's nterest and following has done it. Have not the Mackdonalds of

the Isles, the Mackleods, the Mackenzies to a few, the Monro. Rosses, Sutherlands, and McKeys kept clear, and shall the ffrasers be the only sacrifice—the only sufferers in the North of Scotland?

If they are once outlaws their Case will vastly differ from those in Moidart, Knoidart, Glengary, and Locharkark. The Prince's situation at present gives no incouragment to any to Join himhe is between two fires, he has Wade in his reer and the Duke of Cumberland in his front, and as to the people in perth, I make no doubt but they shall be soon surrounded by a considerable body of regular forces and a numerous Malitia. My dear Lord exert in time the goud sense and fortitude wherewith God has blessed you.

If you slip the present opportunity you will have cause to repent it when it shall be to no purpose. For God Sake put it not out of the power of your good ffreinds to justify your conduct to the Governmt and place the motions of your Son and people hithrto in a favourable light.

Anonymous letter to the Master of Lovat, by the same writer.

My dear Master,

It gives me and a great many besides vast pain that you should be led by any persuasion whatever to favour measures subversive of the sound prinlls. of Religion and Government in which you have been instructed, and attempt to risque yourself and your prospect in a world at all adventures. But for any step you have hithrto taken you are still safe if you will but hearken to good advice, to the advice of a parent to whom you owe so much, and of friends who have it at heart to do you all the

good offices that lies in yr. power.

Let not a point of mistaken honour take place of the duty you owe to yourself, to your ffather, to your ffriends and to Country. It is more honourable and manly to break threw a rash ill digested engagment than to fall in wt. a project the visible tendency of wh. is to introduce popery and arbitrary power amongst us. as the fond attachment of your friends and followers is the Chief if not the only motive that induces them to risk their lives and fortunes in a desperat cause, that should lead you to be the more tender of them and the more averse to throw yourself and them away to no purpose. My dear Master, be not amused with false reports, the situation of the young Adventurer gives no encouragement to any wise man join him-he is by this time between two fires, he has Wade with a considerable army in his rear and the D. of Cumberl. wt. anoyr in his front-and as to the people in perth

they shall be soon surrounded with a body of the regular forces and a numerous malitia from the West. May God direct you in the most critical and important step of your life qch. you are now to take.

This is the sincere request of one who wishes that you may answer the expectations qch. your friends and acquaintances have conceived of you and who is ——.

My Dear Master,

It is better to turn half water than drown, for all your rambles hitherto you are still safe; if you will but hearken to good advice, to the advice of a parent to whom you ow so much, and of good ffriends who will not faill to palliat any wrong step you have yet taken. My dear Master, let not a point of mistaken honour take place of the duty you ow to yourself, to your ffather, to your ffamily, to your ffriends and Country, and which is more than all, to your God. If you have come under rash ingagements it is more honourable to break thro' these than to purpose measures subversive of the sound prinlls. of Religion and Governmt in qch. you have been instructed. As the fond attachment of your ffriends and followers to you is the chief if not the only motive that induces them to risk yr. lives and fortunes in a desperat cause, that should lead you to be the more tender of them and the more averse to throw yourself and them away to no purpose.

Examination of Revd. Donald Fraser, Minister of Killearan, 16th Jany. 1747.

Att Essich, the 16th of Janry. 1747 years.

In presence of Evan Baillie of Aberiachan, Esqr., late Sherriff Depute and now one of his Ma'ties Justices of peace for the County of Inverness.

Compeared Mr Donald Fraser, Minr. of the Gospell at Killienan in the County of Ross, who having been Solemnly Sworn Maketh oath That he was lately Call'd upon by some persons usually Employed in the Management of the Lord Lovat's affairs and business who calld upon the Deponents' assistance and communicate to him as one who wished well to the Family of that Lord Certain Instructions and Directions that they had from the Councill and Sollicitors or Agents Employed for the sd. Lord Lovatat the South in the Tryal by Impeachment for high Treason, Commenced and Depending agt. him before the House of Peers, Touching Sundry facts and Circumstances said to have been Condescended on by the sd. Lord, and found adviseable by his Councill, to be offerd in

Defence and Exculpation of the Articles wherewith he stands chargd, and proposd That he, the Deponent, should Concurr with those who calld upon him in Executing the Directions given anent certain steps thought proper to be taken in the Country, That the Deponent Agreed to do so, But on the outsett in doing what was recommended, found That the Different Countries which compose the said Ld. Lovat's Estate, and wherein the persons pointed at as proper to be calld upon and conferrd with Reside, were alarmd and Disturbed by Different Commands, and partys of the highland Regiment Commanded by the Right Honble, the Earl of Loudon. which came upon Searches among them in the night time betwixt the Tenth and Eleventh instant; And upon three or four nights yrafter, which Partys, as the Deponent was informd by the Inhabitants of those Countries, made first a Specious pretence of being in Quest of Deserters, but afterwards avowed and ownd their business was to find Evidence to affect the Ld. Lovat in his Tryal, and threatned burning and harrying in the Countries if such Evidence as they wanted were not found, or did not tamely surrender themselves; That Several of the Inhabitants in those Countries, frighted with such measures, absconded and fled, and many of them were apprehended, Carryed forcibly to Inverness, and Committed to prison there, where the Deponent did see them, and where Sundry of them remain at this date; That such others of the Country as Remaind at their homes, and the Inhabitants of it in General, were struck with such terrour and confusion by those measures, That they seem'd Quite unfit for being talkd with on any business, Especially on what Concerned Lord Lovat, as they boggled and were affrighted at the mention of his name; And Further Maketh oath That upon the 12th and 13th days of Janry. instant, the Deponent was informed That there was a Court Erected and Established at Inverness for taking Evidence and proof agt. the Lord Lovat, and that he, the Deponent, was calld upon to attend that Tryal on Wednesday the 14th, by a letter from the Earl of Loudon; That the Deponent Did accordingly attend, and found upon Enquiry that a great number of Gentlemen in the Lord Lovat's Countries had been called upon by Summonses to attend the Court and give Evidence, and that the several persons apprehended and confin'd as said is, were also to be brought to the Court to give evidence; That upon the said 14th of Janry. the Deponent did see the Court Constitute and proceeding in a Suburb of Inverness Calld the Green of Muirtown, and that Hugh Rose of Kilravock acted as Judge, and Alexr. Ore, nottar publick, as Clerk, who are both men of the Shire of Nairn;

That the Deponent upon Enquiry about the Constitution of the Court, or what the Character of it was, he was told it was a Substitute Sheriff Court of the County of Inverness by Commissions from the Judge ordinary and the Clk., and that the Deponent did see with the Clerk of the County, Scrolls or copies of the Commissions, Granted to the saids persons by the Judge ordinary and him, which proceeded upon a Narrative That it was judged Necessary for his Majesty's Service, and that the said Lord Loudon Commanding his Ma'ties Forces at ffort Augustus, thought it necessary for his Majesty's Service To have such Commissions granted : That the Deponent observed and Discover'd by the Conduct of the said Court that they proceeded and Examin'd such as were Call'd upon to Give Evidence upon Oath; That he saw sundry persons Called upon and brought to Court before he himself was call'd upon, and that when he, the Deponent, was calld upon, he saw none in the Court but the sd. Judge and Clerks, and one Robert Schevize, of Muirtown, whom he knew, and appeard to him to act as the Informer, and pointed out the facts which were the subject of Enquiry, and the said Earl of Loudoun, who also spoke and assisted in Conducting the procedure of the Court, and one Peter Campbell, ane officer of Lord Loudon's Regimt., who stood at the Door and calld upon the people wanted as they proceeded with closs Doors; That the Deponent was solemnly Sworn at that Court, but previous to that told them he was sure he had nothing to say that could affect Ld. Lovat, and if he had that he would not obtemper that Court in giving it upon oath, as he thought such demand not Supported by law, and had a guess what its Consequences might be even wt. respect to himself; That the Judge and Lord Loudon Interrogat him about some facts and Circumstances intended to affect Ld. Lovat, to which he gave answers which they seemed to think not to their purpose, and that the Deponent signed what they thought proper to insert of what he said; That after his oath was Concluded the Deponent took the liberty to Expostulate a little wt. them, and Complaind of the manner of Enquiry as unfair in his apprehension, and told them That if proper Questions had been askd him in behalf of the Lord Lovat he could, wt. great truble and from proper knowledge say many strong things in his Exculpation and favourable for him, But to this the Court, or those who Conducted in it, made no direct answer; That after the Deponent was dismissed he attended near the Court the rest of that day, and the whole of the time that they proceeded the next day in the Town of Invernes, when

he saw sundry persons brought to the Court as evidences and return from it, and some of them under Guards, and whither reall or affected to Intimidate the people more, if possible, to the Lord Lovat's prejudice; That he heard and saw numbers of those who attended give out and say to the spectators who were in great throng from Country and Town, that the Lord Lovat was undone by the scrutiny made; That the Deponent found such saying and report so Impress and affect Sundry of the people [Remainder of paper awanting.]

J. Fraser, Inshoch,* to Rev. D. Fraser, anent Lord Lovat's history 21st January, 1751-2.

Reverend Sir.

I received your letter, 18th ulto., wherein you tell me that you are in a Strait about several surcumstances relating to my Lord Lovat's actings in the Country here and Elsewhere. Ill be so selfish, tho I be not a head piece, that no true history can be wrote of him without me with Reguard to his Conduct at home and abroad, since I was the first man that took arms with him when he took on to be Chief, and in Case that my days may be cut off before I see you, I make you my ffather Confessore, may that God who is Judge of us all and of our actings, that he may be as willing to Receve my soul, as I was to support your Chiers ffamily since the first day to the last, only my passion when I was ill used might occation me to speak rashly only from the Teeth outwards. As to write you the heads of particulars that you want, it is not in my power without I begin from the very foundation, which was his taking his Arms in the '97, and what I have fresh in memory since that time, and what I have been eyewittness to would take a quair of paper if a part of it was abridged. However, in Case the Lord may spare us both till the season come in, I shall see you at your own house, when we shall consert matters. I make offer of my love and Service to honest Ffather Daughters, your bed fellow, wishing you both a happy new year, and believe me to be yours at Comand,

Inshoch, 21st Janry, 1751-2.

^{*} Major James Fraser of Castle Leather, who went to seek Lord Lovat in France, and wrote an account of his life there. (See Arbuthnot's "Life of Lovat," 203; "Burton's Life," 103, 109, 114; "Antiquarian Notes," 47, 60).

Testimony in favour of Simon Fraser, Lord Lovat's eldest son, by the northern ministers (no date), in handwriting of Mr Donald Fraser, who signs it.

We, subscribing Ministers of the Gospel in the Countys of Inverness, Ross, and Nairn, Do hereby testify and Declare that Simon Fraser, eldest son to the Lord Lovat, commonly called Master of Lovat, was educated in Protestant and Revolution Principles under the Direction of Tutors of great abilitys and unsuspected Loyalty and good affection to Church and State; And to our Particular Knowledge and best Information, These were his Settled and Professed Principles before and for some time after the Commencement of the late unnatural and infamous Rebellion. till, unhappily for him, he suffered himself at last to be seduced by the Arts and unwearied Practices of the Agents of the Pretender, which, together with the too General Frenzy of the Time. wrought upon his raw and unexperienced youth, and hurried him down the stream of Rebellion against his real Principles. who make this Declaration have given proof of our unshaken Loyalty even in the midst of the flames of that Rebellion, and are ready to venture our Lives and everything that is dear to us in the world for His Majesty King George and our happy Constitution. So we would be the last to offer anything in Extenuation of the Guilt of this youth, were we not firmly persuaded on the best evidence that the nature of the thing is capable of, that if the Royal Clemency was extended to him his good Principles would operate so vigourously upon him, that his Future conduct in the Service of His Majesty, and in support of our Constitution, would efface the Infamy of his horrid Crime. However His Majesty in His Royal Wisdom may think proper to dispose of him, this we reckoned ourselves bound in Justice to testify concerning him under our hands.

ALEX. MACBEAN, Minr. at Inverness.
THOS. CHISOLM, Minr. of Kilmorack.
PAT. NICOLSON, Minr. of Kiltarlatic.
DON. FRASER, Minr. of Kilearnan.
MURDOCH MACKENZIE, Minr. at Inverness.
ALEX. FRASER, Minr. at Inverness.
ÆNEAS SHAW, Minr. of Petty.
JOHN CLARK, Minr. at Strathglass.
ROBERT THOMSON, Minr. of Kirkhill.

GOLDBARD COMMING TO souffrances ont un peu alteré: de la vie, sera emploié ave J'espere que Je ne serai pas u et que V.M. verra qu'elle n'a Sire, la vie ne me servira de ri Je vous la demande, Sire, tres pas contre vos bons sujets, cai que J'ai partout, sont les enn amis, le Duc d'Argyle, et le Cc Sutherland, et tous ceux qui so V.M. sont connus pour les zeles protection que V.M. m'accorder vos interetes dans le nord, et ceux qui sont malintentiones 1 l'occasion le demande, V.M. ve tète de mes tribus avec autan soutenir les interetes de V.M. qu bien d'elle que la vie, qu'elle a ferai les veux sinceres que le Cie personne sacree de V.M. que v heureux, et que votre posterité le trone de ce Royaume qu'il y

Lettre de Lo

Monsigneur,

74

Si la clemence du combien Je la doit au l'

ment toutjours la protection de V.A.R. Je tacherai de m'en rendre digne par mes actions, et par les veux sinceres, que Je ferrai toute ma vie pour V.A.R. afin que le ciel la conserve long temps pour etre la gloire de ces royaumes et la terreur de tout vos ennemvs.

[Note.—Two interesting letters by Simon Lord Lovat, in possession of Mr Hay Newton of Newton Hall, were read before the Society on 4th April, 1888, and will be found in this volume under that date.—W. M.]

9th NOVEMBER, 1887.

At the meeting this evening the following gentlemen were elected members of the Society:—Mr John Grant, jr., Oakbank, Glen-Urquhart; Mr Alexander Macpherson, merchant, 1 Laurieston Terrace, Edinburgh; Mr D. Whyte, live stock agent, 326 Duke Street, Glasgow; Mr Alexander MacDougall, bookseller, Fort-William; and the Rev. Mr MacRury, Snizort, Skye.

The Secretary intimated the following donation towards the Society's Library:—"Pococke's Tours in Scotland," issued by the Historical Society of Scotland, from the editor, Mr D. William Kemp, Ivy Lodge, Edinburgh, per Mr James Fraser, C.E. The meeting instructed the Secretary to convey to Mr Kemp the

thanks of the Society for his donation.

The meeting then assumed the form of a *Highland Ceilidh*, which was opened by the Chairman (Bailie Stuart) who narrated humorous stories and sang songs. Songs were also sung and tales told by Mr Colin Chisholm, Ex-Bailie Chas. Mackay, Mr Henry V. MacCallum, and others.

16th NOVEMBER, 1887.

At this meeting the Rev. A. M'Lean Sinclair, Springville, Novs Scotia; Mr Henry V. Maccallum, 42 Union Street, Inverness; and Mr J. K. Brodie, Lorn Hotel, Inverness, were elected ordinary members of the Society.

Thereafter Mr Alex. Macdonald, Audit Office, Highland Railway Company, Inverness, read a paper on "Highland Ghosts."

Mr Macdonald's paper was as follows :—

HIGHLAND GHOSTS.

The belief in ghosts is so characteristic of the Highlanders, as a race, that one is sometimes curious to ascertain how it came to possess such a strong hold on their minds. As a part of the mythological conceptions of nations, ghosts could, perhaps, be put into a sort of classification, which would more or less enable us to set apart some ghost stories as peculiar to certain times and certain races; and the comparative study of ghosts in this manner would undoubtedly lead to the important conclusion, that the belief in ghosts, like all the other characteristics of man, has undergone an evolution, a process of differentiation and modification, according to the circumstances regulating his movements along the paths of time.

This is very well illustrated in the dwindling into a mere matter of form of many customs, relative to ghost-seeing, known at one time to have largely entered into the religion of certain For instance, the long-practised custom of leaping over a fire when returning from a funeral in order to place a barrier of that element between the leapers and the ghost of the departed dead became modified among the South Slavonians into the mere form of being met by a woman carrying a vessel of live coals, which the people took and threw over their heads, while the Brahmans contented themselves with merely touching fire. With regard to the water barrier it can be shown that similar variabilities took place. The customs of pouring water behind a corpse when being carried to the grave, and of plunging into a running stream, in the belief that the ghost could not cross or get over the water, dwindled, among the Romans, Chinese, and other peoples, into the mere form of simply sprinkling water upon those about the dead body, or washing their hands and faces; and, indeed, into a formality still more insignificant, as among some Indians, by whom it was considered sufficient to touch the water, and thereby free themselves from the possibility of coming in contact with the ghosts of their dead relatives.*

Though it would be difficult to locate the origin of man's belief in ghosts, we think it could be clearly proved that some races have been inclined to put more faith in the supernatural than others, whose standing in the economy of nature seemed

^{*} Frazer, "Contemporary Review," 1885.

more realistic than a merely modified state of "spirit to spirit, ghost to ghost"; and further researches in this direction would undoubtedly disclose many interesting points bearing upon the subject of ghosts in general. One thing is clear, namely—that a stream of ghost-philosophy can be traced from age to age, and from race to race, throughout the whole mythological history of man, receiving from each people their own contribution to its volume, and finally resulting in a universality of beliefs, an ocean of awe and mystery, terrors and fears, hopes and longings, on the shores of which man has never been weary of worshipping—though perhaps unconsciously—the incomprehensible Unknown that seems to underlie the things of earth and heaven which he sees and feels around him.

At the present time we find the ghostology of the Highlands rather mixed. It seems to be pretty generally understood that the word "ghost" should be applied to the spirits of the departed only, while on the other hand, it is understood that when the spirit of one appears to another before the death of the person whom that spirit is supposed to represent, the word "wraith" is used to describe the apparition. In the Highlands, however, there seems to be no hard and fast distinction drawn between the two. The Gaelic word "samhla" (likeness) in most places covers both, though in some districts we believe the word "tannasg" to be employed as the equivalent of our "wraith;" and we think it would be correct to say that there are far more ghost stories based upon the wraith idea than upon that of the ghost, taking both words in their English sense. This is not without its interest. We know the ghost idea to have by ages and ages preceded the wraith. In fact, the latter is more or less of yesterday comparatively speaking; and not only so, but they appear to have different missions to perform. It would perhaps repay trouble to trace the probable origin of the wraith. At this time it almost calls for separate treatment. In ancient times all precautions were taken against the possible return of the dead person's ghost, even, as among the Circassians, measures—and very pronounced measures—were taken towards keeping the ghost in a sick person, but no trace of anything having reference to the wraith has at any time appeared among the many strange and characterful beliefs and religions which clustered round ghosts. We think this somewhat suggestive of a revolution in the world of ghosts, as pointing to a transition in people's minds with regard to them which is all Every Highlander will remember the ghost and but effected. goblin stories to which in his youth he listened during the long

winter nights, while one of a circle of awe-inspired superstitionists, whose pastime often was to relate to each other all such weird, supernatural, and unearthly tales as could be raked together. There is something in winter gloom and winter wildness which, when considered in connection with the supernatural, is of peculiar interest. The innate fears of the young in the dark are well known, and we know not how much of our ghostology may have been the result of night, wind, and weather, what Burns refers to when he says—

"Then a child might understand The de'il had business on his hand."

This more than anything, perhaps, is calculated to reproduce in us the arch-types of things "uncanny," which we seem so much to inherit; and it, indeed, takes "an effort of philosophy to shake off those idle terrors in after years." The awe with which Highlanders generally view the question prevents them from making such observations with regard to ghost-seeing as would help to render the matter easy for consideration from a scientific standpoint. When a ghost is seen, no attempt is made at a natural explanation of the phenomenon, and too often the description of the apparition is not satisfactory. The expression, "Ghabh mi feagal" (I had a fright), with a vague description of peculiar feelings, and something like some one, is about the most that can be got out of some; while others, though, perhaps, more communicative, are to be watched against exaggeration. One most important matter is almost always over-looked—the personale of the seer; and we think it is on this the whole question of ghostseeing turns. But there is such a healthy dread of ghosts present with those who believe in them, that this is, perhaps, too much to We heard many stories afloat of one of two bosom friends promising the other to come back from the regions of the dead, and reveal to him the grand secret behind the veil. appears that no sooner did the one breathe his last than the other got fearfully terrorised, lest the spirit of the dead friend should return to renew the acquaintance. In all such cases that we heard of, the minister was religiously consulted, and his circle-drawing art resorted to, in order to relieve the fearful of an awful possibility. Such feelings would have militated considerably against the proper conception of ghosts even, and would have also interfered with the people's capacity in the direction of understanding the circumstances attaching to the different cases. This is very much to be regretted, and should receive, we say,

Highland Ghosts.

special attention, as there can be nothing about ghost-seeing more interesting than the manner in which the ghosts appear to the seer. Some ghosts are at once understood to resemble certain persons from the striking likeness of the one to the other; and it is not an uncommon thing for the seer to speak to the ghost, under the impression that the party recognised in the apparition is addressed. We remember hearing that a certain woman, who was one day moving about a certain Highland village, when turning round the corner of a small hillock, saw a neighbouring woman coming directly towards her. She was just about to address her, when, behold, the other had disappeared. This same woman, at another time, was making her way home from the woods, where she had been looking after the cattle; and, when approaching the house of one of the villagers, she saw him there before her, apparently dressed, she having especially noticed that he was at the time wearing a red vest, which he was never known to put on but on Sundays. When just about to greet him, the man disappeared. These instances of ghost-seeing occurred in broad daylight, and both parties died soon after their ghosts or wraiths were seen.

But it would be very interesting to know what part the imagination played in the production of these apparitions, as we must view the question of ghosts altogether in its relation to the imagination, for on no other basis can it have meaning as an element in man's history. But let us give another case as bearing further upon this point:—

While a woman, who had arrived at a considerable age, was on a beautiful summer evening milking the cow at the door of her home, she felt her attention drawn to an object—as it appeared to her—actually flying in the air. It seemed to have issued forth from a house near by, where there was a dying person at the time, and it moved along steadily through the air until it disappeared into a rock standing not far away. The object, more or less, resembled a man in his ordinary apparel, but the representation was not very distinct. The seer in this case was not a very healthy person, and was of a rather nervous disposition. But healthy persons see ghosts. In youth, as a rule, good health is enjoyed; and we remember hearing about a boy, perhaps about six or seven years of age, while running about his father's doors, hurrying to his mother to tell her that his grandfather, whose remains had been buried some days before then, was coming along to the house. Of course the mother got somewhat alarmed, and

set about questioning the boy very particularly. She was fully satisfied that he saw the ghost of his grandfather, and did not altogether like the circumstance, as she and the old man were not always on the happiest terms. And, had the ghost appeared to her, we think it could be more easily explained than from having been seen by the boy, who had but the faintest conception, if any, of the circumstances.

The following is a peculiar instance of ghost-seeing:—A man and his mother were living together. The mother died, and it transpired afterwards that something was left unsettled between them. Of course he went to the minister to seek a blessing and counsel; and was advised to pray fervently, and never to sleep without the Bible under his pillow. Some evening, however, long after the death of his mother, he went to bed rather hurriedly, forgetting all about the minister's injunctions. He slept, but was very soon disturbed by some one who was violently dragging him He recognised his dead mother's face and form in out of bed. this nocturnal visitant, and became at once conscious of the mistake that he made when going to bed. He nearly became demented; but, on promising something or another to the ghost, he was told that he would never afterwards be interfered with. This case is a very suggestive one. We don't advocate any place for ghosts except one of, as yet, ill-understood natural phenomena. But there are some very curious things to be considered in connection with them as a whole. It is not a little so with regard to this case, that, though possibly the result of a somewhat disturbed imagination, there would be such immediate advantage taken of the occasion by the imagination itself. It altogether bespeaks a punctuality which, even on the part of the imagination, is at least very remarkable.

Here is an interesting case:—A man who was engaged with some smuggling operations had been amissing for some time, and his people became anxious as to his whereabouts. They went in search of him, but got no trace of him till he had been a day and a night lost to them, when they found him drowned in a pool of water, with his horse beside him. But the most peculiar part of the mishap remains yet to be told. When the man here referred to left home, he told his sister to go to a certain place with his dinner if he did not return by such and such a time. She prepared the dinner against the hour mentioned, and, seeing that the brother had not returned, began to pack up. Just at that moment she saw him pass the window as if coming into the house. "Oh," she said to her mother, "I need not go further

with this; E—— has come." But E—— did not come, and their anxiety for him increased accordingly. This is a case which illustrates well what we should take the liberty of terming the subjectivity of ghost-seeing. The woman who saw this ghost was extremely healthy, but rather imaginative.

We shall now mention a few cases bearing still further upon

this aspect of the subject of ghosts.

The writer remembers having once been in the company of a young man, who, when passing a certain place, whispered that he saw quite beside him the ghost of E-R, who was then The writer saw nothing, and was wondered at by the other, who felt confident of the material existence of the ghost. It was afterwards ascertained that E--- R--- died about those The apparition was seen at night, when, indeed, minutes. very dark. There is another story told of a man who had to pass through a dark wood in order to get home one evening. He was not nervous, but, on the other hand, eminently healthy.

Just when about half way through this wood he noticed the figure of a young man looking up rather inquisitively at him. thought he knew the face. Strange to say, seventeen years afterwards the body of the young man whom this other thought he had recognised in the ghost, was taken that way home, having met his death by drowning not less than twenty miles away from that place.

A third case may be here given. A young lady was sitting up one night attending to her sick uncle; and, while he was asleep in the room, she passed the time reading a book. Quite unconsciously, she looked behind towards the door, and behold! there stood the figure of an old woman looking in the direction of the dving man. The young lady, need we say, got dreadfully frightened, and felt that she would like to move away from the ghost-visited place. Her uncle, however, awoke; and, reader, judge what her feelings were when he asked her whether she saw his mother in the room? In this case it was reasonable to suppose that the young lady's mind was in a suitable condition for ghost-seeing, as she would likely have thought it quite possible that some spiritual messenger would have paid a visit to the dying uncle, whose last sigh was from moment to moment expected. But how are we to reconcile this with the question which the uncle put to her when he awoke? We think the explanation is that her mind was in such a ghost-ridden state that she really misunderstood some other words spoken by her uncle for those given, and accordingly committed a mistake. The woman in this case possessed a sound, healthy system, and was of a Saxonic type.



Gaelic Society of Inverness

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We have some sort of a clue that disturbed imagination migh have produced the ghosts in such cases as follows:-We know place remarkable for its fertility in calling up ghosts and gobling and, indeed, all sorts of terrible, unearthly creatures. man, long ago, met with a mysterious calf, of which he could no get rid for a long time on any account. There another man wa nearly pelted to death with stones at dead of night, while som invisible power was catching him by the neck, and raising hir There the same man on another occasio bodily off the ground. got his blood up to fever heat getting through an extraordinar multitude of people, which literally blocked the way; and there young girl, on a beautiful summer evening, just as the shades wer falling, had some reason to add to the already unpleasant histor and strange character of the place. She was on her way to driv home her master's cattle, and, when nearing the haunted spot, sh saw a man bending over the parapet of the road, seemingly cor cerned in something particular. She made a motion to put he hair in order, and improve her general appearance, as she though this might have been an acquaintance going the same way as her self. But on looking for him he was not there. She wondered and kept on. However, after she had gone a little further, she saw him again, and in the same position, but a distance away Thus, time after time, until she had seen the figur from her. several times, there it was, appearing and disappearing like mirage of the desert, until, finally, it resolved itself or was absorbed into a nothing.

The next is the case of a man who was passing by anothe place that did not enjoy a good name, and just at the exact spo where people were frequently said to have been frightened, he say a fearfully disfigured face looking up to him imploringly over dyke, and to his terror a ragged, half-mutilated arm extended towards him, while his ears were listening to the most pitiful appeals for help. The spectre—or whatever it was—represented himself as a man whom his own brothers had been maltreating in neighbouring public-house the previous night, and asked the man'

assistance for some end or other.

In these cases would place have contributed largely to the production of the ghosts? In regard to the former of these instance it is not quite clear that place would have been very effective, a it was not dark when the ghost was seen, and the fact that th figure disappeared each time it was looked for is particularl suggestive. We all know how often we seem to see what we reall cannot see when we try to do so. This is illustrated daily in the

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individual lives of many. The woman here referred to was subject to epileptic fits. We must be excused for giving some more cases of the probable effect of place upon certain imaginations:—

Somewhere in the vicinity of a certain country church-yard a Joung man was one winter evening roaming about when his attention was arrested by the figure of a well-dressed man, wearing a gold chain, moving rapidly along, the young man was not sure whether quite on the earth or on the air. He saw the figure glide over the church-yard from one corner until it came to a grave near the south-west end, where, to his utter amazement, he saw another figure, dressed in a white habiliment, rise out of that grave and shake hands with the one just come, after which they separated, the dressed ghost returning as it came and the shrouded one to its clayey home below.

This was considered a most remarkable case of ghost-seeing, and numerous and ingenious were the attempts made at solving it. It was finally disposed of on the supposition that the dressed gentleman was dying in some far-off land when his image appeared in the church-yard, and that his last wish probably was to have been laid beside the person whose bones tenanted the grave. This is really like the solution that the Psychical Research Society would have put upon this instance of ghost-seeing; although the explanation may be that a strange admixture of ideas and associations on being so near the grave-yard—the place of dread to many country people—acted upon the young man's mind so as to result in the creation of the apparition. But, however, not long after this time a funeral took place there, and this young man was convinced that he knew a certain gentleman attending it, from his resemblance to that dressed ghost which he saw in the church-The young man here referred to was strong, healthy, and But it may be mentioned that, soon after this time, he underwent an opthalmic operation in Glasgow, having been suffering much from a pain behind his right eye.

Here is another case in the production of which place may have had something to do. It introduces us to no less important personage than His Satanic Majesty's real self. A man was assing a small cluster of trees late one night, when he beheld omething awful to behold. Quite beside him stood a figure that truck terror into his innermost soul. It seemed to have horns ticking out of its head, and its hair appeared like flames of fire; hile its face looked like a small map of Hades. Its body appeared if covered with shells, and altogether it was such a figure as

would not only "scaud puir wratches," but, for the time being, shake the strongest and most composed. Of course there was no doubt that the devil had been seen, and this was more or less confirmed by the remembrance of a relative of this man having, fifty years before then, seen the same figure in this identical spot.

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But we should like to make a few remarks on this case. find nothing in the whole world of demonology more interesting than the different descriptions given us of the devil. He has appeared to man in almost all conceivable shapes and forms-at times, indeed, in shapes that would not carry out the idea of his personification of the Evil Principle in nature. We should particularly draw attention here to the above description of his body, as covered with shells. At first sight, this coincides more or less with the theological devil of Milton and Bunyan. But the idea goes much further back, and links this apparently trifling ghost or goblin instance with the water-demons of ancient times, the Polyphemes of Grecian mythology; and, perhaps, nearer ourselves, with the Muirealtach of the Ossianic ballads. The idea of the devil having horns is also important as of mythological significance, it being maintained that this peculiarity can be traced to the devil's supposed relation, mythologically, with the old German forest sprite, in much the same sense that his red beard and fiery face are stated to institute a resemblance between him and the god Thor.* We may here also mention a very curious custom which prevails among ourselves, and which seems to be a survival of this ancient belief. It is, that when children wish to frighten each other, they very commonly raise their hands or part of their clothes above their heads, as much as possible to represent themselves as having horns, and thus unconsciously betraying a belief in that particular representation as characteristically effective in striking terror into the human breast. †

We believe it to be a common belief, in some places at anyrate, that a person cannot see his or her own ghost. But we have a case to give that brings that belief to the ground. We heard of a man who, when performing some ceremonies around a stack on Hallowe'en, according to an old custom observed by the people, was met at the point where he expected to see his sweetheart's image by that of himself. He died soon after. Ghosts are found to be gregarious like their prototype man. Battles have been seen in several places fought at dusk of evening by

^{* &}quot;Knowledge," June 29th, 1888. † Vide "Knowledge," February 29th, 1884.

Highland Ghosts.

intangible armies; crowds of people have been frequently met and seen where really nothing of the kind existed. Some time ago the case of a blacksmith came under our notice, who had to go aside, when passing on a spring evening through a certain village, in order to let a funeral procession pass. Strange to say, a short time afterwards a funeral did pass that way, and the blacksmith thought he knew some of those there from their resemblance to the ghosts. This man was strong and healthy.

Let us now summarise a little by way of concluding this paper. We have already, in the most of cases, referred to the individualities of the ghost-seers. We should like to add some further remarks. It is not a little curious that of the number of ghost stories here given, fully more than one-third were seen by members of one family, or, at any rate, of the same blood. This paper deals with about two generations, and during that time this family almost carried ghost-seeing to an art. This peculiarity should be considered as very suggestive. We find, undoubtedly, that persons of a certain type of character are more subject to ghost-seeing than others; such as have the longing for immortality, whether from hereditary or surrounding circumstances—we suspect from both—very prominent in them, and are of a dreamy, idealistic disposition, are clearly more disposed to the belief in ghosts, and more apt to see them, than others who are more practical and realistic. Thus the Celt is pretty much by nature a ghost-seer. But, upon the whole, so far as we can see, Highland ghosts are becoming less numerous, and admit of plausible explanations in the light of physico-psychical science. The intensity with which people believe now in ghosts is very different from what it was; but it would be a pity that the ghost would depart from among us until we should know all about it.

23rd NOVEMBER, 1887.

At the meeting on this date Mr William Mackay, Hon. Secretary, read a paper contributed by Sir Kenneth S. Mackenzie of Gairloch. Sir Kenneth's paper was as follows:—

NOTICE OF MARRIAGE CONTRACT OF 1657, WITH NOTES.

The Mackenzies of Sand were a well-known Ross-shire family in the last century, though they have left so little trace behind them that it is now impossible to form any satisfactory conclusion even as to their ancestral origin. The historian of the clan mentions a Duncan Mackenzie of Sand (fifth son of John Roy Mackenzie, fourth laird of Gairloch), who died of a cat's bite in 1635, and whose successors are described as having merged in the family of Kernsary. He also mentions a Murdo Mackenzie (second son of Alexander, fifth laird of Gairloch), "predecessor to Sand and Mungastle, who married a daughter of John Mackenzie III. of Fairburn, with issue a daughter Margaret, who married Colin Mackenzie I. of Sanachan, brother to John Mackenzie II. of Applecross," but in a foot-note he adds "there is great confusion about the families of the various Sands which we have not been able to clear up."

Of the fact that there was a Murdo Mackenzie of Sand in the middle of the seventeenth century, whose daughter married Colin Mackenzie, the documents quoted below leave no doubt; but whether this Murdo was a son of Alexander fifth of Gairloch, who died in 1638, and a brother therefore of Kenneth sixth of Gairloch, who died in 1669, is perhaps questionable. The marriage of Colin with Murdo's daughter Margaret was contracted in 1657. The contract is a very lengthy document, closely written on three sheets pasted end to end, in the manner in which petitions for extensive signature are now got up. It commences thus:—

"Att Dingwall the twentie day of Novemr the yeer of God jaj. vi c. fyftie seven yeers, it is appointed contracted finally endit and matrimonially agreed betwixt the parties following thes are to say Coline Mackenzie broyer german to John Mackenzie of Applecross on the ane pairt, and Murdo Mackenzie off Sand fr himselffe and takand the full burden in and upon him off Margaret Mackenzie his eldest lawll daughter and the said Margaret Mackenzie for herselffe with adwyse and consent off her said father on the uyer pairt, in maner forme and effect as efter follows, that is to say Forasmeikle as the said Coline and Margaret Mackenzie be the consent foresaid are God-willing to celebrate and accomplish the band of marriage with uyer in face off Godes Kirk and congregation as the order yairoff requyreth betwixt the dait hereoff and the

day of : And sicklyke ffor sa meikle as the said Murdo Mackenzie off Sand hes contented and payed att the least sufficientlie secured to the said Coline Mackenzie all and haill the soume of twa thousand marks usuall money off this nation in penny and pennyworth to the said Coline as contentment, and that in name of dote and tocher good with the said Margaret Mackenzie his daughter: Thairfor and for ane sure and



A Marriage Contract of 1667.

competent provision to be maid for the said Margaret Mackensie and to the aires mail to be procreat betwixt the said Coline Mackenzie and her, the said Coline Mackenzie binds and obleisses him his aires mail and successores dewlie weel and sufficientlie be Charter and Saiseines containing title onerous and clausse of warrandice, in her pure virginitie to infeft and saise the said Margaret Mackenzie his future spous for her lyferent use dureing all the dayes off her lyfetyme and the saides aires mail to be procreat betwix them in ffie In all and hail the quarter landes off Sandachan and the quarter landes off Achievanie appertaineing to him in wadsett as at mair lenth is heereafter mentioned, with houses, biggings, grassings, shealings, woodes, fischings, milnes, killes, multers, sequelles, pairtes, pendicles, and universall pertinents off the saides landes as the same is presentlie possest, boundit, meithit and marched be the said Coline Mackenzie and his tennants in his name by and within the parochin off Lochcarron and Sreffedome off Inverness, And that be double maner off enfeftment," &c.

Here follows some conveyancing technicalities without interest till we come to the clause of warrandice, when the said lands in all the particulars above mentioned are warranted

"To the said Margaret Mackenzie dureing all the dayes off her lyfetyme and to the saides aires to be procreat betwirt them in ffie, to be frie saiffe and sure fra all wairdes, releiffes, nonentresses ladies terces, conjuncties, fermes, private or publick infeftments, charters, saisseines, alienations, dispositiones, resignationes, renunciationes, inhibitiones, interdictiones, evictiones, escheates, forefaulteres, purprestoures, recognitiones, bastardreis, nullities, and fra all uyer maner off perrell, danger, or inconvenience qt somever whereby the said Margaret Mackenzie and her foresaides may be stopped, debarred, or hindered in the peaceable bruiking, joying, setting, raiseing, and useing off the saide landes alsweel not named as named bygane present and to come at all handes and against all mortall as law will."

Reservation is then made of the right of the successors of the deceased George, Earl of Seaforth, to redeem for 3000 marks the wadset of Sandachan and Achievanie, and there is further transmitted to Margaret Colin's right to the teinds of these lands, with a guarantee that Margaret shall not be molested in the peaceable possession of them by John Mackenzie of Applecross or any other, and Murdo Mackenzie of Sand and Margaret Mackenzie his daughter thereupon accept of this infeftment so long as the lands remain unredeemed in lieu of 3000 marks of provision.

Next comes the agreement that the whole provision is to be 4000 marks, and to make this up Colin, in addition to infefting his future spouse in his wadset lands, binds himself with John Mackenzie of Applecross, his brother german, as his cautioner:—

"Be the adwyse off Kenneth Mackenzie of Garloch, Kenneth Mackenzie of Cowle, and Murdo Mackenzie off Sand, or any twa of them preceissely at the feast and terme of Whitsunday jaj. vic. fyftie nyne yeers to wair and give out upon sufficient securitie off land or annuell rent quever the samme can be maist commodiously haid within the Shyres off Inverness or Ross the said soume off ane thousand merks Scots money and to take the securitie thairoff to the said Coline and Margaret Mackenzie future spouses and to the langest leuver off them twa and to the aires maill to be procreat betwixt them quhilk failzieing to the said Coline Mackenzie his nearest and lawfull aires maill and assignees qtsomever," &c.

The deed goes on to provide for changing the security as occasion may require, and for reinvesting the 3000 marks if the wadset should be redeemed, all which is to be done by the advice of Gairloch, Coul, and Sand, who correspond in a manner to the marriage trustees of the present day. There is a general clause securing the widow in her terce of all property of which Colin may die possessed, and in case there should be only heirs female of the marriage, the provision for them is limited to 3000 marks should there be more than one, or 2000 if there be only one, the eldest in the case of a plurality always taking 2000 marks. The signatures to the contract are witnessed by Hector Mackenzie of Assint, Alexander Mackenzie of Pitglassie, Alexander Mackenzie, brother german to the laird of Gairloch; John Mackenzie in the Mill of Aijne, and Mr Donald Bayne, writer of the deed.

Alexander Mackenzie, brother-german of Gairloch, must also have been brother of Murdo Mackenzie of Sand, if Murdo's genealogical position is that assigned to him in the clan history, but if this relationship existed it is ignored in the marriage contract, and as there is nothing to indicate that Murdo of Sand and the laird of Gairloch were brothers in the bond recited below, to which they are both parties, I think it doubtful whether Murdo may not after all have been of the stock of the original Duncan of

Sand, who died of the cat's bite.

It may have been noticed, from the terms of the marriage contract, that Colin seems to have had no ready money, for though he was to receive 2000 marks tocher with his spouse, the provision for her, in so far as his wadset lands were insufficient to

meet it, was an undertaking to find a thousand marks at a date eighteen months distant. But in point of fact he did not receive in cash the 2000 marks of tocher, for his father-in-law was as bare of money as he himself was. The expression that the 2000 marks had been "att the least sufficientlie secured to the saide Coline Mackenzie," receives its explanation in the terms of the following bond (executed on the same date with the marriage contract), which secures to Colin his pennyworth rather than his penny, for even the thousand marks which Murdo of Sand is to pay down to Colin eighteen months later, may, by the advice of the marriage trustees, remain as a mortgage on the lands of Sand.

"I, Murdo Mackenzie off Sand, granntes me be the tenor heroff to be justlie addebtit and restand owand to Coline Mackenzie broyer germane to John Mackenzie off Applecross all and haill the sowme off twa thousand merkes good and usuall money off Scotland. And thairfoir I as prinll. and the Right honorable Keneth Mackenzie off Garloch as caur. souertie and full debtour with and for mee heerby bindes and obleisses us conjunctlie and severally and our aires alsweel of lyne maille tailzie provisioun as off conqueis successoures to us in our landes and heretages Exec'rs. and Interores. with our goodes and gear qt. somever thankfully and pleasantly to content pay and delyver to the said Coline Mackenzie, his aires, Execs., or assignees, all and haill the number off fiftie good and sufficient kowes with calffe to be milk kowes that yeer att the feast off Beltane in the yeer of God jaj. vic. ffiftie eight yeers, but langer delay fraude or guyle; Quhairin giue wee failzie wee bind and obleis us and our foresaides conjunctile and severally as said is to content and pay to him and his forsaides the sowme off Sextene pundes money forsaid fr. ilk ane of the said kowes that shall be undely vered be us to him in maner and att the tyme foresaid preceisly, without defalcaoun. off the said failzie, and this towardes the payment off ane thousand merks: And farder wee the said prinll. and Caur. bindes and obleisses us and our foresaids to refund, content, and pay to the said Coline Mackenzie and his foresaides the sowme off ane thousand merkes haill and togidder in sufficient gold and money to compleat the said sowme off twa thousand merkes, and that betwixt the dait hereoff and the feast and terme of Whitsunday jaj. vic. ffyftie nyne yeers, but langer delay fraude or guyle, togidder with the sowme of thrie hundreth merkes money foresaid off liquidat expenses in caise off failzie, togidder also with ane ordnar anuellrent for the said prinll. sowme conforme to the Act off Parliat. yeerly, termely, and continually dureing the not payment of the said prinll. sowme efter the terme off payment resive [respective] above mentionat; And that alsweel not Infeft as Infeft and Saissed thairint, but any premonitun. or requistum to be maid thairin, and I the said Murdo Mackenzie off Sand prinll. bindes and obleisses mee and my foresaids to warrand Freith releive and keep skaithless my said Caur. and his foresaids off the Caurie. above mentionat, and off all coast, skaith, dammage, expenses, and Interest that hee or they can sustaine or incurre thairthrow in any sort: And for the mair securitie wee baith prinll. and Caur. are content and consent thir prests. [presents] be insertit and Regrat. in the high court bookes off Justice or any uyer bookes competent within this natun. to have the strenth off ane decreit off either off the Judges thairoff interponit Heerto that lres [letters] and exelles off horneing and uyers requisit may pass hereupon in forme as effeires, and for regrating hereof constitute

Our Procurators and promisseing to hald firme and stable, etc. In Witnes qroff (written be Mr Donald Bayne nor. publick), we have subt. the same with our hands att the day off November and yeer off God jaj. vic. fyftie seven yeers befoir thir witnesses Rorie Mackenzie off Dawachmiluak, Hector M'Kenzie off Assint, Allexr. M'Kenzie off Putglassie, Allexr. Mackenzie, broyer germane to the laird of Garloch, witnesses to the subtnn. off the said Murdo Mackenzie off Sand at Dingwall ye twentie day off November jaj. vic. fyftie seven yeers, the said Mr Donald Bayne writer hereof.

- "Murdo M'Kenzie.
- "K. M'KENZIE, Cautioner.
- "R. M'KENZIE, Witness.
- "A. M'KENZIE, Witness.
- "A. M'KENZIE, Witness.
- "H. M'KENZIE, Witness.
- "Mr Donald Bayne, Witness."

30th NOVEMBER, 1887.

At the meeting held on this date, Mr Alex. Macbain, M.A., read two short papers by the Rev. Mr Maclean Sinclair, Springfield, Nova Scotia, on the "Highlander Philologically Dissected"

and the "Clan Maclean," which is cast in Gaelic poetic form. The following are Mr Maclean Sinclair's two papers:—

A HIGHLANDER PHILOLOGICALLY DISSECTED.

To find out to what branch of the human family a Highlander belongs, it is necessary to dissect him philologically. He is not likely to have changed the names given him by his mother for the various parts of his body. If, then, his names for these parts are substantially the same as those used by the Latins, Greeks, Germans, Russians, Persians, and Hindus, we may conclude that he belongs to the same original stock with these peoples.

The Indo-Keltic family of languages includes the Keltic, the Latin, the Greek, the Teutonic, the Letto-Slavonic, the Zend, and the Sanskrit. These languages are merely dialects of a language once spoken in some part of Western Asia. They are thus sister

languages, children of the same mother.

The peoples who formed the various dialects of the Indo-Reltic, introduced a great many changes into the words of the parent-speech. They did not make these changes, however, in a haphazard manner. They acted according to fixed laws, laws which scarcely ever permitted a deviation. The Goths changed by or c into h, and the Lithuanian sinte sz. The Welsh occasionally turned it into a p. Both the Gael and the Welsh as a general rule cast the letter p away. The Goths and all other Teutonic peoples changed it to f. The Kelts changed bh to b, the Latins to f, and the Greeks to ph. The letters r and I were frequently treated as if they were the same. Where the Hindus use r, the western peoples frequently use l. The old Persians, or those who spoke the Zend, looked upon the letter I with horror. They would The Greeks occasionally prefixed an have nothing to do with it. o to a word. The Highlanders generally dropped the letter n before t, and made up for its loss by lengthening the vowel before it. Hence, whilst the Welshman says cant, a hundred, the Highlander says cet. The Latins changed vowel-flanked s into r, and d into l, in some instances.

It is perhaps only fair to our good brother, the Welshman, to say that he denies having even in one instance changed the letter k into p. What he turned into p he tells us was qv. Well, he may be right. He ought certainly to be better acquainted with his own history than anyone else.

I do not know where a doctor would begin the work of disecting. We may, however, begin with some part of the head,

nd follow on down to the feet.

In old Irish au or o means ear. We find this word in Latin as ausis or auris, in Greek as ous, and in Gothic as auso. Our word cluas, the Welsh clust, exists in the Icelandic in the form of hlust. It is from the root kru or klu, I hear, and the Greek kluō. The Gaelic cluinn, hear, is from the same root. Whenever, then, a Highlander says, "An cluinn thu?" he uses only such words as Homer might have understood.

Bra is a Gaelic word, though it is not now in use. It means eye-brow. It is clearly of the same origin with the Greek o-phrus, the English brow, the Russian brove, and the Sanskrit bhru. It is from the Indo-Keltic root bhur, to be active. The Gaelic suil, eye, and the Latin sol, sun, are really the same word. They are

from the root sval, to glow, to shine.

The word for tooth in Old Irish is det, and in Welsh dant. In Latin we find dens, genitive dentis; in Greek o-dous, genitive odontos; in Gothic tunthus, in Lithuanic dantis, in Zend danta, and in Sanskrit dantas. The Indo-Keltic people stuck well to this word. They were evidently too much occupied with thoughts about something to eat to waste time in inventing a new name for the chief instrument they used in cutting their food. Deud in modern Gaelic signifies not one tooth, but the teeth as a whole.

The Highlanders' name for tongue is teanga. The original form of this word was probably denge. It corresponds with the old Latin word dingua, and the Anglo-Saxon tunge. The Latins changed dingua to lingua, and we have changed lingua to lingu.

The Gaelic uchd, breast, is probably of the same origin as the Latic p-ect-us. Cioch, a woman's breast, agrees with the Sanskrit kucha. Iomlag, navel, is the Latin umbilicus, and the

Greek omphalos.

The heart, or that which quivers with life within us, we call crīdhe. The Welshman calls it craidh. This word we find in Latin as cor, in Greek as kardia, in Gothic as hairto, in English as heart, in Lithuanic as szirdis, in Russian as szerdtse, and in Sanskrit as hrid. It seems that the Indo-Kelt always valued his heart too highly to think of changing its name. The Sanskrit hrid is not just as Grimm would have made it. He would have had it krid; and probably it was krid at first. If it was, it shows that even the highly conservative Brahmans change things occasionally.

Cnaimh, genitive cnamha, is in old Irish cnam. It is related to the Greek knēmē, the shin, and to the English ham, which

means literally the bend of the leg.

The Gaelic cūl, back, the Welsh cil, which also means back, and the Latin cūlus, the posteriors, are clearly of the same origin. Again, the Gaelic druim, back, and the Latin dorsum are the same word.

It appears that among those Scottish lords who voted in favour of the union with England in 1707 there were some who believed that it is sweet to sell one's country. Iain Lom charges Morair Duplin with being one of these, and describes his joy, upon seeing the gold he was to receive for his vote, in the following terms:—

"Mhorair Duplin, gun fhuireach,
Dh' fhosgail uinneag do sgornain,
Dh' eirich rosgal a' d' chridhe,
'Nuair chual thu 'tighinn an t-or ud;
Shluig thu 'n aileag de 'n gheanach,
Dh' at do sgamhan is bhoc e,
Dh' fhosgail teannsgal do ghoile,
'S lasaich greallag do thona."

The last word of this terrific verse may perhaps be of the same origin as the Latin word ānus. But whence came the t? Whence came the t of torc, a boar? May it not in both cases be merely the t that we prefix to the nominative singular masculine of words beginning with a vowel? We never say an athair, an each; we say an t-athair, an t-each.

The Gaelic lāmh, hand, and the Greek pa-lamē, are no doubt the same word. The Welsh is llaw. It may perhaps be contended that lamh is a loan-word from the Latin. The Latin palma means palm of the hand, but this is not the meaning of lamh. The Gaelic word for palm is dearn, which is probably of the same origin with the Armenian word dsiern, hand. The Greek word palamē signifies generally the hand, as used in striking and grasping. It thus agrees in meaning with lamh. The English word palm is borrowed from the Latin, or rather from the Latin through the French. The Anglo-Saxon word for palm is folme. The original form of lamh was probably pălăma. Palama was changed into plāma, and plāma, by dropping p, into lamh.

The Gaelic for elbow is uileann, and the Welsh elin. To this word correspond the Latin ulna, and the Sanskrit aratni. The leelandic alin, the arm from the elbow to the tip of the middle

finger, is also the same word.

longa, a finger-nail, is in Welsh ewin. We meet with it in

latin as unguis, and in Greek as onux.

The Gaelic cas, leg, and the Latin coxa, hip, are from the same source. Traigh, or troidh, is, in the old Irish, traig, and in

Welsh troed. It is evidently from the same root as the Greek word trecho, I run.

Bonn, sole of the foot, was originally bond. It is really the

same word as the Latin fundus, bottom.

We are now through with the work of dissection. What, then, judging by the Highlander's names for the various parts of his body, is the language that he speaks? It is quite evident that, fundamentally, it is the same as the Latin, Greek, Gothic, Slavonic, Zend, and Sanskrit. This being the case, we may safely conclude that the Highlander belongs to the same original stock as those who speak these languages. He is thus really a full brother of the Italian, the Greek, the Englishman, the German, the Russian, the Persian, and the Aryan Hindu.

CLANN-GHILLEAIN.

Fonn—" Mios deireannach an Fhoghair."

Cia as a bha Clann-Ghilleain?
Na sar cheatharnaich 's na blaraibh,
'N d' thainig iad bho righrean Eirinn?
No bho threin 'bha'n tir nan ard-bheann?

A.D. Thainig iad, a reir luchd-sgeula,

1100. Bho'n fhear ghleusd' sin, Dughall na Sgainne; Seann triath eireachdail ro shealbhach, 'Bu mhor ainm am measg nan Gaidheal.

1200. GILLEAIN calm' a bha de shiol-san
Bha 'na thriath an Earraghaidheal,
'S ard an urram mar fhear sgathaidh,
Le 'thuaigh-chatha 'n teas nam blaraibh.
Lean an sliochd a thainig bhuaithe
Ri ainm uasal mor gu laidir;
'S Clann-Ghilleain iad le durachd,
Fine cliumhor nan glonn arda.

Mac Ghilleain, deadh MHAOL-IOSA, Sheas gu dian le righ a dhuthcha;

1263. Am Blar Lairge nan cruaidh bhuillean, Nochd e 'urrantachd mar bhiuthaidh. GILLE-MOIRE, mac an triath sin, Chaidh 'na leum le 'threin nach cubadh,

1314. Do bhlar fuileach Allt-a-Bhàn-Chnoic, 'S bu mhor ar air luchd an spuinnidh.

Clann-Ghilleain.

Dh' fhag IAIN DUBH, mac Ghille-Moire, Da laoch loinneil 'bha ro threubhach, Lachainn Lùbanach an eagnaidh 'S Eachann Reaganach nan geur lann. Ghlac iad Domhnallach nan Eilean, 'S thug iad air an I na cleire, Fearann a thoirt daibh am Muile, 'S gun ghuth tuilleadh 'bhi mu dheibhinn.

Thug e do Lachainn a nighean, An oigh chridheil ghasda bhoidheach; Ogha Rob Stiubhairt, Righ Alba, 'S iar-ogh' 'Bhrusaich chalma, mhorail. Thug e 'n t-ath-aite dha fhein da 'Na chuirt fheillidh an Aird-Thoirnis, 'S mar cheann-feachda 'n am bhi 'gluasad, Le 'fhir fhuasgailteach do 'n chomhrag.

Fhuair Eachann, an sar cheann-uidhe, Loch-a-Buidhe nan cluan boidheach; 'S tha 'shliochd fhathast ann an seilbh air, Measail, ainmeil, mar bu choir dhaibh. 'S ann bhuaithe bha na fir chuirmeil Bha 'n Gleann-Urchadain a chomhnaidh, 'S Mac-Mhic-Eachainn, an laoch gaisgeil, 'Chumadh smachd air luchd an fhoirneirt.

Bha mac Lachainn 'na thriath buadhail,
EACHANN RUADH nan cruaidh chath gailbheach;
Sgaoil a chliu air sgiathaibh laidir,
Do gach ait' an rioghachd Alba.
Thogadh creachan leis an Eirinn,
'S rinneadh euchdan leis air fairge;
Thuit e, 's gu'm b' e 'n t-aobhair broin e

1. Latha doruinneach Cath Ghairbhich.

LACHAINN BRONNACH coir, a mhac-san,
1. Bha le fheachd an ciad chath Lochaidh,
Fo Dhomhnall Ballach a bhuaireis
D'am bu dual a bhi 's a chomh-stri.
Dh' fhag e ceathrar mac ro chalma,
A bha sealbhach fhad 's bu bheo iad,
LACHAINN OG, an trath 'bha ciallach,
Domhnall, Niall, 's Iain Garbh nan comhrag.

Gaelic Society of Inverness.

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Thug Domhnall cuairt do dh' Aird Ghobhar, Le 'fhir fhoghainteach ro dheonach; Chuir e as do Chlann-a-Mhaighstir, Ged nach d' rinn iad riamh air foirneart; 'S ghabh e seilbh air an cuid fearainn, 'S chum e gu daingeann an coir e— Ged 's ann bhuaithe 'bha mo mhathair, Cha mhol mi gu h-ard a dhoighean.

Bho Niall 's an Ros a bha fuireach, Bha na curaidhnean gun fhotus, Slìochd ainmeil a chlaidheimh iarainn, 'Dheanadh riasladh anns a' chomhdhail. Fhuair Iain Garbh, an connspunn corrach, Coir air Cola 's Cuimhnis comhl' ris; Smachdaich e Clann-Neill am Barra, 'S chum e'm fearann fhad 's bu deoin leis,

Mac Lachainn Oig, Eachann Odhar,
Bu laoch foghainteach gu chùl e;
1513. Thuit e 'm Flodan dubh na truaighe,
'S bu tiamhaidh a shluagh 'ga iondrainn.
Lachainn Catanach, a mhac-san,
Bu chuis mhaslaidh e d'a dhuthaich;
Chuir e 'bhean aig' air sgeir shaile,
Gus am bait' i leis na dluth thuinn.

EACHAINN MOR, mac Lachainn bheisteil, Bha 'na threun 's 'na dhuine fiughail; Ach Ailean nan Sop, a bhrathair, B' aobhar sgatha le 'chuid spuinnidh. Bha da mhac aig Eachann loghmhor, EACHANN OG a sgap a chuinneadh, Is Iain Dubh a bha 's a' Mhorairn', Gaisgeach colgarra ro thurail.

Mac Eachainn oig bha fior ainmeil; Cha robh 'n Albainn fear r'a fhaotuinn A sheasadh roimh' an am tarruing Nan lann tana 'bu gheur faobhar. 'S iomadh blar anns an robh buaidh leis, 'S iomadh ruaig a lean a dhaoine; Mar bheithir guineach an adhair Bhiodh a chlaidheamh anns a' chaonnaig.

Clann-Ghilleain.

huit Sir Lachainn Mor, an sar ud nn am blar le saighid mhilltich; th thug Eachann Og gu gaisgeil mach aichmheil mar mhac dìleas. nuir e 'n ruaig air feachd Chlann-Domhnail, lean e 'n toir le uile dhicheall; loisg e, mar chinneach gun trocair, ach aite-comhnaidh 'bha 'n Ile.

ig Sir Lachainn bha mac eile, ach biodh deireannach 's an torachd, achainn Og a bha 'n Torloisgte, am fear oscarrach neo-strothail. ed a b' og e latha 'chruadail, n la 'bhuaileadh athair morail, huireadh iomadh laoch le 'ghairdean l'halla bhais a ghabhail comhnaidh.

tha aig Eachann Og na gaisge
leathrar mhac 'bu taitneach doighean,
LACHANN MOR a chleachd an uaisle,
I nach robh bruailleineach 'na chomhradh,
IE LACHAINN 'bu triath na dheigh-san
lear an fheum' an Inbhir-Lochaidh,
Comhnall Bhroluis, cridh' an t-suairceis,
I Iain 'bha 's an t-Suain a chomhnaidh.

In SIR EACHANN RUADH, mac Lachainn, sha sar ghaisgeach smachdail gleusda; ach bha nadur tuilleadh 's bras ann, s chuir sin as da 'n Inbhir-Cheitein. Sheas e 'n uair bu choir dha teicheadh e 'fhir dheas a mach bho 'n teugbhail; h' fhag sin lag a chinneadh laidir, shuair iad sathadh a bha deistneach.

An deigh Eachainn bha Sir Ailean

iuran allail 'bu mhath gluasad,

Dara mac Shir Lachainn greadhnach,

Na cheann-feadhn' air laoich a' chruadail.

Bha Sir Iain, mac Shir Ailean,

Na thriath barraichte fior uasal,

S na laoch foghainteach fo armaibh

Mar a dhearbh e la Raor Ruaraidh.

Chaill e 'fhearann le 'chuid goraich, Is le seoltachd a luchd-fuatha, Is b' fheudar dha dol air fogradh Ann an dochas ri la fuasglaidh.

1715. Sheas e ann an Sliabh an t-Siorra Le ard chinneadh mar bu dual da, Is sgrìos e na gaisgich choimheach A bha roimhe sios mar luachair.

Leam is duilich mar a lean e
An righ amaideach ud, Seumas,
Nach robh dileas a thoirt ceartais
Do na gaisgich 'bhiodh 'na fheum leis;
'S mar a lean e 'mhac a rithist
Le run cridhe gu luath eibhinn,
Prionnsa nach do choisinn urram
Mar dheadh dhuine no mar threun fhear.

Cha lean mi na 's fhaide 'n eachdraidh Aig na gaisgich sgairteil chalma; Bha iad math le 'n claidhean gionach, Anns an iomairt cha bhiodh cearb orr'; Bha iad fiughantach fior aoibheil; Bha iad caoimhneil ri 'n luchd-leanmhainn; Bha iad seasmhach, dileas, duineil, 'S ard an urram feadh nan Garbh-chrìoch.

October 10, 1887.

The names of chiefs are in small capitals, and of the hear families in italics.

For the origin of the Clan Maclean, see Skene's "Celtic's land," vol. 3, page 343, and also page 480. I prefer this acc of their origin to that given in Skene's earlier work, "The I landers of Scotland."

7th DECEMBER, 1887.

At the Society's meeting on this date, Mr Farquhar Ms M.A., 4 Brougham Street, Edinburgh, was elected an ord member of the Society. Thereafter the Secretary read a contributed by Mr Lachlan Macdonald of Skaebost, ent

Cleanings from the Charter Chest of Lord Macdonald." The wing is Mr Macdonald's paper:—

GLEANINGS FROM LORD MACDONALD'S CHARTER CHEST.

The following gleanings from some old papers in the possession of Lord Macdonald, which he kindly gave me a reading of, refer to matters connected with the Isle of Skve in the 17th and 18th centuries. Considering the situation of this island, and the monetary resources of Scotland before the union with England, it appears Skye in old days held a more satisfactory position financially, that is to say, in comparison with the rest of Scotland, than it does now, a fact amply testified to by the various marriage settlements, wadsetts, and other monetary transactions entered into by Skyemen in the 17th century; indeed, it is surprising to read over the numerous old wadsetts. One can scarcely understand how so much money could have accumulated in the hands of the Skye capitalists of those days, for it must be remembered there was little or no export trade, certainly not sufficient to account for a tenth of the money, nor need it be supposed that even a large proportion of it was cash lifted from the Lowlands. Probably it was; in fact, it must have been the accumulated savings of Skyemen who had served in the armies of France and Germany during the 16th and 17th centuries, and who returned to their native island to spend the remainder of their days. possession of land being looked upon then as more of a symbol of importance than it is now, and, without a doubt, the possession of land was more of a real source of power in the days of old than it So it may be supposed those who possessed capital would be glad to apply it to those purposes from which they would derive most benefit and influence, which is the only way to account for the numerous transactions in wadsetts or mortgages. The system followed was exactly similar to what is the custom in some parts of India at the present day. When a proprietor wished to raise funds, he would borrow on the security of a portion of his lands; but not as he does now by going into the money market, and borrowing on the security of his rental. He would most probably borrow from one of his own dependents, and the sum borrowed would be secured to the lender by a wadsett, or mortgage, of certain lands, the yearly rental of which would cover the amount of interest due on the loan; for instance, a farm, the yearly rental of which was, say, 250 merks, would command a loan

of 5000 merks, as 5 per cent. was the rate of interest genera. paid, and this arrangement suited the borrower and lender ver well, especially the lender, as he had not only the rental of the farm as security for his loan, but he had, besides, all other advantages and profits the possession of the farm might give him, in addition to the bare interest for his money. If the rental of the farm happened to be more than would cover the interest due on the loan, the balance was refunded to the proprietor under the heading of "feu duty," and when no such stipulation was made, the law seems to have been sufficiently strong, or the common sense of honour was so prevalent, apparently, that matters could be adjusted without reference to the courts. In an old fragment of the 17th century, there is part of the history given of a transaction entered into between Angus Macqueen, tacksman, of Orasay, in North Uist, and Sir Donald Macdonald of Sleat, in which it is narrated that, "The grandfather of the said Sir Donald Macdonald granted to Kenneth Macqueen, the grandfather of the said Angus Macqueen, on the 6th of February, 1619, set on tack and assidation, 6 penny lands of Orasay, and 2 penny lands of the threepenny lands of Raeback in the Island of Uist, also 2 penny lands of Gallifaddie, and the farthing land of Knockmowine in Trotorness, in the Isle of Skye, paying a yearly rental of 80 merks, and 2 shillings Scots for the office of Bailiarie. This tack was for two life periods, and three nineteen years following, which meant that the lease was to continue during the life time of the said Kenneth Macqueen, and during the life time of his son, and on the death of his son, the lease was to continue to the said son's heirs for a period of 57 years—a good long lease surely! But the good folk of the 17th century were two hundred years before us of to-day, and probably they thought the proprietors were always to be in power. When the accounts were adjusted afterwards, it was found that Angus Macqueen, the grandson of Kenneth Macqueen, owed all and whole the sum of four thousand seven hundred merks, usual Scots money, and of all law and reason the said Sir Donald Macdonald ought to be paid the same, so Angus Macqueen resigned to Sir Donald Macdonald the sixpenny lands of Orasay, and the twopenny lands of Raeback, for a period of twenty years, to enable Sir Donald to recoup himself, and this was done without the interference of any court.

The Macdonald estates were considerably involved in the 17th century, which no doubt arose from the obligations imposed on the chiefs of this powerful clan in wars undertaken in support of the Crown, and perhaps from the strain put on their resources by

entertaining the members of their clan and others, and which may account for the many wadsetts on various portions of their estates; but be this as it may, and though the cause of the existence of the wadsetts may not concern us in the present day, yet the wadsetts themselves are interesting, as showing who were the occupants of the lands two hundred years ago. They reveal the act that there were no crofters in those days, and that outsiders and capitalists took tracts of land then as they do now, that there were new men and old acres, though not new names, in the 17th The Government seems to have been a as in the 19th century. sort of oligarchy, consisting of the chiefs and their tacksmen, the latter being intensely loyal to their chiefs. The following document. docketed as "The Oath of the Friends," shows the spirit that animated the leading members of the clan. It is dated from The orthography of this document, as of all those I quote, is modernised, but the phraseology is strictly adhered to:-

"Whereas the inevitable ruin of the family of the Macdonalds of Sleat is evident, through the irrecilable dissensions betwixt Sir James Macdonald and Sir Donald Macdonald, his son, with the vast debts upon the estate, we the subscribers, for eviting the confusions, as having the nearest interest next after the aforesaid persons, does hereby faithfully promise before God Almighty, with all singleness of heart, and without any mental reservation or equivocation whatsomever, for the preservation of the said family to the behoof of the said Sir James and Sir Donald Macdonald's, and their lawful successors, to observe and keep inviolated these heads following.

"First. All of us subscribers shall convene to consider of the way to free this family of debt as often as Sir Donald Macdonald of the greatest part of the subscribers pleases to call, and concur personally, for the weal of the family, and ourselves, except such as are sick only.

"Secondly. Since such of subscribers to whom this family is owing sums of money, are not sufficiently secured, each of us shall own one another's quarrels against all persons (His Majesty and his laws excepted) who wrongs us to that effect till all of us be sufficiently to our apprehensions secured in law.

"Thirdly. When any of us shall have our recourse to Edinburgh to secure these sums, or is cited there, or elsewhere, upon any account, during this oath by the said Sir James or Sir Donald Macdonalds, all of us shall contribute of money, to that person, what the major votes of the subscribers shall think fit, and that totic quotie, that any of us shall be cited.

"Fourth. When we shall convene, or the major part of us, what shall be concluded by the greatest number for the good of the family, and our own preservation, that to be unanimously gone about, as well by the dissenters as assentors.

"Fifthly. To keep secret what shall be concluded by the major

votes to be kept so.

"Sixthly. This oath and these heads to continue until by the consent of the subscribers or major number of them they shall be void and made null. These written and subscribed the first of February at Duntuilme, the year one thousand six hundreth and seventy-eight.

"Donald McDonald.

"Sr. Ja. Mackdonald Mackdonald.

"H. McDonald.

"Rod. Mackdonald. "Alexander McDonald.

"Donald MkDonald. "J. McDonald.

"A. McDonald. "J. McDonald.

"James McDonald. "J. M. D.

"J. McLean.

"John McDonald in Grimines his mark following "Angus McDonald in Kirkibost his mark following

Each tacksman had of course a certain number of cottars, some of them perhaps foster relations, who might have claims on Society being thus marshalled, the word of the chief would be law, but as for individual independence, there could have All the tacks and wadsetts gave the power to remove

and out put, and to put in, tenants at their pleasure.

The following extract from a tack dated 7th October, 1728, from Sir Alexander Macdonald of that Ilk, with consent of William Macdonald of Boronaskitaig, Donald Macleod of Talisker, Donald Macdonald of Glentolton, and Norman Macleod of Greshornish, his curators, to Donald Macdonald of Kingsburgh, for a tack of Kingsburgh, gives a fair idea of the relationship between chief and tacksman, and how the cottar was considered in those days:-

"The said Donald Macdonald has advanced and paid for the granting of this present tack the sum of five hundred marks Scots money, whereof the said Sir Alexander Macdonald grants the receipt thereof, and for the yearly tack duty under the said Sir . . . sets to the said Donald Macdonald, Alexander Macdonald his heirs, or assigns (being of no higher degree than himself), the

5 penny lands of Romisdall, 5 penny lands of Kingsburgh Mor, And penny Cladich, Penny lands of Corfine,

Gleanings from Lord Macdonald's Charter Chest.

as the same as presently possessed by the said Donald Macdonald and Donald McQueen in Kingsburgh Beg. said Donald Macdonald binds himself to make due and thankful payment to Sir Alexander Macdonald . . . of the yearly tack duty underwritten, viz., the sum of five hundred and seventy-seven marks six shillings and eight pennies Scots money in full, not only of the money rent and King's Mails, but also of the Farm Bolls, butter, cheese, sheep, and wedders and to free and relieve the said Sir Alexander Macdonald of all cess, mins. readers, and schoolmasters' stipends and salaries, and of all other public burdens . . . imposed or to be imposed on the said lands. And to answer the said Sir Alex. McDonald, his Courts, and to underlye and fulfill the acts, statutes, and amercements thereof, and to arreage and carriage, and other usual service, which the rest of the said Sir Alex. Macdonald's tacksmen and tenants of the lands of Troternes . and in like manner the said Donald Macdonald binds and obliges him and his foresaids, at the expiring of this tack, to flit and remove himself, his family, cottars, and servants, goods and gear, furth and from the lands, and others anent, that the said Sir Alexander Macdonald may enter thereto

without any warning or process at law, &c."

A wadsett, dated 1673, from Sir Alex. Macdonald to Roderick Macdonald, Castletown, for the

5 penny lands of Ord.

3 penny lands of Crossovaig,

2 penny lands of Tarskabaig,

6½ penny lands of Tarskabaig Mor, as an advance of 10,000 marks, with a feu-duty of 280 marks yearly, contains the following curious clause :-

"With this provision always, like as it is hereby specially provided and declared, that the not payment of the foresaid yearly feu duty for the space of two, three, four, or more years, and terms, shall be no cause of nullity or reduction of this present contract; but that it shall be leisome and lawful to the said Sir Donald Macdonald and his foresaids, factors, and chamberlains, in their names, having their warrant, to poynd and distrain the readiest movable goods and gears be and upon it, &c."

From the above, it is apparent pointing was no uncommon process in Skye, even in days when there were no marines or soldiers!

In another wadsett, dated 1681, from Sir Donald Macdonald to his brother James Macdonald, for the 9 penny lands of the Aird in Sleat, in lieu of 5000 marks patrimony left to the said James, by his father, Sir James Macdonald, with a feu-duty of £40 Scots annually, the following precautions were taken:—

"Should the feu duty not be paid regularly for one or two years, yet the same shall be no ground to the said Sir Donald or foresaids to quarrel or impugn or evict the foresaid right of wadsett from me or my foresaids, but only shall be liable in payment of the said sums allenerlie."

This wadsett contains the usual clauses, and if redeemed, "to be paid in the usual Scots money, all copper, brass, and base money being excepted," and a warning of forty days necessary; and, in the event of not being accepted, the money to be consigned in the hands of the most responsible gentleman in the parish of Kilmore.

There being no banks, there was a regular system of borrowing among the gentlemen of the North, which seemed to answer, for all practical purposes, as well as our present banking system does. And such transactions were carried on in quite a modern business-like way. If A borrowed from B, and afterwards happened to be in want of money, he could, apparently, at once command it by assigning the bond or wadsett to a third party as security for the loan required. There are several such transferred bonds among the papers I refer to, but I need only quote one case in exemplification, viz., the assignation of five different bonds on the 13th April, 1671, by Sir James Macdonald, in favour of Archibald Macdonald of Boronaskitaig; of which

3 by Sir George Mackenzie, amounting to	13,000	merks.
1 by Lauchlan Mackinnon for		do.
1 by Mackenzie of Gairloch for		do.
1 by John Macleod, Drynoch, for		do.
_		
5	17,700	

A great deal of money also passed hands in marriage contracts, such as settlements and tochers, which were very common. The settlements seemed to vary according to the positions of the ladies, and the tochers according to the positions of the men. No doubt, beauty commanded a price then as now. Sir James Macdonald married Dame Marie Macleod of Dunvegan, and settled 40,000 merks on her, a large sum then, considering the entire rental of the Macdonald estate in Skye at the time did not exceed £1400 per annum. Some of the settlements were rather funny in their

provisions; of course, it was common to specify what the widow was to have on the death of her lord and master. Donald Macdonald of Sartil married Janet, daughter of John Macdonald of Boronaskitaig, in 1710, and settled 4000 merks on her, and if she survived him, she was to get all his goats and sheep, and a third of his moveable gear, with the second best horse he possessed! Friends also often contributed something, though not exactly in

Friends also often contributed something, though not exactly in the shape of the wedding presents of the 19th century, nor would the display of jewellery of an ancient bride be anything like what we are accustomed to read of now-a-days, as given by friends and acquaintances. In this case, Sir James Macdonald gave the bride a tocher of £1000 Scots, and Roderick Macneill of Barra gave her 500 merks. The settlements ranged from £2000 to £20 sterling,

according to the circumstances of the individuals, but no further instances need be quoted, as the above are sufficient to exemplify the system; but though the Skye people were marrying and giving in marriage, and entering into many other monetary transactions at the time, it must not be supposed matters always ran in such peaceful grooves; stirring events occurred now and again to

vary the commercial-like monotony of every-day life.

In 1658 John Macdonald, the Captain of Clan Ranald, suddenly visited Maister Martin Macpherson, the minister of Kilmuir, and spulzied and carried away the following creach:—

20 Cows, with stirks, valued at 20 merks 20 Yield cows, do. 15 do. 300 0 14 Three-year-old cows, 12 do. do. 168 60 Sheep, 2 do. do. 120 28 Lambs. do. 10 do. 13 Horses. 12 merks...... 156 do. Utensils, valued at..... 155 0 3 Bolls corn, valued at 8 merks..... 24 0 Corn and barley crop at 300 0 The whole teinds at 800 0

The minister obtained a decree from the Sheriff Principal of the Isles for the above sum, but it would appear the Captain of Clan Ranald took little or no notice of the feeble efforts of the Inverness-shire courts. So the power of the Court of Session was put in motion against him, and in an order dated the 28th of August,

1662 (four years after the creach), he is designated by that Court as the said John Macdonald, rebel, who was at large, "and taking no fear or regard, for he daily haunted, and frequented, and repaired to kirk and market, and other public places, as if he were ane free person, in high authority, and in proud contempt of the laws:" consequently, sheriffs and messengers-at-arms were instructed to seize and imprison him, and to retain him in jail, at his own charge and expense; but how the matter was ultimately settled, and whether the Rev. Maister Martin Macpherson ever recovered any of the spulzied property or the sum claimed is not mentioned, but probably the Courts were unable to protect private individuals from being creached, so the inhabitants adopted practical measures for their own protection. The feudal system may be blamed, but it could not have existed had the Courts been sufficiently powerful to vindicate the laws in all instances. Here is a copy of a feudal arrangement between the Clan Donald Reich and Sir Donald Macdonald, which probably was a fair engagement at the time. This document, though written two hundred and fifty years ago, is in as good a state of preservation as if it had only been written yesterday. It is as follows:—

"At Castle Cammis the 13th day of August, 1632, it is appointed and agreed betwirt the Right Worshipful Sir Donald Macdonald of Sleat, Knight, on the one part, and Mul* Callum McConill Reiche, Donald McMulcallum, Neil McMulcallum his son, John Mor McConill Reich, John Roy McMulcallum, John Oig McConill Reiche, brother to the said Mulcallum on the other part. That is to say, for as meikle as the said Sir Donald obliges him and his heirs to help and maintain the said persons in all their lawful affairs and business, having the King's laws with them for putting the same to execution, for the which the said Mulcallum, Donald McMulcallum, Neil McMulcallum, and John Roy McMulcallum, sons to the said Mulcallum, John Mor McConill Reich, and John Oig McConill Reich, brothers to the said Mulcallum, obliges them to acknowledge and accept the said Sir Donald as their superior and chief, and by the tenor hereof, acknowledges and accepts the said Sir Donald as our superior and chief, obliging us, our heirs, and successors, to serve and obey the said Sir Donald when we are charged thereto in any

^{*} Mul Callum was in old Gaelic synonymous with the present name, Callum, or Malcolm, the prefix, Mul, meant shaved or tonsured; see "The Place Names of Iona," by Alexander Carmichael, in the Scottish Geographical Magazine for May, 1887.

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kind of service that is lawful. And for the more security we are content, and consent that these presents be inserted and registered in the books of Council and Session, or Sheriff Court books of Inverness, to have the strength of either of the said judges decreed with executionals of horning upon a simple charge of six days' poynding, and warding to pass hereupon in form as effeirs, and to that effect constitute. . . . In witness whereof, subscribed with our hands as follows, and written by Roderick Bayne, notary public, day, year, and place foresaid, before the witnesses Kenneth Macqueen, notary public; Neil McIandowie vic clearriche; and Robert Moir of —— sic subscribitur.

"Sir Donald Macdonald of Sleatt.

- "Kenneth McQueen, witness.
- "Neil M. Fingon, magr., witness."

Public opinion in Scotland, at least as reflected by the upper classes, realised the benefits of union with England as early as the middle of the 17th century, consequently some of the Scottish gentry had no objections to making matrimonial alliances with the daughters of that land, and Skyemen soon followed the example given by their neighbours in the Lowlands. Mr John Baine was Sir James Macdonald's Edinburgh agent at that time, and the letter from which I shall give an extract (but which bears no date), was probably written about the end of 1657 or beginning of 1658, as further correspondence in 1658 refers to incidents mentioned in the undated letter. It seems Sir James was anxious that his son Donald (afterwards Sir Donald, who ultimately married Lady Mary Douglas), should marry some English heiress, but Mr Baine had his doubts as to the prudence of such a step, and when it was discovered that in this instance, as in so many others, the course of true love never did run smooth, the faithful agent congratulated Sir James on the escape of young Donald, adding at the same time consoling suggestions in the following strain:—

"And now I come at last to speak of your son's particular. I cannot say that your honour was to blame to send him sae bluntly upon such ane expedition. It would have been expected that you would have gone alongst with him yourself, however, this I daresay, that he has not wanted for good council how to carry in that business, and that himself can witness, for he has met with all in every passage as if it had been prophetically foretold, and I daresay more, he has, according to his breeding and years, acted his part both prudently, calmly, and honestly, and done nothing unbeseeming ane gentleman of his quality, though he has met with ane

repulse, and now it is quite off. The young lady would have inclined to the motion, but the old lady is extreme high minded, but I fear their subtlety; your son and ye has both reason to bless God for it. It is happiness for any to have adoe with them, for they are infinite subtle out of measure. He now resolves to follow your directions to go to England. . . . Indeed, our noblemen and young gentlemen's late miscarriages at London, does so work on my thoughts, that I cannot (wishing him well) have any freedom to advise him to go there. It was my judgment that he should settle at home. He may als well and als nobly matched presently, if you please to permit him, and if his own inclinations do lead him, he may have, in his choice, either the Earl of Athole's sister, or the Earl of Murray's, both very pretty women, and wellbred; but, indeed, I would incline to the Earl of Murray's sister, for the other is poor. He will get twenty thousand merks portion or thereby, is very sure, and ane very noble and good lady besides, all that your honour intends will be thereby effectuate, for the Marquis of Argyll, if my Lord Lorne's son live, will be, he and your son's bairns, will be cousins germans."

Though the Scotch were supposed to be very straight-laced about this time, and though music was looked upon by some as one of the great vices, still, all music and other social accomplishments were not entirely banished, or perhaps the reaction had set Mr Baine mentions how certain sums were expended in 1658 on dancing, and the accounts furnished later on in 1710, by Sir Donald Macdonald's Edinburgh agent, give the various items in detail of the expenditure incurred by Sir Donald Macdonald's daughters, which show they were instructed in music and all the other social accomplishments by the best masters of the day. seems to have been the custom, by way of finishing off an education, to take a tour through the country to see the sights. A detailed account of the expenditure of Sir Alex. Macdonald in a tour taken through the south and east of Scotland, and extended afterwards through the Highlands, is interesting, as it shows how a young Highland chief travelled. "Tips" to servants, porters, and others, were as common then even as in these days of railway travelling. It is generally supposed that the pipers in great houses held a particular position, which placed them above taking "tips," but the account referred to shows a "tip" of five shillings to M'Crimmon, the piper at Dunveyan. There are no fewer than 545 entries in this account, and 144 of those items were "tips," mostly under the heading of drink money. So commonly were **tips" given, that even the nurses in some houses came in for their share, and they were really liberal "tips," ranging from half-acrown to £1 on occasions. Aqua vitæ was supplied to boatmen on all occasions when they were employed, but though most of the "tips" were entered as drink money, it need not be concluded the money would actually be spent on drink; probably drink money was the way of expressing a "tip," a literal translation perhaps from the French pour boire, and meaning no more or less than that term does.

The following resolutions, taken by the Skye lairds at a meeting held at Portree in 1744, show the state of matters at that time, and the extent to which the luxuries had advanced even in those days, and how the proprietors viewed the same, and the steps they took in order to draw the inhabitants back to the old economical ways of living. The paper is dated,

"Portree, 15th Augst., 1744.

"At a meeting held here by Sir Alexander Macdonald of Macdonald, Norman Macleod of Macleod, John Mackinnon of Mackinnon, and Malcolm Macleod of Raasay, with the principal tacksmen living upon their estates, the following resolutions are unanimously entered into:—

"1st. That we shall not in our own houses henceforth use any brandy, nor in public-houses, except what at present is upon hand, and that we will inform and assist the proper officers in order to prevent its being run upon any part of our coasts, and that we shall likewise assist the proper officers to seize any aqua vitas

without regular permits.

"2nd. That we shall henceforth use no tobaccos, but such as come in a regular and legal way, and that we shall inform and assist the proper officer against tobaccos that are entered for exportation, and intended to be re-landed. That none of us shall purchase above one roll of tobacco at a time for his own proper use, and that we shall use our utmost endeavours to prevent the immoderate use of it for the future amongst the vulgar.

"3rd. That we ourselves shall henceforth drink no tea, and that we will contribute what we can to lessen the use of it in our

families.

"4th. That we shall purchase no meal from any vessel coming upon our coasts, except from such as are commissioned by the heritors, they having undertaken to provide us in what is necessary, except upon extraordinary emergency, after application made to the heritor, or his factor.

"5th. That henceforth we shall not give the smallest encouragement, either in money or effects, to any thigsters or beggars, but such as are inhabitants upon our respective properties.

"6th. That fox money shall be continued in the method now laid on in the Island of Skye, until a general meeting of the

heritors and tacksmen think proper to take it off.

"That who kills a deer without permission from the heritor shall be fined in twenty pound Scots money.

"Dunvegan, 1st Octr., 1744.

"The above is a just copy of the resolutions taken at Portree, and, by order of the heritors, extracted from the principal by WILLIAM TOLMIR."

The two following papers point to questions interesting to all Macdonalds, viz., the crest and chieftainship of the clan. The first—of which a fac-simile is herewith submitted—is a bond from Glengarry to Oliver Cromwell for £2000, for which The Macleod of Macleod of that day, and Sir James Macdonald and others were security. It runs thus:—

"Know all men by these presents, that we, Angus McDonnold, Lard of Glengarry, as principal, Sir James McDonnold of Sleatt, and Rorie McCloud of Dunvegin, Donnold Mcdonnold of Mundort, Aller Mcdonnold of Morer, Ranold Mcdonold, Benbequla, John Mcdonnold of Stronewacke, do acknowledge ourselves to be tyed and firmely bound unto his Highness, Oliver, Lord Protector of the Commonwealth of England, Scotland, and Ireland, and the dominions thereof, in the sum of two thousand poundesterling, to be paid unto his Highness, his successors, or assignes, upon demand; for the true and perfect payment of which sum we bind ourselves, joyntly and severally, our heires, executors, administrators, and assignes, and everie of them, firmely by these presents. Sealed with our seales, and subscribed by us, at the Sconce, near Inverness, the 12th day of March, 1655.

"The condition of this obligation is such that whearas, by articles bearing date the 5th and 10th of June ('55), made, concluded, and agree upon (by order from the Right Honourable General Monke, Commander-in-Chiefe of all the forces in Scotland), between the late Lieut.-Collonel Blunt, then Deputy-Governor of Inverness, in behalfe of his Highness, Oliver, Lord Protector of the Commonwealth of England, Scotland, and Ireland on the one part, and Angus Mcdonnold, lard of Glengarry, on the other part, it was agreed that the said lard of Glengarry shall give good security, bound in the sum of two thousand pounds sterling, to

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the said late Lt.-Collonel Blunt (the said late Lt.-Collonel Blunt being deceased); it is heareby further agreed that the said lard of Glengarry shall give the above said security to Major Miles Man, Depouty-Governor of Inverness, for performance of several Particulars hereafter expressed and mentioned in the said articles; if, therefore, the lard of Glengarry, his clan, vassals, tenants, servants, now dwelling, or that shall hereafter dwell, upon his lands, shall, from time to time, and at all times hereafter, deport themselves peaceably and quietly under the present Government, and give all due obedience to his Highness Oliver, Lord Protector of the Commonwealth aforesaid, or his successors, and to all others duly requiring anything for the service or interest of the Commonwealth of England, &c., and neither directly nor indirectly act any thing that may be, or prove prejudicial to the peace or interest thereof, and that the lard of Glengarry shall not build any house of strenth within his bounds without leave from his Highness. Oliver, Lord Protector of the Commonwealth aforesaid; and, further, that he shall not suffer any of the enemies of the said Commonwealth to reside or remain within his bounds, unless they come with greater strenth than his clan is able to apose, and likewise the said lard of Glengarry is to perform any other article (not here mentioned) included within his capitulation; that then, upon performance of the premises, the bond is void, otherwise to stand in full force, virtue, and power.

"Signed, sealed, and delivered by

Angus McDonnold, lard of Glengarry, Sir James McDonnold of Sleat, and Rorie M'Cloud* of Dunvegine, in the presence of

- "A. McDonald, Glengerie.
- "J. McDonald of Sleatt. "R. McLeoid."

- "Geo. Bateman.
- "Antho. Langrish.
- "Will. Wilkes.

The next paper—of which a fac-simile is also herewith given—is a minute of agreement between Lochiel, Glengarry, and Keppoch, showing the state of matters in Lochaber in 1744:—

- "We, Donald Cameron of Lochiel, John McDonnell of Glengary, and Alexander McDonnell of Keapoch, taking to consideration that severals of our Dependents and followers are too
- The question has often been asked what is the proper way of spelling Mac. Should it be written with three letters or with two, as Mc? It is spelt in both ways in many of the old documents referred to, and sometimes with four letters, as Mack, but more generally contracted into Mc. I have given the names as spelt in the originals in the above.

guilty of theft, and depredations, and being sensible of the base effects and consequences of such pernicious practices, and in order to put an entire stop to such villany, as far as ly in our power, Have jointly agreed and resolved upon the following articles, which we faithfully promise upon honour to observe and fulfil.

"1mo. That any of our Dependents, Tenants, or followers, guilty of such thefts as by law may be capitally punished, we hereby oblidge ourselves jointly to contribute a sum of money necessary to prosecute such person, or persons, and to convey him, or them, to the next and most convenient county goall within whose jurisdiction he resides, and there adduce such evidence against him as may legally convict him, or be assolzied in course of process.

"2do. That any of our Dependents, Tenants, or followers, guilty of theft, receipting, or outhounding, so far as we judge the same may infer a corporall punishment, are to be confined, and incarcerate by us respectively within a lockfast and secure ward, where we think most convenient to appoint, and such a criminall be publickly scourged at sight of a number of the neighbouring tenants, so often as is thought sufficient to punish him for his crime

"3tio. That we appoint sufficient and sponsall persons, or men of authority within proper districts of our estates (or where our authority among our followers and Dependents will extend and reach), to apprehend and incarcerate any person or persons guilty of the above crimes, and impowering our respective Deputes, to use such criminalls by scourging, jugging, stocks, and other punishments in as rigorous a manner as any of us their constituents might have done ourselves, and this power to continue no longer with any of those our Deputes than he duly puts to execution this our authority committed to him.

"4to. That any notorious and infamous villain guilty of the above crimes, flying from, and deserting any of us, to the protection of any of the other two of us, or privatly lurking within any part of our estates, any one of us in whose estate such a fugitive resides, is hereby oblidged, upon proper application, to deliver him up to the one of us who has a right and title to punish him.

5to. and lastly. We hereby consent and agree that these, ou articles and resolution, are to be lodged in the custody of Si Alexander McDonald of McDonald, Barenet, with power to hin severely to reprimand upon the most publick occasion, one and all of us failling in the strict observance of all and every the above

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articles; in witness whereof, we subscribe these presents at Keappoch, the thirteenth day of October, one thousand seven hundered an l fourty-four years.

" Donald Cameron

"John McDonell off Glengary.

" Alexr. McDonell.

"Follows a list of deputies appointed in the following districts:—

"By Lochiel:—John Cameron of Fasfern, for the lands of Lochiel; Dr. Archibald Cameron, for Locharkaig, Glenluy, and Stralochy; Glenevis and Callart, for Mamore, Glenevis, and Garghaick; Dungallon, for Suinart and Ardnamurchan; John McEvanic-Allan, and John Ban McIan ic Ian, for Morven; John Cameron, younger of Kinlochliven, and Donald Cameron of Clunis, for Dochinassie; Torcastle, for Ardgour.

" Donald Cameron.

"By Glengary:—Donald McDonnell of Scothouse, and Coll McDonnell of Barrisdale, for Knoydart, equally betwixt them; Allan and John McDonnells, sons to Scothouse, for Morror; Donald McDonnell of Lochgary, John McDonnell of Arnabeé, Angus McDonell of Leeak, and Angus McDonell of Greenfield, for Glengary and Abertarph.

"John McDonell off Glengary.

"By Keappoch:—Donald McDonnell, brother to Keappoch, Donald McDonnell of Tirnadrish, Donald McDonnell of Crainichan, and Alexander McDonnell of Tulloch, for the Braes of Lochaber; Ronald McDonell of Aberardor, for the Braes of Badenoch.

"Alexr. McDonell."

Though the two foregoing papers explain themselves, it must be mentioned that seals are appended to the signatures of the three chiefly responsible parties to the deed to his Highness Oliver. Glengarry's seal is merely a large deer covering the whole of a circular shield. Sir James Macdonald used what was evidently an ancient seal; it has a ground, or, quartered per cross. In the lexter chief, an open hand (the lamh dearg), in the sinster chief a ion rampant, and a fish and a ship in the bases dexter and sinister. Initials J. M'D. on the scroll above the shield, but neither motto nor crest. This seal does not correspond with any I have seen in Heraldry Books. Perhaps, for all we know, it may have once belonged to one of the ancient Lords of the Isles. It is particularly to be noticed it does not show the crosslet so conspicuous

on the present arms of mostly all the Highland Macdonalds. The seal used by Macleod of Macleod was a classical-looking head of a

Roman type.

About the beginning of this century, Glengarry and Clan Ranald both laid claim to the chieftainship of the Macdonalds. In the minute of agreement entered into by Glengarry, Keppoch, and Lochiel, it will be seen by the 5th clause that the said articles and resolutions were to be lodged in the hands of Sir Alexander Macdonald of Macdonald, Baronet. If Sir Alexander was not the chief of the clan at that time, it is difficult to understand why he should have been styled Macdonald of Macdonald in this document, to which two of the leading members of the clan, viz., the Glengarry of the day and Keppoch, were contracting parties.

14th DECEMBER, 1887.

At the meeting held on this date Mr Alex. Macbain, M.A., read a tale contributed by the Rev. John Gregorson Campbell, Tiree, entitled "Sgeulachd Casa Cein"—"The Healing of Keyn's Foot." Mr Campbell's paper was as follows:—

SGEULACHD CASA CEIN—THE HEALING OF KEYN'S FOOT.

[This tale was at one time among the most celebrated of West Highland tales, and seems to have had its origin in the time of the Brian Family, Kings of Ireland, apparently an age of great literary activity. The portion of the tale here given was written from the dictation of Malcolm Sinclair, fisherman, Balephuill, Tiree. Its being given in the words of the reciter makes it open to be more fairly judged of. It is said that the late J. F. Campbell of Islay got the whole of the divisions which constituted the tale from an Islay man, resident in Paisley.

The runs between the different tales varied. Some said it should be—"Stretch out your foot, Keyn, until I put a salve of herbs and healing to it. The poultice is melting and rotting in my belt. Pressure and haste hard bind me, for I must hear mass in the great Church at Rome, and be in Norway before I sleep.

"May it be no foot to Keyn, or a foot to any one after him, or I be Keyn the son of Molloy, if I stretch out my foot for you to put a salve of herbs or healing to it, &c., &c.

The Healing of Keyn's Foot.

"The shadow of evils and mischances upon you. You were ever an unfortunate man to fall in with, and you are still more unfortunate to me.

"Mischief is upon you, and you are no son of Luck or Good That tale is long to tell, but I will tell you a short Fortune. romantic tale :-

"Sin do chas a Chéin, gus an cuir mise biola lus agus leighis Ceirein a meathadh 's a breothadh am chrìos, 'teinnein 's gnothach orm, 's e mar fhiachaibh orm fhin dol a dh' eisdeachd aibhirinn do 'n Eaglais Mhòir 'san Ròimh màireach 's a bhi 'n Lochlainn mu'n cadail mi. Na na cas do Chéin i, 's na na cas do neach na dheigh i, 's na na 's mo mac Maol-Uamha mise ma shineas mise mo chas gu thusa chur biol lus no leighis rithe, &c., &c.
"Sgleò uilc's urfhaidh ort; b' olc an còmhalaich riamh thu, 's bu

mhiosa 'n comhalaiche dhomhsa thu.

"Tha'n rosad ort, 's cha mac fortain na rath thu, tha naigheachd

sin fada ra h-innse, ach innse mi ursgeul beag dhuit."

Another version says that it should be, "Salve and bindingherb, and the poultice cooling, the worm is (channering), and I am in haste to hear mass in the Great Church at Rome." "Ceirein agus tà-lus am plàsd a fuarachadh, a chnuimh a borbradh, agus deifir orm a dhol a dh' eisdeachd aifrinn san Eaglais Mhòir san Ròimh "].

CIAN MAC AN LUAIMH.

Fear bh' ann an Eirinn ris an abradh iad O'Cròniceart, us b' e aite còmhnuidh a chòiruisg, 's chosd e chuid uile ri mor mhaithibh na h-Eirinn, gan toirt air chuid latha's air chuid oidhche gus nach robh aig ach sean tigh crom dubh 's seana bhean 's sean each bacach bàn. 'Se smaoint thainig na cheann gun rachadh e gu Righ Eirinn air chuideachadh fiach de a bheireadh e dha, bhuan e bata glas-daraich ann an iomall na coille, 's shuidh e air muin an eich bhacaich bhain, 's ghabh e gu siubhal roi' choille 's roi mhointich 's roi' gharbhlach gus an d' rainig e tigh an Righ. bhith bh' ann (mar bhith' 's an gnathachadh) gum biodh duine la 's bliadhna an tigh an Righ mun fairte dheth de ceann a thuruis. An deigh dha bhith la 's bliadhna ann, thuirt an Righ ris, "O'Croniceart, cha 'n ann gun cheann turuis thaine tusa ann an "Cha 'n ann," thuirt O'Cròniceart," "is ann arson cuideachadh thainig mise ann an so, tha fios agaibh gur ann ri-pe 's ri mòr mhaithibh chosg mi mo chuid gu h-uile." "Fanaidh tu," ars' an Righ, "gus an d' thoir mi stigh a chlann;" 's bha iad ann mar a theireadh iad Murcha Mac Brian, 's Donncha Mac Brian, 's

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Torragheal Mac Brian, 's Brian Borr Mac Cimie, 1 's an sia codhalta deug leis a h-uile fear dhiu sin.

"Bheir mise," ars' Murcha Mac Brian, "ceud bo laoigh dha."
"Bheir mise," ars' Donncha Mac Brian, "ceud bo sheasg dha, eagal iad a bhi laoigh uile dh' aon bhliadhna air fad."

"Bheir mise," ars' Torragheal Mac Brian, "ceud capull

searraich dha."

"Bheir mise," ars' Brian Borr Mac Cimi, "ceud caora dha."

An deigh do O'Croniceart so fhaotainn cha robh e falbh. Thuirt an Righ ris a bhith falbh, gun robh e duilich a threud chumail air leth air a chuid-san 's e gan toirt leis. Thuirt esan ris an Righ gun robh aon ni 's t-sealladh aige 's na 'm faigheadh e e o'n Righ gum b' fhearr leis e na na fhuair e gu h-uile.

"'S cinnteach," ars' an Righ, gur h-e ni dona a thaobh-eiginn tha sin 's fhearr dhuit innse, 's gum bithear gad leigeil air falbh."

"Sè," ars' esan, "am measan a tha mach 's a stigh as deigh na Ban-righinn, tha mi a miannachadh;" 's fhuair e cead o'n Rìgh a thoirt leis.

Thug e leis am measan, leum e air muin an t-sean eich bhacaich bhain, 's ghabh e gu siubhal gun suil thoirt air an treud. roi choille 's roi mhointich 's roi gharbhlach. Air dha dhol air aghaibh treis 'sa choille, leum boc-earba a mach as a choille, 's dh' fhalbh am measan as a dheigh, 's ann an tiota bha iad as an t-sealladh.

Goirid do 'n fheasgar, chunnaic e measan a tighinn 's lan damh feidh roimhe, 's leum am fiadh na bhoirionnach air cul O'Croniceart, a b'aillidh a chunnaic an t-suil o thus an domhan gu deireadh na dìlinn.2 Rug O'Croniceart orra, 's dh'iarr i air a leigeadh as, 's thuirt e nach bu bheò dhealachadh eatorra.

"Voill," ars' ise, "mun falbh mise leat feumaidh tu dol o thri cumhnantan dhomh;" agus gheall e dol o na cumhnantan dhi.

"'S e cheud chumhnant, nach teid thu dh' iarraidh Righ Eirinn no mhor mhaithibh air chuid latha na air chuid oidhche gun innse dhomh. An ath-chumhnant, nach teid thu thigh sainnse gun a chur am cheadsa. Agus an treasa ni, nach tilg thu orm am feasd gun d'fhuair thu ann am chreutair mi-chiallach³ ann 'sa choille mi."

Rainig iad 'n so an sean tigh crom dubh, 's a bhean a dh-fhag e ann bha i na cuaill chnamh ann an lòn snighe air meadhon an Bhuain iad fiar ann an uraidhean 's ann an sglipheachan. 's rinn iad leaba 's chaidh iad a laidhe.

'S e bu dusgadh cadail do O'Cròniceart geumraich cruidh, 'a meilich chaorach, 's sitrich chapul, e fhein ann an leaba dir air chuiblean airgid, a falbh o cheann gu ceann do'n tur Bhaile-Chasteil, a b' aillidh a chunnaic an t-suil o thus an domhan gu deireadh na dllinn.²

"Cha b'iongantach," ars' esan, "a leithid so, a dh'eiridh dhomhsa dar fhuair mi ad chreutair mi-chiallach 'sa choille thu."

"Co math's a bhrist thu'n cumhnanta sin, bristidh tu cach; eirich is saodaich an sreud air falbh."

'Nuair chaidh e mach, cha robh aireamh aig lionmhoireachd a threud, agus air latha do na laithean as a dheigh sin, 's e sealltuinn air an treud, smaointich e gun rachadh e dh' iarraidh Righ Eirinn 's a mhor mhaithibh air chuid latha 's oidhche. Shuidh e air muin an t-sean eich bhacaich bhain, 's shuibhail e roimh choille 's roimh mhointich 's roimh gharbhlaich, gus an d' rainig e tigh an Righ.

Thuirt an Righ ris, "Am bheil thu idir, O'Cròniceart, brath do chuid sreud thoirt leat? tha iad an diugh cho lionmhor 's nach aithnich na buachaillean iad seach mo chuid-sa."

"Chan 'eil, chan 'eil feum agam orra; tha barrachd sreud agamsa 's th'agad fhein; 's ann tha mis gar n-iarraidh fhein 's air mor mhaithibh air chuid latha 's oidehe."

Thuirt an Righ ris, "Tha sinne, laochain, deonach falbh leat;" 's bha iad mar a bheireadh iad Murcha Mac Brian, 's Donnacha Mac Brian, 's Torragheal Mac Brian, 's Brian Borr Mac Cimi, 's a shia deug co-dhaltan leis h-uile fear dhiu sin. 'Nuair a bha iad goirid do'n tigh 's ann a chuimhnich O'Croniceart gun d' fhalbh e gun innse dh' ise. Thuirt e riu-san, a bhi tighinn gu h-athaiseach 's gun rachadh e thein air thoiseach dh' innse gun robh iad a tighinn.

"Cha ruigeadh tu leas, bha fios agamsa gu ma gun d'fhalbh hu: thigidh iad air an aghaidh, tha na h-uile ni deas"

thu; thigidh iad air an aghaidh, tha na h-uile ni deas"

'Nuair a shaoil leis an Righ gun robh e seachd lathan 's seachd oidhchean ag ithe 's ag òl ann, thuirt e ri Murcha, a mhac, gun robh an tam aca bhi falbh. Agus thuirt ise ris an Righ gun robh an tam aige, "Tha thu seachd lathan 's seachd bliadhna ann an so."

"Ma tha," ars' esan, "cha ruig mise leas tille air m' ais ; chan

'eil duine no beò chreutair air mo chionn."

Bha co-dhalta aig Murcha Mac Brian ris an abradh iad Cian Mac an Luaidh, 4 's ghabh e gaol air bean O'Cròniceart; leig e air gun robh e tinn, 's dh' fhan e as deigh chaich. Rinn ise deoch dha, 's chaidh i leis an deoch gu ionnsuidh, 's an aite breth air an deoch, 's ann a thoiseach e air breth oirre fhein gu toirt leis do'n leabaidh. Leum i na loithe 5 chapuil 's bhuail i breab air; 's bhrist i chas, thug i leatha an tùr Bhaile Chaisteil air ultach a

guaile 's air uallach a droma, 's dh' fhag i esan anns' an t-sean tigh chrom dubh ann an lòn snidhe air meadhon an urlair.

Chaidh O'Cròniceart anns' an dealachadh a stigh do 'n tigh sheinnse leis na mor mhaithean a dh' fhagail beannachd aca, 's ann an sin a chuimhnich Murcha Mac Brian gun d' fhag e dhearbh cho-dhalta, Cian Mac an Luaidh, as a dheighe, 's thuirt e nach bu bheo-dhealachadh eatorra, 's gun tilleadh e ga iarraidh. D'fhuair e 'n sin e 'san t-sean tigh crom dubh ann am meadhon an urlair ann an lon snidhe 's a chas brist, 's thuirt e gun deanadh an talamh nead na bhonn no 'n t-athar nead na cheann mur a faigheadh e fear

a leighiseadh cas Chian.

Thuirt iad ris gun robh an Ridire beag ann an Innis-da-thore ann an Eirinn; gun leighiseadh e chas Chian, na'm faigheadh e 'n ridireachd bh' aig athar, leis an luibh bha 'n eilein iomallach an domhain dàmhair. Chuir iad a mach a bhirlinn bha seachd bliadhna ga calcadh 's ga tearradh am braigh chladich. Thug iad gu siùbhal a chuain uaibhrich, le soirbheas boidheach bheireadh duilich a craoibh, seilich a beinn, 's fraoch og as a bhun 's as a fhreumhaichan, 's ghearra e sìlein du coirce le du thoisich le ro fheabhas 'sa stiuradh e i. Rainig iad an t-eilein iomallach, 's dar chaidh iad air tir, cha b'aithne do'n Ridire bheag an luibh, ach gun robh fios aige gun robh i ann. Cheangal e ball mu mheadhon Chian, 's bha e ga tharruing roimh na h-uile tom luibhean a chitheadh e, 's na 'm beanadh i du chois gum bidh a chas leighiste. Cha robh a chridhe aige tille dhachaigh mur a leighiste a chas, bho na ghabh e os làimh e; 's is e smaoint a thainig na chean gum fàgadh e Cian air a thaobh anns' an eilein, far nach robh duine no beo-chreutair; 's gun abradh e gun do leighis e a chas, ach gun d'thug onfhadh na fairge far buird e tighinn air an rathad.

Bha Cian air a thaobh anns' an eilein gun duine gun bheo chreutair. Ann an deigh a mheadhon latha, th' ar leis gun cual e iomram, ach bha e 'g radhain ris fhein nach iomram a bh' ann 's nach tigeadh gu brath. Treis as a dheigh sin bha e deanamh dheth gur h-e iomram a bh' ann. Chunnaic e sin fear a tighinn ag iomram curachan⁸ le da ràmh airgid. Leig e air tir i, 's leum e mach aisde, 's tharruing e i seachd fada fhein suas am feur glas i far nach dean macan fir a baile mòr spùrt no magadh orra. Ghabh e nuas 's thuirt e ris, "Sin thusa mach do chas, 's curimim 'sa ceirein furtachd agus fòil rithe." "Na na cas domhsa i 's na na cas a Chian i, 's na na 's motha 's mise Cian Mac an Luaidh, m' a shìneas mise mach mo chas a chur biol, luis no leigheas no ceirein furtachd agus foil rithe, gus an innis thusa dhomhsa co

hu fhein a dh'islean no dh'uaislean an t-saoghail a chuir an ragh 's an t-saothair sin ad cheann tighinn a leigheas mo choisa."

"Misg is miapadh ort, aghaidh t-uilc's t-urfhaidh ort, a bhi umail tuille furrich orm, innse mise sin dhuit.

I. "Is mise Manus Mor, mac Righ Lochlin, is tha agam ri bhi eibhneas o sagart anns an Roimh is cadal ann am baile mòr m' thar fhein a nochd. Sin thus a nis mach do chas is curimim is wirein furtachd agus foil rithe."

"Na na cas dhomhsa i's na na cas a Chian i, 's na na 's motha 's nise Cian Mac an Luaidh, m' a shineas mise mach mo chas a chur iol luis no leigheas rithe, gus an innis thusa dhomhsa cia de huir baile mòr t-athar fhein gun eibhneas sagart."

" Misg is miapadh, &c.

"Bha sean eaglais ann am baile mòr m' athar, 's cha bhiodh nacan fir a baile mòr a thigeadh nach biodh a spùrt 's a magadh жта. Smaointich mise gur h-i clach a b' àirde clach a b' ìsle dhi. Chuir mi mach a bhirlinn a bha na seachd lathan 's na seachd bliadhna gu tearradh 's ga calcadh am braigh a chladaich, a dhol dh' iarraidh saoir, clachair, 's sgliatair, thogadh eaglais am baile Thog mi gu siubhal a chuain uaibhraich. mi air tir an an dùthaich fhad, fhiadhaich, lan coille, garbhlaich, s mointich. Cha robh duine no beo-chreutair a tachairt ruim. Dar a chaidh mi pios math air m'aghaidh anns' an tìr thachair Chuir iad failt orm 's iad ga 'm triùir dhaoine rium. mise riu, 'Tha aithne agaibh orm, aithneachadh. Thuirt nach 'eil agam oirbh.' 'Tha sin againn ort,' ars' iadsan, ''s tha fios againn de ceann do sheud 's do shiubhal; tha thu 'g iarraidh soir, clachair, 's sgliatair thogas eaglais ann an baile mor t-athar; 's ma tha iad agad fo cheithir rannaibh ruadh an t-saoghail, tha iad agad ann an so.' Thill mis 's na triuir dhaoine sin leam, 's thug iad latha 's bliadhna ann an tigh m' athar mun deachaidh iad a steidheadh na h-eaglais. An ceann la 's bliadhna chaidh mi mach leo dhol a thoiseachadh air an eaglais; thug an clachair a mach pronnan chlach as a phoca's chaith e air an làr e, 's bha balla na h-eaglais ullamh. Thug an saor a mach sliseagan as a phoca's rinn e'n tomhas ceudna, 's bha'n ceann air an eaglais. Rinn an sgliatair an tomhas ciadna, 's bha 'n eaglais ullamh.

"'Nis,' ars' iadsan, 'thoir a mach do phiuthar's do mhathair; cuir te stigh air gach dorus dhiu, ma gheibh iad coire do dh' obair na h-eaglais, cha bhi i pàidheadh; mar faigh iad coire, bitheadh i paidheadh.'

"Thug mise mach mo phiuthar 's mo mhathair. Chaidh iad a stigh te air gach dorus; dhùin na dorsan as an deigh.

"Thog iadsan leo an eaglais air ultach an guailin 's air uallach an droma, 's mo phiuthar 's mo mhathair innte."

"Sin thusa mach do chas, &c., gus an innse thu dhomhsa an deachaidh tu air toir do phiuthair no do mhathair tuille."

"Misg, &c. Innsidh mise sin duitsa.

II. "Thuirt m' athair rium, ''S nàrach dhuit fhein 's gur tu treasa¹¹ gaisgeach an domhain air fad nach rachadh tu air toir do

phiuthair's do mhathair.'

"Chuir mi mach a bhirlinn a bha seachd bliadhna gu tearradh 's ga calcadh am braigh a chladaich, 's bha mi dol seachad air duthaich fad fhiadhaich bha sin, 's chunna mi cath 's comhrag gun chéill air tìr, fear ann 's e comhrag ceud12 leis fhein. Smaointich mi dol air tir agus comhnadh leis bho no bha e na onrachd. Tharruing mi suas a bhirlinn a seachd fada fhein suas am feur glas i far nach dean macan fir a baile mòr spùrt no magadh orra. Thoisich mise anns' an darna ceann 's e fhein anns' a cheann eile, 's mun d'thainig am feasgar bha mo leth-cheud fhein marbh agamsa, 's thainig am feasgar mun robh a leth-cheud fhein marbh aige-san. Cha d'thug e dhomh cuireadh dol leis a dh'ionnsuidh an tighe, 's bho nach do bhac e mi lean mi e. Shuidh e aig a bhiadh, 's cha d'thug e cuireadh dhomh na bu mho agus 'o nach do bhac e mi shuidh mi aige comhla ris. 'S e b'iongantaich leam na daoine mharbh sin an dé bhi maireach glaodhaich ris tighinn a mach a dh' iarraidh cath 's comhrag. Chaidh e mach 's thoisich e 'san darna cean diu 's thoisich mise 's a cheann eile. Dar a thainig am meadhon la bha mo leth-cheud fhein marbh agamsa, 's thainig am feasgar mun robh a leth-cheud fhein marbh aige-san, agus smaointich mise gum fanainn air mo chois an oidhche sin fiach de bha toirt air na cuirp bha sinn a marbhadh bhi 'g éiridh a rìs 'g iarraidh dol a chath 's a chomhrag. Leig mi mi fhìn am shìneadh an iomall na h-àraich, 's chunna mi boirionnach a tighinn 's a miad thar chàich, sleagh ghearr agus trosdan na làimh dheis, stòpan t-ath-bheothaich air a coraig chlì. Rinn i ormsa 'n toiseach agus chuir i miar am bhial, agus na rug mise air dhe 'n mhiar bha e agam. 'Tha thu beò fhathast,' ars' ise; 'eirich agus cum an t-sleagh ghearr 's an trosdan, no ath-bheothaich na daoine.' 'Cumaidh mise,' ars' esan, 'an t-sleagh ghearr's an trosdan fhein.' Mar a chrom ise a h-ath-bheothachadh a cheud fhir dhiu, thilg mi dhi an ceann. Rinn mi mo shìneadh far an robh mi roimhe fiach an robh an corr toireachd a tighinn, agus goirid o bhial an latha chunna mi fear a tighinn agus chithinn an saoghal a mach eadar a dha chois le mheadachd, 's sleagh ghearr 's trosdan na laimh dheis 's stòpan t-ath-bheothaich na laimh chlì. 'S ann ormsa rinn e 'n

seach 's chuir e mhiar na 'm bhial, 's na rug mi air do'n mhiar Thuirt e ruim, 'Tha thu beo fhathast: eirich agus an t-sleagh ghear 's an trosdan, no ath-bheothaich na daoine.' maidh mise an t-sleagh ghearr 's an trosdan.' Mar a chrom a h-ath-bheothachadh a cheud fhir dhiu, thilg mi an ceann Thainig an latha 's cha d' thainig an corr toireachd, cha hluais na cuirp, luidh iad mar a bha iad. Am fear a b'abhaist ii comhrag riu thainig a mach. 'Failt ort, a Mhanuis, 's o'n na bha e 'san tairgneachd [maneadaireachd] gur tu eadh a chiad chlos domhsa—theid thu leam 's suidhidh tu o bhraiceas comhla ruim an diugh.' 'Is maith leam fios bhi co thu an toiseach.' 'Is mise Macan Nic a Glùn-duibh a air na Camruisg.' Chaidh mi leis dh' ionnsuidh mo bhraiceis. rt e ruim, 'tha ni agam ann an so nach do leig mi fhaicinn do ie riamh, leigidh mi fhaicinn sealladh dhuit dheth; m'athair mhathair agam ann an so anns' a chruth anns' an d'fhag iad loghal gan gleidheadh suas.' Leig e fhaicinn iad dhomh 's h-bheothaich mi dha iad, 's shuidh iad aig am braiceas maille Thuirt e ruim, 'A Mhanuis, tha fhios agamsa gu math ı do sheud 's do shiubhail, tha thu dol air toir do phiuthar 's hathair, ach tha thu lag, bog, leanabail, a dhol air aghaidh. do dh' fhan thu gu ceann da bhliadhna bu tu darna gaisgeach 'S ann aig darna gaisgeach an domhain tha do har 's do mhathair 's aig Mac Righ na Sgeith Deirge; bheir brògan duit ann an sa 's bheir iad astar sheachd bliadhn' thu in aon latha, 's bi tu an tigh peathar dhomh fhìn a nochd, 's lh i sin na's fhearr air ceann an rathaid thu.' Rainig mi 'n aice chuir i faillt orm 's i g'am aithneachadh. ''S fhad o'n bha ı tairgneachd gur tu bheireadh chiad chlos do'm bhrathair-sa. th's aithne dhomhsa ceann do theud's do shiubhail—tha lol air toir do mhathair 's do phiuthair, ach tha thu lag, bog, bail, a dhol chumail cath ri Mac Righ na Sgeith Deirge. da chreutair romhad aig geata a bhaile nach sgath arm sam ra, le iad a bhi làn slignich, ach da spot tha fuidh 'n amhaich n ann tha 'm bas nan amaiste ann an sin iad. 'S e 'n ainm agus Binneag.' Ràine mise, 's bha 'n da chreutair romham. eagh ghearr 's a throsdain, cha 'n fhiach dhomh bhi gar n ma's dean sibh còmhnadh leam, 's cha luaithe bha 'm facal ràdhainn na mharbh iad an da chreutair bha romham. Ghabh ur m'aghaidh. Bhuail mi beum-sgeithe gaisgich air faiche le mhoir. Cha robh seann obair ann nach do thuit no obair 1ach do chrac13; chuir sean duine cheann mach air uinneig, thiosraich e dhiom ciod bha air m' aire. Thuirt mi ris, mo phiuthar 's mo mhathair chuir amach am ionnsuidh no ceile comhraig. 'Cha cheile comhraig dhuit mise; that mo mhac anns' a bheinn t-seilg. Thig a stigh, tha do phiuthar 's do mhathair an so.' Chaidh mi stigh, cha b' fhada gus an d' thainig a mhac as a bheinn t-seilg 's dh' fheoraich e co 'm beadagan balaich bha co mhi-mhodhail, 's gun do mharbh e 'n da chreutair bha dion a bhaile. Thuirt athair ris, gun do mharbh Manus mac Righ Lochlin, 's mur a gluaiseadh tusa cearr air roimhe so, cha do shaothraich e air an turus so an diugh. 'Bheir thu leat do mhathair, a Mhanuis,' ars' Mac Righ na Sgeith Deirge, 'ach fàgaidh tu agam fhìn do phiuthar.' 'Cha'n ann mar sin a bhitheas, ach bheir mise leam i, 's theid thusa leam, 's ma bheir Righ Lochlin, a h-athair dhuit i, cha chum mise bh' uait i.'

"Chuir sinn mach a bhirlinn bha seachd bliadhna ga tearradh 's ga calcadh am braigh chlaidaich, 's dh' fhalbh mi fhín, 's mo phiuthar, 's mo mhathair, 's Mac Righ na Sgeith Deirge innte. Bha sin dol seachad air dùthaich fhad fhiadhaich an sin, 's chunna' sinn cath is comhrag air tìr. Dh' fhiosraich mi de 'n cath 's an còmhrag bha sid. Thuirt Mac Righ na Sgeith Deirge, ''S fhurasd aithneachadh nach d'fhag thu tigh riamh gus a so; thug mise seachd lathan's seachd bliadhna toirt a mach Nighean Righ an Domhain, a cath 's a comhrag, 's cha d'rinn mi dad dheth. fhearr dhuinn,' ars' Manus, 'dol air tir ann.' "Is ioma gaisgeach th'ann na 's fhearr na thu,' thuirt Mac Righ na Sgeith Deirge. 'Theid sinn air tir co dhiu,' ars' Manus. Ghabh e suas, rainig e n caisteal, chunnaic e ise sealltain mach air uinneig; leum e's bhuail e le cùl a bhoise i, 's ma'n d'rainig e 'n làr bha i aige, 's thug e sios do'n bhirlinn i. 'Nuair a dh' fhalbh mi leatha, thuirt mi rithe, 'Nach mi gaisgeach b' fhearr thainig as do dheigh riamh.' 'Leumadh tu gu math,' ars' ise, 'ach cha 'n fhaca mi dad do d' ghaisge.' Dh' iarr e bhirlinn chur mun cuairt, 's thill e air tir air ais. Thoisich e fhéin 's an darna ceann, 's an t-sleagh ghearr 's an trosdan 'sa cheann eile. Bha fear air leth-chois, 's fear air lethlaimh, 's fear air leth-shuil, 's ged bhiodh deich teanganna fichead an ceann an fhir a bhiodh beò 's an ag innse uilc fhéin 's uilc chaich uile a bhiodh e. Thuirt Mac Righ na Sgeith Deirge ris-'Mhanuis, bheir thu dhomhsa Nighean Righ an Domhan, 's bithidh do phiuthar 's do mhathair agad fhéin.' 'Shleagh ghearr 's a throsdain, cuiribh bloigh air gach taobh de 'n bhirlinn deth.' Cha luaithe bha sid air a ràdh na bha e air a dheanamh. Rainig mise an sin baile mor m'athar, 's mo phiuthar 's mo mhathair 's Nighinn Righ an Domhain agam."

"Sin thusa nis do chas's cuirimim'sa ceirein furtachd agus

foil rithe."

"Na na càs dhòmhsa i 's na na càs a Chian i, 's na na 's motha 's mise Cian Mac an Luaidh, ma shìneas mise mach mo chas a chuir biol luis mo leighis no ceirein furtachd agus foil rithe, gus an innis thusa dhomhsa 'n d' thainig toireachd air Nighinn Rìgh an Domhain tuille."

III. "Latha de na lathan chunnacas cabhlach a ti 'n mu'n cuairt baile mor m' athar-sa. Thuirt m' athair ruim, 'Bi mise air mo sgrìos air do sgàth 'n diugh, 's ann air toir Nighinn Rìgh an Domhain tha iad so.'

"Dar a chuala mise so, chuir mi mach a bhirlinn, &c. Chuir mi Nighinn Righ an Domhan aig a stiuir, bha mi fhin a fearasurlair air a feadh; nuair fhuair mi taobh mach a chablach ghlaodh migun robh mise an sid, Manus, Mac Righ Lochlin, 's Nighinn Righ an Domhain agam air bord 's aon sam bith bha air son mo leantuinn, iad a bhi tighinn. An fheadhainn bha lag de chrew dhiu cha robh iad ach a cur nan tuagh air na cabuill a leanailt as mo dheigh. Thainig an oidhche oirnn, 's cha bu léir do 'n darna son againn an t-son eile, 's dar thainig a mhaduinn an la 'r na mhaireach cha robh gin againn is t-shealladh. Chaidh sinn air tir ann an duthaich nach fhaca sinn duine beò fhads' a shiubhail sinn 'S e bu lòn domh air a feadh. Chuir sinn suas ann an uamh. bhi'g iasgach 's aig ianach. Fhuair mi dithis mhac anns' an uamh o Nighean Righ an Domhain. Bha mi la tighinn dachaigh 's na balaich air fàs meadhonach mòr, chunna mi fear a falbh, 's i sig air a bhois 's na balaich caoineadh as deigh a mathair. Lean mi dh'ionnsuidh chladaich iad dh'fharaid e dhiom c'ait an robh mi dol. Thuirt mi ris gun robh mi airson Nighinn Righ an Domhain thoirt bhuaithe. Rug e orm agus chuir e gum dha ghualain mi ann am mul chlach. Thug mi ùine mhòr de 'n latha an sin gus an do chuir na balaich na clachan air falbh uam 's an d'fhuair mi as. Goirid as déigh sin, dar dheanadh na balaich beagan air an son fhein, chuir mi mach a bhirlinn bha seachd bliadhna ga tearradh 's ga calcadh am bràigh chladaich, 's thug sinn gu siubhal a chuain uaibhrich, &c. Rainig mi 'n ath duthaich 's bha n cabhlach bha aig baile mor m'athar an sin romhaim air stad ann a muir tiachd. 14 Chaidh mi air tir; chuir mi suas tent, mi fhin 's na balaich; a chath 's a chomrag ann. A h-uile latha bhiodh fear a tighinn a seinn ciuil a bhi gar cuir a chadal. Latha do na lathan thainig an cadal orm, thainig Marcaich an Eich Bhàin. Thuirt e, 'Eirich, a Mhanuis, 'tha thu air do robadh, tha do shleagh 's do throsdan air an toirt bhuait. Fhalbh thusa a chath's a chomrag comhla riumsa,'s theid mise chath's a chomrag comhla ruitsa rithis. Cha b' fhada bha mi cath 'sa comhrag

maille ris, 'nuair a mharbhadh mo chompanach Marcaich an Eich 'Nuair a chunna mise gun do mharbhadh mo chompanach leig mi mi-fhin am shìneadh measg nan corp san àraich. b' fada gus am faca mi fear as a dheigh sin a tighinn 's long airm, a'n tri aitheamh thaoid air a mhuin 's an t-aite bu doimh'n e bha 'sa chuain cha ruige e ach ploc na cruachan dha, thoisich e air taghadh nan ciurp a chuid bu reamradh dhiu ga'n cuir 's an luing. mi-fhin innt' an toiseach, 's mo chompanach Marcaich an Eich Bhàin a ris. Leig e as aig bial uamh iad; chuir e nighean mhor ruadh mach airson a chuid bu reamh dhiu los gum biodh iad aig aig a dhinneir. 'S ann orm fhin rug i toiseach, 'Tha thu beò fhathasd,' 's thilg i gu taobh mi. An ath fhear air an d'rug i Marcaich an Eich Bhàin. Thug i glaodh caoineadh aisde 'g innse gur h-e brathair a bha ann. Thuirt mise ri, 'Fuirich samhach, o'n s e do bhrathair tha ann, ath-bheothaichaidh mise e.' Rinn mi so. 's cha bi duais a b' fhearr thug e dhuibhne. Nach no leig leis clos an taobh a chaidh e. Dar a chunnaic sinn sid thug sinn as na bh' ann. Thug i stigh mi gun fhios da-san, 's chuir i folach mi an ceann shios na h-uamh. Dar thainig an oidhche thainig esan dhachai 's gad do bhradain 's an darna laimh 's cailleacha marbha 's an laimh eile. Thoisich e air an rostadh airson a shuipearach, 'nuair ghabh e sin chadail e. Bha sgonnan chraobh aig air an teine, 'nuair tharngeadh e ris anail, bhiodh iad an ceann bhos na h-uamh 's nuair chuireadh e mach i bhiodh iad 's a cheann eile. Dh'eirich mise rug mi air a rois iarrun bh'aige, loisg mi mo lamhan cumail nan sgonnan maide air a mhuin gus an d' rinn mi dearg e. Cha robh aige ach an aon sùil an clar an aoduinn; stob mi a rois iarruin na shùil. Bha e ga shadadh fhein feadh na h-uamh an sin gus na thuit e marbh. Thug mise's an te ruadh seachd lathan 's seachd bliadhna mun do chuir sinn amach as an uaimh na phìosan e. Fhuair mi mac bho'n te ruaidh as an uaimh 's dh' fhan mi comhla ri gus an deanadh e rudeiginn do chuideachd Chuir mi mach a bhirlinn bha seachd bliadhna ga tearradh 's ga calcadh am braigh chladaich. Thug sinn gu siubhal a chuain uaibhrich le soirbheas beag, boidheach bheireadh duilleach a craoibh, seileach a beinn 's fraoch og as a bhun 's as a fhreumaichan, 's ghearra e silein cruaidh du coirce le du thoisich le ro fheabhas 'sa stiuradh e i.

"Raine mi Eirinn, 's co bha romham sin ach mo dha mhac fhein bha agam o Nighinn Righ na Sgeith Deirge, a cath 's a comhrag a toirt a mach a mathair. Thoisich mise comhla riu. Thug sinn seachd lathan 's seachd bliadhna an sin, 's cha robh sinn deanadh dad. Latha dona laithean chunnaic sinn fear a tighinn's bhuail e beum sgeith, 'g iarraidh Nighinn Righ an Domhain chuir amach ga ionnsuidh na ceile comhraig. Cha robh sean obair nach do thuit na obair ùr nach do thrack, anns' an spot bha i air a cur amach da ionnsuidh. Bha so mac na te ruaidhe air tigh'nn as an uaimh."

"Sin do chàs a Chein gus an cuir mise biole lus agus leigheas

ri."

"Na na càs domhsa i 's na na càs a Chian i, 's na na 's motha s mise Cian Mac an Luaidh, m' a shineas mise mach mo chàs a chuir biol luis no leigheas rithe,

IV. "Mar a h-innse thu dhamhsa co dhiu dh' fhalbh thu le Nighean Rìgh an Domhan no chaidh thu leis an te ruaidhe do'n

namha."

KEYN THE SON OF LOY.

There was a man in Ireland whose name was O'Cronicert, and his dwelling place was Corr-water, and he spent all he had on the great nobles of Ireland, bringing them for day's entertainment and for night's entertainment, till he had nothing left but an old tumble-down black house, and an old wife, and an old lame white The thought that came into his head was, to go to the King of Ireland for assistance, to see what he would give. He cut a cudgel of grey oak in the outskirt of the wood, and sat on the back of the old lame white horse, and set off at speed through wood, and through moss, and through rugged ground, till he reached the King's house. The custom was, that a man should be a year and a day in the King's house before being asked the object of his journey. After being there a year and a day, the king said, "O'Cronicert, it is not without a cause for your journey you have come here." "It is not," said O'Cronicert, "it is for assistance I have come here. You know it was for yourself and your great nobles I spent my property entirely." "You will said the King "till I being in the children." and they said the King, "till I bring in the children;" and they were there, as men called them, Murdoch MacBrian, and Duncan MacBrian, and Torgill MacBrian, and Brian Borr MacCimi, 1 and his sixteen foster brothers with every one of them.

"I will give," said Murdoch MacBrian, "a hundred milch cows

to him."

"I will give," said Duncan MacBrian, "a hundred farrow cows to him, in case they should be in calf all in one year."

"I will give him," said Torgill MacBrian, "a hundred brood mares."

"I will give him," said Brian Borr MacCimi, "a hundred

sheep."

After O'Cronicert got this, he was not going away. The King told him to go away; that it was difficult to keep his herd separate from the King's own, and to take it away. He said to the King that he had one thing in view, and if he got it from the King, he would prefer it to all he had already got.

"It is certain," said the King, "it must be some bad thing or

other; you had better tell it, that I may let you away."

"It is," he said, "the lap-dog (measan) that is out and in after the Queen, that I wish for;" and the King gave him permission to take it with him.

He took the lap-dog, leapt on the back of the old lame white horse, and went off at speed, without one look at the herd, through wood, and through moss, and through rugged ground. After he had gone some distance through the wood, a roe-buck (boc-earba) leapt out of the wood, and the lap-dog went after it, and in an instant they were out of sight.

Close upon the evening, he saw the lap-dog coming, and a royal stag (làn damh feidh) before it, and the deer started up as a woman behind O'Cronicert, the handsomest that eye had ever seen from the beginning of the universe till the end of eternity? (o thus an domhan gu deireadh na di-linn). O'Cronicert caught her, and she asked him to let her go, and he said there would be no separation in life between them.

"Well," said she, "before I go with you, you must come under three conditions to me," and he promised to come under the con-

ditions.

"The first condition is, that you will not go to ask the King of Ireland or his great nobles for a day's or a night's entertainment without telling me. The next condition is, that you will not go to a change-house without putting it in my option; and the third thing, that you will never cast up to me that you found me an unwise animal (beothach mi-chéillidh) in the wood."

They reached the old tumble-down black house, and the wife he had left there was a faggot-bundle of bones in a pool of raindrip in the middle of the floor. They cut grass in clefts and

ledges of the rocks, and made a bed, and laid down.

O'Cronicert's wakening from sleep was the lowing of cattle and the bleating of sheep, and the neighing of mares, while he himself was in a bed of gold on wheels of silver, going from end to end of the Tower of Castle Town, the finest eye had seen from the beginning of the universe till the end of eternity. "It is no wonder," he said, "the like of this should happen tome, when I found you an unwise animal in the wood."

"As well as you broke that condition you will break the rest;

rise, and drive the cattle away to pasture."

When he went out, there was no number to the multitude of his flock; and on a day of the days after that, while looking at the flock, he thought he would go to ask the King of Ireland for a day and night's entertainment. He sat on the back of the old lame white horse, and went through wood and moss and rugged ground, till he reached the King's house.

The King said to him, "Do you at all intend, O'Cronicert, to take your flock with you? They are to-day so numerous that the

herdsmen do not know them from my own."

"No; I have no need of them. I have a larger stock than yourself; and what has brought me is to ask yourself and nobles

for a day and night's entertainment."

The King said to him—"We are ready, my good fellow, togo;" and there were there, as men called them, Murdoch MacBrian and Duncan MacBrian and Torgill MacBrian and Brian Borr MacCimi; and his sixteen foster-brothers with every one of them. It was when they were near the house, O'Cronicert remembered he had left without telling her. He told them to make their way slowly, and he himself would go before, to tell they were coming.

"You did not need; I knew very well that you went. Let

them come; everything is ready."

When the King thought he had been seven days and seven nights drinking there, he said to Murdoch, his son, that it was time for them to be going. She then said to the King that it was high time for him. "You have been seven days and seven years in this place."

"If I am," said he, "I need not go back; there is not a man

or living creature awaiting me."

Murdoch had a foster-brother, whose name was Keyn the son of Loy⁴ (Cian Mac an Luaimh), and he fell in love with O'Cronicert's wife. He pretended to be ill, and he remained behind the rest. She made a drink for him, and went with it to him; but, instead of taking the drink, he laid hold of herself to take her to the bed. She suddenly became a filly, sand gave him a kick, and broke his leg. She took with her the Tower of Castle Town as an armful on her shoulders and a light burden on her back, and left him in the old tumble-down black house in a pool of rain-drip in the middle of the floor.

In the parting, O'Cronicert went to the change house to bid the party good-bye, and it was then Murdoch MacBrian remembered he had left his own foster-brother, Keyn the son of Loy, behind, and said there would be no separation in life between them, and he would go back for him. He found Keyn in the old tumble-down black house, in the middle of the floor in a pool of rain water, with his leg broken; and he said the earth would make a nest in his sole, and the sky a nest in his head, if he did

not find a man who would cure Keyn's leg.

They said to him that the little Knight of Innisturk⁶ in Ireland would heal Keyn's leg, if he got the hereditary rights which his father had, with an herb to be found in the most remote isle of the wide universe. They launched the galley that was seven years being tarred and caulked above the beach. to traversing the proud ocean with a gentle breeze that could shake the leaves off the trees, take the willow from the hill, and uproot the young heather from its base. It could split a black grain of oats with its black prow from the excellence with which They arrived at the remote isle, and when they went ashore the little Knight did not know the herb, but only knew it must be there. He tied a rope round Keyn's waist, and was dragging him through every clump of herbs that he saw; so that if the herb touched the leg it would be healed. He durst not return home if he did not heal the leg, as he had undertaken to do; and the thought that occurred to him was that he would leave Keyn on his side in the island, without man or living creature, and that he would say that he had healed the leg, but that the heaving of a billow had taken him overboard on the way.

Keyn lay on his side in the isle without a man or living creature. In the afternoon he thought he heard the rowing of a boat, but he said to himself that it was not the sound of rowing, and that that would never come. A while after that he was convinced it was the sound of rowing he heard. He then saw coming a man rowing a coracle with a pair of silver oars. He brought it to land, and leapt from it, and drew it up seven times its own length on the green grass, where no man's son from any large town would make it an object of sport or ridicule. He came forward, and said to him—"Stretch out your leg that I may put a poultice to relieve and soothe to it." "May it be no leg of mine, or leg to Keyn, nor may I be Keyn the son of Loy, if I stretch out my leg to put a salve of herbs or healing or poultice to relieve or soothe to it until you tell me who you are of all the world's people or nobles who put the trouble and the labour in your own head to come to heal my leg."

"Confusion and stupor overtake you. The foreshadowing of evil and hard fortune hang over you for placing more hindrance I will tell you that." in my way.

I. "I am Manus Mor. son of the King of Lochling, and I have to hear mass 10 in Rome, and sleep in the capital of my father's

kingdom this night.

"Stretch out your leg that I may put a poultice to soothe and

relieve to it."

"May it be no leg of mine, or leg to Keyn, nor may I be Keyn the son of Loy, if I stretch out my leg to put a salve of herbs or healing to it until you tell me why your father's great city had not a priest's mass of its own." "Confusion and

stupor," &c.

"There was an old church in my father's city, and there was no man's son from any large town that did not make sport and ridicule of it. I thought that the highest stone of it should be I launched the galley that was seven days and seven the lowest. years being tarred and caulked above the beach, to go in search of a joiner, a mason, and slater to build a church in my father's capital. I betook me to traversing the proud ocean. I landed in a long, wild country, full of wood, rugged ground, and bogs. Neither man nor living creature met me. When I had gone a good piece into the country, three men met me. They saluted me, recognising me. I said to them, 'You have of me a recognition, which I have not of you.' 'We have,' they said, 'and we know the purport of your journey and travel. You are in search of a joiner, a mason, and slater to build a church in your father's great town, and if they are to be found in the four red quarters of the earth, you have them here.' I returned, and those three men with me, and they were a year and a day in my father's house before they went to lay the foundation of the church. In a year and a day I went out with them to begin the church. The mason took a handful of small stone fragments out of his pocket, cast them on the ground, and the walls of the church were ready. joiner took shavings out of his pocket in the same manner, and the church was roofed. The slater did likewise, and the church was finished. 'Now,' said they, 'bring out your sister and mother, put one in at each door; if they find fault with the building, the church will require no payment, but if they do not find fault, the church will require payment.' I brought out my sister and my mother. They entered one at each door. The doors closed after them. They lifted the church as an armful on their shoulders, and alight burden on their back, with my sister and mother inside."

"Stretch out your leg, &c., until you tell me whether you ever went in search of your sister and mother."

"Confusion, &c. I will tell you that."

II. "My father said to me, It is to you a disgrace to be the third best hero in the whole universe, and not to go in search of

your sister and mother.'

"I launched the galley that was seven years being tarred and caulked above the beach, and as I was passing a long, wild country that was there, I saw a fierce fighting and combat on land. One man alone fighting a hundred. 12 I thought I should land and help him, since he was alone. I drew up the galley seven times her own length on the green grass, where no son of man from any large town could make it an object of sport or ridicule. I began at one end and he himself at the other, and before the evening came I had killed my own half-hundred, and evening came before he had slain his own half-hundred. He did not invite me to go with him to the house, but since he did not forbid me, I followed him. He sat at his food to which he did not invite me either, but as he did not forbid me, I sat down along with him. What surprised me was that the men whom we had slain yesterday should come next day asking fighting and combat. He went out and began at one end, and I began at the other. When midday came I had my own half-hundred slain, but it was evening before he had slain his half-hundred. Then I thought that I would watch all that night to see what caused those men whom we had slain to rise again demanding combat and conflict. I lay down in the furthest off part of the battlefield where I saw a woman coming, of more than ordinary height, a short spear and crutch in her right hand, and a small stoup of revivification on her left finger. She first made for me, and put her finger in my mouth, and what I caught of the finger I kept. 'You are still 'You are still alive,' she said, 'rise and hold the short spear and crutch, or revive the men.' 'I prefer,' said I, 'to hold the short spear and crutch.' When she bent to revive the first man of them, I threw off her head, I then laid down where I was before to see whether any further search would come, and shortly before daybreak I saw a man coming, between whose legs I could see the whole world from his great size, and a short spear and crutch in his right hand, and the small life-restoring stoup in his left hand. first for me, and put his finger in my mouth, and what I caught of his finger I held. He said to me, 'You are still alive; rise and hold the short spear and crutch, or revive the men.' 'I will hold the short spear and crutch,' I replied. When he bent down to

restore the first man, I flung off his head. The day dawned without further disturbance. The corpses did not move, they lay as they were. The man who used to combat with them came out. 'Hail to you, Manus, it has been long foretold that you would be the first to bring peace to me. You will come and sit with me at 'I would like first to know who you are.' 'I breakfast to-day.' am the son of the daughter of Black-knee from the seat of Winding Streams' [Camruisg]. I went with him to breakfast. He said to me, 'I have a thing here that no one ever saw before, I will give you a sight of it; I have my father and mother here preserved in the self-same form they had when they left this world.' He showed them to me, and I restored them to life for him, and they sat at breakfast with us. He then said to me, 'Manus, I know well the purport of your journey and travel. You are going in search of your sister and mother, but you are weak, soft, and childish for the undertaking. If you had delayed for two years longer, you would be the second best hero of the universe. sister and mother are with the second best hero in the universethe son of the King of Red Shield. I will give you shoes that I have here, and they will carry you seven years journey in one day, and you will be to-night in the house of a sister of mine, and she will put you better on the road.' I arrived at her house, and she recognising, me welcomed me. 'It has long been predicted that you would be the first to give rest to my brother. Well do I know the purport of your journey and travel. You are going in search of your sister and mother, but you are weak, soft, and childish to go to combat with the son of the King of Red Shield. There are two creatures before you at the gate of the city that no weapon can pierce, as they are covered all over with scales, except two spots below the neck, in which their death wounds lie, if one ould only light on them. Their names are Roar (Borg), and Rustle (Binneag).' I arrived, and the two creatures were there 'Short spear and crutch, you are not worth carrying if you will not assist me.' The word was no sooner uttered than the two creatures that were before me were killed. I went on, and struck a gage of battle on the green of the great town. There was no old work there that did not fall, nor new building that did not crack. 18 An old man put his head out of a window and asked me what I meant. I said to him 'to send my sister and mother out, or to send equal combat.' 'I am no subject for combat with you; my son is in the hunting hill, come in, your mother and sister are here.' I went in, and before long his son returned from the hunting hill, and asked who the impertinent

boy was that had the audacity to slay the two creatures that guarded the city. His father said to him that Manus, the son of the King of Lochlinn, slew them, 'and if you had not before now acted wrongly by him he would not have made such a toilsome journey now.' 'You will take away your mother, Manus,' said the son of the King of Red Shield, 'but you will leave your sister with me.' 'It will not be so, but I will take her also with me, and you will go with us, and if her father, the King of Lochlinn,

gives her to you I will not keep her from you.'

"We launched the galley that was seven years being tarred and caulked above the beach, and we went on board, I and my sister, my mother, and the son of the King of Red Shield. We were passing a wide, wild country, and we saw on land combat and conflict. I enquired what combat and conflict that was. The son of the King of Red Shield said, 'It is easily seen that you never left home before until now. I was for seven years and seven days striving to win the daughter of the King of the Universe in combat and conflict, and I made nothing of it. 'We better,' said Manus, 'go ashore.' 'There are many better warriors there than you, said the son of the King of Red Shield. 'We will, at all events, go ashore,' said Manus. forward, and on arriving at the Castle he saw her looking out of a He jumped up and struck her with the back of his hand, and before she reached the ground he caught her. He then carried her to the galley. When I went away with her I said to her, 'Am I not the best warrior that ever sought you?' 'You can jump well,' said she, 'but I have not seen any of your prowess.' He ordered the galley to be put about, and he returned to land again. He began at the one end and the Short Spear and Crutch at the other; there was a man on one leg, another with one arm, and another with one eye, and although the man left living had thirty tongues in his head, it would be telling his own ills and the ills of all the rest he would be. The son of the King of Red Shield said to him, 'Manus, you will give me the daughter of the King of the Universe, and you can have your mother and sister to yourself.' 'Short Spear and Crutch, split him, and put a half on each side of the galley.' That was no sooner said than done. I then arrived at the capital of my father's kingdom, and my sister, mother, and the daughter of the King of the Universe along with me.

"Stretch now your leg that I may put a poultice to relieve and soothe to it." "May it be no leg of mine, nor a leg to Keyn, neither may I be Keyn the son of Loy if I stretch my foot to put

a salve of herbs or healing or poultice to relieve or soothe to it, until you tell me whether any search was ever made for the daughter of the King of the Universe."

III. "After some time a fleet of ships was seen approaching my father's capital city. My father said to me, 'I will be entirely destroyed this day on your account. It is after the daughter of

the King of the Universe that those have come.'

"When I heard this, I launched the galley, &c., &c. I put the daughter of the King of the Universe at the helm, while I was a full complement of hands in its middle. When I got outside of the fleet of ships, I called that I, Manus the son of the King of Lochlinn, was there, and that I had on board with me the daughter of the King of the Universe, and any one who wished to follow me was to come. Those of them who were short of a crew were only putting the hatchet on the cables to follow The night overtook us, and the one could not see the other. and when morning came none of them were in sight. We landed in a country where no living man was seen, so far as we travelled We put up in a cave. My livelihood was fishing and through it. hunting. Two sons were born to me in the cave by the Daughter of the King of the Universe. I was coming home one day, when the boys had grown somewhat big, and I saw a man going away with her on the palm of his hand, and the boys weeping after their mother. I followed them to the shore. He asked me where I was going. I said to him that I wanted to take the Daughter of the King of the Universe from him. He caught me, and thrust me up to my shoulders in a heap of stones. I was kept there a great part of the day, till the boys removed the stones and freed A little after that, when the boys were able to do somewhat for themselves, I launched the galley that was seven years being tarred and caulked above the beach, and we took to sailing the proud ocean, &c., &c. I arrived at the next country, and the fleet of ships that was at my father's capital was there before me, at a stop in the thickness of ocean. 14 I landed and put up a tent along with the boys for combat and conflict there. Every day a man came making music that sent us to sleep. On a certain day I fell asleep, and the Rider of the White Horse came. He said-'Rise, Manus, you have been robbed; your spear and crutch have been taken from you. Come with me to combat and conflict, and been taken from you. I will go with you to combat and conflict again.' I was not very long fighting and combating along with him, when my companion, the Rider of the White Horse, was slain. When I saw that my companion was killed, I laid myself down among the slain on the

battlefield, and before long I saw a man coming, with a ship in three fathoms of rope on his back, and the deepest place in the sea only reached to his hip-joint. He began to choose among the slain, putting the fattest on board his ship. He threw myself in first, and my companion, the Rider of the White Horse, next. He left them at the mouth of a cave. He sent out a big red-headed girl for the fattest of them, that he might have them for his dinner. She first caught me—'You are still alive,' and she threw me aside. The next that she caught was the Rider of the White She gave a loud cry of sorrow to tell that he was her brother. I said to her, 'Be quiet; as he is your brother, I will restore him to life.' I did so, and it was not the best thanks he gave us for not letting him lie in peace the way he had gone. When we saw that we took out of him all that was in him, she brought me in without his knowledge, and hid me in the innermost end of the cave. At nightfall he returned with a withy of salmon in the one hand and foxglove in the other. He began to roast them for his supper, and when he had eaten them, he He had pieces of wood on the fire; when he drew in his breath they would be at this end of the cave, and when he let it out they would be at the other. I arose and caught the iron roaster that he had, and burnt my hands keeping the pieces of wood above it until I made it red-hot. He had only one eye in his forehead. I stuck the iron roaster in his eye. He was then hurling himself against the cave until he was dead. The redheaded girl and I were seven days and seven years before we put him out of the cave in pieces. A son was born to me by the red-haired maid in the cave, and I remained with her until he could do something to help her. I then launched the galley that was seven years being tarred and caulked above the beach. took to traversing the proud ocean with a soft gentle breeze that would take foliage off trees, willow from the hill, and young heather from its roots and base. It could split a black ear of oats with its black prow from the excellence with which he steered

"I reached Ireland, and who should be there before me but my own two sons, who were born to me by the daughter of the King of Red Shield, fighting and combating to recover their mother. I began with them. We were seven years and seven days there, and we were making nothing of it. On a certain day we saw a man coming, and he struck a gage of battle on his shield, demanding the daughter of the King of the Universe to be sent out to him, or equal conflict. There was not an old building that did

not fall nor new building that did not crack. She was sent out to him on the spot. This was the son of the red maiden, who had come from the cave.

"Stretch out your leg, Keyn, that I may put a salve of herbs and healing to it." "May it be no leg of mine, or leg to Keyn, nor may I be Keyn the son of Loy if I stretch out my leg to put a salve of herbs or healing to it,

IV. "Until you tell me whether you went away with the daughter of the King of the Universe or with the red-headed maid to the cave."

NOTES.

¹ Brian Borr MacCimi. — In Gaelic tales, Brian Borr is represented as the father of Murdoch MacBrian and Duncan MacBrian, and is probably the same as Brian Boroime and Brian Borraidh. Under the latter designation, or Brian "in his swell attire," he forms the subject of a recitation of great interest to the antiquarian. This recitation was preserved among the papers of the late Reverend Mr MacNicol of Lismore, Argyleshire, and a copy of it was sent to the writer by the late well-known J. F. Campbell of Islay. MacCimi is a designation of the Lovat family. The writer can give no explanation of it beyond the probability of its being the same as Jamieson. During the existence of this Brian family Gaelic poetry and lore seem to have attained their most Augustan age.

² Dilinn may mean the cessation of the progress of the ages, or "when time shall be no more." Di is the want or total

absence of anything.

³ Mi-chiallach, an insensate creature. Cial is the highest faculty of mankind, even higher than tur (sense). Se tur a fhadaidheas tein ach se cial a chuireas as e (common sense can

kindle fire, but it is reason that can put it out).

Mac-an-Luaimh is the same as Molloy, and means the recluse of the cave. In the Highlands of Scotland, Cian is used as a substantive to denote a tiresome, wearisome person, Nach tu an Cian (what a plague you are), and the length to which these tales, about the healing of Keyn's leg, extended make the unhappy man who broke it amply deserving of the name. When the tales were fully told, they were said to bring the white light of day into the middle of the floor, and to have extended to twenty-four or more in number. This, to a sleepy audience on a long winter night in the Highlands of Scotland, would try the patience of even the



Gaelic Society of Inverness.

most wakeful. MacNicol, in his remarks on Johnson's tour, says of it that "it is long enough to furnish subject of amusement for several nights running."

Loth.—The metamorphoses of fairy women into deer and also into fillies is referred to in the tale of Macphie's Black Dog (Celtic

Review).

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6 Innis da thorc.—Innisturk, an island in Mayo, off the west

coast of Ireland.

⁷ Damhair is here probably the same as extreme or thorough, and seems to mean that the island was in some fabulously-remote corner of the universe, "close upon old ocean's utmost bounds."

⁶ Curachan, Coracle, is a boat made of wicker work covered with hides. It is still in use in Bantry Bay and other parts of Ireland, and also is known in Wales. It was in such a boat that Cæsar crossed the Rubicon. The principle of it is also to be found in the canoes of the Esquimaux, and its security even in the stormiest waters can readily be conceived.

⁹ Manus or Magnus, King of Norway, is a well known historical character. Christianity was established in Norway by Olaf I. about 998, while in Ireland its introduction seems to date from the earliest age, even from the persecution which arose on the death of Stephen, when "they that were scattered abroad went

everywhere preaching the word."

io Eibhnis, perhaps also the same as Aifrin, given in Lhuyd's

Archæologia as meaning mass.

11 Treasa.—A third party is frequently referred to in Gaelic lore, thus, Diarmid was the third best hero of the Fian host. The wonders of Scotland are said to be three in number.

12 Ceud.—Murdoch MacBrian, in his conversation with the daughter of the Heir of Bailecliath [Inghean Oighre Bhailecliath] whom he met and asked for a drink as he returned sorely wounded from battle, said—

"Gus an diugh gu'n diondain ceud Le m' chlaidheamh geur a's le m' ghath." (Till to-day I could overcome a hundred With my sharp sword and javelin."

13 Chrack.—This word is so akin in pronunciation to Gaelic words, as, e.g, cnag, a wooden pin, that it has readily become assimilated, and is a word in common use.

14 Muir Tiach is the common name for jelly fish, which are

sometimes numerously thick in the Western Islands.

21st DECEMBER, 1887.

At the meeting of the Society held this evening, Fitzroy C. Fletcher, Esq. of Letham Grange, Arbroath, was elected a life member of the Society. Thereafter the Secretary read an interesting Gaelic tale, contributed by the Rev. Mr M'Rury, Snizort, entitled "Teann Sios a Dhomhuil Oig." The paper was as follows:—

TEANN SIOS A DHOMHUILL OIG.

This tale is of value as a specimen of the Gaelic spoken at present in the island of Benbecula. I took it down, word for word, from the dictation of a Benbecula man (my brother, John E M'Rury, commercial traveller), last September, and I now give it exactly as I got it. When writing it out for the Society, I took special care not to use any vowel or consonant which the reciter's method of pronounciation did not warrant me to use. For example, the Gaelic for Donald and Ranald in Benbecula is Domhull agus Raoghull (mh and gh being silent), not Domhnull agus Raoghnull, the common way of spelling these names. not going to say here which is right and which is wrong. But as the "n" sound is never used in these proper names in Benbecula, I of course, could not use them. I often heard of Clann Domhuill Ghruamaich, the children of Donald Gruamach, or Gloomy Donald, but never of Clann Domhnuill Ghruamaich. This last form would mean, The Gloomy Macdonalds; but I do not think the Macdonalds, as a clan, were gloomy. Again, I never heard the words maith and focal used in common conversation in any part of the counties of Ross, Inverness, and Argyll. The words used were *math* and *facal*. I need not multiply examples in illustrating what I mean. It will be sufficient only to say that every one who reads the tale is expected to look upon it as a specimen of the Gaelic spoken in a certain district, showing the idiom and the spelling peculiar to the said district. Might not the Gaelic Society try to get similar specimens from various other districts, and in this way be able to compare the merits of the Gaelic spoken in Ross, Inverness, and Argyll, before finally deciding on the best method of spelling the Gaelic (if such a method is till unknown), as proposed by the Gaelic Society of London. have no doubt many members of the Society will, like Domhull Og, excuse themselves by saying that they have no tale to but, as Domhull Og's host said, if they have not got a tale : to tell, let them make one.

An uair a bha seana Mhac 'ic Ailein a' comhnuidh an seann Taigh a' Bhail' Aird, am Baile-nan-Cailleach, m' a thogadh na taighean a th' ann an diugh, thachair gu gocairneach beag buachaille aige do 'm b' ainm Domhull òg. dhreuchd mar bhuachaille an aire 'thoirt do 'n chrodh she latha Fheill Padruig gu latha Samhna. Bha 'n crodh seasg toirt gu clar-aghaidh a' bhaile aig an Fheill Padruig-agus a t-Samhuinn chuirte a mach iad gu ruige Roisinnis—cul Bhaile-nan-Cailleach, far am biodh iad gu Feill Padruig. tuarasdal Dhomhuill òig air son na buachailleachd, feurach n agus obair eich air clar-aghaidh a' bhaile. B' e bhiadh fa t-Samhraidh 's an Fhoghair bonnach math eòrna, agus b mairt a h-uile latha; agus fad a' Gheamhraidh 's an Earraich bhiadh gach latha bonnach math eòrna, agus pinnt bhrochair bharrachd air so bha 'roinn aige ri 'fhaotainn a dh' iasgach dh' fheòlach a' bhaile; 's e sin ri radh, an uair a thigeadh n de na cudaigean no de na suidheanan do'n Chuilidh, 's a' ghla sgalagan a' bhaile mòran diubh leis na tàibh, gheibheadh Dor og a roinn diubh. Mar an ceudna na'm faigheadh crod caoraich bàs le dosgaidh bha roinn aige ri 'fhaotainn diubh.

Bha Domhull òg pòsda, ach cha robh duine cloinne aige, bha 'n taigh aige 's an Aird-fhada. Bliadhna de na bliadhna a bha Domhull òg 'na bhuachaille thàinig an t-Samhuinn r b' àbhaist, agus b' eiginn da falbh leis a' chrodh sheasg gu Dh' fhalbh e gu h-eutrom, aigeannach, uallac Roisinnis. 'chuaille math, daraich 'na dhòrn, a dh' iomainn na spréid dh'ionnsuidh an ionaltraidh Gheamhraidh. An uair a rài Roisinnis chunnt e 'n sealbhan do 'n bhuachaille. 'Nam n bha 'n aon bhò aige fhein; oir, o 'n a bha i seasg air a' bhlia ud, b' fhearr leis a cur do 'n bheinn na bhith 'ga beathachad a' bhaile. An uair a fhuair e gréim bidh an taigh a' bhuachai a dh'innis e naigheachdan a' bhaile dhaibh, rinn e air son till Bhaile-nan-Cailleach air chois-cheum chet dhachaidh do Ràinig e dhachaidh am beul an anamoich. Bha bhean cuagairneach math de bhonnach eòrna deiseil aice air a choinne agus lan a' chumain chàrt de bhrochan. An uair a ghabh e bhiadh so na thàinig ris, rinn e air son dol a chadal mar a b' abl Rud nach b'ioghnadh, bha Domhull bochd sgìth an dei thuruis; agus o'n a bha uallach na spréidhe an deis a th

h re a' Gheamhraidh 's an Earraich, chaidail e cho trom ri h gus an robh a' ghrian an àirde nan speur an làr-nareach. Ach an uair a bh 'ghrian a' teannadh ri cromadh ig teachdaireachd d' a ionnsuidh gu'n do theich a h-uile gin spréidh a Roisinnis thun a' bhaile, agus gu feumadh e bhith fhalbh leò. Cha robh null no nall ann ach a bhith 'truisealadh iogais, a' cur uime nan cuaran, 's a bhith grad fhalbh leis au dh air ais gu ruige Roisinnis. Cho tapaidh 's ga robh hull bha 'dhiol aige ri 'dheanamh an crodh a thilleadh air ais bheinn 'na ònar. B' i bhò aige fhein an aon bu duilighe dha t-sreud, do bhrigh gu'n do chleachd i bhith 'n ceangal aige Gheamhraidh air a' bhuabull an taobh shios de 'n teine. Ach 'olc no dh' éiginn gu 'n d' fhuair e ràinig e Roisinnis leo greis éis do 'n oidhche dòrchnachadh. An uair a chunnt e'n spréidh is do'n bhuachaille eile, 's ann a rinn e air son 'aghaidh a chur uil 's a chùl ri 'an-iuil. Ach sid rud nach leigeadh an buacheile leis. 'S ann a dh' fheumadh e fuireach còmhladh ris fhein idhche sin. An uair a chaidh iad a steach do'n taigh bha briagha aig bean a' bhuachaille air a chagailt mar a b'àbhaist. arradh air Domhull òg suidhe air fior cheann shuas na beinge; shuidh fear-an-taighe an taobh shuas de'n teine. Rud nach thnadh bha Domhull og sgìth, agus dh' iarr bean-an-taighe air uarain a chur dheth 's a chasan a gharadh. Rinn e sin, 's leig eann air balg de mhin ghradanaidh a bh' air ceann shuas na ge, 's thoisich noradaich chadail ri tighinn air. dheth hneachd fear-an-taighe an robh naigheachd ùr Thuirt Domhull nach robh dad bhith aige o'n bhaile. h' annas naigheachd aige-san ach na chuala iad an 'g ulluchadh na suipearach—brochan-cail is aran, agus dh'iarr i air o nach robh naigheachd ùr 'sam aige, e gabhail sgeulachd gus am biodh am bruthaiste bruich, n faigheadh e rud a bhlàiticheadh e. Thuirt e nach robh in riamh math air na sgeulachdan, agus nach b' urrainn da "Mur 'eil sgeulachd agad a nochd," arsa lachd a ghabhail. an-taighe, "bidh sgeulachd agad mu'n teid thu thun a' bhaile Cha robh air sin ach sin fhein. Thàinig an cadal ni ruime air Domhull òg. Bha teine mòr, briagha air a bheulbh g'a gharadh, agus balg sleamhuinn, mìn loma-lan de mhìn danaidh fo 'leth-cheann, 's a shùilean a' glómadaich an uair a la e, ar leis, farum chas a' tighinn thun an doruis. Thug e air an dorus, agus ciod a b' iongantaiche leis na spalpaire mòr, gha de dhuine òg a thighinn a steach, agus e ann an eideadh huaicheanta. Sheas e cho dìreach ri crann sia-ramhaich air bathais an urlair, 's chuir e fàilte cridheil, chaoimhneil air fear-a taighe 's air bean an-taighe, mar gu'm biodh e cho eòlach orra o'n rugadh e's a bha'n cat air oir na luathadh. Gun abadh g aobhar ghabh e ceum suas thun na beinge far an robh Domhull 'na leith-shineadh, agus rug e gu dalma air ghualainn air, 's thu e, "Teann sìos a Dhomhuill dig," agus shuidh e 'n taobh shi dheth air a bheingidh. Cha robh e siòn saoghalta ach air a ml a bhualadh fodha air a' bheingidh an uair a nochd an ath spalps òg a steach, agus gàire air 'fhiacail. Chuir e failte chridh chaoimhneil air fear-an-taighe 's air bean-an-taighe mar gu b' aithne dha riamh iad. Gun tuilleadh a ràdh ghabh e suas, a rug e air ghualainn air Domhull og, agus thuirt e ris gu dali "Teann sìos a Dhomhuill òig," agus shuidh e'n taobh shuas dh air a' bheingidh. Theann Domhull òg sìos mar a dh'iarradh: Anns an t-suidhe dha chuala e turp mu'n dorus, 's thug e sùil t a ghuaille, agus ciod a b' iongantaiche leis na 'n treas ceatharn a nochdadh a steach, air éideadh anns an aon seòrsa earraidl càch, agus mur b' e bu chridheile 's bu chaoimhneile 'chuir fài 's furainn air fear-an-taighe 's air bean-an-taighe cha b' e dad ghruamaiche. Gun abadh gun aobhar ghabh e suas, agus rug e ghualainn air Domhull og, 's thuirt e, "Teann sios a Dhomh òig," agus shuidhe e'n taobh shuas dheth. Bha Domhull an uair sin 'na shuidhe air fiòr cheann shìos na beinge, as bha 'n gnothach a bh' ann a' cur anabarr ioghnadh Thug e sùil thall 's a' bhos feuch am faiceadh chuaran 's a chuaille math daraich 's gu 'n togadh e air thur bhaile. An uair a chuir e 'dhà chuaran mu cheannaibh a chas a rug e air a' chuaille 'na dhòrn thug e 'aghaidh air an dorus falbh. Ach ciod a b' iongantaiche leis na 'n ceathramh spalpa a phlacadh a steach mu 'n aodann air. Chuir e fàilte air feartaighe 's air bean-an-teighe mar a rinn càch, agus shuidh e air bheingidh. Sheall Domhull òg a mach as an taigh, ach bha oidhche car dorcha agus fuar leis air son a dhol thun a' bhai Bha h-uile rud a bh' ann a' cur anabarr ioghnaidh air; ach ged bha, rinn e suas' inntinn gur ann a dh'fhuiricheadh e fad dùgan h-oidhche far an robh e. Thill e steach, agus leig e e-fhein shineadh air torr feoir a bha 'n iochdar an taighe. Ach a chur sgeoil an aith-ghearrachd thàinig fear an deigh fir a steach gus 1 dheireadh an robh da fhear dheug dhiubh a staigh. Agus t h-uile fear riamh dhiubh a' cur na h-aon fhailte chridh chaoimhneil air fear-an-taighe 's air bean-an-taighe. Bha h-u mac mathar dhiubh air an éideadh ann an earradh na h-aon dù chadh, agus sin a' comharrachadh a mach, ge b' e dùthaich do

buineadh iad gu robh a luchd-aiteachaidh a cheart cho fada air aghaidh ann am fiosrachadh 's a bha 'n duthaich do buineadh Domhull og e-fhein. Bha gach aon de 'n da fhear dheug a' cur cheisdean air fear-an-taighe 's air bean-an-tighe, agus bha gach fear dhiubh ag aithris a sgeoil fhein. Cha robh dad de choltas gu falbhadh iad an oidhche sin. Bha Domhull òg air a leth-thaobh anns an fheur ag eisdeachd ris na chluinneadh e, agus ag amharc air na chitheadh e, gu bog, balbh, sàmhach, mar gu 'm biodh balgum fala 'na bhial. Dh'fhaighneachd a' cheud fhear a thàinig steach de bhean-an-tighe ciod a bh' aice anns a' phoit a bh'air an teine, agus thuirt ise ris gu robh na bha'dh' fheoil an taobh a staigh de 'n dorus ann gu suipeir a dheanamh do Dhomhuill òg, a dh' fhear-an-taighe, agus dhi fhein. "Thut a's droch uair," ars' an darna fear a thàinig a steach, "cha mhor a's fheairrde cuideachd e's bu rudeiginn a dh' aon duine e." "Is mithich a bhi bogadh nan gad," ars' an treas fear, "is beag éis a riugeas sinne leas a bhith oirnn, is iomadh feoil a thug Domhull og o'n bhaile a nochd. Cha bheag an t-sreud spréidhe a dh'fhag e air a' chnoc ud thall." "A chladhairean," ars' an ceathramh fear, "bithibh a gabhail a mach, agus thugaibh a steach an so an ceithir-chasach a's fhearr 's is raimhre 's a' bhuailidh." Leum ceathrar air am buinn cho ealamh 's ged a thuiteadh sgeith-runnaig hhar aghaidh nan speur. agus cha robh aig Domhull og ach sealladh a chul nan sailtean aca a mach an dorus. Cha robh iad fad a muigh an uair a chualas gnòsadaich, is stàphaich is ùpraid a teachd a steach. Cò bha 'n so ach an ceathrar spalpairean a chaidh a mach, agus an tagh bu bhriagha 'bha 'm buaile Mhic-ic-Ailein aca, dithis 'g a dhraghadh, agus dithis 'g a phutadh. Thug am fear a bh' air ceann shuas na beinge sùil thar a ghuaille, agus thuirt e riutha nach b' e sid am beathach ceart. Thuirt fear eile gu'm b' é. Thuirt an ath fhear b' fhaisge dha air ceann shuas na beinge nach b' e, each gur ann a bha 'm beathach ceart ann mart culach, tapaidh le Domhull òg; saill air a druim 's geir air a broinn, 's i 'na laidhe 'na h-ònar shìos an iòchdar na buaile. Ma'm briogadh tu cuò chaidh an ceithir-chasach a bh' air an ùrlar a sheoladh ris an dorus. Cheart cho luath ris na seabhaig bha ceathrar eile air am buinn agus a mach a ghabh iad 'nan deannaibh dearg air thòir bò Dhomhuill òig. Domhull og bochd 's an fheur 's gun diog a' tighinn as a cheann, agus an anail an àird a' chléibh aigel eis an eagal. Mu 'n gann a shaoil e gu 'n d' ràinig iad bha iad air an ais, agus a' bhò eatorra. Dh' fhaighneachd am fear a bh' air ceann shuas na beinge a dh' hear-an-taighe c'aite an robh a' chorc 's gun deanadh iad an gradlubadh air a' bhoin. Fhuaradh a' chorc, ach bha i cho maol 's

Thuairt am fear a bha ri nach tugadh i strioch air a seicidh. 'thaobh gu'm bu neo-choireach dhaibh a bhith 'g a faocnadh air an doigh ud, gu robh deagh sgian gheur ann am pòcaid Dhomhuil òig air an torr fheoir an lochdar an taighe, agus gu 'm bu ghoirid bu chòir dhaibh a bhith 'g a toirt uaith. Thug fear dhiubh dudar leum as sìos thun an torr fheoir, 's chuir e 'lamh am pòcaid Dhomhuill òig, agus mu 'n gann a dh' fhairich e as aonais i bha i air a sàthadh ann an sgòrnan na bà aige fhein. Leis an ùpraid a bh' ann chaidh Domhull og gu crith 's gu gairisinn, agus rinn e air son an dorus a thoirt air. Shliagair e mach mar a b' fhearr a dh' fhaodadh e ; ach an uair a thug e 'shàilean seachad air an fhadbhuinn bhuail an t-eagal e ni bu mhò na rinn e riamh. Thug e stil ann am bun na gaoithe, agus chunnaic e gu robh 'n iarmailt a' teannadh ri glanadh suas ri bunacha-bac. Ar leis gu robh e'n uair sin a' dlùthachadh air a' mheadhain-oidhche. bha 'staigh an uair sin ann am mullach cluich air teis-meadhain Dh' fhalbh e ceum air cheum 's e 'n dòchas gu 'm biodh e aig a' bhaile mu 'n tigeadh camhanaich an latha. Bha e dol air aghaidh mar a b' fhearr a dh' fhaodadh e, 's e 'gearradh shùrdagan thar gach féithe, a cheart cho aigeannach ri fiadh air a reubadh gus an robh e smaointean gu robh leth na slighe 'na dhéigh.

Ged a bha'n oidhche car dorcha, bha beachd math aige air gach cnoc agus slochd, air gach lag, is loch, is allt, is féithe, gus an d'thainig e gu bonn Ruaidhmhail. An uair a chaidh e null air Amhuinn-a'-Chròg dhìrich e suas air gualainn cnocain bhòidhich fhraoich, agus leig e e-fhein air uilinn 's an fhraoch a leigeil analach Ged a bha e gun fhoghlum bha e 'na mhàirnealaiche anabarrach math, 's thug e sùil mu'n cuairt air ceithir àirdibh an athair, a dhearcadh air na reultaibh, agus air na fir-chlis, a bha teannadh ri dannsadh gu h-aigeannach ann an cridhe na h-àirde-tuath. 'n oidhche, le dearrsadh nam fear-clis, ni bu shoilleire na bha i sa uair a dh' fhalbh e a Roisinnis, agus bha 'n Seachdaran a' gabhail a chuairt gu séimh a dh' ionnsuidh na h-àird an eara-dheas. Chuala e gloc aig coileach na circe fraoiche a' leum a tom fraoich air bruaich na h-aimhne, agus a' chailleach oidhche a' brunndail dhi fhein air an taobh eile de 'n amhuinn. Ar leis gu 'n cuala e monabhar bruidhne, agus diasganaich anns an aird-an-ear-thuath Agus mar a b'fhearr a dh' éisdeadh e ar leis gu robh a' bhruidhinn 's an diosgan a' teannadh ni bu dluithe air. Ged nach robh 'bhruidhinn ro thaisbeanach dheanadh e mach beag air bheag gu robh 'n còmhlan ni bu mhò na bha e 'n toiseach an dùil Coma co dhiu, bha 'chuideachd a siòr theannadh air, air chor 's mu dheireadh gu'n d'rinn e mach gur e torradh a bh' ann. 'Se

bhuail san inntinn aige gur e torradh a thainig bhar cuain a bh' ann, agus gur ann leis a bha na fir chalma, sgairteil a chaidh do thaigh a' bhuachaille ann an Roisinnis mu 'n d' fhalbh e. cheisd bu dluithe air 'inntinn, ged a bha e 'g eisdeachd ri 'n còmhradh, cia mar a chuir iad eolas air buachaille Roisinnis 's air a An uair a bha iad a' cromadh a nuas a dh' ionnsuidh na mhnaoi. h-aimhne thuirt fear de na bh' anns a' chuideachd, a' cheathrar a b'aotruime dhiubh a leum a null air an amhuinn a chum gu 'n gabhadh iad an giulann. Anns an fhacal's iad a'gearradh sìnteig thar na feithe chuala e brag aig te dhe na spéicean a' briseadh. a's droch uair," arsa fear dhiubh, "is olc a dh'éirich e dhuinn; cha ruig sinn Cladh-Chaluim-Chille a nochd." "A chladhaire bhochd," arsa fear eile de 'n chuideachd, "is olc a' mhisneach a th'agad. Is math an spéic a ni 'n cuaille math daraich a th' aig Domhull òg air taobh thall na h-aimhne, a thug Mac-'ic-Ailein thuige an uiridh a Arasaig." Ghrad leum fear de 'n cheathrar a bh' air taobh a bhos na h-aimhne far an robh Domhull og, agus spiòn e 'n cuaille as a laimhe, agus chuireadh fo chasan na ciste e. Cha robh aig Domhull òg ach a bhith 'g éisdeachd ris na bha e cluinntinn. Cha bu luaithe 'thainig iad a nall air an amhuinn na chualas an ath bhrag, aig an spéic a bha fo na guaillean a' "Thut a's droch uair," area fear dhiubh, "is bochd bristeadh. mar a dh'eirich dhuinn. Tha sin a nis ni 's miosa dheth na bha sinn riamh. Ciod air an t-saoghal a ghabhas deanamh?" "Ni sinn a' bheairt a's fhearr de na bheairt a's miosa," arsa fear eile. "Is math an spéic a ni Domhull òg fhein dhuinn-cnagairneach gasda de bhodach làidir mar a tha e. Gabhadh cathrar dhibh far am bheil e, 's thugaibh a nuas an so e, 's càiribh guaillean na cisteadh air a chaol-druim aige." Cha bu luaithe a labhradh na rinneadh mara dh' iarradh. Chaidh Domhull og a sparradh fo 'n chistidh, agus rug dithis air chasan air agus dithis eile air lamhan air, 's dh' fhalbh iad leis a' chistidh gu h-eutrom, aigeannach uallach. Bha Domhull 's an cridhe gu tighinn a mach air a bheul leis a chudthrom a bh' air a dhruim, agus leis an eagal a bha 'na chom. Cha b' e 'n cudthrom bu duilighe leis ach mar a bha na deilg a bha 'n cul-thaobh na briogais an impis a dhol troimh uilt an droma aige.

Thuirt am fear a bh'air deireadh ris an fhear-iuil nach robh iad a' gabhail an rathaid cheairt, gur ann a dh' fheumadh iad tilleadh air a' chois-cheum cheudna timchioll Ruaidhmhail, agus gabhail a h-uile ceum ri cois cladaich, feuch am faigheadh iad a mach ciod an neart a bh' ann an Domhull òg mu 'n ruigeadh iad Cladh-

Chaluim-Chille.

Ge b' fhada bha Cladh-Chaluim-Chille uapa cha b' fhada bha iad 'g a ruidhinn. An uair a rainig iad an Cladh chaidh an dithis bu shinne feuch an deanadh iad a mach c' àite am bu choir dhaibh Sheas an comhlan leis a' ghiulann agus an uaigh fhosgladh. greim aca air lamhan is casan Dhomhuill dig a cheart cho teann 's ged a bhiodh iad ann an teanachair a' ghobha. Theireadh fear gur ann an sid bu choir an uaigh fhosgladh, agus theireadh fear eile gur ann an so bu choir an fosgladh. Lean iad air an fhéicheantas so cho fada 's nach robh fhios aig Domhull og, ach gann co dhiu a bha e beò no marbh. Mu dheireadh thall shònraich iad air aon Ach gu tur dona an deigh dhaibh sònrachadh air an aite so cha robh spaid no sluasaid aca a threachaideadh an uaigh. Thuirt fear gu'm bu bhochd an rud a bh' ann nach robh dòigh aca air an uaigh a threachaid. Thuirt fear eile gu robh deagh shluasaid 'na seasamh ri ceann taigh Fir-Bhaile-Mhanaich, agus gu'm bu ghoirid bu chòir a dh' fhear dhiubh a bhith 'ga h-iarraidh. Dh' fhalbh fear cho luath 's a leigeadh a chasan leis, agus cha robh e fada gun tilleadh. Thoisich fear ma seach ri cladhach na h-uaghach. An uair a bha iad seachd sgith 'ga cladhach thuirt fear gu robh i domhain gu leòr, agus thuirt fear eile nach robh. Arsa 'n treas fear, 's e 'freagairt, "Cha'n eil an uaigh domhain gu leòr fhathast; oir feumaidh seachd àirde na cisteadh a bhith innte agus àirde Dhomhuill òig." Mu dheireadh thall dh' aidich a h-uile fear riamh gu robh i domhain gu leòr. Fad na h-ùine a bha iad ag iarraidh na sluasaid, agus a' cladhach na h-uaghach bha 'ciste air druim Dhomhuill dig mar a bha i roimhe; oir cha 'n fhaoidte a leagail air an talamh gus an leagtadh anns an uaigh i.

An uair a bha Domhull òg a' saoilsinn gu robh e gu bhith saor 's an cudthrom a bh' air a dhruim, 's ann a thòisich dianchonnsachadh eadar am fear a bh' aig casan na cisteadh agus am fear a bh' aig a ceann, fear ag ràdh nach ann an so bu chòir an tiodhlacadh a dheanamh idir, agus am fear eile ag ràdh gur h-ann. Mu dheireadh thall an uair a thug a h-uile fear riamh seachad a bharail mu 'n chùis, dh' aontaich an àireamh bu mhò dhuibh gur ann an Cladh-Mhuire, ann am Baile-nan-Cailleach bu chòir an tiodhlacadh a dheanamh. Thog iad orra, agus ghabh iad timchioll Heidhidh agus mu 'n cuairt Rudha-lachdunn-na h-Airde gus an d' ràinig iad Cladh-Mhuire. An uair a bha iad seachd-sgìth a' connsachadh mu 'n àite auns am bu chòir dhaibh an uaigh 'fhosgladh 's ann a chuimhnich iad nach robh spaid no sluasaid aca gus a treachaid. Thuirt fear dhiubh nach ruigeadh iad a leas a bhith fada gun sluasaid agus deagh shluasaid 'na

seasamh ri taobh an t-sabhail aig Mac-ic-Ailein. Cha robh fear de na bha làthair fada ga h-iarraidh agus thòisich fear ma seach dhiubh ri cur na smùidean os an cionn a' cladhach na h-uaghach. An uair a dh' aidich iad uile gu robh i domhain gu leòr, 's e sin gu robh seachd àird na cisteadh, agus àirde Dhomhuill óig air doimhneachd innte, thoisich dian chonnsachadh eadar am fear a bh' aig ceann na cisteadh, agus am fear a bh' aig na casan. Bha fear ag radh gur ann an Cill-Amhlaidh, anns an Iochdar, bu chòir an tiodhlacadh a dheanamh, agus bha fear eile ag radh nach ann ach ann an Cladh-Mhuire. An uair a thug iad uile greis mhath air an obair so dh' aontaich an aireamh bu mhò dhuibh gur ann an Cill-Amhlaidh bu choir dhaibh an corp a chur fo 'n talamh. "Ma ghabhas sibh mo chomhairle-sa," arsa fear de'n chuideachd, "bheir sibh leibh an -t-aluasaid, agus bhidh i deiseil dhuibh air son an uaigh a threachaid an uair a ruigeas sibh Cill-Amhlaidh." "Chab' e mo chomhairle dhuibh," arsa fear eile, "ach fear no dithis dhibh a dhol a dh' iarraidh sluasaid Dhomhuill òig. Tha i 'na seasamh ri taobh an doruis, agus cha 'n eile arm eile cho acarra rithe eadar Cille-Bhrighde agus Leac-bhan-a'-Chaolais." Dh'aontaich a mhòr-chuideachd gu robh so glé cheart, agus dh' fhalbh an dithis bu luaithe a bh' anns a' chuideachd a dh' iarraidh na sluasaid. An uine gle ghoirid bha iad air an ais 's i aca. Chàireadh air muin na Le leum dà bhuinn thog iad orra, agus dh' fhalbh ciste-laidhe i. iad leis a' ghiulann. Ma bha 'n truaighe roimhe air a' chudthrom a bh' air druim Dhomhuill òig, bha na seachd truaighean a nis air. An dheigh dhaibh Cladh-Mhuire fhagail ghabh iad sios lag-namarbh ri cois a' chladaich, seachad a' Chuile, Gearraidh-Ghrìminis, Poll-nan-crann, an Lagan, Beallach-nan-each, Sithein-Bhuirgh, Cordal, agus an Lub-Bhan, gus an deachaidh iad a null air an fhaoghail-iochdraich aig ceann Theastamail. Agus uaith sin gabh iad tarsuinn air amhach na Guaille, sìos an Garbh-bhagh gus an d'rainig iad Cill-Amhlaidh. Cha bu luaithe chaidh iad a steach do 'n chladh na thòisich iad air an dian-chonnsachadh mar a bha iad ann an Cladh-Chaluim-Chille, agus ann an Cladh-Mhuire. uair a bha'n connsachadh so a' dol air aghaidh bha Domhull òg a' smaointean gu'n d'fhairich e 'n ùine o 'n a chaidh a' chiste-laidhe a chur air a dhruim cho fada ri seachd bliadhna de 'bheatha. A chum sgeul aithghearr a dheanamh dheth, thachair a cheart ni ann an Cill-Amhlaidh 's a thachair an Cladh-Mhuire. Ghabb iad, rompa á Cill-Amhlaidh gu ruige Hogh-mòr, á Hogh-mor, gu ruige Aird-Mhicheil, & Aird-Mhicheil gu ruige Tallunn, agus á Tallunn gu ruige Orosaidh-Bhaoghstail, agus anns gach aon de na h-aitibh adhlaic so thachair a cheart ni 's a thachair ann an Cladh-ChaluimChille, agns ann an Cladh-Mhuire. An déis dhaibh Orosaidh Bhaoghstail a ruidhinn 's an uaigh a threachaid dh' aontaich a h-uile mac màthar dhiubh gu'n d' rinn iad mearachd anabarrach mòr an uair nach do chuir iad an corp fo 'n talamh ann an Cladh-Chaluim-Chille, agus 's e bh' ann gu 'n do thill iad ball-gachadìreach air ais gu ruige Cladh-Chaluim-Chille, ann an Baile-Mhanaich, agus cha b' e sin an t-astar beag. An uair a rainig iad an Cladh ghrad thug iad a' chiste 'dh' ionnsuidh na h-uadhach, agus dh' fhaighneachd fear dhuibh cò dhiu chuireadh iad Domhull og anns an uaigh fo 'n chistidh, no air uachdar na cisteadh. Dh' aontaich iad uile gu'm bu chòir a chur fo 'n chistidh o 'n a bha e foidhpe o dh'fhalbh iad o ghualla Ruaidhmhail. Thugadh o'n chistidh e 's theannadh ri shineadh anns an uaigh. Sgìth agus claoidhte 's mar a bha e, cha robh e deònach a thiodhlacadh beò, agus an uair a chaidh triuir no ceathrar de na fir 'na dhàil a chum a shineadh anns an uaigh mu 'n leigeadh iad sìos a' chiste innte, thòisich e ri spreathartaich cho math 's a b' urrainn da. thruaighe, bha na ceatharnaich a bha 'n sàs ann tuilleadh is làidir Rug iad air 's thilg iad air a bhial 's air a shròin anns air a shon. an uaigh e. Ghiulainn e gu foighidneach leis a huile anradh troimh 'n deachaidh e gun fhacal a thighinn as a bheul; ach a nis cha b' urrainn e cumail air fhein ni b' fhaide. Leig e amh-ràn as, agus c'àite an d'fhuair e e-fhein ach 'na shìneadh ach eadar a' bheinge agus an teine ann an taigh a' bhuachaille ann ann Roisinnis! "Cha chreid mi, Dhomhuill òig, mur a robh sgeulachd agad roimhe nach 'eil sgeulachd agad a nis," ars' am "Ma ta, 's ann agamsa tha sin," arsa Domhull òg, "cha'n iarainn do m' dhearg-namhaid ach a dhol troimh 'n fhicheadamh earrann de na chaidh mi troimh o 'n a thàinig an oidhche." "Ma ta," ars' am buachaille ris, "bheir mise comhairle ort, ma bhios tu gu bràth tuilleadh air chuid oidhche ann an taigh, agus gu 'n iarr fear-an-taighe no bean-an-taighe ort sgeulachd a ghabhail, gabh i ma bhios i agad; agus mur bi te agad feuch ri te dheanamh." Dh' innis e facal air an fhacal mar a thachair dha o thus gu déis, fhad 's a' bha e 'n a chadal. Agus an uair a chrìochnaich e an naigheachd thuirt e, "Cha mhor nach 'eil mi cinnteach gu robh mi aca fo 'n chistidh, oir tha mo chaol-druim gu bristeadh." Thug fear-an-taighe sùil thar a ghuaille 's thuirt e ri Domhull og, "Cha'n ioghnadh leam-sa do dhruim a bhith goirt, oir bha ceann a' mhuilt ghlais a mharbh mise feasgar an taice ri d' chaol-druim fhad 's e hha thu na d' shineadh, agus 's e 'n adhairc aige a bha 'g ad ghoirteachadh."

NOTES ON TEANN SIOS A DHOMHUILL OIG.

1. "Gocairneach" means a short, stout, straight, bold, determined-looking man.

2. "Sgeith-runnaig" (Lit., the vomit of a star), is the name

commonly given to meteors, or shooting-stars in general.

3. "Sealbhan" means stock. The word is not often used

now-a-days, but it is well known.

- 4. "Cul-cinn" (Lit., back of head), means hill pasture. cinn" and "clar-aghaidh" here mean very much the same thing as "beinn" and "baile."
- 5. "Bruthaiste" means here hodge podge, though its original meaning seems to be brose.

6. "Faocnadh" means trying to skin an animal with a blunt

- 7. "Bunacha-bac" means the horizon. The first part of the word shows that it is plural, and therefore means the horison all The singular of it is "bun-bac," and means only a portion of the horizon. "Bun-bac" is the name given to that portion of the roof of a house which is next the wall. As the Highlanders, in common with the great majority of people, believed that the world was flat, and that the sky was a roof, or dome, they called where the earth and sky appeared to meet "bunacha-bac." They called the zenith "mullach an athair," or "druim an t-saoghail."

 8. "Mairnealaiche" means a weather-prophet, a prognostigator.
- 9. "Speiceain" means the pieces of wood on which the coffins were carried to the grave. In Argyleshire "speicean" are called "lunnan;" but in the greater part of Long Island, "lunn" means that part of the oar which rests on the gunwale of the boat. blade of the oar is called "liadh."

10. "Treachaid na h-uadhach" means opening the grave. The word "treachaid" is to this very day oftener used than "cladhach" when speaking of opening a grave. It carries with it the idea of care in work, and neatness in finish. Every Highlander knows how very carefully and neatly a grave is opened in the Highlands. (If would be a good thing if they were equally careful about the keeping of churchyards in order). When a man sees a piece of ground well tilled and neatly finished, his remark generally is, "Nach math a tha 'n talamh sin air a threachaid!"

17th JANUARY, 1888.

SIXTEENTH ANNUAL DINNER.

The sixteenth annual dinner of the Society was held in the large dining hall of the Imperial Hotel, which was beautifully decorated with clan tartans and stags' heads in honour of the A series of shields, bearing appropriate mottoes in Gaelic, were tastefully arranged round the room, which was further adorned with festoons of heather and deer's grass. Sir Henry Cockburn Macandrew, Provost of Inverness, occupied the chair, and there was a large and representative gathering, about eightv gentlemen being present. Sir Henry was supported by Colonel Stockwell, C.B.; Mr Macdonald Cameron, M.P.; Major Chalmers, of the Queen's Own Cameron Highlanders; Rev. Gavin Lang, of the West Parish Church; Dr Aitken; Mr A. Mackenzie, Silverwells; Lieut. Forbes, of the Queen's Own Cameron Highlanders; Mr Alex. Macbain, M.A., Raining's School; and Mr Mackintosh, the secretary of the Society. The croupiers were Mr E. H. Macmillan, manager of the Caledonian Bank, and Mr Duncan Campbell, editor of the Northern Chronicle. Among the general company present were:—Ex-Bailie Mackintosh, Bailie W. G. Stuart, Bailie Duncan Macdonald, ex-Bailie Thomson, Treasurer Jonathan Ross, Mr Alex. Machardy, chief-constable; Mr A. F. Steele, agent, Bank of Scotland; Mr Roderick Maclean, factor for Ardross; Dr Moir, president of the Aberdeen Gaelic Society; Councillor Lyon, Aberdeen; Mr Mortimer, Aberdeen; Mr Ross, postmaster, Invergordon; Mr John Macdonald, superintendent of police; Rev. Mr Sinton, Invergarry; Rev. Mr Mackay, assistant, High Church; Mr James Cook, commission agent; Mr G. J. Campbell, solicitor; Mr A. S. Fraser, solicitor; Mr D. Mactavish, corn merchant; Mr Mitchell, solicitor; Mr James Macbean; Mr Macfarlane, Caledonian Hotel; Dr Macfadyen; Mr J. A. Gossip, Muirtown Nurseries; Mr John Macdonald, Exchange; Mr Wm. Gunn, draper; Mr T. S. Macalister; Mr Miller, auctioneer; Mr Paterson, of the Oriental Bank, Calcutta; Mr Burgess, banker, Gairloch; Mr Alex. Allan, chemist; Mr Thos. Macdonald, builder, Hilton; Mr William Mackenzie, Caberfeidh House; Mr Duncan, commercial traveller; Mr Cockburn, Royal Academy; Mr Henry V. Macallum, Union Street; Mr Cameron, bookseller, Bridge Street; Mr Paul Fraser, Huntly Street; Mr William Macdonald, contractor, Innes Street; Mr Wm. Macdonald, sheriff-clerk depute; Mr Paterson, town-clerk's office; Mr Medlock, jeweller; Mr Alex. Mactavish, ironmonger; Mr John Whyte,

ibrarian; Mr Maclean, schoolmaster, Culloden; Mr M'Walter, nusie-seller; Mr Brodie, Glenalbyn Hotel; Mr Mackenzie, nanager, Moy Hall; Mr Ramsay, Poor Law Office, and others.

After an excellent dinner, during which the piper of the Society

—Pipe-Major Alex. Maclennan—played selections of Highland

music,

The Chairman proposed, in a few neat sentences, the toasts of the Queen and the Prince and Princess of Wales, and the other members of the Royal Family, which were pledged with enthusiasm. In proposing the Army, Navy, and Reserve Forces, Sir Henry said he was very glad to associate with it a soldier who was able, from the position which he held, to reply for all branches of the service, commanding as he did the whole forces in the northern district, and who possessed the great qualification of having been himself the commander of a Highland regiment which bore as glorious a record as any in the army—Colonel Stockwell—(applause).

Colonel Stockwell, speaking humorously, said when he was requested and had agreed to attend this dinner, he ransacked his library with the view of qualifying himself to reply to the toast associated with his name in the Gaelic language—(laughter)—but it was no use, and he had to bethink himself of the experience he had gained while soldiering for 31 years in a Highland regiment. He recalled with much pleasure the many fine qualities which adorned the Highland character, for he had never appealed to a body of Highlanders in a case of emergency without meeting at mee with a cordial response, and willing support—(applause).

Mr Duncan Mackintosh, the secretary, then read the annual report, which stated that the past session had been a successful one, as would be seen from the large volume which in a few days would be issued to the members, and the first copy of which had been handed to the Chairman. The accounts of the Society for the past year, which had been audited by two of the chieftains, showed the following results:—Total income during the year, including £23 9s 8d carried forward from the previous year, £150 6s 2d; expenditure, £83 4s 8d, leaving a balance at the credit of the Society's account with the Bank of Scotland, at 31st December last, of £67 1s 6d—(applause). Out of this balance, however, had to be paid the expense of the volume of Transactions now about to be issued. During the year 63 new members joined the Society, and 15 volumes were received as donations to the library. were 343 members on the roll, and the library consists of 262 volumes—(applause). The large size of the last three volumes of Transactions had been a heavy drain on the funds of the Society, and it was very desirable that ladies and gentlemen interested in its objects should contribute to the funds as liberally as possible.

Mr Mackintosh also intimated that apologies for non-attendance had been received from the following members: -Sir Kenneth & Mackenzie. Bart. of Gairloch: Mr Duncan Forbes of Culloden; General Sir P. Grant, Royal Hospital, Chelsea; Mr Allan R. Mackenzie, yr. of Kintail; Mr R. B. Finlay, Q.C., M.P.; Mr Charles Fraser-Mackintosh, M.P.; Mr R. Munro-Ferguson of Novar, M.P.; Major Rose, Kilravock Castle; Captain Chisholm, Glassburn; Captain J. F. Macpherson, Edinburgh; Mr A. H. Cameron, Liverpool; Mr C. S. Jerram, Petworth, Surrey; Mr John Mackay, C.E., Hereford; Sheriff Nicolson, Greenock; Lieut. Mackintosh, Fort-George; Mr D. Davidson of Drummond; Mr Duncan Maclauchlan, of Messrs Maclauchlan & Stewart, Edinburgh; Mr James Barron, editor, Inverness Courier; Mr A. C. Mackenzie, Maryburgh; Mr Geo. F. Black, Edinburgh; Mr A. Macpherson, solicitor, Kingussie; Mr J. B. Grant, Erchless; Mr P. Burgess, Glen-Urquhart; Mr D. Cameron, Woodville, Nairn; Mr John Horne, H.M. Geological Survey; Mr J. M. Gow, Union Bank, Edinburgh; Rev. D. F. Maclennan, Manse of Laggan, Kingussie; Mr A. Mackay Robson, Trinity, Edinburgh; Mr P. Cameron, Blair-Athole; Mr D. R. Macdonald, distiller, Fort-William; Mr A. Mackintosh, Chapel House, Fort-William; Mr A. Morgan, Crofter Commission, Edinburgh; Mr J. Macrae, M.D., Laggan, Kingussie; Rev. A. Bisset, Stratherrick; Dr Miller, Fort-William; Mr Archibald Chisholm, Lochmaddy; Mr Alex. Ross, Milton Cottage, Alness; Mr Duncan Robertson, Arisaig; Mr Finlay Macdonald, Drudaig; Mr Nell Macleod, Edinburgh; Mr Simon Chisholm, Flowerburn; Mr R Strickland, Clutha Cottage; Mr D. Cameron, Blarour; Rev. Mr Cowan, Fort-William; Mr John Macrae, solicitor, Dingwall; Rev. Mr Thomson, Fodderty; Mr James Ross, solicitor; Mr D. Davidson, Waverley Hotel; Mr Kenneth Macdonald, town-clerk; Bailie Gibson; Dr Ogilvie Grant, Inverness, &c.

The Chairman, after moving the adoption of the report, and congratulating the Society on the state of affairs which it disclosed, said—In proposing success to the Society, I am asking you to drink to something like an accomplished fact. The Society has now been in existence for sixteen years, and it has, during all that time, faithfully done the work that it set before itself. The volume of Transactions which the secretary has just handed to make and which will be in the hands of all the members immediately, in a great measure will show that in no year during its early career has the Society done better work than in the one now

ended—(applause). You will find papers in this volume about to be issued which will give assistance and instruction to anybody who reads them, and which must long be of use to anybody who undertakes to write the future history of their country—(applause). all the departments which fall within the scope of such a Society there are papers of great value and great ability. In the department of history, the social habits and customs of the people, their language and lore, and in poetry, you will find that a great deal of useful information has been admirably put before you. You will find also that one great Celtic subject is conspicuous by its absence from this volume, viz., that of Celtic art. Unfortunately, Mr Smart was not able to complete for the Transactions now published the papers he read on Celtic art, but although we now suffer a los, I hope these papers wiil appear in the next volume, and I am sure everybody who reads them will be charmed with the amount of information they embrace regarding the contributions of the ancient Celts to the art of their country. With reference to this subject, I may mention a little incident, which shows that the work of the Society branches out in very many ways. In the course of his preparation of the papers, Mr Smart obtained from the Kensington Museum fac-similes of beautiful illuminations of the old Celtic missals. While drawing up an address for the Queen on the occasion of Her Jubilee, it occurred to some of us that we could not possibly illustrate it better than by ornamenting it in the style of these old missals. Mr Smart kindly undertook to do the work, and he executed it in a very excellent manner; and I have it on very high authority that Her Majesty was especially pleased with the illumination of this address, and has it constantly with her-(laughter and applause). In all these departments the Society has done excellent work; and another result that has been brought about by that is, that the Chief of this Society has been incited to try to induce the members to undertake a little more study in that direction, by offering a prize of £10 for an essay on the subject of the social history of the Highlands for the period from 1800 to 1887—(applause). This is a very handsome offer, and I hope we shall get a great many essays There can be nothing in which the Society can on the subject. more usefully employ itself, or members can more usefully devote themselves, than a record of the social history of the country. We have histories recording the names of kings, battles, plagues, and great events of that kind; but anybody studying this subject will find it very remarkable the little that is known about the social habits and customs, and every-day life of the people of fifty or

It is often painful to think, after all sixty years ago—(applause). we know of the great and striking events in the external life of the country, we know so little of the internal life, the life of the household, which existed in the country in days past. It is a singular fact that we know more of what went on a hundred years ago than our ancestors did fifty years ago, for attention has been directed to the subject as never was the case before. Every year and every day the records which might give us information upon the subject are becoming fewer and fewer, and, consequently, the more valuable for history. I say we could not devote ourselves to a better subject than to record the social life of the country in times which are within memory and within reach. Nothing can be more valuable than a record of the mode of life of our ancestors. and nothing can be more valuable for those who come after us We are apt to regard than a history of what is passing before us. the common everyday things of life as uninteresting, and to think nothing of them; but we must remember that a record of these common things would possess a value for our successors a hundred years hence, and it should be found in the Transactions of the Society—(applause). As I have said, this Society is an acknowledged and accomplished success. It has been doing a great work. We have now a great many volumes of Transactions, which, I am glad to say, are not confined to the mere province in which we live. They are beginning to be known by scholars as making a real mark in the subjects to which they are devoted. Many of the contributors are scholars who are making for themselves a name in the country in the special departments to which they devote them-I may mention our friend, Mr Macbain—(applause) whose contributions will always be valuable to students of folk-lore and philology. I can only wish that the Society will go on as it Interesting itself more in the past than in the has been doing. present, it has been labouring to bring before us, and preserve to our successors, the life and condition of the people, and labouring also, as I think, in the Highlands the tendency ought to be, to preserve all that was best in the life of the past—(applause). the Highlands we live in a small country—we are the remnants of a people confined to a narrow and not very fertile space, and the things which are bright and honourable in our history should be The Highlanders, if anything, are an imaginable people; they always bore an ideal in their minds; but now-a-days everything is very much materialised. Material comfort is looked upon as the one sole end; but I think a Society like this should try and keep before us the ideal that our fathers had before them

—(applause)—and spread and teach and preach the fact that life is not merely material; that a high ideal is the highest thing we can place before us; to look to something higher and better than our own comfort—to that which was the chief glory of Highlanders in the past, and which only can preserve them as a people worth noting in the future—(applause). I ask you to drink continued success to the Society in the excellent work to which it

devotes itself—(applause).

Mr Alex. Mackenzie, Silverwells, proposed the toast of "The Members of Parliament for Highland Counties and Burghs." The toast I have the honour to propose, he said, is the health of the Members of Parliament for the Northern Counties and Burghs-(applause). I venture to say that at no time in the annals of our British Parliament could we wish that our northern representatives should have better health, both mentally and physically, than in the present session, so as to enable them to endure the heavy and arduous duties devolving upon them, as they shall have night after night to attend, and take part, in the interest, not only of their constituencies, but of this great nation—(applause). would be out of place on this occasion to refer to any of our members in particular. They are all the representatives of large and important constituencies, and were sent to Parliament by the decisive voice of the people. They are the elected members of an institution having the greatest power in Europe. We look to them for just laws, protection of property, and wise administra-tion. We believe they are all actuated with an earnest desire to do everything in their power for the welfare and well-being of Her Majesty's subjects and the unity of the British Empire-(applause). Whatever political views or opinions we may hold as individuals, as a Society we have none. We are all true patriots and loyal subjects of our beloved Queen-(applause)-our aims being the preservation and cultivation of the language, poetry, music, and songs of the Highlands, the advancement of Celtic literature and education, and whatever may promote the social condition of our countrymen—(applause). Our Parliamentary representatives can do much to further our interests. The hon. member for Invernessshire, and the hon. member for the Inverness group of burghs, are both life members of our Society, and have in this way rendered material assistance—(applause). We are delighted to have present with us this evening the hon. member for the Wick burghs, Mr Macdonald Cameron—(applause)—and I have much pleasure in associating his name with this toast.

Mr Macdonald Cameron, who was cordially received, said he had many pleasant recollections of the Gaelic Society and of the town of Inverness. Many of the founders of the Society were his best friends, and it was in Inverness he received whatever commercial education he possessed—(applause). It was this instruction which gave him his first impulses in business, and it was here that he received the training to which he owed whatever progress he had made in life—(applause). And it was in Inverness he courted his wife-(laughter)-and it was in Inverness he won her -(cheers)—and there was not a walk or lane in the neighbourhood that was not full of pleasant memories to him—(cheers). Councillor Mackenzie had paid a high compliment to the members of Parliament for the Northern Counties and Burghs, and he would say this, that as a result of close observation during one Parliament, and of the one which was now going on, and which he might say he hoped would continue for some time—(cheers)—for members did not like elections to come often; and when a great question arises upon which the constituencies differ, he thought it was right that the country should have time to weigh these questions, and give the best verdict they can upon them—(cheers). He could assure them that after close observation he did not believe they could be better represented. He had the acquaintance of their burgh member; and the member for the county was an old and valued friend of his—a gentleman who had never been lacking in giving his opinion on Highland questions when they arose-(applause). Unfortunately he did not quite agree at present with their burgh member, but he would speak of him as a gentleman who would be a credit to any constituency—(applause). He (the speaker) had had the advantage of a scientific education himself; but Mr Finlay made his mark in a profession and arrived at a position in it before he entered upon his present career, which many a man would have envied—(cheers). But he threw it up and went to the bar, and he had no doubt of his success, and was confident that in the near future he would have at his command the best prizes of that profession—(cheers). He appreciated Mr Mackenzie's prayer for health and strength to the northern members, for all they could possibly possess would be necessary if the hours of Parliamentary business were continued as they were at present. But he hoped in the coming session the first thing the Government would do would be to introduce a rule, which has already been recommended, whereby the shutters should be put up at half-past twelve -(applause). He did not think the country got any great benefit from these long and weary hours, for there

were those who, if they knew there was any amount of time, took advantage of it to an extent which should not be permissible—(applause).

The Chairman stated that Mr Wm. Morrison, Dingwall, who was to have proposed the toast of "Gaelic Language and Literature," had at the last moment been prevented by illness from attending, but he had thoughtfully sent in his speech, which Mr Whyte would read.

Mr Morrison said:—Among the obstacles to social improvement detailed in an elaborate report on this northern part of the Highlands, by a Highland laird, about the beginning of the century, I find somewhat to my surprise, the following. This gentleman, a man of high character and attainments, as a man of the world and as a scholar, remarks :—"I rejoice, however, that those who, from very mistaken notions on the subject, are desirous to support the Gaelic language, have announced their anxiety to have professors to teach it in some of the universities and academies. cannot be a stronger proof of the decline of the language, and every true lover of his country will hail the appointment of a professor as the signal of the language being either dead or dving." You will not be surprised, after hearing these frank words, that I have withheld the gentleman's name. I am not concerned with the question as to the motives which led to the uttering of such It does, however, look as if it were the prophecy of a Was it the consciousness that the Gaelic language was dying that moved us in these latter days to get up a Celtic Chair in Edinburgh? Well, we have, I make bold to say, some 250,000 of our Scottish people who habitually use Gaelic. How many more have a knowledge of it and of English both, at home and in the Colonies, I cannot very well say. One professor of the Gaelic Language and Literature is, in that case, not to be "hailed as a signal that the language is either dead or dying." The appointment of my learned friend, Professor Mackinnon, to the Celtic Chair of Edinburgh need not be deemed, therefore, a death-bed repentance of dying Gaelic-speaking Highlanders throughout the A note truer than the above was struck about the same time by the Rev. Alexander Stewart, "minister of the gospel" at Dingwall—the author of the best, because the most philosophical, Gaelic grammar we have. This gentleman says:-"They who reckon the extirpation of the Gaelic a necessary step toward that general extension of the English, which they deem essential to the political interest of the Highlands, will condemn every project which seems likely to retard its extinction." The question discussed

in Mr Stewart's time, nearly a century ago, has been left just as it was then. He argues, just as all do now who wish to see their fellow countrymen in possession of an English education, that the shortest and surest way to that goal is by the medium of the Gaelic language. Let me give Mr Stewart's own words:—"To those who wish for uniformity of speech over the whole kingdom, it may not be impertinent to suggest one remark. The more the human mind is enlightened the more desirous it becomes of further acquisitions in knowledge. The only channel through which the rudiments of knowledge can be conveyed to the mind of a remote Highlander is the Gaelic language. By learning to read, and to understand what he reads, in his native tongue, an appetite is generated for those stores of science which are accesto him only through the medium of the English language. Hence an acquaintance with the English is found to be necessary for enabling him to gratify his desire after further attainments." Professor Mackinnon remarked not long ago, that no event since the battle of Culloden has stimulated "remote" Highlanders to acquire English more than the social upheaval in the North-West, and too well known to us as the crofter agitation. Whether or not much that is objectionable in that movement could not have been averted, or at least controlled, were the wise suggestions of Mr Stewart and other friends of "remote" Highlanders in their day carried into effect, is a question which may well be considered, seeing we have not, on the whole, altered our attitude in this respect to our people one whit since. But this is a matter which properly falls under the toast of Highland Educa-So much, then, for the present state of the Gaelic language. Time would fail me—as doubtless would your patience also—were I to go back into the past, even had I the skill to do so, which I have not, to trace the history of Gaelic up the stream which philologists have explored to its head-waters in the "Roof of the The analogy of a stream is scarcely true to fact. It would be more strictly true to speak of Gaelic as one of the branches springing from one of the main boughs—of which Sanscrit is one-of that trunk of speech known as the Indo-European or Aryan; the cognate branches being those tongues spoken by such nations as the Slavonic nations of the East of Europe, the Latin races of the South, and the Teutonic nations of Central and North-Western Europe, and their descendants elsewhere all over the world. It is an interesting fact that the people speaking Sanscrit in India and those of the Gaelic division of the Celtic people were the pioneers respectively of the great

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Aryan host in clearing the way among the prehistoric races of Asia and of Europe. That fact is doubly interesting when we think of the part our Highland fellow-countrymen took in the building of our Indian Empire. The Celtic serpent symbol of the head seising the tail seems to have had here its meaning in one respect ful-At any rate Celts and Saxons may, on philological as well as on political grounds, join hands with their remote and dusky kinsmen on the banks of the Ganges, and find in them their long It is rather a gratifying tribute to philologists that lost brothers. this most unexpected practical outcome of their researches has already been expressly recognised by several of the ablest journals of India as a bond of union. Another interesting historical fact of no less importance, though mentioned after that, is this-that the Gaelic language is the vehicle which, after Roman times, bore the Gospel not only to Britain—from Ireland, the true home of the Gaelic race—but to the Continent of Europe. The Culdees from Iona bore the message of the Cross not only to this country, but to the Continent, and right across the Alps into Northern Italy. The Celtic glosses found at St Gallen, in Switzerland, are an interesting memorial of early missionary enterprises. It is with a feeling of pain, I think, that, owing to the criminal neglect of Gaelic in schools, not only will the lyrics of Rob Donn, Alexander Macdonald, Donnacha Ban, William Ross, and others, become meaningless, but that even the Scriptures may become a sealed book—at least the affections touched through Gaelic may become closed to the influence of the highest truths, and to objects of beauty and goodness. If happiness be the multiplication of agreeable consciousness, as Dr Johnson put it, there it is incumbent on us not to lessen that happiness to our people if we would multiply to ourselves our own happiness. English literature, it has been well remarked, owes possibly all that is of permanent value in it—the poetical—to the Celtic spirit which has informed it in the process of the upbuilding of that composite race—the English—a race as composite as their speech. They may have taken their thews and sinews, their ruddy cheeks, and their stolid moral character, from their Anglo-Saxon forefathers, but what of poetic feeling there may be in them they certainly owe to whatever strain of Celtic blood they may have in them. I do not say a strain of Gaelic blood—for the burly Saxon, it seems, never came to dwell with the Gaelic race as a friend. I suppose the Dane did, but we absorbed him, language and all. Let us, at least, give a practical proof of our regard for the Gaelic language and literature, by seeing that the knowledge of both is upheld for the sake of the

secret springs in the inmost recesses of our being, which this knowledge alone can touch and unlock. One word of Gaelic from one stranger to another in a foreign land certainly makes the Gael know the Gael. We know that such meetings at once suggest a reference to their native hills. Whether Gaelic be destined to live many generations beyond ours or not, one thing is certain, which is, that it has lived, or rather outlived—unless Greek be excepted—all the European languages which started in life with it. The following lines by the late Rev. D. Macrae, of Ness, Lews, which I got from the Rev. D. Murray, of Tarbat, refer touchingly to this longevity of Gaelic, notwithstanding all its maltreatment:—

"'S e rinneadh dh' ise lagh na daltachd Muime fhuar a bhi ga h-altrum, 'S mur bu treise i na 'n darach, 'S fhada o'n a chaidh a call."

I have much pleasure in coupling the toast with the name of a gentleman well able to give a good account of himself as well as of the Language and Literature of the Gael—Mr Duncan Campbell, of the Northern Chronicle—(cheers).

Mr D. Campbell, in replying to the toast, said—Many people believe that Gaelic is dying out. With some who say that it is doomed quickly to disappear, the wish is father to the thought; but I don't think that Gaelic is in any immediate danger of dying I did believe, when the Highland Railway was made, that by this time the old language would be in a weak, exhausted state, if not quite killed. But on coming back to my native land, after twenty years' absence, I found the signs of recovery stronger than the marks of decay, and for the last seven years it has been my happy experience to find myself a sort of centre for a rising school of Gaelic writers—some of whom, I firmly believe, are equal, if not superior, as prose writers, to the very best the Highlanders have had for forty years at least. Gaelic is difficult to kill. It was dying out eight hundred years ago in the reign of Malcolm Ceannmor, when Saxon became the language of the court, and the native church and nobility began to be superseded by foreign ecclesiastics, and an Anglo-Norman nobility. The process of killing it out was continued for two hundred and fifty years, but Bannockburn—the victory of the Gaelic race, chiefly—gave things a new turn, and it was not till after Harlaw that the killing process was once more renewed. In the time of Buchanan it was going on vigorously, and that renegade Highlander wished it success. Although the Gaelic of Galloway, still a living language

1583, finally died out during the Covenant War, the Highland indaries within which Gaelic is still spoken remain just what y were in the time of Buchanan. Upon the whole, therefore, s just as likely as not that a language which has taken so much ing in the past, and is still in very good health, may be alive l kicking eight hundred years hence. As for Gaelic literature, re include Irish Gaelic literature, the subject is a wide one, but re restrict ourselves to the literature of the Scottish Gael it omes a small one. The Picts must have got some knowledge etters from Columba and his monks and their successors, but if y had any written literature afterwards, it all perished, except "Pictish Chronicle," written by the monks of Brechin in Lating after the Pictish Kingdom had merged into the Scottish agdom of Kenneth M'Alpin's dynasty. The Scots were comatively a cultured race, but if they wrote much in Gaelic all been lost, except the Gaelic bits found in the Book of Deer, l a few other fragments. The Dean of Lismore's book, in which re is nothing that by internal evidence can be proved to be of er date than 1510, is the first written collection of Gaelic poetry which the Highlanders can boast. This collection is in some pects very valuable, but at the same time very disappointing. contains upwards of four thousand lines, double lines most of m, but in all that wealth of verse there is only one obscure erence to a King of Scotland, the King referred to being James Wonderful indeed is the divorce between history and mass of Gaelic poetry gathered by Sir James Macgregor his brother. The so-called Ossianic poetry is evidently the l his brother. k of Irish bards of the thirteenth, fourteenth, and sixteenth turies, and of Highland bards, who accepted the heroes of inn, and forgot those of their own land-Bruce and Wallace ong the rest. Poetically the Dean's collection indicates a poor, ficial, and conventional mode of dealing with heroic traditions, l of praising or satirising contemporary persons. Perhaps the most spirited and natural pieces in it are a song in praise of Macdonalds-" Ni h-eibhneas gun Chloinn Domhnuill"-and a ver satire on a pilgrim stroller by Sir Duncan Campbell of norchy-"An Ridire Math"-who fell at Flodden. We may sure that the music counted for quite as much as the verse in se old centuries, when Irish bards strolled separately, or in eith-sheanchain" bands, over the Highlands. Their reign ninated with the Reformation, and then, all at once, native tic genius burst its bonds, and broke out in the noble strains uis widow's lament for Grigor Macgregor, beheaded in 1570, of

the "Duanag Uallamh," and of the "Comhachag"—three lays of very different kinds, which, in their respective ways, will compare with the best lyric poetry of any age or country. I think native Highland literature may almost be said to begin with the Reformation, which terminated the long era of the strolling bards. An Irish brand was on mostly all the earlier literature which has reached us. Bishop Carswell, who published his Gaelic translation of Knox's Prayer Book in 1567, had sufficient reason for denouncing the strolling bards, who imposed their Irish metrical tales upon the people of Alba, to the loss or confusion of their native ballads and stories, and who mendaciously praised the men who treated them with prodigal liberality, and exhausted the power of satire to denounce those who had the courage to despise their hireling muse, and to treat the dissolute sturdy beggars as At anyrate, it was after the Irish bards were got they deserved. rid of that the Gaelic muse of Scotland broke out into her highest strains of war and love songs, of merry words to dancing music, and of psalms and hymns. We get then at last to reality and high-class poetry, and the volume of song, in many metres, swells higher and higher until the beginning of the present century, when a falling off began. Nature-feeling peeps out pretty frequently in the Dean of Lismore's collection. Several of the songs of that collection are thickly strewn with phrases or short interjectional sentences descriptive of scenery. Still, although ever present, nature-feeling remained always a subordinate accessory, until Duncan Macintyre sang the praises of "Ben-doran" and "Coirecheathaich," some twenty years before Sir Walter Scott was born. As a describer and passionate adorer of mountain scenery Donnachadh Ban excelled his future rival. Fluent and graphic as Scott's scenery descriptions are, the minute touches and daintily tripping metres of the forest bard surpass anything possible in English, although English was never more plastic than in the hands of Scott. Perhaps Highlanders are too much disposed to forget the contracted scope of Gaelic poetry, and to exaggerate its merits, but there is no doubt at all about the capabilities of their language for gliding smoothly into all sorts of poetic measures. Our love songs are by far the purest love They have scarcely a trace of the grossness songs in Europe. which characterised Lowland songs until the time of Burns, and from which Burns himself is by no means free. The suggestive libertinism of "Moladh Moraig" is a thing by itself. It is far more like a French piece of artistic mockery of staid morality than a British production, but the creaking lyre of France could never

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have yielded such sparkling and mellifluous strains. force and singing rhythm of our war songs are magnificent, but up till near the beginning of the present century they were deficient enough as expressions of national patriotism, for they were mostly all dedicated to clannishness and sectionalism. Little is heard of the Covenanters, and not much of Montrose, in the fierce songs of Iain Lom, but much of the clan hostilities of the Macdonalds, the Campbells, Gordons, and other clans. It is even under the wretched sectional or clannish guise that the Jacobite muse presents to us the struggle of the '45. Still, the glorious part taken by the Freiceadan Dubh in the battle of Fontenoy had even then done something to lift Highlanders out of the clannish rut and to inspire them with the broadening idea of national patriotism. friend, Mr Duncan Macgregor, late schoolmaster of Petty, whom we buried last week, was one of the sons of the poet-schoolmaster of Dull, in Perthshire, who, at the beginning of this century, furnished his Gaelic countrymen with an "Oran nam finneachan, which possessed the true "Rule Britannia" roll without any mistake, as the following two verses amply testify :-

> "Suas eiribh anns an am so, Gach ceannard tha fo'n chrun; Cumaibh thall na Frangaich, Na leigibh 'm feasd a nall iad; Ged robh sibh ann an teanndachd, Na tionndaibh 'ur cul, Gus an coisinn sibh lan bhuaidh, 'S am faigh sibh duais is cliu.

"Gleidhibh taobh na fairge
Is earbaibh ris na siuil;
Bi'bh tric gu clis ga'r dearbhadh fein,
Nach tig iad ann an anmoch oirbh,
Gus an ruig na sealgairean
O gharbh-bheantan uan stuc;
'S iad na Cinnich as gach ionad
A philleas iad gu dlu."

Rev. G. W. Mackay, assistant, High Church, on rising to propose the toast of "Highland Education," was heartily received. Highland education, he said, was a subject which should lie very near the hearts of every true and genuine Highlander—(applause). He spoke of the importance of teaching Highland children English through the medium of their native Gaelic, and deplored the

ignoring of Highland history in the schools. Every child should. he thought, be taught the history of the Highlands, and particularly the history of his own county—(applause). Gaelic singing had also been too much neglected; nothing was better or more pleasing than the ability to render a Gaelic song. He advocated the establishment of a training college at Inverness for Gaelic teachers, and the granting of pecuniary encouragements, with the view of retaining their best men in the Highlands; at present they went to the Lowlands, where they obtained better salaries. alluded to the disposition of Highland proprietors, such as Lochiel, The Mackintosh, and the Marquis of Stafford, to give their children a knowledge of Gaelic, and said it would have been a grand thing for the Highlands if these classes had paid more attention to the

language in times past—(applause).

Mr Alexander Macbain, M.A., Raining's School, said—It must at once be confessed that educational matters in the Highlands are not in an altogether satisfactory state, but the condition of matters is not at all a gloomy one notwithstanding, for education in the north is in a state of transition and expectancy, and we are likely in a few years to have matters fairly solved and successfully The expectations held of the Highland Minute of 1885 have not been fulfilled in any great degree, and this, with the advent of the New Code, has struck a heavy blow at the hopes and the interests of many Highland School Boards and their teachers. The relief to the rates has not been appreciable, and the latest returns, under the rigours of a code which is difficult for country schools to work, though easy enough to town schools, are not reassuring. The Island of Lewis has made itself especially prominent in this matter of education, as in others of a more material kind, and I must say that I admired the skill and completeness with which the Stornoway School Board a fortnight ago addressed Lord Lothian on their general grievances. They pointed out the grievous burden of debt under which they labour for school buildings; the extreme difficulty of raising and maintaining the attendance, so as to get any higher grants under this score; the rigours of the new Code; and the absurdity of making no use of the Gaelic tongue in the learning of English. I was also glad that the absurd charge of favouritism on the part of the Inspectors was not hinted at, though it was suggested that they did not try to mitigate the harshness of the Code and its conditions. But it must be remembered that these Inspectors are mere appraisers of work, and they cannot but go by their rules and their Code. is the Code itself that is to blame. I should not like the idea of lowering the standard of pass in the Highlands; that means inferior education. A Standard VI. boy in Lews ought to know about as much as the Standard VI, boy in Inverness or Edinburgh. But their ages need not agree. More time should be given for children in the Highlands to pass their standards. They should not be asked to begin standard work so early as in the south or in towns. The Highland Minute has failed to do good where good was wanted-that is, on the West Coast and in the Isles. The schools of Easter Ross are reaping a great harvest of it; while in Lews, of the 35 schools there, only one-half got any extra grant under the attendance head, and of the rest eight made the bare 65 per cent. needed for the first rise of a shilling. Then this extra grant on attendance is hedged in by some galling conditions. Every child of school age must be kept on the register, whether in school or not; this keeps up the number on the roll, while the average attendance is the same, and it is on the rates of the one to the other that the grant is calculated. These annoying conditions should be done away with. Then, the question of the teaching of Gaelic has been at a stand-still for the last two years. famous Gaelic schedule, on the basis of which the higher standards were to be taught Gaelic as an extra subject, has not yet been As a consequence, only four schools, as far as I know, have taken the subject. How far boards are employing Gaelicspeaking pupil teachers to instruct the young children and explain the English by the Gaelic, I cannot tell, but it must not be supposed that this will add much to the supply of Gaelic-speaking teachers, so sadly lacking at present. For it will be mostly girls that will be employed to teach the younger children; and so in practice the clause may shut out the employment of male Gaelicspeaking pupil-teachers. But the whole subject of Gaelic teaching must be dealt with in a more generous spirit. The Gaelic should be employed from the very first in teaching the children English; and in the senior standards the children should be able to read both languages with ease and fluency. Bilingual books should be used at all stages, according to my idea. An immediate difficulty will be found in the lack of Gaelic-speaking teachers, and this can never be set right until we have in Inverness a Normal School for the training of Highland teachers. At such an institution, the peculiar difficulties of northern education could be met and At present, few, almost no, Gaelic-speaking pupilteachers get into our training colleges. In regard to secondary education, which is not in a very flourishing condition, much is expected of the central secondary schools which are to be mainly supported by the funds of the S.P.C.K. It is to be hoped that the scheme will do the good anticipated; there is need for it—

(applause).

Mr Alex. Mactavish, ironmonger, Inverness, proposed "The Agricultural and Commercial Interests of the Highlands," and in doing so alluded to the letter published in the Inverness Courier of that day on the position of sheep farmers in the North. He (Mr Mactavish) had checked the statistics with regard to wool, and he could speak to their correctness; and he had no doubt the figures with regard to sheep were also correctly stated. The writer of the letter in question showed that an average reduction of at least 30 per cent., but varying according to individual cases, was necessary to enable tenants who entered on leases prior to 1884 to carry on their farms, while to place them on the same footing as regards profit as they were prior to 1884, a reduction of 60 per cent. That showed how great was the depression would be necessary. through which sheep farmers and agriculturists were now passing, and ought to gain for them the sympathy and assistance of all classes—(applause). There was another class of gentlemen who did not get sufficient consideration, and that was the landlords. A glance at the valuation rolls would show how the rent-roll of many a great and noble estate had been reduced within the last few years, and he thought they ought to entertain a deal of sympathy for them. The majority of the landlords had come forward and faced the difficulty, and assisted their tenants in no small degree, and it would be well if they followed the example set by the writer of the letter he had referred to, and shared the burden as far as they could with the landlords—(hear, hear). Commerce was the twin sister of agriculture, and when agriculture was depressed commerce might be said to weep. If, however, they were not making rich just now they were making beautiful, and in this Northern Capital they had a city which in that respect would vie with any in the three kingdoms-(cheers). He asked them to drink to the toast of "The Agricultural and Commercial Interests of the Highlands," coupled with the name of Mr William Miller, auctioneer.

Mr Miller, of Hamilton & Co., in reply, said—It is with no little diffidence I rise to respond to the toast just proposed. The agricultural interests are, in this country, and especially in the Highlands, of paramount importance. For years we have seen the farmer struggling with high rents, low prices, and bad seasons, his capital gradually dwindling away, each year being more disastrous than its predecessor, until, at the present moment, it seems to be

with many a question of bare existence as tillers of the soil. It is not necessary to trouble you with statistics of the comparative value of farm produce now and, say, ten years ago. I have, however, taken the trouble to compare prices, with the result shown in tabulated form; and I may state that two years ago, at the request of one of the officials of the Privy Council, I sent similar statistics, tabulated for a succession of years, relating to beef and mutton, to the Government. Beginning with the year 1877—ten rears ago—we arrive at the following averages for cereals, beef, and mutton:—

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1880.
s. d.
44 6
32 0
24 6
                                           1879.
s. d.
45 0
                                                                  1881.
s. d.
44 0
                      1877.
                                1878.
                                                                             1882. 1888.
s. d. s. d.
                                                                                                               1885.
                                                                                                   1884.
                                                                                                                          1886.
                                s. d.
41 0
32 0
27 0
                                            32 6
22 6
                                                                  32 6
22 0
                                                                              28 9
28 9
                                                                                                    29 6
23 6
Beef, $\pi$ cwt. 80 6 Mutton, $\pi$ lb. 0 9
                                82 0
0 10
                                            70 0
0 9
                                                       80 0
0 91
                                                                              80 0
0 10
                                                                                         82 0
0 94
Btore ......£15 0 £16 0 £14 0 £14 10 £15 0 £16 0 £16 0 £14 10 £15 0 £11 10
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The sheep farmer has suffered in no less a degree than the arable Wool and store sheep have gone down, without the feeder or wool buyer getting any proportionate advantage. With produce steadily declining in value we find labour as steadily rising, at least within the last year or two, and to add to the disadvantages under which agriculturists have laboured, almost nothing has been done to recoup them for capital expended in improve-During the last few years no doubt many judicious landlords have done much to relieve the pressure, but much, if not the greater part, remains still to be done. The question is how? Well, many think that legislation in the interests of the farmer would go far to remedy the present state of matters. But legislation cannot be expected to do everything. We have had already legislation in the interests of the crofter and in the interests of the large farmer, and no sane man, no true friend of the crofter, will deny that the Crofters Commission has been of immense benefit to hundreds of struggling Highlanders, and all sober-minded men will accord full credit to the Commissioners for the thorough conscientious manner in which their hitherto arduous labours have been performed; but, gentlemen, no legislation and no Commission can alter conditions which are naturally unfavourable, such as conditions of soil and climate—(hear, hear). We have had, as I said, legislation for the large farmer as well as for the crofter, in the passing of the "Agricultural Holdings Act." This legislative step was no doubt well meant—in fact, many con sidered it a sop thrown out to the disaffected farmer—but I think, after a fair trial, most practical men will admit that its machinery is cumbrous, expensive to work, and, when set in motion, very unsatisfactory. To be of general use and accessible under all conditions it must be recast in many of its chief features. would be very much out of place here to assume the position of an exponent of the relations which should subsist between landlord and tenant, but I do not think many of us are in love with the now famous resolutions of the Moravshire Farmers' Club. generally admitted that no uniform line can be drawn in every case. Some farms may be considered cheap already, and, no doubt, many are proportionally dearer than others; so that the hard and fast all-round reduction is out of the question. proposal of some of the Aberdeenshire and the Ross-shire Farmers' Clubs of a re-valuation of each individual farm seems by far the most practical, as it is certainly the most equitable way of dealing with the matter. It is a proposal which, to the honour of some of our Highland proprietors, has already, as leases expire, been given effect to. I know a case in point where a young Ross-shire proprietor, following in the footsteps of his worthy sire—a prince among proprietors—agreed to a mutual re-valuation of three or four of his best farms, the leases of which terminate at Whitsunday, 1889. The valuators, themselves tenant-farmers, could not do otherwise than report as necessary a very substantial reduction. The proprietor not only gave effect to the recommendations of the valuators, but offered the farms to the sitting tenants at a very considerable per centage under the valuation. If we had more such proprietors, farming, in spite of depression, might yet attract capital, and farmers as a class would hold their onw against all competition—(applause). My remarks have, however, exceeded very much the limits desirable in a meeting such as this, and I shall not presume to suggest in this assembly of Highlanders any remedy for the serious state of matters which we see all around us. I cannot help saying that in my view the only feasible cure, as far as the Highlands is concerned, is emigration—(hear, hear, and "No")—and I do think that sooner or later the Government must take the matter up and organise some judicious scheme whereby aid may be given to young and able men from our Highland shores, to plant themselves and their families on more hospitable soil, in some of the almost boundless colonies of the British Empire, where, in the future as heretofore, their industry, patriotism, and indomitable perseverance will do honour to themselves and their native land—(cheers). At no gathering of Highlanders could more sympathy be felt with our struggling crofters,

fishermen, and cottars than in that I am now addressing in the Highland capital; and I am sure, gentlemen, not one of us here Present can fail to see the necessity for the immediate, tender, and Judicious treatment of the many ills which agricultural depression and other kindred causes have inflicted upon men whose forefathers, on innumerable battlefields, attested their patriotism and bravery with their blood, and made the British flag to this day wherever it waves a terror to the tyrant and the oppressor-(cheers). I beg to thank you for associating my name with the toast of the Agricultural and Commercial Interests of the Highlands.

Mr John Macdonald, The Stores, Castle Street, proposed the toast of "Kindred Societies," and Dr Moir, Aberdeen, president of the Celtic Society of that city, and Mr James A. Gessip, president of the Field Club, Inverness, replied.

Bailie W. G. Stuart proposed the "Non-resident Members," to whom, he said, was due the credit of upholding the Society from its very birth with heart, head, and pocket. They must consider that nearly three-fourths of the members are living outside Inverness, and are spread over Scotland, England, Wales, Ireland, America, and the far-off isles of the sea; in fact,

> "Where'er you go through the world below You'll find our Highland men."

They enriched the Society with their subscriptions; and he need only refer to the volumes of the "Transactions" to see that they also enriched it with their intellects as well-(applause). Of the 136 papers contributed and spread over the 13 volumes of "Transactions" now published, no fewer than 78 articles, all of them valuable and interesting, were contributed by non-resident members-(applause). Their generosity had extended to the Society's library as well, and more than half the 300 volumes that comprise the library were presented by our non-resident members—
—(applause). Their "absent friends" represent all ranks and conditions of men—warriors like Field-Marshal Sir Patrick Grant—(applause)—statesmen like Lochiel, Mr Fraser-Mackintosh, and Mr R. B. Finlay—(applause)—men of law and letters like Professor Mackinnon and Sheriff Nicolson-(applause)divines like Bourke, Cameron, Mackenzie, and Sinclair; educationalists like Jolly and O'Hara; poets like Dr Charles Mackay and Mrs Mackellar—(applause)—distinguished proprietors like their present Chief, The Mackintosh, Sir Kenneth Mackenzie and

Novar; and last, but not least, the greatest Highlander of all, he who, by establishing the Celtic Chair, has

"Awoke to new life, in our storm-riven island, The strains that shall live while the wave beats the shore"

—(applause). While many of them, as he had pointed out, were illustrious, all of them were enthusiastic Highlanders; perhaps not by birth, but what of that?—

"One touch of Nature makes the whole world kin"

—(applause). They were Highland in sentiment, in attachment to the traditions and associations of the past, feeling more deeply than ever that their own countrymen could feel the truth of the German poet's observation that

"Time doth consecrate,
And what is gray with age becomes religion."

Hence that "clannishness" among Highlanders, that strong affection that unites them to their native hills, "stern and wild,"

"With a love that scorns the lapse of time, And ties that stretch beyond the deep."

He asked them to fill their glasses to the beaded brim and drink a hearty bumper to their non-resident members, coupled with the name of Rev. Mr Sinton, of Invergarry, a good clergyman and a good Highlander, whose "Songs of Badenoch," now appearing in the Celtic Magazine, entitled him to take a high place as a Gaelic scholar—(applause).

scholar—(applause).

Rev. Thomas Sinton, Invergarry, replied, expressing his delight at being present for the first time at a dinner of the Society of which he had been a member for twelve years—(applause). He alluded to the great obligation that the non-resident members felt they were under to the resident members who had successfully carried on the work of the Society through sunshine and rain—

(applause).

Mr G. J. Campbell, solicitor, proposed the toast of the "Provost, Magistrates, and Town Council of Inverness," and, in doing so, alluded to the result of the vote at a recent meeting by which the Council declined to give a donation to the Society for Preserving the Rights of Way in Scotland. He thought the opposition to that proposal came very ill indeed, particularly from those who pretended and no doubt thought they were great advocates of the rights of the people—(laughter and applause).

The Provost, in course of his reply, said in these days they had a great many people who seemed to hold the belief that laws were only to be obeyed in so far as they were consonant with the ideas of the people—(applause). He pointed out that this was a mistaken idea, and that it was the duty of those in authority to enforce the law, the people to obey it, and the Legislature to alter it if it was thought to be a bad law—(applause).

Treasurer Jonathan Ross proposed "The Clergy," coupling the tost with the name of the Rev. Gavin Lang of the West Parish

Church.

Mr Lang, in reply, said he attended to elicit sympathy on behalf of the profession to which he belonged. They had heard a great deal about depression in commercial and agricultural circles, but he had waited patiently to hear something about depression in connection with his own office—(laughter). He was not prepared to speak about the position of the clergy of all denominations, for he did not pry into the affairs of his neighbours—(hear, hear) but he knew the state of his friends in the Church with which he was connected, and he knew what the outlook was. If it was dark for landlords and tenants, he might say it was very dark for the If there was depression all round he was quite prepared to share in it; but if there was any grand scheme by which all classes were to benefit and to be made better, he prayed of them to remember the poor parson—(laughter and cheers). In conclusion he expressed the pleasure it gave him to be present at such a gathering as that, and to have an opportunity of joining in the recreation and amusement of those among whom he lived-(applause).

Mr Wm. Gunn proposed "The Press," and Mr Duncan Camp-

bell, of the Chronicle, replied.

Mr E. H. Macmillan proposed the toast of "The Chairman," and Councillor James Macbean "The Croupiers," after which the proceedings terminated. During the evening songs were given by Mr Maccallum, Union Street; Bailie Stuart, Mr John S. Fraser, solicitor; Mr Paul Fraser, and others, and Pipe-Major Maclennan, the Society's piper, added greatly to the pleasure of the meeting by discoursing some excellent bagpipe music.

18th JANUARY, 1888.

A meeting was held on this date for the purpose of nominating office-bearers for 1888. The secretary formally reported that the

annual dinner of the Society was held in the Imperial Hotel on the previous evening, with Sir Henry C. Macandrew, Provost of Inverness, in the chair. The attendance was unusually large, and the meeting was, from every point of view, a success. All the business having been transacted, the meeting assumed the form of a Highland "ceilidh," at which the Rev. Mr Sinton, Invergarry, and others took part, and which was highly enjoyed by all present.

25th JANUARY, 1888.

At the meeting on this date office-bearers for 1888 were elected. The following gentlemen were elected members of the Society, viz.:—Dr Macfadyen, Inverness; Mr Daniel Dewar, Beaufort; Mr Frederick Baxter, seedsman, Inverness; Mr J. B. Grant, factor, Erchless; and Councillor Lyon, Aberdeen. The secretary intimated that he received from Mr Alexander Burgess, agent of the Caledonian Bank, Gairloch, the following books, as a donation towards the Society's library, viz.:—Wallcott's "Ancient Scottish Church," "Stuart Papers," Dick Lauder's "Highland Legends," and "Book of Scottish Story." On the motion of Mr Alex. Mackenzie, who presided, it was unanimously resolved to tender the thanks of the Society to Mr Burgess for his donation. The secretary, Mr Mackintosh, laid on the table a statement of his intromissions as treasurer for year ending 31st December, 1887, certified by two of the chieftains. The financial position of the Society was found to be very satisfactory, and the treasurer's statement was ordered to be engrossed in the minutes.

1st FEBRUARY, 1888.

At this meeting the following new members were elected, viz.: Dr Murray, Ardross Street; Mr R. J. Macgregor, ironmonger, Bridge Street; Mr Alexander Fraser, draper, 15 Church Street, Inverness.

Mrs Mackellar's paper on "The Sheiling: its Traditions and Milking Songs," was to have been read this evening; but, having taken up so much time with preliminary business, the meeting unanimously agreed to postpone the reading of the paper until next week.

8th FEBRUARY, 1888.

At this meeting Lord Tweedmouth, Guisachan, was elected an ionorary member of the Society, and Mr John Macintyre, Balna-oil, Brora; Mr Peter Macgregor, 4 Brougham Street, Edinburgh; Ir John Hood, English and Scottish Law Life Assurance Association, Edinburgh; and Mr E. Dwelly, piper, Argyle Highlanders, kellachulish, were elected ordinary members. Thereafter Mr ohn Whyte read a paper by Mrs Mary Mackellar, on "The heiling: its Traditions and Milking Songs," which was very avourably reviewed by the members present. Mrs Mackellar's waper was as follows:—

THE SHEILING: ITS TRADITIONS AND SONGS.

[PART I.]

The rearing of their cows, and caring for their welfare, was a natter of great importance to the Highlanders of the past. Milk, n its different forms, was the food on which they chiefly depended or their existence. Tea had not yet unstrung the nerves of our great-grandmothers, nor given dyspepsia to our healthy and longlived forefathers. Their only beverages to refresh or strengthenbesides the "eanaraich" of beef and venison—were from the cow; and their store of butter and cheese largely represented their It was therefore of great consequence to them winter provision. to have their cattle so fed that their yield of milk would not only be increased but enriched. Deer forests or large sheep farms did not then shut them out from the glens of their native hills. people formed the wealth of the chief, and the stronger and more numerous they were, the greater was his importance as one of the decisive forces of his native land. There was therefore no restriction, only that they arranged among themselves concerning the different places of summer grazing that would belong to each township. This place of pasture was known as the "airidh," and the cots built thereon for their summer sheilings were known as "bothain airidh." The houses in which they spent the winter were poor enough, but it mattered much less for these summer sheilings: if they kept the wind and the rain out, that was They spent the most of their time among their herds on enough. the hillside. They had the fresh mountain breezes, and the pure rills of stream and fountain, and beauty and grandeur around them to gladden the eye; and what if they had no couches of down, they were no Sybarites. The "cuaran," or old Highland shoe, was only required to keep out a stone or a stick laid crossways. "Tha i gu math ma chumas i 'mach clach, no maide air a tharsuing." And they were as regardless in other things that concerned their personal comfort. Sometimes the summer grazings were within a couple of miles of the homes, and although they shifted the cows there, they did not require to leave their own homes, and they went morning and evening to milk them and feed the calves. This place of pasture was known as "buaile," and the milkinghour that, morning and evening, divided the day was known as "An t-Eadar-adh."* The maidens went there in bands, and carried the milk home in the "milk-nut," or "cno-bhainne," which was a wooden dish, made in the shape of a nut, and having a hole in the side large enough to let the hand in to wash it. Afterwards the milking-cog, or "cuach-bhleoghain," took the place of the nut, but now the tin pail is oftenest carried, even where the "buaile" is to be seen. It was customary for the milking maids to offer a drink from their foaming cogs to the passers by, and it was considered mean and inhospitable not to offer a stranger this "deoch-rathaid," or "deoch-roid."

Flora Macdugald, a daughter of "Ailean Dall," the poet, told me that she spoke often to an old woman who had given a drink of milk from her cog to the beloved but unfortunate Prince Charles Stuart—the "Bonnie Prince Charlie" of song and story. She was a young girl at the time, and in her return from the "buaile" she had to walk over a plank that bridged a foaming The plank was unsteady, and a gallant-looking gentleman, who stood on the opposite bank, jumped into the water and held it firmly until she passed over. He had wet his feet, and she felt ashamed and sorry, and when she got near him, after he came out of the burn, she offered him her cog that he might have a drink He took it freely, and, having unbonnetted, he shook hands with her, and they parted. She saw him again when he was in hiding, and knew that it was Bonnie Prince Charlie who had stepped into the foaming brook to steady the plank for her. She spoke of it always until her death in old age. She could never forget his kind face and smiling eyes when, regardless of his wet hose, he took off his bonnet and shook hands with her.

It was customary with the gentlemen-farmers, and proprietors of estates even, to go in the morning at milking time to see the cattle, to gladden their hearts by seeing their calves "thrive

ie," and to get a draught of rich warm milk from the foaming One of the chieftains of the Camerons of Glen-Nevis met his in a dreadful manner in his "buaile." Some foe, of small nsions—it is said to have been Iain Beag Mac Aindrea—got elf secreted by his wife in a large burden ("eallach") of ier, and rolled down a hill. The "eallach" rested in a iv hollow, within arrow-shot of the "buaile," and when the tain came and went his rounds among the cattle, and afters went to get his drink of milk as usual, he lifted the cog to ps, and Iain Beag let his arrow fly. The chieftain fell dead, the cog pinned to his forehead by the too well aimed arrow. lairymaid screamed when her master fell at her feet, with the spilt over him, and the cog so unaccountably pinned to his Her cries brought the herdsmen, and in the commotion Beag escaped, having with his dirk cut the heather rope that I the burden in which he had lain hidden with his fatal mes-He fled up the mountain side, and was out of reach ere as noticed, and the chief was carried home to his family in w, amidst the lamentations and wailings of those who sang coronach," or, as it was known in Gaelic, "a' chaoidheanaich. dairymaid was the mother of an illegitimate son, who was n as "Donull du Diolain." His patronymic was "Donull du Alasdair," but he continued to be known to posterity as "An ain maol donn"—"the polled brown stirk"—and his descendare spoken of still as "Sliochd a Ghamhna," a name which iven to him when, in his early boyhood, he used to go with aother to his father's "buaile." This branch of the Glens family live chiefly in Onich, and the following lullaby and ng song was composed on one of them :-

"Pru dhé Mhic a' Ghamhna,
Pru dhe Mhic a' Ghamhna chean-fhionn,
Pru dhe Mhic a' Ghamhna,
Bhrist' thu 'm braidein, 's dh' òl thu 'm bainne,
Pru dhe Mhic a' Ghamhna,
'S dh' fhalbh thu 'n oidhche ris a' ghealaich,
Pru dhe Mhic a' Ghamhna,
Ach ma dh' fhalbh 's ann duit nach b' aithreach,
Pru dhe Mhic a' Ghamhna,
'S boidheach air lianaig ar n-aighean,
Pru dhe Mhic a' Ghamhna,
'S boidheach balg-fhionn ar crodh-bainne,

Pru dhe Mhic a Ghamhna.
Chuala tu an damh donn ri langan,
Pru dhe Mhic a' Ghamhna,
Ach ma chuala fhuair e 'n t-saighead,
Pru dhe Mhic a' Ghamhna,
Pru dhe Mhic a' Ghamhna chean-fhionn."

Where the summer grazings were too far away to go to them at milking time, the people flitted to them, with all their herds, flocks, and store of necessaries. This exodus took place generally in June, after the peats were stacked, and the potato fields left in good order, and it was a time of much bustle and excitement and much expectancy, especially for the young people. When Lord Dunmore was a young man, he was out one day deer-stalking in Harris, and when he and his men approached the ruins of a sheiling, his excellent but eccentric henchman, Donald John Mackensie, exclaimed, pointing to it, "There's where my father courted my mother." Many a Highlander could say the same thing of the "bothan airidh," and many a young man could sing heartily,

"Thug mi 'n oidhche 'n raoir 's an àiridh, Thug mi 'n oidhche 'n raoir 's an àiridh, 'S bidh mi nochd gu cridheil caoimhneil, Mar ri maighdeannan na h-airidh."

It was a matter of great concern to them to get away without my evil omen, and without meeting an unlucky foot, as they set out "Codhail mhath dhiubh" was always a welcome salutation, and "droch codhail ort" was dreaded as much as the wildest maledie-They hated a lean, hungry-looking person to meet them, or a covetous man, or any one known to be even distantly related to a witch, or suspected of having any communication with witches or evil-disposed fairies. Those witches could not only kill their cows, but they could make them cast their calves. They could take their milk from them, or take the virtue out of it, so that no butter could be made, and people with the evil eye could injure them in the same way. It is also said that fairies can shoot cows with those flint arrows so frequently found on the hills. not like any one to praise a cow without their wetting their eyes with their own saliva, taken up on the point of the finger. Nor did they like any one to count their cattle without invoking a blessing There were also some animals that they considered a bad omen if they came across them as they set out. A cat was an unlucky creature, as the demon was said to take its shape, and a have was sure to be a witch in disguise. The snipe was the most blessed creature that could come across them, because it was believed to have met the Virgin Mary when on her way to her Son's grave on the morning that He had risen from the dead. It was considered very unlucky to lend any one the churn, and a neighbour who would be rude or daring enough to seek the loan of a churn on the first day of any quarter of the year would be regarded with grave suspicion; and there was a special repugnance to lending it on Beltane Day, for if the borrower had any evil power, she might take the "toradh," or substance, out of the butter for the next quarter, and, of course, it would be more disastrous if that should be done at the beginning of the milk season. I have heard the following rhyme repeated by some of the old people whilst churning:—

"Thig a bhuidheag, thig,
Thig a bhuidheag, thig,
Blathach gu dorn, im gu h-uilinn,
Thig a bhuidheag, thig,
Thigeadh na maoir, thigeadh na saoir;
Thigeadh fear a' bhata bhuidhe,
Ach thig a bhuidheag, thig,
Thigeadh cach no deanadh iad fuireach,
Thig a bhuidheag, thig a bhathag,
Thig a bhuidheag, thig."

And as this was repeated if splashes of the cream came out through the hole in the lid of the churn as the "lonaid" was worked, it was a sure sign that the evil influences were leaving the cream, and that good butter would come. The more ancient vessel used for making butter in the Highlands was called "imideal." In ordinary cases two women sat on a bed shaking the vessel until butter was produced. It was a long, narrow, wooden keg, made of staves and covered with dressed skins, fastened on it by twelve strings of horse hair. Another keg of the same kind, and shaped narrower at the bottom than at the mouth, was made for the salting of the cheese, and was named "an sailleir caise." The new-made cheeses were laid in it with a sprinkling of salt between them, and they were, after a few days, laid out to dry.

When going to the hill grazing the women took the "imideal" on their backs with their store of cream in it, which, by the warmth of their bodies, was kept at due temperature, and by the time they got to the "airidh," it was turned into butter, and thus

the beginning of a store for housekeeping was provided in butter and buttermilk. The "imideal" was also made to serve another purpose on the journey. The young calves were enticed to follow them by getting the outside of the vessel occasionally to lick, which made them eager to follow in hopes of getting the contents. This was known as "buille imlich, latha imrich, air imideal maol dubh."

They all carried heavy burdens on their way to the sheiling. The men carried the heaviest things, but even the children had their loads, which they carried tightly, veritably wearing the yoke in their youth; and the women went on their way, spinning their distaffs or knitting their stockings, happy in being surrounded by their beloved ones. And what bard would not sing of the Highland maiden voicing her Gaelic lilts, light-hearted and free from care—barefooted, perhaps, treading the heather as if it were a carpet of velvet—

"A bhanarach dhonn a' chruidh, Chaoin a' chruidh, dhonn a' chruidh, Cailinn deas donn a' chruidh, Cuachag na-h-airidh."

After getting to the summer grazing ground, the cattle were turned to the pasture and the calves housed in a "cro," or pen known as "cro-nan-laogh." This "cro" is often spoken of in the old songs of the country. The following is a fragment of one which has a most pathetic and beautiful melody:—

"Tha sior chaoineadh am beinn, am beinn, Tha sior chaoineadh am beinn a' cheo, Tha sior chaoineadh am beinn, am beinn, Gal 'us caoineadh am beinn a' cheo.

"Tha sior chaoineadh am beinn Lurrain, Tha sior chaoineadh am beinn a' cheo; Tha sior chaoineadh am beinn Lurainn, Gal 'us caoineadh am beinn a' cheo.

"Tha sior chaoineadh am bun am bun, Tha sior chaoineadh am bun a' chruidh-laoigh Tha sior chaoineadh am bun am bun, Is eigin cruban an cro nan laogh."

It is also mentioned in another very plaintive song, of which this is a part :—

The Sheiling: its Traditions and Songs.

"Chi mi mo thriuir bhraithrean seachad, Air an eachabh loma luath, Sgianan beag aca ri 'n taobh, 'Us fuil mo ghaoil-sa sileadh uap'.

"Cha teid mi do chro nan caorach,
'S cha teid mi do chro nan uan,
'S cha teid mi do chro nan laoighean,
Bho nach 'eil mo ghaoilean buan."

The cows were not every year put to pass the nights in the same place, for the thrifty owners of the cattle frequently went in the spring to the hills to make small rigs and furrows, and sow corn or barley in them where, the cows had passed the nights of the previous year, as the soil would have been enriched with their droppings, and they had that to take home with them at the end of the season, as well as their stores of dairy produce. With permission, I quote the following from Mr A. A. Carmichael's paper on the grazing and agrestic customs of the Hebrides, written at Lord Napier's request for the report of the Crofter Royal Commission:—

"Having seen to their cattle and sorted their sheilings, the people repair to their removing feast—"Feisd na h-imrich," or "Feisd na h-airidh." The feast is simple enough, the chief thing being a cheese, which every housewife is careful to provide for the occasion from last year's produce. The cheese is shared among neighbours and friends, as they wish themselves and cattle luck and prosperity—

"' Laoigh bhailgfhionn bhoireann air gach fireach Piseach crodh na h-airidh.'

Every head is uncovered, every knee is bowed, as they dedicate themselves and their flocks to the care of Israel's Shepherd.

"In Barra, South Uist, and Benbecula, the Roman Catholic faith predominates. Here, in their touching dedicatory old hymn, the people invoke, with the aid of the Trinity, that of the angel with the cornered shield and flaming sword, St Michael, the patron saint of their horses; of St Columba the holy, the guardian over their cattle; and of the Virgin Shepherdess and mother of the Lamb without spot or blemish.

"'A Mhicheil mhin! nan steuda geala, A choisinn cis air dragon fala; Air ghaol Dia'us Mhic Moire, Sgaoil do sgiath oirnn, dian sinn uile, Sgaoil do sgiath oirnn, dian sinn uile. "'A Mhoire ghradhach! mhathair uain ghil, Cobhair oirnne, oigh na h-uaisle; A rioghainn uai'reach! a bhuachaille nan treud! Cum ar cuallach, cuartaich sinn le cheil', Cum ar cuallach, cuartaich sinn le cheil'.

"'A Chaluim Chille! chairdeil chaoimh, An ainm Athair Mic'us Spioraid Naoimh, Trid na Triathinn! trid na Triath! Comraig sinne, gleidh ar Triall, Comraig sinne, gleidh ar Triall.

"'Athair! a Mhic! a Spioraid Naoimh!
Bitheadh an Tri-aon leinn a la 's a dh' oidhche,
'S air machair lom no air rinn nam beann,
Biodh an Tri-aon leinn 's biodh a lamh mu'r ceann,
Biodh an Tri-aon leinn 's biodh a lamh mu'r ceann.'

In North Uist, Harris, and Lews, the Protestant faith entirely prevails, and the people confine their invocation to 'the Shepherd of Israel, who slumbereth not nor sleepeth.'

"'Feuch air fear coimhead Israeil, Cadal cha'n som no suain.'

As the people sing their dedication, their voices resound from their sheilings here literally in the wilderness; and as the music floats on the air and echoes among the rocks, hills, and glens, and is wafted over fresh-water lakes and sea lochs, the effect is very striking."

There was a great deal of importance given to invoking blessings on the herd and singing dedicatory songs, not only when on their removal journey, but at all times, and we give the following "sgeulachd" as illustrative of this, translated closely:—

"There was a king once upon a time, and his wife died, leaving him with one daughter, who was a beautiful little maiden, and, being anxious that she would be well trained, he married again. The second wife had a daughter also, but she was very plain and unattractive, and, as she grew up, was more than jealous of her fair sister. She was also jealous of her being her father's heiress, and the favourite of all who came near their house. The stepmother was neither loving nor tender to the maiden, although she dared not be harsh to her for fear of her husband, and also for fear of what people would say. One day, however, as she was

pondering over the difference between her own daughter and her stepdaughter, for they had then grown up to be young women, who came in but the 'Eachrais Ulair.'* And she said to her, 'What a pity it is for you to see another woman's daughter heiress of the land when, if you but acted courageously and wisely, your own daughter might have it all.' 'I cannot help things being as they are,' replied the king's wife, 'I am not going to risk my own life and my daughter's by any rash act that they would be sure to find out.'

"'Oh!' cried the 'Eachrais Ulair,' 'if you make it worth my while I will put you on a plan, and you will be sure to get rid of her, and you will never be found out.'

"'What plan will that be?' asked the king's wife, for she was more willing to get rid of her stepdaughter than she wished the

other to know.

"'I know a glen,' said the 'Eachrais Ulair,' 'out of which no human being ever returned to tell their tale; a black, dark, desolate glen, and the way leading to it full of holes, and precipices, and quagmires—"Gleann dubh, dorcha, fasail lan tholl'us chreag'us shuilean-crithich." Send her there with the cows to the summer grazing, and send a dairyman and herdsmen with her. Send them away when the king is out hunting, and tell him it was her own desire to go for a short time to the sheiling, and you may rest assured, if she goes there, that you will never see herself or any of her companions again.'

"The king's wife promised the 'Eachrais Ulair' a rich reward when her daughter would be heiress to her father; and she got the cows set apart, and the servants appointed that were to go with her to the sheiling that was so far away and so difficult to reach. She gave them directions for the road, and they started

when the king was in the hill hunting.

"They travelled on, and at last they came to the glen that was so black, dark, and desolate, full of holes, precipices, and quagmires, and they felt frightened and full of awe as they gazed upon the journey that lay before they would get to the floor of the glen,

'ular a' ghlinne.'

"The king's daughter invoked a blessing on herself and on her companions and on the cattle, and she made the others do the same. They invoked blessings, and sang on every step of the weary way, and with every step they took new courage—'ghlac iad misneach ur'—and, in spite of holes, rocks, and quagmires, they got to the floor of the glen without losing a single creature of

* A very wicked sort of witch.

the fire. They blessed thems old man if they could stay t remain in the glen. The 'bo said 'No;' but they told hir and, instead of injuring him, They gave him a large basin of him to eat a large bannock, a bannock, and he gave them I selves on the floor. In the me cows, they gave him the same tidy, they washed his hands f and milk. He was very grateful posed that the women would si make a shakedown for himself was done, and before they were noise without, and a heavy foo heard a voice saving. 'Am bh stigh?' ''S tamh leam, 's tar the reply from the bodach witl without cried, "M' urraball st

> itheadh ri d' thaobh a' nochd? 'a nochda no gu brath, a nigl mo bhonnach mor mor 's mo

which may be translated as fo are you in? 'I am at rest, m eat by your side to-night?' ' other time. They wash my ha safe and well, and the king's daughter was more beautiful than ever, and her fame as a maker of butter and cheese spread far and near, and all admired how she managed the herd so well, and made a friend of the giant, who would otherwise have eaten them, with his brother giants.

"On the following year the king's wife resolved that her own daughter would go to the same glen, and earn the same fame as her sister. So she got her ready, and got the best cows for her, and the 'Eachrais Ulair' had to go with her as dairymaid. They set out for the glen grumbling and miserable; they sang no hymn, nor did they invoke a blessing either on themselves or their herds; and they lost some of them in the holes and quagmires, and others fell over the rocks. When they got to the floor of the glen with the few cows that were left to them, they saw the same long, large, grey house that the others had staved in when there. They went in and took everything without asking leave of the 'bodach mòr mòr,' who was in his bed opposite the fire. They offered him no milk, nor did they show him any kindness, and after they went to bed at night the same giant came knocking to the door that came when the others were there. When he cried to his brother giant 'Am bheil m' earrball stidein mor, mor a stigh f' The ready reply was an invitation to enter, and they slew and devoured them all; and neither the king's youngest daughter, the 'Eachrais Ular,' nor the herdsmen, ever returned again from the black, dark, desolate glen full of holes, precipices, and quagmires."

A Gael's wealth was always, in those old times, represented by the number of cows he could turn to his summer pasture—

"Tha m' fhearann saoibhir, ho i ho,
I hiu ro bho nam b' aillibh e,
Tha m' fhearann saoibhir, ho i ho,
Tha m' fhearann saoibhir air gach taobh dhiom,
'S mo chrodh-laoigh air airidh ann.
Tha m' fhearan, &c."

A proverb also sayeth thus—"Fear an ime mhoir's e's binne gloir." "The rich owner of cows, or he who has the most butter, has the sweetest voice." Marriageable maidens were also valued according to the tocher they were to have—not in money, but in cows. Twenty milk cows was considered a good tocher for a acksman's daughter, and twenty cows, with their calves at their eet, was very good; and for a crofter's daughter, a cow and her

calf or stirk was a fair tocher, along with her blankets and other paraphernalia, and a girl who had such a tocher in prospect was apt to give herself airs, unless she had very good sense. There is an old story, of the Alnaschar type, that illustrates the importance the possession of a cow gave a woman. It is known as "Cailleach Cath na Cuinneige." A certain old woman, who still felt young, got a stoup full of milk, which she was going to sell in a town that was some distance from her. She sat down to rest on the way. and began to count the amount she would gain out of the selling of the milk, for which she had paid her only pennies. After that she meant to buy two stoups full, and make a larger profit, and she would go on trading thus until she would buy a calf, and she would feed the calf well, and it would soon be a cow, and it would then have a calf, which would in a year or two be a fine young heifer, and then a man would come the way, and say, "You have a cow, old wife;" and she would reply, "I have a cow and a heifer." "Tha bō agad air a naso a chailleach." "The ball. "Tha bō agad air a nasg, a chailleach." "Tha bo'us agh agam, their mise," "He will marry me then, and we will soon get rich, and I'll have a servant, and I'll make her do my bidding, and if she would dare refuse I would give her a kick! The kick was directed by the dreaming woman to her milk stoup, and all her aerial castles came tumbling about her ears. There was no cow, nor heifer, nor husband, nor servant.

The habit of giving cows as a tocher to the daughters of the house made them in the olden time very anxious that they would marry among their own kinsmen, or at least in their own clans, as it would be an enriching of the enemy to give their cows to them, and hence the frequency of elopements in those days. A young man sorely exercised about which was the better thing for him to marry, an old woman who had a tocher, or a young one who had none, went to his father and spoke thus—

"Comhairle iarram oirbh an ceò, Co i feoil is fhearr a dhuine, Sean bhò 's i lan saill, No atharl' og am feoil thana ?"

And the reply was the sensible one-

"Cha chuir sean bhò laogh mu chro; 'S i 'n atharl' og feoil is fhearr."

Query-

"Advice I seek from thee in mist, Which is the better flesh, oh, father, An old cow that is full of fat, Or a young quey that is thin and lean?"

Answer-

"An old cow will give no calves to thy fold; The young quey is the better flesh."

Cattle were of so much importance to the Highlanders because they represented, in a special manner, their food supply. Milk, in its different forms, was their chief sustenance. Instead of the morning cups of tea, now indulged in by all classes of the community, they began the day by taking drinks of milk. Among the better classes, the morning drink ("deoch-maidne") was what is known as "old man's milk," which was an egg switched into a glass of milk, with a little whisky added; and even the herd-boy got, if nothing better, a cup of whey to his piece of barley bread before turning out to tend the cows. When milk was scarce, the morning drink of the poorer people was "sughan," which is the juice of oatmeal or bran steeped so long as to become sour, and in very hard times they took it to their porridge. "Sughan" was spoken of in song and story as a sign of poverty, as it indicated a scarcity of cows, and certainly it is not very palatable. The bard who spoke of the Fencibles of Oban in a disparaging manner, could not find any thing more contemptuous to say of them than, "Tha neul an t-sughain air gnuis n'an Latharnuich." And some nurse, who seems to have had a grudge at the Stewarts of Appin, said to her nursling-

"Cha toir mi thu mhac Iain Stiubhart, 'G am bi 'n sughan na dheoch maidne, 'S ann a bheir mi do Lochiall thu, Aig am bi am fion 'na leabaidh."

Milk was taken to the potatoes, porridge, or brose that was their breakfast; and for a good substantial dinner, milk porridge, or milk brose was frequently given, not only as a luxurious, but as a good, strong, sustaining meal, that kept hunger long at a distance, and for that reason such meals were given to men going on long journeys. Milk, in some instances, was often taken with the potatoes for dinner, and at times butter, cheese, and milk were all on the table, and when taken with good, dry, well-boiled, mealy potatoes, it was a luxurious, as well as a delicious, meal, and con-

ne with cities her in the quantities of dairy the season. Yet there wer would be freely produced, an hospitality. Water was ne wayfarer. "Deoch fhionna for quenching thirst. This water in equal proportions, a the cream that was kept for it made a cooling drink. strangers had to be enterta and curds and cream were 1 and whisky. They made th milk into curds, by putting The he-calves were g supplied them for this purpos thick cream, churned into a purpose, and some oatmeal s quern was considered by far t delicious luxury, and a favou that was expected to be give great was the excitement whe cog, after the goodwife had found the ring would b marry. The curds given with ordinary curds that in the pr for pudding. The Highland guest, and thus partly freed much pleasanter, as well as 1 wont to twit the men about t

"If we could get the butter in Spring, And the cream in Summer, We would then be very healthy, And never be scarce of kitchen."

There was another luxury better loved on bread than all the jams and jellies ever made, and that was curd-butter, or "gruth-im"—half butter, half curd, finely mixed. This was very different from the ordinary crowdy, which also is dignified by the same Gaelic name as the other, although there is very little butter in it to make it palatable or nutritious. When the Highlanders dined late, the supper often was a thick gruel, known as "liath-bhrochan." It was made of milk and oatmeal well boiled, with a piece of butter in it, and of a consistency that they spoke of as, "bu tiugh am balgam e, 's bu thana an spain e." When butter was scarce, a thrifty housewife made a very good substitute with milk and eggs and a little salt stirred together over the fire for a few minutes. This was very pleasant when spread hot on the bread, and it was very useful in the latter end of spring, when the store of butter It was known as "im-eigin." was exhausted. There was a proverb that said that one teat of a cow was better than a boll of white meal-" Is fearr aon sine bò no bolla dhe 'n mhin bhain." And the milk was not only their food, but also to a great extent their medicine, and it had a valuable place in their art of healing as butter. For chest complaints, a cog full of butter was melted down, and after the juices of certain herbs were mixed with it, they placed it to cool, and it was administered in small quantities, as cod liver oil is now. This was called "cuach ghorm." For colds in throat or chest, salt butter, mixed with oatmeal, was laid on wool and applied, and salt butter was considered the most effectual cure for a bruise. It was also applied to a cut, if they feared there was any rust about the weapon that caused the For any eruption on the skin, sulphur mixed with fresh butter was applied, and a little melted butter in its liquid state was taken instead of the castor oil now so common. Fresh butter was melted with bees-wax and the roots of dockens to heal a burn, and this was used freely for chopped hands or lips. In fact, butter was the principal article in a Highland woman's pharmacopia. even one of her fowls were ill, it was caught and a piece of fresh butter forced into its bill, which was sure to cure it.

Goat's milk was considered the best for restoring lost strength to the sick, owing to the herbage they lived on, and it was considered the most nourishing for even the strong, according to the proverb—

a luxury, and particularly got also have been considered a go

"Sailchuaich 'us b Suath ri d' aghai 'S cha 'n eil mac riq Nach bi na d' dh

"Rub thy face with violets a king's son in the world but v recommended in another prover

> "Is leigheas air g "Cneamh 'us im 'Us ol am fochair Bainne ghobhar b

> "Garlick and May Will cure all dises And drink along of A white goat's mi

The milk of the white goat winvalid, as also the milk of a residered very wholesome, ampreferable to that of a black of the goat, next to that the most efficacious for rubb that the best remedy came foot oil. The proverb that said within, would not cure the High

backed was "druim-fhionn;" and the white-bellied, "bailg-fhionn," and as such they are frequently spoken of in the old songs, thus—

"Crodh druim-fhionn, crodh gual-fhionn, Air do bhuaile mar chomhla, Te eile ga 'n cuallach, 'S do bhean a' fuaigheal na seomar."

And in the bribes that the "great grey hag" offered to Kennedy of Sianachan—"An gille dubh mor Mac Uaraic"—for letting her go free, when he had her bound before him on horseback, threatening to show her to human eyes—she offered him a herd of cattle, giving the different kinds their distinctive names—"buaile de chrodh bailg-fhionn, druim-fhionn, ceann-fhionn, cas-fhionn, agus dubh." And he replied that he had all these already. The term "cas-fhionn" came to be applied latterly to cows that had only the tip of the tail white. I have not found out why the term "cas-fhionn" was applied to the Macintyres, though I often heard them called "Cloinn an t-Saoir chais-fhionn."

The dishes they carried to the hill grazings were—wooden basins, "measraichean;" milking cogs, "cuachan bleoghain," or "cummain;" the churn, "muigh," or "imideal;" the cheese press, "fiodhan;" the sieve, "siolachan;" the cheese salter, "sailleir caise;" and the butter tubs. It was customary when salting the butter to put a cross of rushes here and there, to keep evil influences from spoiling it. The skimmers they had were generally the deeper shell of the scallop, which was also the ancient drinking cup—

sup—
"Fair a nall an t-slige chreachainn.

O 'n 's ann aisd is blasd' an dram, 'S math an t-ainm dhi 'n t-slige chreachainn,

'S i 'n t-slige 'chreach sinn a bh' ann."

The shallow shell of the scallop, which was the badge of the pilgrim of old, was the one used to slice the butter, and its lamillibranchiate formation gave the butter a pretty ribbed appearance on the plate, or on the large scallop shell that served as a plate.

The life at the hill grazing, or shieling, was a free and a jolly one. The change of air was good for man and beast, and although they carried human passions in their breasts, there was very little in the circumstances of their surroundings to develop them. All things tended to calm and gladden; their strongest emotions were called forth by the voices of love, devotion, and sympathy. They were a pious people. They were devoted to their chief, who was

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both their father and friend, and they loved their wives and children, and came as near to the loving of their neighbour as themselves, as is possible for frail humanity. The township might almost be said to have a family life at the shieling, for each bore the other's burdens; they rejoiced in each other's joy, and when tears had to be shed, they mingled them in brotherly fashion. As far as the children were concerned, although the schoolmaster was abroad, their winter education at the "ceilidh" was carried on in a most effectual manner. They romped among the calves, the kids, and the lambs, laying in large stores of the health and strength to be required in the future. And as they lay on the hillside, at the feet of their sires, they learned the songs of their country, and listened to the tales of the chase and of love and war. The boys learned to make and repair the milking and dairy utensils, to tend the flocks, shear the sheep, make and mend their own shoes; and to thatch, and make the heather and hair ropes so largely used by them; and perhaps the most desired part of their education was the shooting of a blackcock, the stalking of a deer, and the spearing of a salmon.

The girls learned to emulate their mothers in skill of the dairy work, as well as in spinning wool for future webs on the distaff, and knitting stockings and hose of brilliant hues and rare patterns. They learned to know the herbs that were medicinal for man and beast, and the different plants used in dyeing the colours of their tartans. They learned to become useful wives, following in the footprints of their mothers, as helpmates in the struggle for existence, neither fearing the snows and storms of winter, nor ashamed of the tawning of the summer sun. They danced and flirted and sang their sweet lyrics, and forgot amidst their labour that sorrow had an existence, or that pain was awaiting them.

The old manner of going to the sheilings belongs to the history of the past. Where such summer grazings are had still, as in some parts of the Hebrides, only some of the daughters of the families go with their cows, and in Lewis I have seen them carry the milk home twice a-week, all sour, of course. And I have seen the girls, on their return to the hill, carrying with them creels of seaware for their cows to eat. I have seen in Mr Carmichael's house in Edinburgh a small stool used in one of these sheilings, probably a milking stool, and Prince Charles Stuart sat on it. When wandering about, after Culloden, he entered a sheiling in which three girls were, and sat down, and got a drink of milk. They did not know who he was, and after he left they knew, and then they playfully fought for possession of what they called the throne, "An

righ-chaithir." In the course of the struggle, one of them lost a tooth, and the others generously let her have the stool, as she had suffered most in the cause of their beloved Prince. A descendant of hers gave it to its present appreciative owner, in whose hospitable house it has a place of honour in the drawing-room.

I have given here but little of what I meant to write on this subject, but if it will embalm any of the ancient usages of our publishearted and pure-natured forefathers, it will fulfil a good

purpose, and make my heart glad.

15th FEBRUARY, 1888.

At this meeting the following gentlemen were elected members of the Society, viz.:—Mr D. H. Macfarlane, 46 Portman Square, London, life member, and Mr A. J. Stewart, grocer, Union Street, Inverness, ordinary member. Thereafter Mr Alex. Macbain, M.A., read a paper contributed by Mr W. J. N. Liddall, advocate, Edinburgh, entitled, "Kinross-shire Place Names." Mr Liddall's paper was as follows:—

KINROSS-SHIRE PLACE NAMES.

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The elucidation of the topography of a district where the language which produced the names has ceased for centuries to be spoken, is possible only by an exact comparative study of the earliest forms as ascertained from historical documents. Personal associations led me to attempt such a task for the little county of Kinross, and the following notes—for this paper claims no higher description—will, I would hope, show results not altogether

disappointing.

The topography of Kinross-shire is practically entirely Celtic, and purely Goidelic. In view of Skene's remarks in his analysis of the names in the list of Pictish kings,* one might have hoped to find a Brythonic trace, but there is but slight ground for even being suspicious of one or two names belonging to that division of the Celtic dialects. True it is, a tribe termed the Danmonii dwelt between the Forth and Tay, as well as in Cornwall, to which a parallel is suggested by the river Devon in the one region, and the county of Devon in the other, but not much more can be said.

^{* &}quot;Celtic Scotland," Vol. I., p. 211.

grassy slopes of the Kinross-shire we meet with the early name, L elmy slope" (leathad). Forthwith of Dumbartonshire, while in tu and the lofty Ben, send thought familiar landmarks of the Fifesh no longer surviving in Kinrossclearly leamhan. Cullenachy is d "the elmy corner," or "wood." compared the Irish river-name L interesting is the form Achlev locality of the stipend of Ardchi "the elmfield." In Ireland, aga showing that the accentuation is "Achlevane" would show that it accent was on the final syllable, always is nearest in Scotland to Woodless, comparatively, as it was not so even in earlier hi such an entry as, "Inquisitio term Kinross. 23 Septembris, 1323." speech, it was lacking neither Kilduff is coille dubh, "dark another part of the county in tl Doichill). Cultbuy is coillte bu readywell is the "red grove" (m is proved by Crambeth and Balb Fife). Auchterderran is oak-su

Chillerney appears to be ident "the church of the sloes," but a

the same word. So, Craigo would be "yew craig" (eo). Duncrieve is "tree fort" (dun + craobh). Fraoch, "heather," appears in Fruix, Annafrech, and Pittendriech. Kilgad, or Kilmagad, or, as now, Kilmagadwood, once more gives us coille.*

Baile, the equivalent of the Saxon "town," is well represented in such a list as Balado, Balleave, Ballingry, Balgedie, and it may be Shanwell (sean + baile).† And Ballingall points to the settlement of a stranger, whether as a welcomed hospes, or a tolerated

hostis, we cannot tell.

On three commanding points is found a name indicating the means of protection in war. On the Cleish hills is Dumglow, "the fort of strife," or, "of mist," reminding us of Donegall, where the same name occurs. On the eastern slope of Benarty is Dunmore, "the great fort," while on the Ochil side is Duncrieve. "the fort of trees," near which was a name, now extinct, Duncreesk, "the fort of the pass."

The name Techyntulchy, "hill-house," surviving probably in Pouchie, gives us the word that servest to describe the Indo-European rooftree. The form here is noteworthy, because it gives the proper nominative form, "tech," the genitive "tigh" taking ts place in the modern language. Tichindod is probably from the

same word.

Arngask is the name of the parish through which the Perth road passes across the Ochils by Glenfarg. In the Chartulary of Cambuskenneth it is Arringrosk, and elsewhere Arengorsk. It is identical with the Ardingrask of the Beauly district, and means "the height of the pass." Near it was the name Duncreesk, already referred to. Carsegour is a name somewhat hopeless till the old form, Caskygour, steps out, and then the explanation is given of "goat's pass."

Achadh, "field," gives Auchmuir, Auchintelketye (huntingfield?), Haknakel, Achinker, and Auchincreoch, that is. "march-

"Ballingry," from such forms as Ballingorie, attaches itself to lish Ballingarry, "the town of the garden," and the warm townland nestling in the south-east corner of Benarty well deserves the name. Fossoway is fasach + mach, "the wilderness of the plain," side by side with Muckart, muc + ard.

Ballielisk, like Irish Ballylusk, may be baile + loisgthe, "the

burnt land."

*Coldrain, older Cullendrane, is probably from draighean, "thorn." The Channel of Pittendriech (name of a farm) may well be sean + baile also. Compare the name Teantulchan, appearing in the Lovat titles.

sontary it stands still like suggested, but this from an achadh + taobh + eanagh.

Gouderannet is a name i one not easy to explain. T as cul. Two guesses I ven annat, a word frequent in I or da + roinnte (two division

The birds and beasts of Thomanean, an odd, false as "bird-hill." A true old for Tomenagne, in which the prison bination "gn." Muckart Glentarkie is probably from tarbh, and so also Turfhill as Brockly is broc, "badger." possible trace of the dog, toch-Leven, looks like claisedrae is apparently "horses".

drae is apparently "horses':

The parish of Cleish del and so does the old name deuglie; "deuglie" being d hood, the name Glendy prorder.

Allt, "burn," is shown Annacroich. The estate o altan.

Blar, "an open space,"

Third Hill is difficult to explain; it may be identical with the latter part of Milnathort, Blairathort. The first part of Milnathort is maol. These two names are ordinarily pronounced Mills-y-forth and Blair-y-forth. Carnmodle, another Ochil-side name, is found also in the Isle of Man. The Ingan, a summit of the Cleish Hills, is iongan, a "talon," or "hoof." Benarty Hill appears in the Chartulary of St Andrews as Cabennartye, and the question is suggested of connection with the Mons Gebenna of Gaul. Tulach, "a mound," appears frequently—Tulliebole, Tillyochie, Tillywhally, Touchie.

The old name, Sunecrech, apparently the modern Sunnyside, is explained by sonnagh + crioch, "rampart-march." Clayside pro-

bably contains cladh, "a raised fence."

Dochrie shows damoch, "a piece of land." So Findatie, anciently Findatie, Fyndawchty, is fionn + davoch. Davochfin, in a more northern county, is the same name, the components being in reverse order. The Latin form of early charters is "davata," and in charters in English "davaucht." There is still a Findochty near Fochabers. Navitie, anciently Nevathy, Nevody, is difficult; the name occurs in Cromarty also.

The component "Pit" occurs only once or twice actually in the county, as in Pittendriech; but on the Fifeshire border it is frequent—Pittilock (anc. Peteclache), Pitkinny, Pitkerry, Pitgorns, Pitcairn, Pitcairlie, Pitgober, Pitwhanatrie, Pitmeadow,

Pitmedden, Pitlour, Pitfirrane, Pitliver.

There are but few names in the county with initial p. The list consists probably only of Parenwell, Paris, Plains, and The Paphle, or what is probably an older form of the same name, Popilhall.

Parenwell resembles the Cornish name Perranwell, named, I presume, from St Piran, who has given his name to the Church of

Piran in the Sands.

The Paphle may be compared with the Border name of Maxpoffle, or—popple. Alongside it may be placed the Irish pubble,
meaning people, or parish. Compare also the Paible of the
Western Highlands.

Scandinavian in origin appear to be the names of Brunthill, the Butter Road (an old drove road across the Ochils), and Butterwell. The two last contain probably the personal name Buthar, as found in the Lake district, in Buttermere, Buttergill, &c.

Leathad, "side," occurrs as let, or corrupted into land. Ledlation is a difficult name till we find the old form, Ledeglaschun, which is parallel to such an Irish name as Ardglushin.

Morland has an old map form, Morlet. So Freeland may be fracch+leathad. So Drumgarland appears to be the old name

Darrgarlet.

This much must suffice for illustration of what may be made of topography where the sources of information are slender. Were the work systematically carried out for the whole of Scotland, most important results would doubtless be obtained. But such a work is possible only by the union of workers in every district. Specially important would be, as aiding in the general result, the collection of all names in districts where they are still significant in the language of the inhabitants. Is it too much to hope for that a topographical society should be formed, whose object would be the compilation of a Celtic topographical dictionary of Scotland!

In conclusion, I must express my estimation of the honour which the Gaelic Society of Inverness have done me in asking me a second time to present a paper on a Celtic subject for their con-

sideration and criticism.

22nd FEBRUARY, 1888.

At the meeting of the Society held on this date, the following gentlemen were appointed a Committee to organise, under the auspices of the Society, classes for the study and practice of Highland song and music, viz.:—Bailie Chas. Mackay, Councillor Jas. Macbean, Mr Wm. Gunn, Mr D. H. Chisholm, Mr Jno. Whyte and Mr Alex. Macdonald, the latter to be convener. Thereafter the Secretary read a paper, contributed by Mr Charles Fraser-Mackintosh, M.P., on the "Milton and Kingsburgh Families." Mr Fraser-Mackintosh's paper was as follows:—

THE KINGSBURGH AND MILTON FAMILIES.

When it was suggested to Flora Macdonald that she would narrate to Dr Johnson and Boswell (her guests at Kingsburgh in 1773), some particulars as to Prince Charles, the Doctor, we are told, listened with placid attention, and said, "all this should be written down." This was admirable advice, and when I have heard anything not recorded, specially interesting in regard to the Highlands, my first desire has been "let it be written down." Every detail, though apparently insignificant, when it relates to historic personages or to those closely connected with them, is valuable. Especially to Highlanders is everything deeply interest-

ing in regard to Prince Charlie; and of his numerous and devoted adherents no name is dearer or held in more affectionate remembrance than that of Flora Macdonald. With the view of preservation, I have put together the present paper, chiefly compiled from documents which at different periods have come into my possession. The written references I am possessed of relating to Alexander Macdonald of Kingsburgh are brief. For the one night's accommodation he gave to the Prince he received one year's quarters in prison, and from the effects of his imprisonment, in body and estate, he never fairly recovered. In the year 1768, in course of a lengthened litigation between Mr Donald Nicolson and James Macdonald, tacksman of Sconsar, it was stated "that as Mr Macdonald of Kingsburgh was not only valetudinary, but far advanced in years and not able to come from home, a commission should be granted to Dr John Maclean, factor for Sir Alexander Macdonald, on the estates of Trotternish and Strath; James Macdonald of Breakish; and Donald Martin of Bellach, or either of them, to take Kingsburgh's oath at his own home." Kingsburgh lingered on till the year 1772. The description of Allan Macdonald of Kingsburgh and his wife Flora, by Boswell, may be quoted with effect-"Kingsburgh was completely the figure of a gallant Highlander, exhibiting the graceful mien and manly looks which our popular Scottish song has justly attributed to that He had his tartan plaid thrown about him, a large blue bonnet, with a knot of black ribband, like a cockade; a brown short coat of a kind of diffil; a tartan waistcoat, with gold buttons and gold button holes; a bluish philabeg, and tartan hose. He had jet black hair tied behind, and was a large, stately man, with a steady, sensible countenance." As regards the lady of the house, whom Boswell calls "the celebrated Flora Macdonald," he says, "she is a little woman, of a genteel appearance, and un-commonly mild and well bred." I purpose, with reference to the Kingsburgh family, to begin with a copy of the contract of marriage of Fanny Macdonald, the second daughter, in the year This document was prepared in Skye, and I have been struck with the legal skill and business capacity shown by gentlemen of Skye in the preparation and execution of legal documents. I have just been carefully filing for preservation, the following Skye marriage contracts prepared by non-professionals:—

I. Marriage contract twixt Murdo Macqueen of Skerrinish and Margaret Maclean, daughter of Dr John Maclean of Cuidrash, at Pendouine, 1786.

Scorrybreck, and Margare 1797.

The following is a copy to which, it will be observe

"At Aird, the twentyseven hundred and ninety agreed, and matrimonially ing, viz., Lieut. Donald M Macdonald, of the late Regi Fanny Macdonald, lawful de of the late 84th Regt. of foo taking burden upon him for said Capt. Allan Macdonale the said Lieut. Donald Macd his forsaid Fanny Macdona sterg. money, the one half to other half at the Martinmas and for the regard and affec donald bears for the forsaid he, the said Lieut. Donald M successors, to provide and see in case she should be the lon sterg., by way of jointure, life, the payment to begin at tierce of moveables of whatev at the time of his death, a with the Interest of half Con said Fanny Macdonald shall goats without division. unless Donald Macdonald in the due and full performance of the above provisions; and both parties bind and oblige themselves to extend this Minute of Contract on stamped paper within three months from the date hereof, and all the Parties have signed the same, place and date above mentioned, in presence of these witnesses, Mr Donald Macqueen at Peinduine, and Capt. Charles Macdonald at Aird, the writer hereof.

(Signed) "ALLAN MACDONALD.
("") "DONALD MACDONALD.
("") "FANNY MACDONALD.
(Signed) "D. Macqueen, witness."

I next refer to Captain Charles Macdonald, commonly styled of Aird, the eldest son, of whom Lord Macdonald stated—"There lies the most finished gentleman of my family and name." As much obloquy attaches to the memory of this lord, I think, in fairness, the following admirable letter to the clever Mrs Macdonald of Tormore should be published:—

"London, 21st April, 1781.

"Madam,—Yesterday I received a letter from the Secretary at War, informing me that he had put four of your daughters upon the compassionate list for five pounds a year each, agreeably to my recommendation of you. It gives me great pleasure to be able to congratulate you upon your success, and I hope you are sensible that I have been sufficiently attentive to your interest. I wrote you before, that I had put this business in such a train as to ensure you a favourable issue. Your order upon the proper agent when the affair is settled, will be as regularly attended to as your pension; and Mr Stables will be able to inform you, or myself upon enquiry, what it will produce. I hope there are no deductions. I shall always be happy in being employed in any such transactions for the benefit of your family when they are

I may also give an extraordinary instance of his liberality—indeed, prodigality—taken from the diary of Lord Robert Seymour, under date 17th February, 1788:—"Lady Sinclair very much admired; her wedding clothes became her wonderfully, and added a thousand charms to those she ever possessed. A very handsome couple! Lord Macdonald gave her £4000." Lord Macdonald was most desirous to represent Inverness-shire, and

more advanced. In the very humble servant,

In the meantime, believe me to be always your

(Signed)

MACDONALD."

perhaps he took this means of ingratiating himself with the all powerful Gordons. Captain Charles Macdonald married Isabells daughter of Captain James Macdonald of Aird, son of William Macdonald, Tutor of Sleat. The following letter gives some particulars of his military career:—

"Aird, June 30th, 1788.

"Sir,—I am highly sensible of your kind attention to the affair with Davidson. The explanation you give on the point of law is very satisfactory. I would not wish to withhold from Davidson or any other what I thought myself bound in honor to

pay him, but his demand of £16 is quite extravagant.

"Rather than have my name introduced in a Court I would rather pay a moderate sum at any time, especially if there's any ambiguity in the case. Had I the smallest doubt of Davidson's having such a recourse on me, I would have got an ample discharge from him when I granted bills to the amount of his demands, tho' I think the bill in which the sum included is styled Balance of Cash Account, is a sufficient indication of his receiving all that he was entitled to. He has made a demand on me of 30 gold Mohurs, and I can prove beyond any doubt that I never received but 28.

"I was an officer in North America from 1776 till the reduction in 1784, and there was no letter ever sent me on the subject, or a demand made, consequently I made no inquiry about him, as I imagined my friend Lt.-Col. Murray had paid the money to Davidson or his brother, as I wrote him from London on the

auhiest

"In Lieut.-Col. Murray's letters to me (which I still have preserved) he desires me to get the gold Mohurs coined at the Mint, consequently Davidson is only entitled to the Bullion value, which I ascertained to be £35. Had he wrote me or drawn on me whilst in N. America, and that I had not paid attention to his letter or order, I would then think myself bound by every tie to pay him principal and interest, even though he had no legal obligation of mine. But as the case stands it is too hard in him to demand so much.

"I will submit to paying as much as defending myself against his charge will amount to, which I imagine may be from £6 to £10 sterling. This you will only promise in case there can be no other accommodation entered into with him. The payment to be after the July market at Portree—or later if you can obtain it I lost two posts by your sending my letter under cover to Skirrinish. Please address me in future at this place, by Sconser. It

you should see Glengarry please to signify to him that I am surprised he did not answer my letter to him at Edinburgh, as the business therein related concerned him only, and it was from pure disinterested motives of friendship I wrote him. I shall have occasion to write you in a couple of posts on business, when I will explain the above to you fully.—I remain, sir, your very much obliged servant, (Signed) "Chas. Magdonald."

I also give the relative discharge by Davidson :-

"I, John Davidson of Drumchree, considering that Ranald Davidson, my Brother, did, in the year 1775, pay to Ensign, now Lieutenant-Colonel, Alex. Murray of the East India Company's Service, Twenty-eight Gold Mohurs to be remitted to me, the said John Davidson, which Twenty-eight Gold Mohurs was by the said Ensign, now Lieutenant-Colonel, Alex. Murray remitted to Captain Charles Macdonald, then on his way to Britain, accompanied with a letter containing instructions to pay the same to Jno. Russell in London, or Rod. Maclean, Writer in Edinburgh, for the purpose, as he said, of being by them paid to me, the said Jno. Davidson. And now seeing that the said Captain Chas. Macdonald has formerly advanced and paid to me a certain sum of money in payment of the foresaid twenty-eight gold Mohurs, and upon the fifth day of August current, granted me his promissory note for the sum of eleven pounds sterling, being the balance of the foresaid twenty-eight Mohurs and interest thereof, of all which I hereby grant the receipt, and hold myself satisfied and paid. Therefore witt. ye me to have exonerated and discharged, as I do by these Presents not only exoner and discharge the said Capt. Chas. Macdonald of all sums of money or other demands I have or can make upon him preceding this date, relative to the above transaction; and particularly I for myself, the said Ranald Davidson, my Brother, Lieutenant-Colonel Alex. Murray, Jno. Russell of London, or the heirs and representatives of the said Rod. Macleod, Exoner, quit claim and simpliciter, discharge the said Capt. Chas. Macdonald and his heirs or successors of the foresaid principal sum of Twenty-eight Gold Mehurs remitted to him in manner as mentioned, and interest due thereon, and all action, diligence, and execution competent, or that may be competent, to follow hereon for now ever; and I, the said Jno. Davidson, for myself, the said Rand. Davidson, my Brother, Lieut.-Colonel Alex. Murray, Jno. Russell, and the representatives of the said Rod. Macleod bind and oblige myself and my heirs and successors to warrand the above discharge at all hands, and against all deadly as law will, &c."

Flora Macdonald died on 5th March, 1790, and Allan Macdonald died in 1792. Capt. Charles Macdonald, on 30th October 1792, wrote to a friend in Inverness:—I would wish also to knowhat the expense of getting me served heir to my late father Capt. Allen Macdonald, might be." On the 20th May, 179 3, Donald Macdonald of Tanera, son of Skeabost, writes:—

"You will in course send the Kingsburgh submission extended for signing before a meeting of the friends, to be held at Kingsburgh the first days of June. Unless sent per first post it may not answer afterwards, so I beg you attend to it."

Captain Charles died on 2nd March, 1795; survived by his widow, without issue. The following persons appear to have been mixed up with his affairs, and owed him moneys at his death, viz., Angus Macdonald, jun., tenant at Solitot; Neil Maclean, in Braebost; Capt. Jas. Macdonald, at Tothague; Donald Nicolson, yr. of Scorribreck; and Capt. Kenneth Macdonald, at Aird.

I now come to the Milton family. Flora's descent is thus mentioned by the late lamented Rev. Alex. Macgregor:—

"Flora Macdonald was the daughter of Ranald Macdonald, younger of Milton, and was born in 1722. She was patronymically designed 'Fionnghal Nighean Raonuill vic Aonghas Oig an Airidh Mhuilinn.' Her father Ranald was a cadet of Clanranald, and her mother Marion a daughter of the Rev. Angus Macdonald, firstly minister of Gigha, and secondly of South Uist. Angus, the clergyman, was son of Hugh Macdonald of Griminish, in North Uist, and noted for his great strength and hospitality, and married an accomplished and talented lady, daughter of Macdonald of Largie, in Kintyre."

"Flora's mother Marion married as her second husband Captain Hugh Macdonald of Armadale, whose conduct in very trying circumstances will ever be held in honourable remembrance

amongst Highlanders."

Flora was much attached to her only surviving brother Angus, and to her native South Uist. I have not been able to ascertain who Angus' wife was, merely that she was not an Uist lady. Angus, whom I shall call the first—there being three in succession—left five sons, Angus Oig, Archibald, Alexander, Gilbert, Donald; and three daughters, Flora, Marian, and Mary. Angus died in autumn 1792, as appears from the following extract from a letter dated Edinburgh, 21st May, 1793, written by Hector Macdonald,

afterwards Hector Macdonald Buchanan, W.S., and son to $B_{0indale}$:—

"On the death of the late Mr Macdonald of Milton in August or September, 1792, his second son, conceiving himself to have a right to the leases which belonged to his Father, as well as to his Other subjects, as I am informed, seized upon the farms, and also Carried off the whole grounds of debt found in his father's repositories, and, amongst others, this bill of £42, which was blank in the drawer's name, in which he has inserted his own. Things came such a length amongst them, that I was obliged, at the request of the eldest son, to obtain a suspension and interdict against his brother, and also raise a summons of exhibition as to the abstracted papers. In consequence of these steps being taken, an accommodation and understanding took place between the brothers."

The extent of the possessions of the Milton family are ascertained from the following extract from a judicial rental of the Clanranald estate, taken in the year 1798. Capt. Angus, the second of Milton, Angus Oig, depones at Nunton, 5th October, 1788:—

"That he is possessed of the farms of Milton, Kildonan, and Gerravaltas, which lands consist of fivepenny lands each, making in whole fifteen pennies of land, conform to lease dated the twentysecond day of February, seventeen hundred and seventy-four years, granted by Ranald Macdonald of Clanranald, to Angus Macdonald, the deponent's father, for twenty-four years, from and after the term of Whitsunday, one thousand seven hundred and seventy-four. Depones that the declarant and his father have been in use to manufacture on the east shores of said farm, at an average, about twenty-two tons of kelp, for which they paid the proprietor a duty of ten shillings per ton, the kelp being for the tenants' own behoof in terms of said lease, and on the west shore, at an average, about five tons of kelp, for which he pays a kelp duty of six shillings per ton. Depones that the rent payable by said lease is, including converted casualties, fifty-nine pounds six shillings and sevenpence two-thirds, all which is truth as he shall answer to "ANGUS MACDONALD." (Signed)

Capt. Angus married a sister of Boisdale. He had served in America, and was for five years in Charlestown, and his character is well indicated in the following letter to a gentleman in Inverness, on behalf of an ill-used Uist man in the year 1803:—

"Milton, 20th Sept., 1803.

"Sir,—Altho' I have not the pleasure of being acquaint with you, I beg leave to take the liberty of writing you regarding a man of the name of Alexander M'Donald from this country, the purport of which I shall make known to you in as few words as

possible.

"This man was balloted for the militia, liable to serve from this district (say 15th), and on being cited to appear, attended accordingly, but some objections being made by the meeting as to his fitness, he was ordered to go to the Surgeon of this country (distant 40 miles), and being thoroughly inspected, a certificate accompanied him, describing his situation, and found to be unfit for His Majesty's service. Notwithstanding of this certificate, and the trouble and expense attending the procuring it, he was ordered to join the Regiment at headquarters (Inverness), which he did; and on being a second time inspected by the head surgeon of the Regiment, he was dismissed as unfit for His Majesty's service. Thus, then, was the poor man left to bewail his fate without either money or friends to support him, but, through Providence, came home at last at his own expense, although ill able to bear it.

"This is not all. The poor man remained at home but for a few months, when to his surprise was ordered to attend a meeting at Benbecula upon a certain day, which he did, and was ordered to set off a second time for to join the Army of Reserve. The circumstance that led to this conduct of the Deputy Lieutenants and Justices of the Peace is briefly thus :- A man of the same name and on the same farm was enrolled as liable to serve in the Army of Reserve; and the day for drawing the ballot having come, this man was drawn for, and ordered to attend at the second meeting, but on being inspected, was found to be below size, and was of course thrown off the list. In order to supply this man's place, one of the members of the meeting insisted that Alex. Macdonald would march off in his room, and, having been agreed to by the meeting, the poor man is now upon his way to join the Army of Reserve, without being either balloted for or, even so far as he knows, enrolled as liable to serve after the ample certificates be These are facts which cannot be denied by the procured. members composing the meeting; but one individual having some antipathy to this poor man, seems to have gained his point by procuring the approbation of the rest of the members. I will not enlarge more upon the subject, but as the poor man lies under a disadvantage, I beg you represent his case to Sir Jas. Grant, or even before any competent court. Both of the certificates procured by him lie with Mr James Grant, C.G.M., Inverness, and whatever your trouble or expense may be regarding this business, will be thankfully paid by, Sir, your very obedient servant,

(Signed) "ANGUS MACDONALD of Milton.

"N.B.—If necessary, a certificate can be procured from the Clerk of this district that Macdonald was not balloted for, and, if upon the roll, his ticket is still in the ballot-box, which can be easily ascertained."

The poor man was finally discharged, but I regret I have not

the name of his oppressor to hand down to posterity.

Captain Angus died in or prior to the month of January, 1809, as appears from the following extract from a letter, written by his brother-in-law, Col. Alex. Macdonald of Boisdale, dated 22nd January, 1809:—"As I was under the necessity of remaining at home until I saw the remains of my friend Captain M'Donald, Milton, under ground, and on my way North to a meeting of the

Local Militia I met with your letters, &c."

The circumstances of Capt. Angus' death, with particulars as to his descendants, have been sent me by my kind friend, Father John Mackintosh of Bornish, on the authority of Neil M'Eachen, in Howbeg, over 90 years of age, whose information is most reliable:—Capt. Angus was drowned in Loch Eynort when comparatively young, along with three men. They were going to a kelp ship, anchored near the mouth of the loch, heavily laden. A storm coming on, he asked them to throw some of the kelp overboard, which they declined. In the end, the boat sank, and Capt. Angus, seeing their great danger, provided each with an oar, and, an expert swimmer himself, struck out for shore. He had been going to hunt, as there were several dogs in the boat, and he was encumbered by his gun and ammunition. The dogs pursued him, and, fearing he was drowning, unfortunately, in their love, seized him to drag him ashore, so that he became powerless, and sank. The boat is said to be still visible at low water, nearly covered with sea-weed.

I can testify to the stormy character of Loch Eynort, for one of the severest struggles I have ever been engaged in was to steer a four-oared boat up this narrow tortuous Loch, in the face of heavy rain, and of winds rushing along the mountain sides in voices of thunder, and sweeping with irresistible force over the surface of the waters. Had the tide not been flowing progress was impossible. Father John tells me that I must have passed

over where the boat lies submerged these eighty years. A person was composed on the occasion. Having been partically requested by me, Father John was fortunate enough to person there and there, from different sources, in South Uist and becula, the following verses of it:—

ORAN CUIMHNEACHAIN AIR CAIPTIN AONGHAS AIRIDI MHUILINN.

Leis a' "Bhard Sgallach," am Beinn-a-mhaola.

Aonghais òig, rìomhaich,
Gun seinneadh pìob leat a's bratach,
Air each aigeannach, cruidheach,
A ghearradh direach an t-astar.
'S e mo chràdh do chorp cùbhraidh
Na laighe dlùth ris an aigeal!
Gun deach' d' anam do Phàrras
Na h-ostail chàirich do leaba.

Dia ghleidheadh an céill
Do na dìlleachdain uasal
A dh' fhag thu ad dhéigh;
'S e so am foghar a ghual iad.
Cha robh leithid an athar
Ann an cliù no mathas mu'n cuairt daibh;
An treas pears' 's an Roinn Eòrpa
Na shuidhe 'n còmhlan dhaoin-uaisle.

Thuit a' chraobh leis an duilleach,
Chrìon am bun, 's gun do chrìon e;
An latha rinneadh do bhàthadh
Gun robh an t-Ard-righ 's an fhianuis;
Gun robh an uair air a cumadh,
Gaoth as sruth mar an ciadna;
Chuir sud thairis an t-eathar
Mo chreach, mu leitheach an lionaidh.

Thug thu ràimh do na gillean;
Cha robh tuilleadh a dhìth ort;
Bha thu 'n dùil mar a b' àbhaist
Gun robh do shnàmh mar an fhaoileig;
Gun robh do shnàmh mar an eala,
A dh' fhalbhadh aigeannach, aotrom;
Pearsa dhìreach, dheas, dhealbhach—
'S bochd a dh' fhalbh thu gun aois uainn.

Bu tu sealgair a' mhonaidh Leis a' ghunna nach diùltadh, Air damh cròcach nan cabar A leumadh aigeannach sunndach; Na 'n leumadh gum marbhadh; Bha thu 'd shealgair bho dhùthchas; Ron, cala, a's carbag Nan gearra-chasa lùthmhor.

'N uair a chruinn'cheadh an camp Bu tusa ceannard nan daoine ; An rud a theireadh tu dhiant' e. No dh' fhiachadh tu faobhar. C'àit an robh ann an Alba, Tràth sheasadh tu calma fo d'aodach, A h-aon a labhradh riut dàna? B' e 'n t-ian a b' àirde 's a' chraoibh thu!

[Prose Translation by Mr John Whyte, Public Librarian of Inverness.

Handsome young Angus, of the sounding pipes and the waving banners, and the high-mettled, well-shod steed that would swiftly cover the distance! Woe's me that thy precious body should be lying at the bottom of the deep! Thy soul has gone to Paradise; the Apostles have prepared thy resting-place.

May God preserve their reason to the gentle orphans whom thou hast left behind. Verily this was the autumn that scorched them. One to equal their father in fame or goodness was not to be found—the third person in Europe; well fitted to sit in the

company of the great.

The tree has fallen in full foliage; its root has decayed—it has decayed indeed. The day thou wast drowned the High King was witness; the hour was ordained; wind and tide likewise. Alas!

these upset the boat at the time of mid-flow.

Thou gavest the oars to thy lads—not thinking to require anything thyself. Thou thoughtst that, as was wont, thou couldst float like the seagull—couldst float like the swan that lightly glides over the wave. Thou of firmest, finest, fairest form, alas that thou hast gone in thy youth!

Famous hunter of the hill, with thy unerring aim. The antiered stag might bound, but, if it bounded, it was to its death. Thou wert a hunter born—hunter of the seal, the swan, and the

nimble-footed roe.

When the camp assembled, there thou wert chief. What thou didst command was done on peril of thy steel. Where in wide Alba, when thou didst stand forth in thine array, was the man who would dare offer thee an insult? Thou wert the highest bird in the tree.

It was from Loch Eynort that the famous "Birlinn" of Claranald sailed, as vividly described by the family bard, Alasdair Mac Mhaighstir Alasdair:—

"A ghrian a' faoisgneadh gu h-òrbhuidh As a mogul :

Chìnn an spéur gu dubhaidh, dòite,

Lan de ogl'achd; Dh' fhas i tonn-ghorm, tiugh, tarr-lachdunn,

Odhar, iargalt;

Chìnn gach dath bhiodh ann am breacan, Air an iarmailt;

Fadadh-cruaidh 's an àirde-n iar oirr'— Stoirm na coltas.

Neòil shiùbhlach aig gaoith ga'n riasladh— Fuaradh-frois oirr'—

Thog iad na siùil bhreaca,

Bhaidealacha, dhlonach;

Shin iad na calpannan raga, Teanna rìghne,

Ri fiodhannan àrda, fada, Nan colg bìdhearg;

Cheangladh iad gu gramail, snaompach, Gu neo-chearbach,

Troimh shùilean nan cromag iarainn,

'S nan cruinn fhailbheag.

Cheartaich iad gach ball d' an acfhuinn, Ealamh, doigheil,

'S shuidh gach fear gu freasdal tapaidh Bhuill bu chòir dha." etc.

[Translation by Sheriff Nicolson.]

"The sun bursting golden yellow From his cloud-husk;

Then the sky grew tawny, smoky, Full of gloom;

It waxed wave-blue, thick, buff-speckled, Dun and troubled; Every colour of the tartan

Marked the heavens.

A rainbow 'dog' is seen to westward—
Stormy presage;

Flying clouds by strong winds riven
Squally showers.

They lifted up the speckled sails,
Towering, tight,

And they stretched the rigid shrouds up
Tense and stiff,

To the tall and stately masts,
Red and resing:

They were tied so taut and knotty,
Without blunder,

Through the iron eyelet holes,
And the round blocks.

They fixed every rope of rigging
Quick in order,
And each man at his place sat down

To watch smartly," etc. ipt. Angus left two sons, Angus and Colin, also four daugh-Margaret, Penelope, Isabella, and Jane. The extinction of mily in Uist was now approaching. A decree of removing instance of Clanranald was obtained early in 1810, against Angus Macdonald of the 91st regiment of foot, Colin Mac-1 at Gerrievaltos, sons of the deceased Capt. Angus Macl of Milton, and Margaret, Jane, Penelope, and Isabella. his iters, to remove from Milton. Father John mentions Lieut. Angus, the third, married an Irish lady, and igh he was left a considerable sum by his uncle Gilbert, ran gh it all. He left no issue. Colin, the second son, had i, but, being a dissipated youth, he lost the place and died rried. Margaret, the eldest daughter, married, first, Mr rquis, said to be the ugliest man in Uist. He was lost at ad Margaret married a second time, Angus, son of the Rev. e Munro of South Uist, by whom she had no family. rquis left three children, of whom one, Isabella, is now living hdar, and is the only one of the Milton family now in South and, I regret to say, in reduced circumstances. Penelope inmarried. Isabella married Mr M'Cormick, and emigrated ierica. Jane married Capt. Hutchison, a seafaring man, and ed to England.

29th FEBRUARY, 1888.

At the Society's meeting this evening Mr Alex. Ross, architect, read a paper on "Old Highland Roads." Mr Ross's paper was as follows:—

OLD HIGHLAND ROADS.

In the paper I propose reading to you on this occasion it is my intention to try to trace out the progress of road-making as an index to the state of the Highlands, and to show, as far as I can, the bearing they have had on the progress and civilisation of the country, more particularly on this Northern region. The making of roads must have been the first efficient step to the development of the country, for until these and other convenient modes of transport are developed, no country can progress either in wealth or comfort. No doubt it was owing to the want of these that the Highlands of Scotland remained as a whole so far behind the other parts of Britain, and that portion still remains in the rear.

England and the Southern portions of Scotland were until the middle of last century far ahead of the Highlands, and possessed many advantages over our mountainous and rugged country. We find in early history glimpses of culture and comfort in the North, but these were for the upper and ruling classes, not for the great mass of the people. The noble and the chief, being able to visit foreign lands, would naturally gather ideas of culture, and returning to their native land would spread a certain amount of cultivation and improvement around their immediate surroundings; but without roads or means of communication there can be no advance

for the peasant and dependant.

The Romans thoroughly understood and acted on this principle, and as soon as they conquered and over-ran a country, they set about road-making in an extensive and effective manner. We now even find, after a lapse of fifteen centuries, traces of their work, and in some cases their roads are still in use. In the beginning of the third century, Severus opened up the country for his troops by clearing the jungles, forming roads in every direction, and throwing bridges over rivers, so as to penetrate slowly with his troops, and enable them to continue in possession of the districts as they occupied them in their advance. He advanced to the Northern Wall by the road called Watling Street, repairing the fortification of the stations as he passed from the Wall. Near "Falkirk a road proceeds in a direct line to Stirling, where the

great pass over the Forth into the north has its locality." Where Stirling he went westward, along the banks of the Forth. now are to be seen the Flanders and Kincardine mosses, there must have extended one dense forest, the remains of which are embedded in these mosses. There, at some depth below the present surface, are to be found remains of Roman roads. From Stirling, the Roman road proceeds through Stratherne, to the junction of the Almond with the Tay. Crossing the Tay, it leaves the camp at Grassy Walls, which had been occupied by Agricola. and proceeds in the direction of a large camp near Forfar, termed Battledykes, in the parish of Othlaw. From this the road continues through Forfar, Kincardine, and Aberdeen, and terminates at the shores of the Moray Firth. Their camps were at Wardykes, near Keithock, Raedykes, near Stonehaven, Normandykes on the Dee, and Raedykes on the Ythan. According to Chalmers, the Roman road passed on to Cullen Bay, and then westward to Burghead and Forres or Varis, thence south across the Spey through the Grampians in an almost direct line to the camp at the crossing of the Tay. In this great advance north they were assisted and supported by their fleet, which sailed along the coast.

Traces of the Roman roads remain in various places, and their camps and stations are undoubted. In the South of Scotland the mode of formation is "yet to be seen, especially at Kilcadzow; the Romans appear to have placed broad stones in the bottom of the road where the ground was soft, and broke others very small with which they covered the surface." The popular name of some of these roads was the "Devil's Causeway." In the Statistical Account of Trinity Gask, the writer says that the Roman road or causeway passes along the highest ground in the parish. twenty feet broad, and is composed of rough stones closely laid It is in entire preservation, as the proprietor of the adjacent grounds, though he enclosed the fields on each side with stone dykes, did not suffer a stone to be taken from the road. Along the causeway are stations capable of containing ten or twelve men, and they are enclosed by ditches, which are yet very distinct, and seem to have been designed for the accommodation of the men engaged at the work. These roads can be traced distinctly north so far as Stonehaven. It was called the "Long Causeway," and there are traces of similar roads even as far north as Bennachie, and traces of what are supposed to have been Roman roads are still to be seen by Forres, at Lynbreak, at a height of 1240 feet; Congash, two and a half miles from Grantown; and at Cromdale; and some authorities say that even at Bona, at the

north end of Lochness, a Roman camp existed. Still more surprising, at Fort-Augustus (Scot. Mag. 1767, p. 326), in digging a trench in 1767 some workmen found an earthern urn of blue colour, with 300 pieces of coin of mixed metal, apparently of the reign of Diocletian. The evidence of any advance west of Force is very scant, and it requires a stretch of imagination to connect the extreme outpost through Braemar. The camps, however, do not seem to have been constructed of the same massive materials as they were further south.

The roads above mentioned have always been attributed by the country people to the Romans. In Chalmers's "Caledonia" they are traced with great minuteness, and the line is given on the map. Skene also concludes that there are indications of Roman works at Pitmain, near Kingussie. These I have not been

able to identify.

By means of these roads Severus was able to pass through and possess the country without difficulty, but although, by means of his roads and camps, and the great Wall from the Forth to the Clyde, he was able to maintain the southern portion in security and peace, yet on the departure of the Romans, in 410, the good effects of these roads seem to have ceased, and we do not find any subsequent attempts to form roads or means of communication on

a great scale till the beginning of the last century.

The effects of the Roman improvements were, however, very distinct during their occupation, and Britain was described by Cumenius thus—"So productive is it in fruit, and so fertile in pastures, so rich in metals, and valuable for its contributions to the Treasury, surrounded on all sides with abundance of harbours and immense line of coast, that during the reign of Julian it had become of importance as an exporting country, and formed his great resource from whence he drew a large supply of corn during the great scarcity on the Continent." I have prepared a rough plan showing the extent of the Roman roads according to Camden. It is amazing the extent of works, roads, and fortifications they executed in this country.

After the departure of the Romans, Britain was in a manner given over to conflicting parties, viz., the Britons, the Picts, the Scots, and the Saxons or Angles, and a long period of darkness succeeds. One writer (Procopius) described it in the sixth century as two islands, the region to the west of the Wall (by which he indicates Caledonia, or the district north of the Forth and Clyde), "as a region infested by wild beasts, and with an atmosphere so tainted that human life could not exist," and he repeats a fable

derived, he says, from the inhabitants, that this region was the

place of departed spirits.

After the Romans, the country as a whole seems to have sunk into a hopeless state of anarchy; and though no doubt in the great towns and their immediate vicinity roads may have been formed, there is no evidence to show that any general scheme of communication was carried out. The native Britons seem to have done something, however. They made many hill forts to defend themselves against the Norsemen and Scandinavians, and in the Mearns there are tracks which are called traditionally Picts' roads by the country people; and the famous "catrail" or Picts-work ditch. a line of defence by a ditch or rampart running through Selkirk, Roxburgh, and Galashiels, a distance of forty-five miles, is supposed to have been a line of defence between the Britons and the Saxons. Chalmers says—"It is as different from a Roman road as a crooked from a straight line, or a concave from a convex," and he refers it to the Pictish or second period. There is a similar work near the Eildon Hills which tradition has associated with King Arthur; but the whole is involved in obscure mist of tradition, and is still a puzzle to antiquarians.

Chalmers in his "Caledonia" divides the history of Scotland into various periods. 1st, the Roman, from A.D. 80 till 446; 2nd, Pictish, 446 till 843, comprehending the affairs of the Picts, state of the Romanized Britons, the arrival of the Anglo-Saxons on the Tweed, adventures of the Scandinavians in the Orkney and Western Isles; 3rd, the Scottish period, from 843 till 1097; and 4th, the Scottish Saxon, 1097 till 1306. With this period, he says, began a dynasty of kings, who introduced new people, new manners, new usages, and new establishments. "In this period the Saxon colonisation of Scotland proper was begun. In this period originated her agriculture, commerce, shipping, and fishing,

her manufactures and her coins."

We have no very distinct account of the roads or means of communications, yet from incidental reference to them we know they existed in one shape or other, but they could have been little better than drove roads or tracks in most places. An old custom, which gave the right to travellers passing through the country to quarter for one night on any estate and there pasture their beasts, saving only growing corn and hay, was confirmed, and received the Royal sanction of Alexander III. in the 13th century. In contemporary charters reference is often made to "Via Virides," "Alta Via," "Via Regia," "Via Regalis," showing that, whatever their quality, such roads existed.

This ancient right of way and pasture was common, and is often referred to in the times of Alexander II. The Monks of Newbattle going between there and their Abbey lands in Clydesdale, had the privilege of going and returning through the lands of Retrevyer by the road they had used in times past with their cattle and carriages, and also of unyoking their beasts from their waggons and pasturing in the pasturage of that land as often as they required, avoiding corn and meadow, and passing the night there once in going and once in returning. For this the monks agreed to pay "a new waggon such as they manufactured for their own use in Clydesdale laden with timber or building material of any kind." This would indicate roads in this district at any rate, and rather a good model of a waggon.

Yet the roads seem to have been few and far between. Bridges seem to have received early attention, and to have been recognised as important factors in the trade of the country. The ferry and the bridge were of the utmost importance. The road could be varied according to its condition and the state of the weather, but the ford and ferry were fixed. Accordingly, we find at very early dates good bridges were erected over many of the principal rivers, and as early as 1220 we find the bridge over the South Esk at Brechin was of such importance that Stephen, of Kinnairdesley, dispones of the land of Drumslied to Gregory, Bishop of Brechin, for the sustentation of the Bridge of Brechin, and for the chaplain praying for the dead. There is record of the repairs of this bridge from this date down to the present day, and Andrew Jervise, in his account of Angus and Mearns, says the south existing arch is the original one of 1220, and hence this is one of the oldest bridges in I examined this bridge lately, and a portion of it does Scotland. seem very ancient, though much altered to make it match with the newer portions, the old rib being cut away on the underface, and the edge splayed so as to destroy its original mould and About the same period there existed similar bridges over beauty. the Tay at Perth, the Esk at Logie-Pert, the Dee at Kincardine O'Neill, and another near Aberdeen, and one over the Spey at Cosmo Innes says that, during the reign of William and the two Alexanders, Scotland was more advanced and prosperous than she was at any time afterwards down till the Union in 1707.

The bridge across the Ness was one of some importance, but it was not till 1680 that we had a great stone one. At that date the matter was considered of such importance that on 3rd March, 1680, printed papers remitted by the Lords of his Majesty's Privy Council, appointing a voluntary contribution to be collected in

this kingdom for building a stone bridge upon the great River Ness, near the famous city of Inverness, were dispersed this day through the Presbytery, and through ministers, appointed to make intimation thereof in their respective bounds. "29th March, 1682.—The Moderator recommended the upgathering of the voluntary contributions for the bridge at Inverness to the ministers of the Presbytery according to counsel." The bridges at Inverness up to this time seem always to have been of timber; the earliest of which we have any notice was burned by Donald of the Isles in 1410, and the last of these stood a little below the site of the present bridge. This is characterised by one of the officers of Cromwell's army as "the weakest that ever straddled over so strong a stream." It fell September 28, 1664, with 200 people upon it, none of whom were killed. The scene is thus described-"The great old wooden bridge of Inverness was repairing, and by the inadvertency of a carpenter cutting a beam that lay betwixt two couples, the bridge tending that way, ten of the old couples fell flat on the river with about 200 persons—men, women, and children—on it. Four of the townsmen broke legs and thighs; some sixteen had their heads, arms, and thighs bruised; all the children safe without a scart. A signal providence and a dreadful sight at ten forenoon." The next bridge was of stone, consisting of seven arches. The stones for building it were got mainly from It was very graceful. The arches were semi-Cromwell's Fort. circular, and carried on fine moulded arch ribs, which gave the intrados of the arches a most pleasing appearance.

In England the old Roman roads were allowed to fall into decay, and the earliest legislation we have on the subject is in 1285, when it was ordered that all bushes and trees along the road leading from one market to another should be cut down for 200 feet on either side to prevent robbers lurking therein, but nothing was proposed for mending the ways themselves.

Referring back to the 12th century, from this period onward till the 16th century there is little to record but occasional glimpses showing how little the country progressed. were built and mills established. There seems to have been no combined action for furthering trade and commerce, though shipping no doubt increased and various industries flourished. Woollen and flax were manufactured in the times of David I., and saltworks flourished and were profitable to the king, nobles, and Yares and stells were abundant in the 13th century, but means of communication seem to have been neglected. Flemish merchants were settling in the country in the time of

mentioned incidentally in the the wastes and subdued the already arable more producticalled in the chartularies enclosed by lining hedges a know and practice the moditches on either side to car with hard material. They mand built bridges for passing

I will now quote a few inc When M of communications sanctuary to his hospital at \$ Lauderdale, a path was made "Girth Gate," meaning the his "Scotch Legal Antiquit "They had waggons for their bringing peats from the mo Berwick, which implies there carriages; but, indeed, we ha roads in that country a good Lion; and it is worth noting the time of Alexander all thre ness, although it may be dou roads for wheel carriages, or horses, whether for saddle or

We have in the forego coaches had not been introc Guillan Broomn, a Dutchman others of sort, and within twenty years became a great trade in coachbuilding." The post, which was only established in London and Edinburgh in 1635, was carried on horseback. Travelling day and night, the post went and returned in six days.

In 1635 the Marquis of Huntly, when summoned to Edinburgh to answer for having "receipted and supplied broken men," travelled in the dead of the year, cold, tempestuous, and stormy. He and his lady, however, travelled by chariot, on his return being weaker and weaker. He set out for his northern castle "in a wand bed within his chariot, his lady still with him. He died on the journey in an inn at Dundee, whence his body was brought in a horse litter to Strathbogie for burial."

During the latter part of the seventeenth century a large trade in cattle began to be carried on between Scotland and England. and the transporting of these became a matter of importance. In 1697 the matter came before the Privy Council, and "it was represented that between New Galloway and Dumfries there was It was the line of passage taken by no defined or made road. immense herds of cattle which were continually passing from the green pastures of the Galloway hills into England, a branch of economy held to be the main support of the inhabitants of the district, and the grand source of its rents." Droves of cattle are. however, apt to be troublesome to the owners and tenants of ground through which they pass, and such was the case here. "Several debates have happened of late in the passage of droves from New Galloway to Dumfries. The country people endeavoured by violence to stop the droves and impose illegal exaction of money upon the cattle, to the great damage of the trade, whereby also riots and bloodshed have been occasioned, which had gone greater length if those who were employed to carry up the cattle had not managed with great moderation and prudence. The result of the petition was that a Commission was appointed by the Privy Council to make and mark a highway for drovers frae New Galloway to Dumfries, holding the high and accustomed travelling way betwix the said two burghs."

These cattle raikes, as they are now called in the South, became common, and were so broad that cattle could feed by the way; considerable portions still exist, and are held as right of way. I lately examined some in Forfarshire, notably at Trinity Muir, near Brechin, and at Little Brechin. They are from 50 to 100 feet broad, with turf dykes on each side, and the track meanders along it, occupying only a very narrow breadth, the margins being overgrown with whins and grass, but affording in

summer a very substantial bite for the cattle. These "rakes" are rapidly being curtailed and absorbed in the adjoining lands, and of the road, which, in the memory of my informant, extended from Perth to the "Mearns," only a small fragment remains here and there to indicate its existence.

These cattle tracks, which became common, and were in use from all parts of the North, literally gave the guiding lines to General Wade for his great system of military roads. We have a very good specimen in our own neighbourhood going over the The space between the bounding dykes, however, is so considerable that squatters settle on the margin and build houses This formed a few years ago the subject of a very interesting law plea, in which the squatters were successful, as against Mr Baillie, the proprietor of the adjoining lands, who sought to have them removed, but it was proved that he at any rate had no claim on This cattle track, or common, is shown on the the ground. Ordnance Survey as extending up to the Caiplach, or near where the townspeople at one time cut their peats and fed their cattle. It appears, however, to have extended to Beauly, and parts of it are to be seen at Inchberry and Lentran. Many of these drove roads are yet in use, a main one running from the West Highlands. from Skye, via Kyle Rhea, through Glenshiel, by Tomindoun, Glengarry, Loch Arkaig, and Lochaber, branching through behind Ben Nevis to Loch Rannoch and on to Crieff. Another main line led from Fort-Augustus, Corryirrick, to Dalwhinnie, through Drumochter to Aberfeldy and Crieff, passing on its way, near Taymouth, the door of the famous old lady, "Roy's Wife," who became, it is said, really the landlady of the inn, and finally reaching the famous Falkirk market stance. Similar lines of traffic led through Grantown by Speyside and Tomintoul into Forfar, and yet remain as great rights-of-way. From Strathspey there were several roads into Forfarshire by Tomintoul, over the Cairn-na-Month, the Firmonth, and Mount Kean. These roads were frequented by the natives passing with their cattle, and also going to and returning from Dundee and the other Lowland towns. Highlanders brought for sale their "hame art," cloth, stockings, and other home-made stuffs, also wooden implements, which they disposed of to the people; in return, buying such articles as they required for use in their homes. They generally marched with their ponies tied head and tail in long lines. On these lines of march, many of them to be yet traced across the country, there were change-houses at every three Scotch miles, in which bawbee ale was brewed. In the more unfrequented paths there were rough shelter-houses, where the drovers took shelter, and enjoyed such entertainment as they may have carried along with them; and some of the old drovers could tell wonderful stories of the carousals they held in them when two or three kindred spirits met, with a sufficient supply of drink and other good things. One remarkable fact in connection with these lines of roads was that they always led past good springs. They were in stages from spring to spring. The following account I received from a valued correspondent I give in full:—

"MEMORANDUM-ROADS, ETC., FORFARSHIRE.

"Roads were in a very miserable state up to the end of last century, and even into the present. They were little more than cattle and horse tracks, improved a little from time to time by rough stones gathered from adjoining fields. These cattle tracks or raikes ran through the country in different directions, being fed by connection with the great passes into Aberdeen, Banff, and They were five in number—1st, the Drove Road, from lower Deeside, getting into the low country at Stonehaven; 2nd, the Cairn o' Mount Road, joining at Fettercairn; 3rd, the Mount Kean Road, joining at Edzell; 4th, the Capel Mount, joining at Kirriemuir; 5th, the Glenshee Road, from Castletown of Braemar. The raikes seem to have been formed with reference to good watering and common grazing for stock resting. They had a division into stages, where refreshment could be got for man and beast at the 'Change Houses,' as they were called. Bawbee ale was brewed, that is, ale sold at ½d a bottle, but they brewed also penny ale, and at most of them a glass of smuggled gin could be got. The great goods traffic from the North was carried on by horses and panniers. The load was equal to 2 bolls of meal or 256 lbs. These Change Houses were about three Scots miles apart, and the remains of them are still to be seen. two of them on this farm. My grandfather minded of as many as 40 horses passing in front of this house, loaded with north country home-wrought woollen goods for the Dundee market. travelled in numbers for safety, robbing being often attempted on the return journey. In the reign of Charles II. an Act was passed empowering lairds, of a certain valuation, to call out the people for six days' work on the roads in summer. Persons who had carts and horses were also bound to furnish their labour. The roads so formed were called 'Statute Labour Roads.' An Act was passed in 1790 converting the statute labour into money in Forfarshire. It was directed by trustees, being proprietors of land. This gave a great impetus to road improvement. Then another Act was

" February, 1000.

Similar tracks or drove remember well old W. Mac stages on the Lochcarron: well near Auchnasheen after for the drover in the Highl before breakfast.

In the beginning of the and traffic similar to that in the Highlands, and the laing with his crofters when this winter supply of groceritail, each with two small witheir backs. The pay was ness, and included all expensions.

It is interesting to watch ther at various points, and Highland Railway, where, a cattle track may be seen by round-arched bridges are we its undulations, while a little sioners of Highland Roads a flattened arches, winds alon we run along the fourth lin railway carriage; and we ce forts and perils of our ances

A traveller, Morer, who "Stage coaches did not es

"Keppoch, Rob Roy, and Daniel Murchison, Cadets or servants to some Chief of clan; From thefts or robbings scarce did ever cease, Yet 'scaped the halter each and died in peace. This last his exiled master's rents collected, Nor into king or law would be subjected; Tho' veteran troops upon the confines lay, Sufficient to make lord and tribe a prey. Yet passes strong through which no roads were cut, Safe guarded Seaforth's clan each in his hut; Thus in stronghold the rogue securely lay, Neither could they by force be driven away; Till his attainted Lord and Chief of late By ways and means repurchased his estate."

I may quote a bit of description from Smiles' "Lives of the Engineers," taken from Ogilvy's "Britannia Depicta":—

"In the latter part of the 17th century the roads at a distance from the metropolis were in many cases but rude tracks across heaths and commons, as furrowed with deep ruts as ploughed fields, and in winter to pass along them was like travelling in a ditch. The attempts made by the adjoining occupiers to mend them were, for the most part, confined to throwing large stones into the bigger holes to fill them up."

It was easier to allow new tracks to be made than to mend the old ones. The lands of the country were still mostly unenclosed, and it was thus possible, in fine weather, to get from place to place, in one way or another, with the help of a guide. In the absence of bridges guides were necessary to point out the safest fords as well as to pick out the least mirey tracks. The most frequented lines of "roads were struck out from time to time by the drivers of pack horses, who, to avoid the bogs and sloughs, were usually careful to keep along the high grounds; but to prevent those horsemen who departed from the beaten tracks being swallowed up in quagmires, beacons were erected to warn them against the most dangerous places."

In some of the older settled districts of England the old roads are still to be traced in the hollow ways or lanes which are to be met with in some places eight or ten feet deep. Horse tracks in summer and rivulets in winter, the earth became gradually worn into these deep furrows, many of which, in Wilts and Somerset and Devon, represent the tracks of roads as old as, if not older than,

the Conquest.

to be so far troublesome to time within this fortnight and creiles on him with the little tronk to your house of

The following remarks occur

to Kilravock in 1750:—"F miles, and two bad stonny hare not so long, pretty good Short miles. [N.B.—Miles above three miles' journey rillord having asked "a gentle had over other counties, wa miles of better road than in weather; and the third way."

(Lord Murray), and he had
Burt says of the roads
little need for carts for the
head of wine has to be carr
been placed on a kind of fra

following each other. For and some new roads, the w wheel has ever turned upon and, therefore, if the tow wheeled carriages for goods useful."

For hill travelling the trivance is still in use for p

It was not, however, till the rebellion of 1715 that the full effect of the want of means of communication with the Highlands was felt, when the Royal troops could not penetrate further than Blair-Athole; and so active were the Government in this matter that, before the rebellion of 1745, roads had been carried through from Stirling to Inverness, and from Inverness to Fort-William, and these were found so useful that the work was carried on till 1770, when the annual sum required for their repair was replaced by annual grants, and the roads ceased, in a large measure, to be of a military character. At this time there had been about 800 miles of roads made, and 1000 bridges.

Although these good military roads were made, the people were not disposed to avail themselves of them, for Burt says, "the people say the bridges in particular will render the ordinary people effeminate and less fit to pass the waters in other places where there are none."

The middling orders say that to them the roads are an inconvenience instead of being useful, as they have turned them out of their old ways, for their horses being never shod, the gravel would soon whet away their hoofs, so as to render them unsuitable, "whereas the rocks and moor stones, though together they make a rough way, yet, considered separately, they are generally pretty smooth on the surface where they tread, and the heath is always easy to the feet. To this I have been inconsiderately asked, Why, then, do they not shoe their horses?

then, do they not shoe their horses?

"The question is easily put, and costs nothing but a few various sounds; but where is the iron, the forge, the farrier, the people, within a reasonable distance to maintain them? and, lastly, where

is the principal requisite—money?

"The lowest class, who, many of them at some times cannot compass a pair of shoes for themselves, allege that the gravel is intolerable to their naked feet, and the complaint has extended to their thin brogues.

"It is true they do sometimes, for these reasons, go without the road, and ride or walk in very incommodious ways. This has induced some of our countrymen, especially such as have been in Minorca (where roads of this kind have likewise been made), to accuse the Highlanders of Spanish obstinacy in refusing to make use of so great a convenience, purely because it is a novelty introduced by the English. But why do the black cattle do the same thing? Certainly for the ease of their feet."

The Parliamentary grants from 1770 to 1783 amounted to £7000, and for the next twenty years to £4700. The roads being

to the Commander-in-C grant might be immedia suggestions he might have then Commander-in-Chief longer necessary in a mibelieve that the counties a situation to maintain the any Parliamentary aid, but be supported unless Govern to the counties through we was that the Government gradually diminished the miles. Amongst those so Augustus to Glenshiel, who

road at best.

XT '

In 1802 a Select Comm whole question of Naval Fisheries, and Emigration Telford was appointed thei Highland Roads and Brid kept in repair by the Gove follows:—Perth, 148 mile Aberdeen, 37; Banff, 10 Total, 530. The annual returns in 1811 show abo maintained in the Highla roads which were finally ta "Though these roads are not necessary for the purpose of military communication, yet if they be not kept in repair the intercourse betwixt the Highlands of Scotland and the Southern part of the kingdom will in a great degree be at an end, to the great disadvantage of both, as the South receives annually by the conveyance of these roads a great supply of sheep, cattle, wool, and other articles from the Northern and Highland districts, &c.

"Besides, if these roads were allowed to fall into disrepair, it would be in some places impracticable, and in others tedious and difficult, to march troops from the South to the important Northern and Western stations on the coast of Scotland, or for the judge to

perform the circuits, &c.

"In populous and cultivated districts, roads not only serve as the means of communication from other parts of the country, but are highly valuable for agricultural, commercial, and other local purposes. In the Highlands the case is widely different. Roads are there signally valuable to the country at large by affording means of communication between distant parts of the kingdom, and opening up tracts capable of improvement and increased copulation; but to the barren districts through which they pass, apable of no agricultural improvement, inhabited only by the shepherd and his dog, they are of comparatively little value, in some instances actually none, and therefore incapable of being maintained by the locality through which they pass."

The making of these military roads, or General Wade's roads, as they are called, occupied the soldiers from about the year 1722 and 1723, till near the end of the century, and I may here give a sketch of the mode in which they were carried out. General Wade having taken careful surveys in the Highlands, was prepared to set to work in 1725. His plan was founded on the old Roman method of doing the work by the soldiers, and allowing them extra pay. Five hundred men were selected for the purpose, and engineers and surveyors sent from England, one of these being the well-known Captain Burt, whose account of the Highlands has ever since formed a valuable source for modern investigators. In the summer season (during eleven years) 500 mcn were employed. The privates were allowed 6d a-day over and above their pay, a corporal 8d, and a serjeant 1s; this extra pay being only for working days.

By 1735 the greater part of the roads were finished. One of the first roads made was from Fort-William to Inverness, and Lord Townshend, Secretary of State, on 16th August, 1726, writbrought by the coast road to 1 which, he said, the people salute the great folk inside. In 1728 Dunkeld was made, a distance o employed on it. Speaking of p so great a scarcity of them in th bring my biscuits, cheese, &c., from Edinburgh by land carriag absolute necessity." One of the was the pass of Corrvarrick, which Augustus. General Wade was 1 getting the roads opened up for t with Culloden (President Forbes). at Dalnacardoch, in order to get President Forbes and General plotting going on amongst the Ja wheeled carriage was for the firs General and Culloden met at Ru The former return consultation. to Inverness.

The climate and isolation se the General had to give them an One of these is described as tal spidal, opposite the opening of La met under their officers, and form Four oxen were roasted whole, " four ankers of brandy were broac the General and officers." Sungburgh, I heard the noise of many people, and saw six great fires, about which a number of soldiers were very busy. During my wonder at the cause of this, an officer invited me to drink their Majesties' healths. I attended him to each fire, and found that there were six working parties of Tatton's, Montague's, Mark Ker's, Harrison's, and Hampside's regiments, and the party from the Highland companies, making in all about 500 men, who had this summer, with indefatigable pains, completed the great road for wheeled carriages between Fort-Augustus and Ruthven. Being the King's birthday, General Wade had given the detachment a feast; six oxen were roasted, one for each party."

Perhaps the most graphic, as well as amusing, account of travelling and the roads in the beginning of the last century is that given by Lord Lovat on his way south in 1740. He says, writing from Edinburgh, "I took a journey from my own house to come up here the 30th of July with both my daughters, but if I was as much of an observer of freits as I used to be I would not have taken journey. For two days before I came away one of my each mares, as she was stepping into the park, dropd down dead, as if she had been shot with a cannon ball. The next day, when I went to bid farewell, one of the hind wheels of my chariot broke in pieces, that kept me two days to get new wheels." savs. "I came off on Wednesday, the 30th of July, from my own house; dined at your sister's, and did not halt at Inverness, but came all night to Corribrough with Evan Baillie and Duncan Fraser, and my chariot did very well. I brought my wheelwright with me the length of Aviemore in case of accidents, and there I parted with him, because he declared my chariot would go safe enough to London; but I was not eight miles from the place when, on the plain road, the axletree of the hind wheels broke in two, so that my girles were forced to go on bare horses behind footmen, and I was obliged to ride myself, tho' I was very tender, and the day very cold. I came with that equipage to Ruthven late at night, and my chariot was pulled there by force of men, where I got an English wheelwright and a smith, who wrought two days mending my chariot; and after paying very dear for their work, and for my quarters two nights, I was not gone four miles from Ruthven when it broke again, so that I was in a miserable condition till I came to Dalnakeardach, where my honest landlord, Charles M'Glassian, told me that the Duke of Athole had two as good workmen at Blaire as were in the kingdom, and that I would get my chariot as well mended there as at London; accordingly I went there, and stayed a night, and got my chariot

mond when the axletre midst of the Hill betwixt and we were forced to sit Chamberlain Drummond and bring wrights, and c dragged us to the plain, v hours till there was a new before we came to Dunbla Drummond, and we were came to Lithgow, and the we were twelve days on ou seven days more than ordi

improven."

In 1720 Sir Archibalc early days, soon after the were in low esteem. Turn and very few others, were East Lothian, inclosures fe roads, all bad, and very few or chaise, and few carts no charite get my wife from the control of the contr

pretty good health, and I i

chariote get my wife fre Midleton, the first who use It is extremely interes had the pleasure of going season. They seem to ha the bridges well built, gen

measure washed out between the stones, so that, though looking satisfactory at a distance and well marked over the landscape, vet when one comes to examine them carefully and closely one finds the roads are much weathered, and the soil washed out from between the stones, making the walking fully as rough as the ordinary hill-side, and more like the bed of a mountain torrent. So much for the up-keep of these roads. In fact, it would seem that one or two seasons of neglect are sufficient to render them almost useless for anything but a cattle track. Along the line of these old tracks one can trace the signs of the encampments, and often the more melancholy remains of the grave-yards, where many of the soldiers died. This is very evident at Kinlochmore, where in a little park near the bridge the lines of graves are yet to be seen, and some remains of bones may be seen about. The road through by King's House and Glencoe must have been one of great labour and difficulty, and the portion called the Devil's Staircase a series of traverses even more difficult than the far-famed Corry-Some of the bridges were of remarkable size, and required great skill in construction, and are wonderful monuments of perseverance and skill, notably that at High Bridge, Lochaber.

One of the most remarkable old bridges is at Carr-Bridge, of which only the arch ring now remains. "The span of this bridge," says a correspondent, "is 34 feet; width over soffet, 9 feet 3 inches; and within parapet walls, 7 feet. The bridge is founded on rock, and from the pieces of timber yet seen a little above the springing of the arch, the centres used in throwing the arch were supported on the north side by beams built into the masonry, and on the south side were supported by uprights resting on a ledge of As to its history, I doubt you will not get any authentic record anywhere, unless, perhaps, among the old papers in Castle Grant. Old Peter Grant of Sluggan, who died last year, aged 96, stated some years ago that the grandfather of Mr Cumming, the present tenant of Lethendry (who is a man between fifty and sixty years of age), told him that he crossed this old bridge with a wedding party, but that the bridge was then in a very dilapidated condition. We may, therefore, safely take for granted that the bridge was in ruins for the last century. This being the case, the building must date far back from General Wade's time." It is possible that the bridge may have been erected by Churchmen before the Reformation.

It is unnecessary for me to go into any lengthened account of the work of the Highland Roads and Bridges Committee. They are well known to you all, and are splendid monuments of the skill advancement are round us in every o at some disadvantage at present from transport has brought with it, yet, or working man and crofter is infinitely in olden times. It is mainly in those and far between that the populatio Whether in some case it w gressive. roads may be doubted, yet the benef undeniable so far as the immediate expenditure on Military and Comm infinite service to this country. roads made and under consideration than I can explain the distribution of road-making.

Although the roads were avails running in the beginning of this of families did not always avail themsel continued the old practice of posting way to London. While looking over carriages in the coach-house of the l great C springs and rumble behind, old coachman that these carriages w museum. He replied, "Many's the London all the way." On expressin should have been so recently in use, the fine old times. We used to October and reach London in about day about 30 miles, and staying ter

alow-going days, when men took time to look at the country and to know the people.

7th MARCH, 1888.

At this meeting Brigade-Surgeon Alexander Grant, Gameron Barracks, and Mr Henry W. Fraser, Commercial Bank, Inverness, were elected members of the Society. Thereafter the Secretary read the first part of a valuable paper by Mr E. Dwelly, London, on "Gaelic Proper Names." We expect to be able to give Mr Dwelly's paper in full in our next Volume of Transactions.

21st MARCH, 1888.

At the Society's meeting on this date Ian Macpherson-Grant, yr. of Ballindalloch; Dr Kerr, Inverness; and Frederick, C. Keeble, of Morel Bros., Church Street, Inverness, were elected ordinary members of the Society. Thereafter the Secretary read a paper, contributed by Mr Alexander Macpherson, banker, Kingussie, entitled "Sketches of the Old Ministers of Badenoch." Mr Macpherson's paper was as follows:—

SKETCHES OF THE OLD MINISTERS OF BADENOCH.

PART I.

In giving the Sketches which follow—meagre and imperfect as many of them are—let me say, by way of preface, that in addition to a summary of the succession of the Protestant Ministers of Badenoch since the Reformation, I have attempted merely to give such bits of odds and ends, gleaned from various sources, regarding them as might be deemed of general interest.

While no great pre-eminence can, perhaps, be claimed for any of their number, no District north of the Grampians can, upon the whole, boast, I believe, of a more creditable succession of able and faithful Ministers, in whose comparatively humble history the general life of the Church in the Highlands, during the last 300 years, could be better exemplified. The Reformation in Scotland, as is well known, was completed by the action of the Estates of the Kingdom in 1560. "On the 17th of August of that year the Confession of Faith drawn up by John Knox was adopted. On

the 24th of the same month, Acts were passed annulling previous Acts relating to the Church. The Pope's jurisdiction within the Realm was abolished, and an Act was passed making it criminal to say or hear mass. Confiscation of goods was the punishment of the first offence, banishment of the second, and death of the third, toleration being not understood, and still a long way off. A commission was also given to Knox and others w draw up a book of regulations for the new Church. The result of their labours was the production of the first Book of Discipline. Four orders of office-bearers in the Church were appointed, the Superintendent, the Minister, the Elder, and the Deacon. It was proposed that the possessions of the ancient church should be appropriated for the three great purposes of the maintenance of the ministry, the education of the youth, and the sustenance of the poor. Unfortunately, through the cupidity of the Barons, into whose hands much of the Church's endowments had fallen, this excellent arrangement was never fully realised, these rapacious gentry sneeringly calling it 'a devout imagination.'" At the first meeting of the General Assembly of the Reformed Church, held in December following, a resolution was passed "to ask at the Estates of Parliament and Lords of the Secret Council for eschewing of the wrath and indignatione of the Eternall God that sharpe punishment be made upon the persons underwritten sayes and causes masse to be said, and are present thereat."

For a considerable time after the Reformation many Parishes in the Highlands had to content themselves with the services simply of a Reader or Exhorter, "who on Sundays read to the congregation passages of Scripture and public prayers from a printed Liturgy, but neither preached nor administered Sacraments." It gives us an idea of the spiritual destitution prevailing in the Highlands, and the intermittent character of religious ordinances in these early post Reformation times—as compared with the superabundance of the present day—when we find that two such large and important Parishes, and so far apart, as Abernethy and Kingussie were under the sole care of "John Gla, Reader and Exhorter in the *Irische tounge*"—the district of Rothis

murchus being also, for a time, under his care.

In the extremely interesting work, "The Parish of Strathblane and its inhabitants from early times," recently published by Mr Guthrie Smith of Mugdock Castle, Strathblane, a very instructive picture is given of the Church services as performed over a great part of Scotland for the first seventy or eighty years after the Reformation:—

"At seven o'clock A.M. the church bell begins to toll to warn the inhabitants to prepare for service. At eight o'clock it again repeats the summons, and all betake themselves to the sacred building. On entering the Church the congregation reverently uncover their heads, and, kneeling, put up a silent prayer to God for His blessing on the service. Mr Cuik, the Reader, who is 'decently clad in grave apparel,' having called over the roll or catalogue of the congregation, and marked all absentees to be dealt with, proceeds to the lectern, and reads from the 'Book of Common Order,' the first prayer of the service, the people all kneeling. This was called the 'Confession of our sins,' and is a beautiful spiritual composition. Other prayers from the Liturgy follow, and the congregation rising from their knees, Mr Cuik, in an audible voice, reads over a suitable psalm, when the people all standing sing it to the regular tune which was printed along with it in the psalter. The singing ends with the Gloria Patri in these words—

'Gloir to the Father and the Sone And to the holie Gaist, As it was in the beginning Is now, and aye shall last.'

The reading of the Scriptures of the Old and New Testaments is then proceeded with, and this bringing the first part of the service to a close, the bell again rings, and Mr Cuik leaving the lectern, Mr Stoddert, the minister, who has just come from Campsie, enters the pulpit and kneels for some minutes in silent devotion. This done, in a 'conceived' or extempore prayer, he prays for illumination and assistance in preaching the Word, and for a teachable spirit in the hearers. He then puts his hat upon his head, as do all his audience, and gives out his text. It is nowhere recorded whether this ancient minister of Strathblane was a man of gifts or not, but taking it for granted he was, he would be frequently interrupted during the delivery of his discourse, as was the custom at the time, by the applause and approbation of the people. sermon being concluded, a prayer for the whole Estate of Christ's Church follows, the service ending with the Lord's Prayer and the Creed; another Psalm is then sung, the blessing is pronounced, and the people separate. In the afternoon they again assemble; the children of the congregation are publicly examined in a portion of the Catechism, which being concluded, the minister gives a short discourse on the doctrines they have just been handling, and the blessing being pronounced, the service ends. . . . After the morning and afternoon services, the people gave themselves up to recreation and games, for while attendance at all the services of the Church was rigidly enforced, at this early time lawful sports and amusements, after service was over, were tolerated, though not altogether approved of, by the Church. In fact, it did not seem to be thought an improper thing for a minister to keep a public house, provided it was a well-conducted one, as the following from the proceedings of the General Assembly of 1576 proves:—

'Ane Minister or Reader that tapis ale beir or wyne and keeps an open taverne sould be exorted be the Commissioners to keep decorum."

But, without further introduction, let me proceed to give the succession of the Ministers of Badenoch from the Reformation down to the present time. In the case of the Parish of Kingussie, there have been, I find, during that period eighteen Parochial Ministers; in Alvie fifteen; and in Laggan twenty—the average duration of the incumbency of the several Ministers in each Parish being eighteen, twenty-two, and sixteen years respectively. From the existing Records of the Presbytery of Abernethy, which date back to 1722, I have gleaned several particulars as to the acts and history of the ministers of Kingussie and Alvie subsequent to that year. Unfortunately, however, as regards some of the earlier ministers, I have succeeded in obtaining but little information beyond the bare record of their names, with the addition, in some cases, of the duration of their ministry.

I. PARISH OF KINGUSSIE.

1. JOHN GLAS, READER AND EXHORTER. 1567-1574.

Is stated to have been "Reader and Exhorter in the Irische tounge at Abernethy and Kyngussie in 1567. Presented by James VI. 14th March, 1572. In 1574 Rothiemurchus and Kingussy were also under his care, with ijxx l.i. (£1 6s 8d) of Stipend. He studied in 1578."

2. ARCHIBALD HENDERSON. 1574-15--.

3. ANDREW MAKFAILL OR M'PHAIL. 1584-1589.

Presented by James VI. and translated from Farnua (Kirkhill) in 1584

4. ANGUS MACKINTOSH, A.M. 1614-1643.

Mr Mackintosh had been a student at the University of Edinburgh, where he took his degree in 1606.

5. LACHLAN GRANT, A.M. 1649-1670.

Presented by James Lord Gordon, and translated from Moy and Dalarossie in 1649. Accompanying Mr Grant from Moy to Badenoch as part of his belongings came a bevy of not less than five fair young daughters. To the ever-susceptible Macphersons, in whose country they had now settled, the attractions of the fair strangers proved irresistible, and they were all speedily absorbed in that great clan—three of Mr Lachlan's daughters marrying Lairds and the others men of substance and family. The dutiful daughters perpetuated their father's name in their offspring, and "Lachlan," in consequence, subsequently became a Christian name of very common occurrence among the Macphersons. Mr "Lachlan" died 6th April, 1670.

6. HECTOR MACKENZIE, A.M. 1670-1688.

Native of Sutherland. Translated to Inverness in 1688.

7. DONALD TAYLOR.

16— -1701.

Entered Session Clerk at Foveran, 17th February, 1678. Officiated as Preacher or Minister at Kingussie till 1701, but was not "legally settled."

8. JOHN MACKENZIE.

1701-1709.

Formerly of Inverchaolain. "Intruded at Tarbert." Came to the Highlands "being skilled in the Irische tongue." Translated to Laggan in 1709.

9. DANIEL MACKENZIE, A.M.

1709-1715.

From Knockando. Translated from Kingussie to Aberlour in 1715.

10. LACHLAN SHAW, A.M. 1716-1719.

Native of Rothiemurchus. Educated at Ruthven in Badenoch. Was for sometime Parochial Teacher at Abernethy. Subsequently distinguished himself, and became well known as the Historian of the Province of Moray. "I well remember," he says in his History, "when from Speymouth (through Strathspey, Badenoch,

and Lochaber) to Lorn there was but one School, viz., at Ruthven, in Badenoch, and it was much to find in a Parish three persons that could read or write." Translated to Cawdor in 1719. Died Minister of the first charge at Elgin, on 23rd February, 1777, in his 85th year, and was buried in the Cathedral there.

11. WILLIAM BLAIR. 1724-1780.

For a period of five years after Mr Shaw's translation to Cawdor, Kingussie was left without any Minister. Mr Blair, who had been previously Assistant at Glenlivet, was inducted as Minister of the Parish in 1724. The following extract from the minutes of meeting of the Presbytery of Abernethy on 16th September of that year, when his induction took place, gives a sad picture of the state of the Parish at the time:—

"The Presbytery finds that there is no Eldership in the Paroch, appoints him" (Mr Blair) "to get a legall one quam primum and to take care that the Parochial Library be according to the original List which is given him by the Presbytery. The Presbytery find there is neither Manse nor Church in repaire, no utensils but a bason. Mr Blair is appointed to have all these got in good order and to report."

During the earlier years of Mr Blair's ministry, considerable obstacles appear to have existed in the way of regular communication between different parts of the parish. In addition to other good services rendered by him for the benefit of his Parishioners, he succeeded in persuading the Presbytery of Abernethy to enter into a contract for building a bridge across the River Tromie between the old village of Ruthven and the District of Insh and Invereshie, on the south side of the Spey, the cost being defrayed out of the "vacant stipends" of Kingussie. Here is the record of the procedure as narrated in a Minute of Meeting of the Presbytery held at the "Dell of Kyllihuntly" on 25th April, 1728:—

"Mr Blair reported that he made intimation of the Presbitry meeting this day to the Duke of Gordon's Doors and the other gentlemen in the Parish of Kingussie, and that they were now present as were the Masons, viz., Adam Brown, &c. Then the Parish of Kingussie and said Masons being called compeared Peter Gordon, Door to the Duke of Gordon, James Macpherson of Kyllihuntly, Malcolm Macpherson, Ardbylach, John Macpherson of Benchar, and several others with the said Masons. Then the Moderator represented the design of this day's meeting and that it

was proper to inspect the bounds to see which is the most convenient place for building the said Bridge. Upon which the Presbytery with the gentlemen aforesaid and workmen did inspect the bounds and found and determined that the fittest place for building the said stone Bridge on Tromy was twixt the said Dell and Kyllibuntly, where there are rocks on each side of the water fitt for a Then having consorted anent the cost of building the said Bridge, Adam Brown, Mason from Dunkell, did undertake to build a sufficient stone Bridge upon the said water eight feet broad within Lodges and thirty foot wide twixt Land and Stools, as also make a sufficient causey on the said bridge, and afford all materials and finish the same before the 1st of September next, for the sum of four hundred and forty pound Scots" (about £36 13s 4d sterling money), "as also to give sufficient Baill, viz., Peter Macglashan in Kirktown of Blair of Atholl for performance. Then the Presbitry condescended to the whole, providing the Duke of Gordon, who is now at Edinburgh, be satisfied therewith. And appoints Mr Chapman Commissioner from the Presbitry to the General Assembly to caus draw up a Scroll of the said condescendence and show the same to the Duke of Gordon, enquire his mind thereanent and report."

Here is the Report made by Mr Chapman at a Meeting of the Presbytery held at Kingussie on 7th June following:—

"Mr Chapman reported that he waited upon the Duke of Gordon at Edinburgh and informed of the Presbitry's agreement with Masons for building a stone Bridge on the Water of Tromie near to Ruthven, and did show him the contract thereanent, with which the Duke was satisfied and returned his thanks to the Presbitry for their care in the said affair. . . . Then the Masons being called and having signed the said contract as did their Cautioner Peter Macglashan in Kirktown of Blair of Atholl as also did the Moderator in name of and appointment of Presbitrie. It was appointed that a precept for three hundred merks Scots should be given to the Masons upon Dougall Macpherson, Collector of the vacant Stipends of Kingussie."

The Bridge thus erected appears to have met the requirements of the District for a period of nearly 100 years, until in 1832 it was widened and repaired by Sir George Macpherson Grant of Ballindalloch and Invereshie (the grandfather of the present Sir George), who had become the Proprietor of the extensive property on both sides of the Tromie from its source in the Forest of Gaick to its fall into the Spey.

From the long distance and the want 150 years ago—long before the days of stage-coaches or railways—of any regular means of transit, the benefits of the Royal Infirmary of Edinburgh can have been availed of only to a small extent, if at all, by the people of Badenoch. And yet, little as they could afford to spare at the time out of their very scanty sporrans, collections in aid of that noble Institution appear to have been periodically made in the Church of Kingussie. In a Minute of the Presbytery of date 26th January, 1731, it is recorded that "Mr Wm. Blair did this day give in ten shillings sterling to the Moderator as the collection of Kingussie Parish for the Infirmary at Edinburgh to be transmitted." That similar collections were made in all the congregations within the bounds of the Presbytery appears from the following entry in the Presbytery Records, of date 27th April, 1731:—

"This day the collections for the Infirmary at Edr. were delivered to Mr Lewis Chapman to carry south, viz.—From Abernethy, £7 4s 0d; from Kingussie, £6 0s 0d; from Kirkmichael, £7 4s 0d; from Alvey, £6 0s 0d; from Cromdale, £13 16s 0d; and from Duthil, £18 0s 0d; and the said Mr Lewis Chapman was appd. by the Presbytery to deliver the said money to David Spence, Secretary to the Bank of Scotland, and get his receipt therefor."

In view of the prominent part the Macphersons had taken in the Rising of 1715, the Government of the day, two or three years later, deemed it expedient, for the purpose of overswing the nume rous Jacobites in Badenoch at the time, to erect, on the site of the old Castle of the Comyns, the Barracks at Ruthven-the ruins of which still exist. In 1733 (and probably for some years previously) it would appear Mr Blair held, from the Committee for managing the Royal Bounty, the appointment of preaching monthly to the Company of the Royal forces by whom the Barracks might for the time be garrisoned, for which an annual salary of £10 was allowed to him. The fund known as the "Royal Bounty," it may be well to explain, is a donation of £2000 which, for a very long period, has been annually given by our successive British Monarchs for extending the benefits of the Reformation in the Highlands and Islands. From the first the Committee have been charged to appoint their agents to such places as they shall find, after due information, to be the most proper according to the design expressed in the Royal Warrant. In so doing, it is stipulated that they should have "particular regard to such parishes in South Uist, Small Isles, Glencoe, Harris, the Counties of Moidart, Glengarry, Lochaber, and the other Parishes of the Synods of Glenelg and Argyll which the Committee shall find, by reason of their vast extent, by prevalence of Popery and ignorance, and other unhappy circumstances, to be in the greatest distress."

Before Mr Blair could "get up his sallary" from the Committee, he required to obtain the attestation of his Presbytery to the effect that he had duly preached at the Barracks, in terms of his appointment. Evidently a bit of a tiff had arisen between himself and his Presbyterial brethren in connection with this At the time the "legall stipend" of Kingussie appointment. amounted only to "about 800 merks"—barely exceeding in sterling money that of Goldsmith's immortal parson. present day the Minister of such a large and important Parish as Kingussie would hardly be regarded—as the Presbytery of Abernethy a century and a-half ago apparently regarded Mr Blair-to be "passing rich with £40 a-year." The following Extract from the Presbytery Minutes of date 28th November, 1733, shows how jealously the Presbytery guarded—even to the extent of doing injustice to one of their own body—against what, to their collective wisdom, appeared "needless" expenditure of any portion, however small, of the Second King George's Royal Bounty :-

"Mr Wm. Blair having applyed for an attestation of his preaching monthly in the Barracks of Ruthven in order to get up his sallary for this last half year from the Committee for managing the Royal Bounty, the Presbytery refused to grant the same—1 Because they know not if he did preach there or not; and, 2d because they were of opinion that the application of the Royal Bounty that way did not answer the Royal design and recommen-Upon which Mr Blair protested and took Instrument for this reason, viz., because he had laid before the Presbytery the Barrack Officers attestation signed by three Ruling Elders showing that he had preached monthly there. To which Protest and Reason the Presbytery returned this answer, 1, yt the Barrack Officer who signs said attestation was not in North Brittan till August last and therefore could not attest for what did proceed said time, and the rest who sign said attestation are not Elders; and 2d, they told Mr Blair that preaching at said Barrack was needless in regard that the Kirk and Manse of Kingussie are within less than an half mile to it, and that for ordinary there are not above forty or fifty soldiers in it, and that that fund had been better bestowed on a Catechist than on a Minister who has a legall stipend already."

Notwithstanding the precautionary measures adopted in Badenoch by the Government of the time, the Macphersons continued to cherish towards the House of Stuart-albeit the many grievous failings of that unfortunate dynasty—an unswerving fidelity and devotion that "no gold could buy nor time could wither." The skirmish between Mr Blair and the Abernethy Presbytery as to preaching in the Barracks at Ruthven took place, it will be seen, in 1733. Twelve years later the Macphersons, with their Chief-"the devoted Ewen of Cluny"-at their head, flocked to the Standard of the "King of the Highlanders," regarding as they did—like the "wee bird" in its touching and sadly-burdened song— "Wae's me for Prince Charlie"—the Badenoch hills, in which, wandering as a fugitive after Culloden, he for a time found refuge, as "by right his ain." Had he perished at Culloden, we would have never heard of the heroic Flora Macdonald, and have altogether lost a chapter of Highland loyalty and devotion than which there is nothing more touching, or of deeper interest in the annals of our country. But in view of his later history and the closing scenes of his life, a greater lustre would undoubtedly have attached to his memory had he fallen at Culloden, fighting as he so gallantly did against such overwhelming odds. But this by the way.

Previous to the sad disaster on "bleak Culloden Moor," Prince Charlie's adherents succeeded in obtaining possession of the Royal Barracks at Ruthven. Overthrown by that disaster, and realising, in some measure, how little they could trust to the mercy of that "bloody butcher" the Duke of Cumberland—whose inhuman cruelty is, I believe, unexampled (except in the case of "the Massacre of Glencoe") in the annals of British History—the remnant of the ill-fated followers of Prince Charlie fled to their native fastnesses. On the way so far south they met at Ruthven, where, after holding a brief council of war, and setting fire to the building to prevent the Barracks being used again by the forces of King George, they dispersed, nevermore to reassemble. The following extract from The Scots Magazine for May, 1746, indicates to some extent the success subsequently attending the efforts of Mr Blair as a peacemaker on behalf of some of his unfortunate parishioners:—

"Brigadier Mordaunt, with the Royal Pultneys and Sempels Battalions and six pieces of canon, arrived at Perth from Inverness by the Hill Road and met with no disturbance in their march. They burnt some Rebels (?) Houses and nonjurants meeting houses in the way. Several people in the Parish of Kingussie in Badenoch who had been seduced and compelled (?) by the Rebels

to join them went to Blair in Atholl conducted by Mr William Blair their Minister, John Macpherson of Benchar, and Donald Macpherson of Cullinlin, and delivered up their arms to Brig. Mordaunt, submitting themselves to the King's mercy. They were all permitted to return home peaceably."

The Abernethy Presbytery of the time appear to have been fully alive to their duties as a Court of the Church, and to have been in the habit of making periodical visitations of all the congregations within their bounds. Most systematically and thoroughly indeed were these visitations gone about, and apparently with the When the Presbytery visited Kingussie, there were best results. first the most minute enquiries made as to the personal behaviour of Mr Blair, his care of his family, the soundness of his doctrine, its suitableness to the capacity of the congregation, and his minis-The conduct of his Elders and Deacons was then terial diligence. enquired into, and the extent to which the people attended and profited by the administration of ordinances. The diligence and faithfulness of the schoolmaster, the state of the "Fabrick" of the Church, the amount of the "legall stipend" and the "Communion element money" were in their turn considered by the Presbyteryeven the condition and number of the "Church Utenciles" being regarded as within the scope of their enquiries. On the occasion to be immediately adverted to we are told that they did not hesitate to "call" for the appearance of the Beadle of Kingussie, although that officer had "dy'd" and passed away from their judgment "a fourth night" previous to the date of the visitation.

In the present day, when we hear so much of careless and inefficient Ministers, and the necessity of our Highland Presbyteries exercising a more effectual supervision over the Ministers and Kirk-Sessions within their respective bounds is so apparent, the following Extract, giving an elaborate account of a visitation of the congregation of Kingussie fully 150 years ago, is certainly

very instructive :-

"At Kingussie, June 24, 1735.

"After prayer met in Presbytery Mr Francis Grant, Moderator, Masters James Chapman, William Grant, William Blair, George Grant, Lewis Chapman, Alexander McBain, James Lesly, Archibald Bannatin, Alexander Fraser, Hugh Grant, Alexander Irvine, Alexander Ross, John Grant, Ruling Elder, and William Barron, Clerk.

"Mr Blair preached on his Ordinary, viz., 2 Tim. 2 19—'And let every one that nameth the name of Christ depart from Iniquity.' and he being removed the Presbytery entered on the Consideration

of the Sermon, and the several Brethren's minds having been asked thereanent, it was approven off and he being called in this was intimated to him.

"Then the Minute appointing this Diet of Visitation was read and the edict appointing Mr Blair to summond the Parishoners to this diet was called for and Mr Blair informing that it was served, it was sustained.

"Then the Presbytery called for the Report of the Committee appointed to visit the Session Records and they not being as yet in readiness to give in their Report, Mr Irvine was added to their number and they appointed to be in readiness to give it in against to-morrow at Alvie.

"A List of Elders and Deacons was called for and given in viz.:—Donald McPherson in Culnlion, Robert McPherson in Druminaoinich, John McPherson in Ruthven, James McPherson in Invertromie, Andrew McPherson in Knappach, William Golanach in Farletter, Thomas Oig-McPherson in Foeness, John McPherson in Ardbrylach, Elders; James Bain in Inveruglass, William Davidson in Ardbrylach, John McRae in Banchor, Deacons, who being called were present except James McPherson, William Golanach, and John McRae, for whose absences excuses were given and sustained.

"The Presbytery considering that a Visitation has not been held in this place for a considerable time past thought proper to appoint a Member to explain the nature of a visitation in the Irish Language for the sake of the Commonality. Then Mr Blair was removed and particular questions put to the Elders anent his personal behaviour and care of his Family, the soundness of his Doctrine, the suitableness of it to the capacity of the Congregation as far as they were able to judge, and anent his Ministerial diligence, to all which they gave satisfying answers, whereupon Mr Blair was called in and encouraged to go on in the Lord's work. Then the Elders and Deacons were removed and Mr Blair was asked the ordinary questions about the Constitution of his Session, the conduct of the Elders and Deacons in their respective families and their care and diligence in their Offices, to which Mr Blair answered that some of them had officiate as Elders for a considerable time before his admission without legal ordination, but that he has not as yet been able to prevail either with them or with others, he has found it necessary to add to their number since, to submit to legal ordination, yet he hopes in some little time to be in case to give the Presbytery more satisfying accounts agent the orderly constitution of his Session, and as to the other questions relative to them he gave satisfying answers.

"Then the Minister, Elders, and Deacons were removed and the ordinary questions were put to the heads of Families anent their conduct and if they had any reason to complain of any of them either as to their personal behaviour or their discharge of their respective Offices, to which satisfying answers being given they were called in and encouraged.

"Then the Minister and Elders were asked as to the people, whether they duly attended Ordinances, were profiting by them, and if they were subject to discipline, to which very agreeable and

satisfying answers were made.

"Then the School Master, who is also Precentor and Session-Clerk, was removed, and the Session and people asked with respect to his diligence and faithfulness in his Offices, and they having nothing to object he was called in and encouraged.

"The Beadle being called for, Mr Blair reported that their Beadle dyed about a fourth night agoe and that they had not fix'd

on another as yet.

"The Presbytery enquired about the Church utenciles, and it was answered there was only a Bason and a Communion Table Cloath which were in Mr Blair's custody. And as to the poor's money Mr Blair referred to the Register for the account of it.

"As to the Fabrick of the Church, it being visible to the Presbytery that it yet wants part of the Roof and other reparations, the reason was asked why that work went so slowly on, to which it was answered by Mr Blair and the Heritors present that application was lately made to the Dutchess of Gordon's Chamberlain, the proper person to uplift the Fund appointed for the Reparation of the Kirk, and it was hoped the work would very soon goe on. The Presbytery appointed their Moderator to write the said Chamberlain intreating he may not loose time in making the Fund effectual, lest the winter come on before the work be finished.

"Mr Blair being asked anent the stipend how much it was, answered it was about eight hundred merks, and being further enquired if there was a Decreet of Plot for it, answered in the negative, but that it was pay'd according to use and wont; and being asked about Communion Element Money answered that by paction betwixt the Heritors and him the Heritors oblig'd themselves to pay fifty merks yearly for Communion Elements. Being ask'd if there was a Legal Manse, Glieb, and Grass he answered that the Manse had been declared Legal, and that he was satisfyed with the Glieb and grass.

"It being asked if there was a Parochial School it was answered there was not one in terms of the Act of Parliament, but

that there was a fund of Two Thousand Merks lying in the Laird of Clunie's hand the Interest of which was yearly laid out for maintaining a Grammar School in the parish.

"Appointed Mrs William Grant, Archibald Bannatyne, and Alexander Irvine to inspect the Parochial Library and Mr Blair to give in a List of the Books thereof that they may report to-morrow

at Alvie.

"Then the Moderator gave suitable Exhortations and encouragement to the Congregation, and the Presbytery adjourned to Alvey to-morrow at ten o'cloke' and closed with prayer."

When everything was found satisfactory, it will be seen that a word of encouragement from the Presbytery to Minister, Elders, Deacons, and Schoolmaster, to persevere in every "good work," was not wanting.

The Records of the Presbytery show that in the course of his prolonged ministry Mr Blair got more than one pressing call to leave Kingussie. So attached, however, does he appear to have been to the place that he continued Minister of the Parish for the long period of fifty-six years, baptising and marrying no less than three generations of the Parishioners. According to the old Badenoch rhyme any of the numerous Kingussie "Calums" of the time in search of a wife had simply to apply to Mr Blair to have their wants in that respect supplied, although, sooth to say, eligible maidens were not apparently—even in those "good old days"—without some imperfections. The rhyme represents two Kingussie worthies—the one a weaver and the other a tailor—engaged in a contest of wit, and is given entire in the delightful "Snatches of Badenoch song" collected by Mr Sinton, the Minister of Invergarry, appearing in the Celtic Magazine. Let me, in connection with these sketches, give the two concluding verses:—

"Gheibh mi bean bho Mr Blair Thubhairt Calum Figheadair. 'N i chaileag air am beil an spàg Thubhairt Calum Tailear?

"S'ioma Calum tha sinn ann Thubhairt Calum Figheadair. Calum dubh is Calum cam Thubhairt Calum Tailear."

Mr Blair had been fourteen years Minister of Kingussie when the famous James Macpherson was born in 1738 at Ruthven in the immediate neighbourhood. The Minister would doubtless be on terms of intimacy with the family, and nearly 20 years of his long incumbency of Kingussie had yet to run when his young Parishioner (whom he had in all probability baptised) created such a furore in the literary world by the publication of the Poems of Ossian. Here is an illustration of the interest excited by that publication in the Translator's native parish, as taken from a quaint diary of Mr Blair's in my possession, bearing to belong to "Eneas Macpherson, which was left him by his grandfather, who was Minister of the Gosple at Kingusy, Ruthven of Badenoch, in the year one thousand seven hundred and eighty-one":—

"It is proposed to open an Exhibition of paintings, taken solely from the Poems of Ossian, and executed by the greatest Masters in London. This Exhibition to be called by the name of Ossian's Hall—Ossian's Gallery—or by some similar appellation. Such an exhibition would not only be highly beneficial to the promoters, if conducted with judgment and liberality, but would add a new lustre to the justly celebrated Poems of Ossian, and be an honour to the country, and a valuable present to the public. To be conducted upon a plan similar to that of the Shakesperean Poet's Gallery, and to be under the direction of a certain number of persons, one of whom to be appointed Acting Manager. In case appartments cannot be found in an eligible situation, which may be judged fit for the purpose of this Exhibition, a new building will be necessary to be constructed upon the most approved plan, and in the most centrical situation in London. It is not doubted that the Poems of Ossian will afford ample scope for the pencil in all that is grand, sublime, and striking in painting. But in order to relieve the eye as well as to thro these into a more striking point of view, one appartment may, without inconsistency, be furnished with paintings from . . . (Here unfortunately part of the Diary has been torn away). It is not to be disputed that were it once set on foot it would, in this age of refinement, meet with such high encouragement as not only in the course of a very few years indemnify the Proprietors in their expenses, but be a source of gain far beyond conception. Exhibition of this kind possesses advantages to the Proprietors far beyond the generality of adventures of this nature, for in the first place the paintings which a long course of time does not in the smallest impair, together with the Building, are a certane fundthe former indeed, instead of being impaired by the hand of time, become infinitely more valuable. In the next place the expenses

of upholding the Exhibition is comparatively very small. Onestwo persons to attend at Exhibition hours will be sufficient."

Here is the "Sketch" of the estimated expenditure, as given in Mr Blair's Diary, "which would be required to carry on the proposed Exhibition, and of the profits which are likely to arise from it":—

from it":—			
" Expenditure.			
"Suppose 100 Paintings, at £50 each	£5000	0	0
"Two Paintings, at £200 each		0	0
"The Building	1000	0	0
	£6400	0	0
"Besides expense of two men at £40 per ann. If at £5 p. ct. is £320 p. anm., which, with the men's be £400 p. anm.	nt. on tallowa	his nce,	sum will
" Returns.			
	£1825	0	0
"Catalogues at 1s each, on which the profit will be 6d p. ct., supposing one-half of the compy. to purchase catalogues	426	10	0
	£2251	10	0
"Deduct Expenditure	400		

This ambitious proposal, notwithstanding the sanguine expectations as to its success, appears never to have taken practical shaps, and to have been ultimately abandoned.

"Balance p. anm......£1851 10 0"

Many further interesting odds and ends having reference to Mr Blair's long and eventful incumbency of Kingussie—extending, as it did, from 1724 to 1780—might be given. The sketch, however, in connection with his Ministry has already extended to such a length that I must desist. Mr Blair died at Kingussie on 25th December, 1780, in the 87th year of his age and 60th of his ministry—his remains being interred in the "Middle Churchyard" there.

12. JOHN ANDERSON. 1782-1809.

Is described by the famous Mrs Grant of Laggan, in one of her "Letters from the Mountains" in 1791, as "a person of fine taste, superior abilities, and extensive information." Got a new Church built at Kingussie in 1792. Was one of the executors of "Ossian" Macpherson, who died at Belleville on 17th February, 1796. Translated to Bellie (Fochabers) in 1809. Acted as Factor and Commissioner for the Duke of Gordon, and was appointed a Justice of the Peace. Objections having been made to his holding these offices, the case was carried through the subordinate Courts to the General The Assembly declared "that it is impossible they should not highly disapprove of the Parish Ministers of this Church engaging in such secular employment as may be inconsistent with the full and faithfull discharge of their spiritual functions." Anderson, in consequence, demitted his spiritual charge for the more lucrative secular offices. It was in reference to the plurality of offices thus enjoyed by him that the following doggerel rhyme got into general circulation during his lifetime :-

> "The Reverend John Anderson, Factor to His Grace, Minister of Fochabers, And Justice of the Peace."

Mr Anderson died 22nd April, 1839, in the 80th year of his

18. JOHN ROBERTSON. 1810-1825.

Was for some time Missionary at Achreny, in Caithness-shire. Subsequently Minister of the Chapel of Ease at Rothesay. Presented to Kingussie by Alexander, Duke of Gordon, in 1810. Appointed a Justice of the Peace for the County of Inverness in 1818. An able and faithful Minister, a "clear and unctuous reacher," revered and greatly beloved by the people of Badenoch. Vas the favourite Minister of the well-known "Apostle of the North"—the late Dr Macdonald of Ferintosh.

Died at Kingussie on 4th March, 1825, in the 68th year of his ge and 38th of his ministry—his remains being among the first aid to rest in the "New Churchyard of Kingussie."

Here is an estimate of his character given in the *Inverness* Courier of 7th March, 1825:—

"In Mr Robertson the Church of Scotland has lost a distinguished ornament, and his family and Parish have sustained an

In his character there was a happy union incalculable loss. great intellect, fervent and rational piety, unswerving fidelity ii his Master's cause, and zeal tempered by wisdom and controlled by discriminating prudence. As a Preacher his talents were of no common order. Possessed of a clear and comprehensive understanding, he made the most intricate subjects intelligible to the meanest capacity. His reasoning was always close, cogent, and convincing; his illustrations rich and varied; his similies in the highest degree chaste, striking, and appropriate; his appeals to the heart powerful and persuasive, and these important requisites of the ministerial character were rendered doubly interesting by the sincerity and unction with which they were inculcated. who had the happiness of hearing him could fail to perceive that his whole soul was occupied with his subject, and that he felt the deepest concern for the immortal interest of those whom he addressed. The sincerity which he displayed in the pulpit he daily cherished and eminently exemplified in his intercourse with the world. He was an 'Israelite indeed in whom there was no guile.' He detested that temporising policy which, contrary to deliberate conviction, accommodates itself to the feelings and sentiments of others. In short, in all the relations of life, but especially in the domestic circle, he practised the duties which in his public ministrations he so earnestly and piously enforced These excellencies were well appreciated by his affectionate flock, for it may with truth be affirmed that no pastor was ever more revered and beloved by his people or went down to the grave more deeply and generally lamented. 'The righteous shall be held in everlasting remembrance."'

In a fervent and beautiful elegy by the "Apostle" of Ferintosh—considered to be the best of all his Gaelic Poems—the "Apostle," as if standing beside the newly opened grave, and apostrophising his departed friend, plaintively exclaims that if there were "aught that could make Heaven to me more desirable besides Eternal Communion with my God, it is that thou art there before me." This lament will be found in the Poems and Hymns of Dr Macdonald, issued by the well-known Gaelic publishers, Messrs Maclachlan & Stewart of Edinburgh. It is much too long to be given here entire, but the tender prelude to the "Apostle's" song of sorrow will give some idea of the strains that succeed:—

Tha Bàideanach an diugh fo ghruaim; A teachdair' àillidh thugadh uaip'; 'S e bhi g' a chàradh anns an uaigh, Thug ageula cruaidh r'a aithris dhuinn

Ar leam gu 'n cluinn mi sean is òg, Air feadh na tìr', ri gull is bròn: Is dhoibhs' d' am b' àbhaist bhi ri ceòl, Cha 'n eòl an diugh bhi aighearach.

'S bu mhòr a' mhais e air do sgeul, Gu 'n robh do ghluasad riamh d'a réir ; 'S bu ghrinn a chòrd iad sud r' a chéil' Mar cheum is làmh a' chuireadair'.

So soothing his sorrow with his own sad song, the bard recounts the labours of his beloved friend, and so vividly are these present to the "Apostle" that he actually seems to be addressing his living counsellor and benefactor.

The following translation of some of the concluding stanzas, by the late Dr Kennedy of Dingwall, in his "Life and Labours" of the "Apostle," published in 1866—meritorious as that translation is—gives but a faint conception of the touching pathos of the original:—

"Some have felt the tidings of thy death pierce them as a harp arrow that hath reached the marrow of their bones, and there tuck fast. Theirs is a sorrow that shall not soon dry up, unlike he grief of others, which is but for a little and then passes away. Is the dew of night on the mountain on a calm morning quickly asses away, as if it never was, so soon as the sun has cast his rays ipon it, thus some are for a short season sad; but joy and singing each them, and, lo! their sorrow is away, and it is found no more. But the showering rain abides not on the surface, but goes down nto the soil, and the deeper it sinks it is the more abiding. Thus he sorrow of some is but increasing when that of others has quite assed away. Near to the spot where thou hast often tood to preach have they laid thy dust; and as before thy life, o now thy death, is each Sabbath giving instruction to thy people. some, doubtless, will look with a heavy heart often on that spot of earth, fragrant to them since thou was laid there. Methinks I near one of them thus speaking over thy grave, 'Alas, all complexion and beauty have now departed from that noble manly Nor hand nor foot can this day move. countenance. now at rest under the spell of the grave. Tongue shall not speak. nor shall ear listen to the wail of the mourner. The eye once so bright, lively, and loving, that often beamed so kindly on the children of grace, and through which the tender heart could be so easily discovered, is now under the seal of death, and shall not

that shall arouse the still, I shall they awaken out of their Leaves shall spring out again though it be to-day; and i return again after he has got again appear in beauty who shall those sun-rays reach th from that bed? Yes, warmi after the longest night; but and its long night be past day shall yet dawn on the night shall flee away, with i The dust of him for whom t with comeliness, beauty, and grave it had never lain. O the King of Hosts permits swallow up the nations. But it is enduring, it is not etern won an everlasting victory ov arise—a glorious band, His tongues shall then no more be is gone."

14. GEORGI

A son-in-law of his predeces schoolmaster at Kingussie. 1825. Presented by Alexand from Laggan to Kingussie in 1843, carrying with him all and attached concremetion

ober, 1852, and died suddenly, while on a visit to Aberdeen, on h July, 1853, in the 59th year of his age. Succeeded in the e Church of Kingussie by the present scholarly and much-pected incumbent, the Rev. Neil Dewar—who has, during the g period which has since intervened, ministered with great eptance to that congregation. Under the auspices of the lety for Propagating Christian Knowledge, Mr Dewar was assorted with the late Dr Clerk, of Kilmallie, and the late Dr Macchlan, of Edinburgh, in the revision of the Gaelic Scriptures, is well known as one of the most able and accomplished Gaelic clars of the present day.

15. CHARLES GRANT. 1843-1856.

some time Minister of Rothiemurchus. Presented by Charles. Duke of Richmond, and translated from Rothiemurchus, 26th tember, 1843. Appointed, as he was, to Kingussie within e or four months after the Secession of 1843, was shunned for y years by the great bulk of the parishioners, for no other on than that he adhered to the Establishment. The following lent serves to illustrate the extent to which the persecuting t of the people was at the time aroused, and the painful test hich Mr Grant's fidelity to the old Church of his fathers subd him:—The wife of a parishioner of Kingussie, to whom Mr at had shown some kindness, had given birth to a son, and was ed by the wife of one of the leading Secessionists. After some arks appropriate to such occasions, the worthy visitor referred he intended baptism of the child, and, in alluding to Mr it, thus forcibly gave expression, in her native vernacular, to feelings-"Tha mi an duil nach leig sibh le spogan à boin uisge chuir am feasd air aghaidh an leinibh"-"I hope you will not allow the paus of the Dog ever to sprinkle op of water on the face of the child." That incident is one out of many that might be related in the way of showing the martyrdoms of '43 were not by any means exclusively he side of those who were borne along, with such enthusiastic dits, on the popular Secession-wave of the time. To dwell a such incidents would be uncharitable. I allude to them oly for the purpose of doing justice to the memory of Mr Grant, , under the most painful and discouraging circumstances ing the whole course of his ministry in Kingussie, faithfully eavoured to do his duty to the best of his ability. the credit of our common religion, and of our common humanity

splitting propensities. To acts and utterances of n extreme, and would alm divisions ever being healer shame and discredit attack the continuance of these cand concessions a compret the old stable foundation happy consummation coul

But to return to the n haps, with the gifts (ofte popular Preacher, no more one more sincerely interes of the Parishioners ever, I His Minutes in the Kirk-S and penmanship. Possess disregarding denomination noch lads of the time wer in life. He died at King second year of his age, remains resting in the "I his revered predecessor, I whom, in the course of kindness and encouragem tribute of respect to his n

16. ALI

Native of Tomintoul. S Professor of Greek in the Charles 5th Duke of R Duke of Richmond, and inducted as Minister of Kingussie, 29th September, 1857. Acted for some years as Clerk to the Presbytery of Abernethy. Possessed of great natural ability and shrewdness, was a pithy and practical preacher, and a genial and popular minister. Died at Kingussie 4th September, 1866, at the early age of 41, greatly regretted by the parishioners and by numerous friends throughout the Highlands. His remains are interred in the new churchyard, but unfortunately no tombstone has been erected to mark his resting-place. Let me express the hope that this omission will yet be supplied. I may, perhaps, be allowed to state that Mr Mackenzie, the postmaster of Kingussie, will be glad to receive contributions from any old friends of Mr Stuart's who may be inclined to join in paying such a fitting and well-merited mark of respect to his memory.

18. KENNETH ALEXANDER MACKENZIE, M.A., LL.D. 1867.

The present Minister. Is one of the three sons, devoted to the Ministry, of the late John Mackenzie, M.A., Minister of Lochcarron, of whom only two now survive. Of these three sons, one of their number (the much-respected Minister of Ferintosh) two or three Fears ago filled the highest position in the Church—that of Moderator of the General Assembly—with great credit to the Highlands and the universal satisfaction of the whole Church. His brother (the present Minister of Kingussie) succeeded their father as Minister of Lochcarron in 1856. Presented by Charles, 6th Duke of Richmond, and admitted as Minister of Kingussie 7th March, 1867. Has thus been now Minister of the Parish for 21 years. Is well known far beyond the bounds of Badenoch as a faithful and excellent clergyman, and as one of the warmest, most active, and intelligent friends of education in the Highlands. Degree of LL.D. bestowed upon him by his Alma Mater, the University of Aberdeen, in 1887. Has been Chairman of the Kingussie School Board (with the exception of a short period) since the passing of the Education Act in 1872. Is also the energetic Secretary of the Ladies' Gaelic School and Highland Bursary Association, which, for many years, has done such good work in the way of giving a higher education to Gaelic-speaking lads connected with the Church of Scotland, and encouraging such of them as may be found suitable to study for the ministry.

Dr Mackenzie is unwearied in his exertions in the way of promoting the good of the parishioners of Kingussie generally. I am sure I simply echo the cordial wishes of the people of Badenoch

me, in connection with the presentation with its two Presbyterian C and its Catholic Chapel, or Medlines from our old friend, Professlands and Islands":—

- "Three Churches in th This serves the State The third doth own the And God in Heaven
- "All units from one ce And all the strangely Of high and low, and s Makes music in a lar
- "As the huge branches Clash, when the stor Hostile they seem, but And by the strife the
- "So the vast world of a That with a reeling a Battles of Churches and Have one unshaken:
- "Who this believes wil



28th MARCH, 1888.

At the meeting held on this date the following were elected ordinary members of the Society, viz., Mr D. Cargill, accountant, Royal Bank, Inverness; Mr John Campbell, jr., Inspector of Poor, Kingussie; Miss Helen Mackenzie, 7 Palace Road, Surbiton, Surrey; Mr George Macpherson Grant, Ballindalloch; and Mr Ronald Macdonald, teacher, Central School, Inverness. Thereafter Mr Roderick Maclean, Ardross, read a paper entitled "Notes on the Parish of Alness." Mr Maclean's paper was as follows:—

NOTES ON THE PARISH OF ALNESS.

Two years ago I had the honour of reading before this Society a paper on the topography of the Parish of Rosskeen, in which some friends in the Parish of Alness were so much interested that they wished me to prepare a similar paper on their Parish, which I have done, and now take the liberty of reading. I hope those friends and others will find a few things in it which will interest them.

The Parish of Alness lies to the north of the Cromarty Firth, extends in a north-westerly direction a distance of 16 miles—its greatest length; and its greatest breadth is 7 miles. It comprises an area of 72 square miles. Except comparatively small portions south and east of Fyrish, at Boath and at Glenglass, the whole is pastoral and mountainous. Several of the hills reach elevations of from 2000 to 2700 feet. By the Ordnance Survey of 1881, the extent of arable land is 3050 acres, and of moor, wood, &c., 43,297 acres.

The Rev. Mr Angus Bethune, Minister of Alness, in his statistical account of the Parish published in 1797, gives the origin of the name thus:—"Alness signifies the Promontory, a headland of the river or brook, being composed of the words Auilt, brook, or Amhain, river; and Ness, a headland, which is the termination of many places where there is a headland or promontory." I cannot agree with Mr Bethune in this derivation. There is a headland where the river enters the sea, but the Norse have not left their mark at all in place names in that district. The promontory immediately West of the mouth of Alness river is called a "rudha," and the promontory immediately East thereof, at Invergordon, is also called a "rudha" (Celtic); and all the old place names, both along the shore and inland, from Dingwall to Nigg, are Celtic, so that I conclude we must take Alness to be

banks, along the greater | reaches to within half-a-m spicuous terrace (from 70 of the firth. At the foot a-charachaidh,"-"the tu through channel was cut its course to the west, between. Several traces Teaninich House on the east side. A small stream a-mile west of the river, indicating that it entered existed an east ford, an between. Here, then, wa the old road that passed recent archæological disco populous than the surrou of worship was built nea divided into parishes, it is to the church would have at the island ford;" latte shortened to "Anes," and Commencing with the

take them successively in Teaninich—Tigh-an-A of the assembly of people suitable place for a marke the east side of the river was a cell for criminals. About 1750, the last prisoner who occupied it managed, with the assistance of a friend, to make his escape by wrenching off the iron grated door during night, a few hours after he was incarcerated. On the terrace immediately west of the bridge can still be traced the remains of the entrenchment occupied by Sir Robert Munro of Fowlis and a strong body of men to guard the passage of the bridge during the rebellion of 1745-46. Sir Robert Munro, and his brother Duncan, who was the surgeon accompanying Sir Robert's regiment, were both killed at the battle of Falkirk, on 16th January, 1746, and are buried there.

Baile chreagain—The town of the little rock. The last of this little rock was removed by the present tenant three years ago. It

was situated to the west of the Parish Church.

The original village of Alness, composed of a number of scattered houses, stood on this farm, south and east of the Parish Church. The Alehouse was at the east side of the Church-yard, its back wall forming part of the enclosure of the Church-yard. In it parties watching newly-buried bodies lest they should be lifted by doctors spent more of their time over the ale stoup than watch-

ing their charge.

The present village was laid off about the beginning of this century, on leases of 999 years. It is told of one man who, on receiving his lease from Captain Munro, the proprietor, about 70 years ago, asked would he get a renewal of his lease on the expiry of the present one. The Captain said to him, "When your present term expires come you to me and I will renew it." The man, quite satisfied, said, "Well, Captain, you were always a gentleman of your word, and I will take you at your word." In the middle of the 17th century the farm of Balachraggan was part of the estate which belonged to the famous Rev. Mr Mackilligan, Minister of the Parish of Fodderty, who was ousted for nonconformity to Prelacy. The estate came into his possession by his wife, who was a lady of the Fowlis family. I am indebted to the Rev. Dr Aird, Creich, for several interesting reminiscences relating to this eminent man which are worthy of being recorded, and I here give them.

"Mr Mackilligan was admitted to Fodderty 26th February, 1656; deprived by Act of Parliament and Privy Council, June and October, 1662; deposed May, 1663. He removed to his wife's property, below the church of Alness. I heard my father say that the wood to the south-east of the old toll-bar used to be called

'Coille Mhic Caolagan.'

"Mr Mackilligan was the leader at the conventicle which was held at Obsdale, near the sea-shore, and about a mile east of the river Alness, in the month of September, 1675. Bishop Paterson* was then Bishop of Ross. His feelings towards Mackilligan were bitter, and he was constantly on the watch to find cause for Mr Mackilligan's apprehension. At last he was informed of the proposal to hold this meeting, and to dispense the sacrament—the only Communion said to have been held in the Presbyterian Church north of Nairn from 1662 to 1689. Wodrow (Vol. II, page 285, edition 1829) says—"The design of this solemnity (Communion at Obsdale) having taken air, the Sheriff-depute, Sir Boderick Mackenzie of Findon, † a moderate gentleman if left to himself, by the instigation of the Bishop sent a party to apprehend Mr Mackilligan. Expecting the solemnity would have been dispensed at Alness, the soldiers came there, and, not finding him, they fell a-pillaging his orchard, which kept them so long that the forenoon's work at Obsdale was over before they reached."

Records do not apparently agree as to the very spot on which the Communion was held. Wodrow says—"The holy ordinance was administered in the house of the Dowager of Fowlis." Another author, whose name has escaped my memory, says that it was held in a sheltered place among bushes, and it is traditional among the people of Rosskeen and Alness that it was held at an old fir tree, now in the last stages of decay, in a garden immediately above the farm-house of Dalmore.

I believe that the three accounts are parts of a true whole, for I have a map of Obsdale, dated 1791, which shews the dowager's house, waste land covered with bushes, and the tree, all on a small area of ground. My impression is that during the service the

^{*}Bishop Paterson died 18th January, 1679, aged 75 years. He had five sons, and a daughter, who married Major Kenneth Mackenzie of Suddie.—{Dr H. Scot's "Fasti of Church of Scotland."

[†]This Sir Roderick Mackenzie of Findon was fourth son of Alexander Mackenzie, first of Kileoy. His eldest daughter Lilias married Sir Kenneth Mackenzie, Baronet of Scatwell. She was served heiress on the death of her father, mother, and only brother, in the lands of Findon in 1693, and built the present mansion-house of Findon in 1696. (See "History of Mackenzies," page 425). Hugh Munro was proprietor of Findon in 1673.

[‡] Dr Aird says of this lady that "she was daughter of Sir Hector Munro, first Baronet of Fowlis, and widow of her excellent cousin Colonel Sir Robert Munro, second son of Colonel John Munro of Obsdale." In cutting a drain, about ten years ago, near the site of the dowager lady's house, one of the workmen found a silver shoe-buckle, with the inscription, "Capt. John Munro of Obsdale," engraved upon it, probably the same man as this Colonel John Munro. The buckle is unfortunately lost.

Notes on the Parish of Alness.

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minister stood at the tree, the congregation sat, sheltered by the bushes, close to the tree, and that when they were warned of the approach of the soldiers they dispersed. Mr Mackilligan, being the only one wanted, took refuge in the dowager lady's house, and there dispensed the sacrament to the lady and friends who were in the house with her. In his search for Mr Mackilligan, the officer in command of the party of soldiers entered the dowager lady's house while Mr Mackilligan was there, and I here give, in Dr Aird's words, how he escaped:—"There was in the house when the officer entered the famous Sir John Munro of Fowlis, son of Sir Sir John was a famous soldier, and an eminently godly He married Ann, daughter of Sir Kenneth Mackenzie, first Baronet of Coul. He was very portly; if he lay flat on the ground it would take four men to help him up. When the officer appeared near the house, Sir John covered himself with his military cloak, and having taken Mackilligan under the cloak, hid him behind his immense legs."

Wodrow states that "after the soldiers left the ministers and people met again in the afternoon and had no more disturbance," but he does not state where they met. The tradition is that they met in a hollow north of Fyrish hill, not on the same afternoon, but on the following day. "After 1687," says Dr Aird, "Mr Mackilligan was allowed to preach on his own estate. He summoned Sir Roderick Mackenzie of Findon to law for the damage his orchard sustained from the raid his soldiers perpetrated, and got large damages. With these damages he built a meeting-house on his estate, where the people assembled peaceably under his preaching until the Revolution. Owing to an ailment under which he laboured he required to be near a surgeon, and could not return to Fodderty, his old Parish, which he was entitled to do, but went to Inverness, preached there to such as would come to hear him, but not in the High Church, as the Magistrates and many of the people were so prelatic that they would suffer none to enter the pulpit but an Episcopalian, for about ten years after the He died in Inverness 8th June, 1689, and his dust lies buried there."

The present Parish Church was built in 1782, and the Manse in 1795. The Church was repaired in 1875, and the Manse having been accidentally destroyed by fire, except the walls, in 1869, was renewed the following year.

Culcraggie (Cul-a-chreagain)—Behind the little rock. The farm lying immediately north of Balachraggan, and probably formed

part of Mr Mackilligan's estate.

bring forward points too w Aird has in his possession as eminent divine.

Contullich (Ceann-nansmall castle stood here, whi house about the end of the last century the castle was the name of Eachiann the murders. His prop had a brother at New almost as ferocious as hims "the murderer," for any maing along the road, a little take off his bonnet, and I He killed many. One ma by, unfortunately omitted t his fate; and on the report murdered man, Ross by nar (Gille-Iosa), vowed he would following day he carefully 1 ceeded to Contullich. As his musket, by keeping i observed Hector standing bonnet, but soon replaced i rushed for his gun, came to could fire, the Kildermorrie murderous career. He h

L.,

The ghost disturbances came to an end by Thomas Macdonald,* the tenant of the farm, about the end of the last century, opening the vault and removing the bones—six carn loban loads, some say sixteen loads—to Alness churchyard. I knew a man who, when a boy, saw the bones removed.

Other wild stories are told of Hector, among them that when he went out to dine he had a naked footman with a fox's tail bound behind him, running before his horse. On a cold wintry night, with snow and severe drift, his cattleman, who, while feeding the cattle, and Hector present, said, "It is cold to-night on Druim-nagaoithe" (the windy hill). "You will experience that," said Hector, and immediately ordered him to make up a burden of straw, and carry it on his back, over the "windy" and other hills, to Easter Fearn, on the southern shore of the Dornoch Firth, a distance of thirteen miles; and he did it.

At the time of the Rebellion of 1745-46, there lived at Contullich a very strong man. On the retreat of the rebels from the skirmish at the Little Ferry in Sutherlandshire, a few of them passed through this district. One was so severely wounded that when they came to the Dalneich ford of the river Alness he could proceed no further. His comrades took possession of a horse belonging to a crofter there to carry him. The remonstrances of the owner of the horse were repelled, and his life threatened if he persisted in trying to retain his property. Consequently, unknown to the rebels, whose way led by Contullich, he crossed the river by another ford, and reached Contullich before them. He found the strong man turning over his dung heap with a croman, who, on having heard of his friend's loss, coolly went to meet the rebels, croman in hand, and demanded the horse. On being firmly refused, he belaboured them with his uncouth weapon, put them to flight, and restored the horse to its owner.

Novar (Tigh-an-Fhamhair)—The giant's house. Tradition has

failed to record who this giant was.

Cnoc Fyrish (Cnoc Faire)—The watching hill. One of the chain of beacon hills from Fairburn (Faire braigh amhuinn)—the watching place above the river—to Cnoc-na-h-aire, the watching

^{*}This Thomas Macdonald (Taylor) was contractor for the carpenter work of Alness church in 1782. He was a powerful man, and, with the assistance of a labourer, made the whole of the work within the specified time. He cleared as much money by the contract as enabled him to take Contullich farm. On account of the constant annoyance he and his family received from the ghosts, he pulled down the castle, and built the present farm house on the same site, but clear of the vault.

UL MID IMOU COLLEGE carrying on horseback p the building. Gleann Glais-The gl for a stream. Hence, a "glas" by Gaelic-speakin

Moultavie (Maol-dubi here is black and stunted Ducharie (Dubh-char)

between Cnoc Fyrish and Ardoch (Ard-achadh) Caishlan—The name

producing herbage. Druim-nan-damh-Tl

Meall-an-tuirc-The Beinn-na-diollaide-I

Cnoc-liath-fad-The Lealty (Leth Allt dul

small estate was bough of the Munros of Lealty at the time of purchas practicable. There is to of the old Munros of Le diameter, and weighs 7 c of one of the lairds of L the opposite side of the heir of Tollie injured his father complained to the

Cnoc Alasdair—Alexander's Hill. This hill is situated West of Lealty. On its south-west slope the remains of seven ancient British houses are to be seen. They are circular, about thirteen yards diameter, and the entrance facing the south-east. I cut a section through one of them, and found in the centre what I took to be decomposed charcoal. The fire-place was evidently there.

Boath (Both)—A hut. The name is said to be derived from

the hut built by the first occupant of the place. This must have been very long ago. On the farm of Ach-a-cairn—the field of the cairns—are the remains of several tumuli. These were entire a century ago, but, within the last 70 years, were removed for building houses and enclosures. Two of the cairns were large and vaulted. One had a rude stair descending to the floor, and it had been the temporary abode of a noted cateran from Lochaber. 1745 a scene took place near these Cairns which I believe to be It is, that big Donald Cameron from Laggan-na-Droma, Lochaber—the leader of a band of caterans who were pillaging the country—seized a horse which belonged to Donald Fraser, one of the Boath Crofters. Fraser having observed this, ran to his house for his musket, which was loaded, met Cameron, who was armed with a loaded musket and pistol, and demanded the restoration of his horse. Cameron, qualifying his language with a volley of oaths, declared he would shoot Fraser if he persisted in his claim, and, raising his musket, fired, but the powder flashed in the pan. He thereupon drew his pistol, but before he could discharge it Fraser shot him in the breast and he fell. The great-grandmother (then a little girl) of one of my informants was present herding cattle, and she saw Cameron rise and fall several times during the few minutes he lived after having received the mortal wound. When dead he was stripped of his clothing, and his shirt, which was of fine linen, was divided among a few who were attracted to the spot by the reports of the muskets—the girl getting her share. His shoes were of home-tanned leather, and so large that he had a bannock of barley bread wrapped around his foot in each shoe. Some of his upper clothing was again wrapped around his body, and he was buried in a hole dug at the east side of one of the big The rest of the gang having heard of the murder, mustered to the spot, and burnt Fraser's house. They further threatened to burn every house in Boath, but Murdo Mackenzie, laird of Ardross, who was in favour of the rebellion, interceded, and saved the dwellings of the Boath people. Shortly thereafter Fraser left the place and never returned. I knew an old woman who was said to have been his grand-daughter.

the ashes producing a lu:
If this be true, there are
the inhabitants should so

The Lairy—Sloping in the pass to Glenglass, the sheep in August, 179 as reported in the pap Transactions of this Soci

Kildermorrie (Cille-1 west end of Lock Moire. to the loch and to the g near the Chapel, which Tradition give diseases. -Glenn Moire. Long & wife, natives of the Wes where success would r superstition of the time, load from the back of a loaded with household n of their pony, which the his load till they came t young couple settled, stalwart sons. It happe in search of the cattle expected time, her husbs and went in search. Th down upon a slight elev was removed from his se occupied was the dead t and in consequence of th

that a place of worship should have been erected there. It could not have been for the inhabitants of the glen only, as they could not support a priest. The only conclusion that can be come to is that this was a central station for all the glens in the neighbourhood. The priests introduced char into the loch, and they are still numerous.

In the month of May, 1792, Capt. Alexander Cameron and his brother Allan Cameron, natives of Lochaber, became tenants of the grazings of Kildermorrie, which they stocked with sheep. The crofters who occupied the glen were dispossessed, and they removed; but two men, who had part of the hill grazings from year to year, marching with the lands of Mackenzie of Ardross and Munro of Teaninich, and took in cattle at a price per head for summering, were by mistake omitted to be legally warned out, in consequence of which they retained possession, and, as on former occasions, took in cattle to graze. These same lands having been let to the Messrs Cameron, they quite naturally ordered the cattle to be removed, which the graziers declined. The result was that the Camerons The graziers went to the owners of poinded the cattle in a fank. the cattle and told what the Camerons had done. The owners and their friends mustered in strong force, and went to relieve the The Camerons having seen them approach, mustered their shepherds to assist them in defending the fank. Both the Camerons were armed, Alexander with a single-barrelled gun, and Allan with a double-barrelled gun and dirk. One of his shepherds was armed with a clip, made for taking foxes out of their holes, and the rest with bludgeons. The people demanded their cattle, but were refused, whereupon the most powerful man of the owners of the cattle, Alexander Wallace by name, alias "Big Wallace," an Ardross man, rushed upon Allan Cameron, seized his gun, and having overpowered him, took it, as well as the dirk, from him. James Munro, commonly called "Craggan," disarmed Alexander Cameron, and Finlay Munro took the clip from the shepherd. The Camerons and their party were now overpowered and submissive. An old woman, mother of one of the shepherds, then attacked the party with stones, whereupon one of them pushed her over a cairn, and broke her arm. The Camerons now got their choice of two evils, either to quit the place at the following Whitsunday, or to suffer themselves to be bound, laid on their backs in the fank door, and the cattle to be forced out over them. chose the first-to remove-which Allan did, but Alexander was allowed to finish his lease in peace. Several of the party were tried, but only two, Alexander Wallace and Finlay Bain, were conas compensation for the tim August took place the famo before this Society. The g

so for the last 50 years.

There is not much of t

other place names in the 1 so as to give their meaning.

Loneroid—The wild my Knocklea—The grey hill Bal-a-mhuilinn Millton Ballone-The marshy to

Cnoc-na-Sroine-The hi the Alness and Rusdale riv

Leathad Riabhach-The An Claigionn-The sky

Meall-toll-a-choin-The Meall-mor-The large 1 Creachru-nan-sgadan—'. herrings.

Meall-nan-bo-The hill Carn Sonraichte-The Coire-nan-Sgulan—The Loch-a-chaoruinn—The

Feur-lochan-The grass Loch Magharach—The (trout are numerous). Bad-a-sgailich—The sh Coire na gaoithe—The

A man whose surname was Mason lived in the neighbourhood, and it being whispered among the natives that he had communion with the nether world, suspicion fell upon him that he was exercising his cantrips on the young gentleman. No counter-wizard of sufficient power could be found nearer than the famous Willox of Strathspey. He was sent for, and, on examination, perceived that the decline was owing to a Corp-cre. It was necessary to find out the author, of whom Willox gave a description so like Mason that there was no doubt of him being the mischief-maker. A member of the family went to Mason's house and bribed one of his children, a girl, to give information about some things she saw her father do. Among others, she told of the Corp-crè, which she saw her father place in a neighbouring burn. She pointed out the spot, the dicoverer went home, informed Willox, who went to have it removed, but to the grief of the family Willox said the clay body was too far gone to remove the charm, and the young gentleman must die; but Willox said that for a suitable reward, if the family wished, he could transfer the decline from the young man to his father, who would die instead of his son. This was agreed to; the old man in a few days became insane, and shortly thereafter his earthly career came to an end. The young man was quickly restored to health, and he lived to a good old age.

At Clais-nam-buidheag a man coming home late from a smuggling bothy observed a woman standing at one of the windows of his house in the act of receiving something that was being pushed out through the window. The woman having seen the man, ran away, whereupon he rushed forward and caught hold of the object. which, to his astonishment, was his own child about being carried away by the fairies. He entered his house quietly and found his wife sound asleep in bed with a babe beside her. The man lay down in another bed close to where his wife lay, and took the rescued child in with him. In a short time his wife awoke, and found the child she had lying on her arm dead. "My child is dead," she called to her husband, in a state of alarm. "But mine is living," said the man, and then told her what happened. report soon spread, and the following day many came to see the dead child, but none could tell whose it was. They feared to bury it, but, on the recommendation of the Solomon of the place, it was laid on a gravestone in Alness Church-yard, where it was exposed for six weeks, to give the fairies an opportunity of claiming it, and they having not done so, the remains of the body were committed

to the earth.

the torch. "The mermaid I keeping the spear advanced, when he sprang ashore and n girl. He, however, returned appeared, and took home the a-fishing late on a Saturday n

Past generations were not in the upper parts of the During the incumbency of th ago, a Kildermorrio crofter a minister found the man very was brought up. "I was bor was brought up at Thiga-stae consisted not in a knowledge ing of cows, the curdling of m on with them." "Man, do yo minister. "Do you know you reply; "if there were not a a calf from a cow, or a c

My next story shews a degleing recorded. Rev. Alexan parish of Alness in, I think, earnest man in religious matte to instruct the people under h to the upper part of the paris Kinloch (Ceann-an-loch), the cof Donald Ross (Mac Eachuin and a prince of flattern.

in haste to meet him, with his bonnet under his arm, and uttered as a salutation, "Lord bless you, what a pretty man you are!" They shook hands, the minister dismounted, and Donald put the horse in charge of one of his sons, with the instruction to put him into the barn that he might get his bellyful of corn from the heap. "Do not that," said the minister; "the horse would injure him-self. Just give him water and a feed of corn." Donald now conducted the minister and catechist into his house, but immediately turned back to order his son to give the horse a wisp of straw On his return the catechising commenced. "Donald," said the minister, "I always begin with the head of the family; what is effectual calling?" "And what is effectual calling?" said "I want you to answer the question," said the minister. "Indeed, Mr Flyter," said he, "it would be a great shame for me to open my mouth on such a subject in your presence. There was never a blessing on this parish till you came to it. so pretty and so peaceable; you are not like wild Mr Carment, who is this day catechising on the other side of the river, frightening all his people; you draw the people, and they love you. not open my mouth; you are the man to put a question and to sanswer a question; repeat the answer yourself." Mr Flyter acquired his knowledge of Gaelic after he was licensed to preach, and was not at the time referred to so fluent in the language as afterwards, so that he took up the Gaelic catechism and read the answer. "Indeed," said Donald, "you read it well." The minister was not satisfied with the knowledge of Donald's children, and gently reproved him. Donald's excuse was the great distance from a school and his inability to pay for a tutor, which resulted in the minister, at his own expense, sending a tutor for a year to instruct Donald's children. Highland hospitality in those days would not be hospitality without the whisky bottle. A bottle was produced, but the quality of the whisky did not please Donald. Another When the and another was sampled till the right stuff was got. minister tasted the whisky he suspected it was of Donald's own distilling, and seriously counselled him, showing him the great evils resulting from the practice of smuggling. "Do you advise me," said Donald, "to stop it?" "Oh, yes I do," said the minister, who was delighted to get the reply—"Well, I'll never put a black pot over a fire again since you say I should not;" but no sooner was the minister out of sight on his return journey than Donald sent one of his sons to turn the malt and another to kindle the fire under the black pot.

There are many stories told of Donald how he cheated the "gaugers," but I must dispense with them at present, as I would

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occupy too much time.

One story more and I am done. Mr Flyter was on another occasion catechising at Lealty, when John Holme, who resided there, had put to him the question, "What benefits do believers receive from Christ at death?" He answered correctly. In questioning him on the answer, the minister said, "Now, John, do believers rest in their graves?" John replied naively, "There was a day when they would rest, but now the doctors will not allow them."

4th APRIL, 1888.

On this date Mr Hugh E. Fraser, Commercial Bank House; Mr Hector M'Lean, 28 Old Edinburgh Road; and Mr Hugh Fraser, 42 Union Street, Inverness, were elected ordinary members of the Society. The Secretary laid on the table a copy of "The Constitution and Bye-laws of the Scots Charitable Society of Boston," with a list of officers from the original records of the Society, as a donation towards the library, from Mr John M'Kay, Ben Reay, Canada. Thereafter, Mr Alexander Macbain, M.A., read his paper on "Highland Superstition." The paper was as follows:—

HIGHLAND SUPERSTITION.

The aim of this short paper on a great subject is twofold First, it aims at directing attention to the interest and importance of the many superstitious customs and beliefs which yet live in the practice or in the memory of the older people of this general tion, and which are fast dying out; and it is hoped that members of the Gaelic Society, and any others who read this paper, may be stimulated to collect or record what they can discover or where they know, and transmit the same to the present writer or a responsible official of the Society. The second aim of the Dap is, in order to further the collection and recording of these fast dying superstitions, to supply a body of method—a classification and order—which will facilitate this object, and, by entering int details, recall superstitions that would otherwise be overlooked A few typical examples are given under each heading, and, as far as possible, these are superstitions that have not yet been recorder in any book that deals with the subject.

DEFINITION AND DIVISIONS.

Superstition, as a subject of study, is a branch of Folk-lore, and it will be well to know clearly what is and what is not superstition in relation to other subjects of folk-lore. The custom, for instance, whereby a band of young people visit the neighbouring houses on New Year's night—"Oidhche Challainn—calends of January"—and, midst the noise of beating sticks on dry sheepskins, demand in rude rhyme for food and drink, is not a superstition; but when the same young people are refused entertainment by some churlish householder, and they promptly go round his house contrary to the sun's course, or anti-sunwise, an action which is expected to bring ill-luck, the custom is then on the borderland of superstition; this particular action of going sunwise Folk-lore has been variously or anti-sunwise is superstition. defined as "the survivals of archaic beliefs and customs in modern ages," and as "all that the folk believe or practise, on the authority of inherited tradition, and not on the authority of written records;" but, as often happens, and it is especially true in regard to Folk-lore and Superstition, it will be better to define the subject by giving its contents. Miss Burne, founding on Mr Gomme's previous work, has produced a classification of Folk-lore which has been practically adopted by the Folk-lore Society, and we may therefore consider it as scientifically the best. somewhat as follows:-

I. Traditional Narrative, or folk-tradition, which comprises (a) Folk-tales, which include the folk and fairy tales of the country from Cupid and Psyche or the Bodach Glas to the Wifie and the Kidie or the merest nursery story; (b) Hero Tales, where Fionn and Arthur may figure; (c) Ballads and Songs, as we find them in the Ossianic poetry and in lays and lyrics of all times; and (d) Place Legends and Traditions, which record the stories of battles, and romances about places, especially about caves and castles. II. Superstitious Belief and Practice, or simply Superstition: (a) Goblindom—ghosts, fairies, brownies, and local demons—tales of ghosts seen and noises heard, and practices to ward off the fairies; (b) Witchcraft—witches and counter-magicians, spell and charm; (c) Astrology; and (d) Superstitions connected with material things, such as water, fire, metals, weather, animals, plants, diseases, and sun and moon; divination and folk-medicine being half-way between witchcraft and animal and plant lore. III. Traditional Customs; (a) Local Customs; (b) Festival Customs; (c) Ceremonial Customs; and (d)

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comprises beliefs and pra-beings, to witchcraft, to the natural world viewed As a branch influence. to the beliefs and practi it is to the men of educa these beliefs and practices a is, therefore, a relative mat culture to which a class, or religion of a lower race is a s race. Tacitus calls the re superstitio, and it was a gene dub the religion of any race Christians regard all other rel among Christians themselves cially the practices, of their n nor less than superstition. M of one sect are, in the eyes speak of postures and vestn essential, and which another way the religion of the same to their posterity a superstitic could not, crush out the old case of nations outside the pal of compromise, for heroic insul nothing but martyrdom to t the true God, may the more familiarly resort to the places to which they have been accustomed. And because they have been used to sacrifice to devils, some solemnity must be exchanged for them on this account, as that, on the day of dedication or the nativities of the holy martyrs, whose relics are there deposited, they may build themselves huts of the boughs of trees about those churches which have been turned to that use from temples, and celebrate the solemnity with religious feasting, and no more offer beasts to the devil, but kill cattle to the praise of God in their . For there is no doubt that it is impossible to efface everything at once from their obdurate minds, because he who endeavours to ascend to the highest place rises by degrees or steps, and not by leaps." Hence we understand that local rites were consecrated to God; and the old gods, who were considered demons, were superseded by the Saints, who now took the place of the pagan deities as patrons of wells and consecrated spots, and were even adopted into the literature of the people as the heroes who cleared the land of the dragons and lake monsters which required to be appeased by human sacrifice, in this case also superseding the Herculean demi-gods of the former paganism. Our present superstition is, to a great extent, a survival from paganism; sometimes, as in the case of Charms, there is a considerable remodelling of the old materials to suit Christian names and ideas. Superstition has, indeed, been defined as "the survival, in another phase of culture, of earlier religion and science."

Among the Romans superstitio could mean only two thingseither the religion of other races than Romans or Greeks, as we already saw, or an excess of religious zeal and practice. Theophrastus, a Greek writer of the fourth century B.C., exactly expresses the classical view when he says that "Superstition would seem to be simply cowardice in regard to the supernatural." Following the lines laid down in the foregoing discussion, we propose the following definition of Superstition, as fairly complete and capable of producing a good classification: -Superstition consists in beliefs and practices founded upon erroneous or non-cultured ideas in regard to the supernatural and its interference in the phenomena of nature. By "erroneous or non-cultured ideas" are meant beliefs and ideas that are rejected by the culture and education of a people, though held by the non-cultured classes. Following the lines indicated by this definition, we consider the subject of superstition in two main aspects-first, the Supernatural per se, or by itself; and, secondly, the Supernatural in its Interference in the phenomena of nature.

OI CHIES SHU THE THOSHES IS I

rhyme. The only theologic thoroughly popular fashion is lore is no longer the theologia the Mephistopheles of Faust 1 Power in its best form. The supernatural of folk-k recognised by the theology of and demons of a like characte ghosts of the living, as well as of noises, lights, and corpse kinds—fairies, brownies, uruise powers, but there are also se This sums generally maids. stition. But the supernatural be impersonal—a power diffuse certain actions, or attached to leechcraft, divination, fascinati the seller he is dealing with, mouth, the other's heart is so

It may be invoked by spell and ciple of symbolism or analogy. may be seen chewing a bit of v principle of the famous Clay B witchcraft. The power know

on a combination of supernatur evil eye, with a distinct leaning lord and master of witches.

(2) ghosts and wraiths, and other such manifestations, and (3) the whole field of goblindom—fairies, brownies, water-kelpies, and the like

1.—The Folk-lore Devil.

The devil may appear in manifold shapes, human and animal. If he appears as a human being, he generally takes the form of a handsome dark stranger, but he is easily recognised, for he has hoofs instead of feet-either the cloven hoof of the cow or the The animal shapes he most affects are those of horse's solid hoof. the dog and the horse, or rather the mare. He appears, as a rule, only when men are doing wrong, either swearing or card-playing, or quarrelling somehow. There are, however, occasions when he seems to appear without any of these limitations of person or occasion. Two travellers were crossing the Monadh-lia range, when they met the figure of a woman running with exceeding velocity towards Strathdearn. They proceeded a little, and two black dogs met them coursing along, as if on the scent of the track of the woman. A little further on they met a dark man upon a black horse riding after the dogs. He asked the men if they thought the dogs would overtake the woman before she reached the churchyard of Dalarossie, and they said the dogs might do so. The men had not emerged from the moors of Monedh lie when the black rider overteels them. when they met the figure of a woman running with exceeding from the moors of Monadh-lia when the black rider overtook them, having the woman across the pad of his saddle, with the dogs fixed in her body. "Where did you overtake the woman?" said one of the men. "Just as she was about to enter the churchyard of Dalarossie," was the reply. When the travellers reached home, they heard that the Good-wife of Laggan—a famous witch—was dead, and then they knew that it was her spirit they saw making for the holy ground of her burial, and pursued by Satan himself, and, alas! overtaken by him.*

On a Saturday night, a company of rough men were playing cards in the village inn of Snizort, Skye. Quarrelling and swearing over trifles were going on, when a distinguished stranger entered without knocking or bidding. He challenged any of those present to a game with him, and he defeated them singly and collectively. They then began to get curious as to his name and business. A card happened to slip off the table, and one of the players bent down to pick it up, when, horror! he noticed that the stranger had horses' feet on him. Concealing his know-

^{*&}quot; Lectures on the Mountains" (W. G. Stewart), p. 199, and popular tradition.

her bringing with him present She did not know who he information about him. The and, when she did so, she say she called for help, he disappand, in trying to bury her, opening the coffin, they fou with which she had been pre which conclusively proved the devil.

The devil may appear in & mare. A godly man in Suthe in great haste (godly men a in such matters). He asked going, he said, to kindle int certain house. The godly ma house near. He went to the man and goodwife scolding between them in the form of done scolding, the doggie pla The godly man them at it. Sunday morning, the same a great haste. In answer to in munion Sunday he would re Golspie, and off he set. We these appearances. In regard is safe from the attacks of the m. .:. 1.

Latterly he went, and on nearing the place he saw what he took to be a fine black mare moving restlessly about. He tried to drive the mare off, but in vain; he swore, and this only made matters worse. The mare set furiously on him, and left him with bare life, and with the promise extorted that he would meet her again at a fixed time and place. And he did meet the mare again and again, but, finally, on the advice of a good man, he went to Stratherrick, where he was no longer troubled by his unearthly tormentor. The man, however, died a violent death. Similarly, men have been attacked by dogs, and had to keep fighting appointments with them. It is also the same with a certain class of ghosts, as we shall see.

A defence against the evil power was found in various ways: one might take refuge on holy ground, as already seen, or one might breathe a fervent invocation to the Holy Trinity. But an infallible method in dealing with the devil, as well as with ghosts and powers of evil generally, was to draw a circle round oneself. Against the barrier of this circle, the evil spirit would rush, and change into frightsome flames, but the flames could not enter the charmed ring. Or, by bland speeches, he would try to entice the man outside the circle. In neither case must the man leave the circle.

The devil is also apt to be cheated by clever mortals. He had in former times a "black school," or sgol dubh, in Italy, where some adventurous Highlanders went and received training in the "art that none may name." At the end of the session or period of training, the pupils were all set free at once from out a dark room, and the devil stood at the door to seize the last man as they rushed out, for the last man was his due. The clever Gael cheated the devil easily. As he came up leisurely, his majesty made a grab at him, but the scholar objected, declaring there was one behind him, and pointing to his shadow. The devil then seized the shadow, and the substantial man escaped, but was ever after shadowless. In Sutherlandshire, the hero of this tale is one of the Reay chiefs, called Donald Duival Mackay, said to be first Baron Reay (1628). In the southern Highlands, as in the Lowlands, Michael Scott is the hero of these stories.

Donald Duival had a hand-to-hand fight with the devil, and overcame him. He would not allow him go until he gave him whatsover he asked. This was myriads of elves shut up in a box, or a book with clasps, as some say. The box or book was somehow opened, and every one of the elves rushed out, invisible, one version says, and kept crying, "Obair, obair—work, work." He

able to hit on a method of m they be allowed to use straw Michael Scott nearly damma George by the sand mound w and which is still to be seen t

.

Sometimes a man bargain he gets all he desires for a se up to the devil, body and sou bargained with the devil once stones into money, he would g seven years. He was to delive of his stable. The man got stable, and built a new one in end or corner on it. At the cl go out that night at all; so accused him of breach of contr is no end on the stable to me said the devil, "for I was kep could not find the end." So tl time. Another man got imme: would be his when a candle As soon as the d through. extinguished the candle, and saved his life, and made himsel

2.—Ghosts and Wraith

There are ghosts of the the ghosts of living persons

back to life, they appear as glorious and golden as when they were alive. Some Highland tales present the facts the same way. In the tale of the "Barra Widow's Son,"* the good genius of the piece is a man who turns out to be really a ghost, but the people he comes in contact with see him in no respect different from mortals like themselves. In the same way the secondary hero of the tale of the "Giant and the Fair Man-Servant,"† the fair manservant himself, is the ghost of a body ransomed by the kindness of the hero. One or two similar tales have been brought together by the present writer in the 12th volume of the "Celtic Magazine," under the title of "Substantial Ghosts." These material ghosts remind us of the very physical heaven that the classical writers make us understand the Celts of old believed in.

But the modern ghost is a poor unsubstantial thing. True, there are tales of ghosts that give a good pommelling to those whom they meet, but the story goes that the man's return blow falls, as it were, on a windbag. These fighting ghosts make appointments with their victims, and the latter durst on no account refuse to meet them. When they return from the encounter, they look for all the world like men who have had a stiff boxing match or wrestle with opponents. There are many stories of this "bruiser" ghost. ‡

Why do ghosts walk? They are ghosts of the unhappy or of the avenging dead. When a person dies suddenly and has left something unsaid or undone which is of the utmost importance, his ghost may return. A murdered person's ghost may walk, seeking to tell its wrongs. The person may have committed a sin—a murder, theft, or act of injustice. His ghost walks till the matter is righted. A hidden treasure may bring the ghost back from its rest. The ghost of a person who is grieved for too much by his nearest relative may return, for it is an act of insubordination against Providence to grieve too much for the dead.

How is the ghost to be laid? It must be spoken to. But there is nothing upon which superstition is more sure than that the person who speaks to a ghost never "does a good turn after." Hence one form of the superstition says that only a good man should speak to a ghost, as the person who does so must soon die. If one meets a ghost, he should invoke the Holy Trinity, and no harm can come to him. Some recommend the repeating of the 23rd Psalm.

*Campbell's "Popular Tales," II. pp. 110-29.

† Mrs Wallace, "Celtic Magazine," XIII. pp. 20-8.

‡ See Mrs Grant's "Superstitions of the Highlanders," I., pp. 289, 244-5.

The wraith, or ghost of a living person, appears as a rule only when that person is going to die, or, at anyrate, is going through some great crisis, or is to go through some such crisis. Yet the belief in the Highlands also is that wraiths of persons in good health and in no danger may be seen. Sometimes sweethearts are seen; a man may see the wraith of his fair one, and they marry and are happy ever after. Those who are gifted with the second sight can see or feel funerals as they pass along the road; and hence arises the caution given to travellers by night: "Never walk in the middle of the road; you may get entangled in a phantom funeral." Some men have nearly got smothered in such funerals; others have been carried back miles from their way. seeing nothing, however, but feeling the crush.* Many are the stories of death warnings-corpse candles wending their bobbing way to the churchyard; the unearthly "tachran" or premonitory death yell; the noises of sawing and planing in the carpenter's shop, or the lights seen in it, before a coffin is to be made.

It is unlucky to do anything to a tombstone in the way of damage or removal. A house is haunted if a tombstone, or any stone connected with a tomb, is used in its construction. A man once, in building a house, was in a difficulty to get a stone to suit for a certain purpose. He noticed a gravestone in the churchyard that would suit, and by night he abstracted it from there and built it into the house, having first to chip it into proper smoothness When he came to dwell in his new house, he found it and shape. haunted, and so troubled was he with his ghostly visitants that he consulted the minister on the matter, telling him about the grave-The minister told him to return the stone to its place, and But he did not get relief, for the ghosts came back, calling "Na peinnigean, na peinnigean"—"the chips, the chips of stone!" They wanted all the chips he had broken off the stone, a thing which it was impossible to collect and restore. And he

had to endure his tormentors.

3.—Fairies and Goblins generally.

The Fairies.—Of all other-world beings the fairies are the best known, and possibly the most popular. The Gaelic name for fairy is sithich, a fairy man is duine sith, a fairy sweetheart is leannan sith. They are connected with the tumuli, or green hillocks of the country; and, as these are often the grave mounds of ancient heroes, and as such a mound is known as sithean, which

^{*} See the writer's article on "Phantoms of the Living," Celt. Mag., XII., 327-32.

is allied to the Latin sodes (a seat, settlement), the fairy name of sith may also be hence derived, as Dr Whitley Stokes suggests. This might connect them with the dead, and there are some who hold that the fairies are the departed. But they are likely descended from the old powers of trees and hills and streams, answering to the elves of Norse mythology. They are always represented in the Highlands as little people dressed in green. Two fairy ladies are thus described to us—"In there stepped two beautiful damsels, about two feet high and dressed in green. Their faces were the most beautiful the people ever saw."

Their faces were the most beautiful the people ever saw."

Hallowe'en is their great night. Then cnoc na sìth, we are told, is open at a certain hour, and many are the stories of wayfarers being beguiled into the open hillock. Here is a typical one from Wester Ross:—A tailor and a shoemaker were returning home on a Hallowe'en night from a smuggling bothy with a small keg of whisky. While passing the cnoc, or cathair sith, they saw it open, and the fairies inside, dressed in scarlet, dancing to exquisite music. The tailor, on whose back the keg was strapped, exquisite music. was seized with a sudden desire to have a reel, and, despite the shoemaker's entreaties, in he went. No sooner was he in than the door closed. The shoemaker had to turn away disconsolate for the loss of friend and whisky both. But a year from that date, and at the same hour, he went to the hillock again; to his joy he found the cathair was open, and, on looking in, there was the tailor going round in the reel, with the keg of whisky on his He seized him by the shoulder, and dragged him out. But the tailor expostulated. "Tuts, man, allow me finish the reel," for then he believed that he had only commenced a reel that had already lasted a twelvemonth. Some stories add that among other proofs that ought to appeal to him was the fact that the rope fastening the keg had sunk deep in his shoulders.

Mortals may have fairy sweethearts, male and female. A woman having a leannan sith is more rarely told of, but many men in modern times could be pointed out who had fairy lovers. A leannan sith has great power for either good or harm. If, on the first encounter, the man sees the fairy first, he has her completely in his power, and she can gift him to become almost anything—mostly to become rich—but she may gift him with musical powers and kindred arts. On the other hand, if the fairy sees the man first, the man is in the power of the fairy; he is her slave, and must meet her when she appoints it, or else run risk of life. It is important to see any supernatural being ere it sees the mortal. A man was one night crossing a river, and when he was

family was famous for fish
The fairies get mortal o
people say, in irritation c
instance—is not good, whe
the fairies take off that
place. When people say
have, then that belongs
ground, says Grant Stewar

Fairies have a special persons—babies, mothers of ling baby is the commonest the Highlands, the belief he would steal a child and leav change is usually understo unbaptised children. When leave one of their own num! troublesome child. Treated constantly crying: "a bad landshire man. It was a d was a fairy or not, and vario was this :- The mother wen suspected child. He put th hammer on high, and vow knock it to jelly. If the ch raised hammer and the th uruisg, it would fly away. and find her own baby, rosy home. Sometimes the bal fire, and a blaze set under it un the chimner

fairy, it could not pursue her across the water line, and she would find her own baby at home in the cradle fast asleep. This was what she did. She threw the baby from off her back on the bridge and ran. An unearthly howl rent the air, and she heard the quondam baby speak in good Gaelic accents very bad language. Curiosity made her give a look over her shoulder, and there on the bridge she saw a wee, withered old man, shaking his fist in impotent wrath, and shouting that if he had only suspected what she was to do, he would have offered her personal violence.

The fairies were also fond of stealing women in a certain interesting condition; they would thus have mother and child. There are many stories of mothers who had lately borne children being stolen, and also of wives. In their place, in every case, an animated stock was left, which shortly after died, and was duly buried, the husband thinking all the time it was his real wife. Meanwhile the wife was among the fairies, and she might be recovered by another man, and live with him as his wife, forgetful of her past history, until her real husband by chance visited the new husband, and, being struck by the resemblance, would ask about the woman's history, and then all her past would come back to the woman.* Bridegrooms were also an object of especial attack on the part of the fairies. Fishermen and boatmen tell many stories of how a boat in which a bridegroom was ran imminent risk of shipwreck. So bad was the case on the north coast of Sutherlandshire on one occasion, that the bridegroom's brother was for casting him out of the boat into the sea.

Various preservatives were resorted to. People must watch day and night over a mother and child, and have a fire on in the room. This is to go on for three days, say some, till the christening, say most. The mother is safe only after going to church. If people would not watch, they would go round the bed whereon lay mother and child sunwise, carrying fire, at morn and eve, or they would, instead of the fire, carry round the Bible thrice, and shake its open leaves, and adjure the evil powers to fly to the Red Sea or anywhere. A piece of iron placed in the bed had efficacy against fairies.

The Gruagach.—There are at least two different beings denoted by the word Gruagach, the literal signification of which evidently is the "wigged" or "well-haired one," from gruag, "the hair of the head, a wig"—a term which also signifies in old glossaries "a wife." In the popular tales, the Gruagach is a supernatural male personage, and, as a general rule, he is a

^{*} For such a story, see " Legends of the Braes of Mar," p. 108.

Hercules-Apollo-a teacher of arts and worker of supernatural feats. The Irish Gruagach is a male—an enchanter, goblin, or The Gruagach of our superstition is generally a female: the word Gruagach in the modern language actually means "a maiden," doubtless "one with long hair." Armstrong defines the Gruagach thus:-"A female spectre of the class of Brownies, to which the Highland dairy maids made frequent libations of milk." She is a household goddess, in fact, but generally restricted to families of name and note. A Gruagach, says Campbell, used to haunt Skipness, and is still remembered there as a supernatural female who did odd jobs about the house for the maids. Gruagach was invisible, but she could make herself both felt and heard. She was, in fact, a female brownie. The male Gruagach is mentioned by Pennant as a deity like the Brownie, worshipped in old times by libations of milk. He adds that milkmaids still pour milk on stones that bear his name. The Rev. Mr Macqueen, Pennant's Skye mentor, explained Gruagach as "fair-haired," equated him with Apollo Chrusokomos (golden-haired), and aptly referred to the Apollo Grannus of the Musselburgh inscription. Little is known about the Gruagach at the present day, and we could glean only the following from our inquiries. A Kintail student wrote:—" The Gruagach, according to the authority from whom I received my information, was a household goddess that frequented the houses of persons of note in certain districts of the north of Scotland. The case from which I could glean most was about a Gruagach which frequented the house of a family in the north of Ross-shire, generally known as Teaghlach Bhaile-Loin. The house was Seana-bhaile, where the Gruagach had her abode and was frequently seen by members of the family. The domestic servants had a visit from her which did not make them anxious for a second meeting. The domestics were rather late of bringing the usual Sunday water supply from the well on one Saturday. They were rather merry in their late toil, and were indulging in language not altogether Scriptural. On their way back to the house, this Gruagach attacked them to the injury of their persons, and then reproved them for their conduct. The disappearance of this Gruagach is said to have occurred on the death of one of the family of Baile-Loin." A more curious account of the Gruagach comes from Lewis, and is to this effect:-The Gruagach was a respectable man, supernatural of course, dressed in a black suit, with buckled shoes, and having a yellow stick in his hand, when he was seen. He was called "Manadh nam Ministeirean," or the "foreboding of the ministers," for whenever he was seen, clergy

came afterwards, and he has not been seen since the advent of the ministers.

The Scotch brownie is a mixture of the Gruagach and the Uruisg, which comes to be dealt with next. The most famous brownies on Gaelic ground were those of Tullochgorm, in Strathspey. The brownies of Tullochgorm formed a couple—a male and a female. The male was a practical joker, and used to pelt the servants, but he also worked for them, especially at the winter threshing. A coat and cowl was left for him one night in consideration of his services, and he was heard to say—

Fhuair Brùnaidh còt' is currachd 'S cha dèan Brùnaidh tùrn tuilleadh

Frownie got a coat and cowl, and Brownie will not work a turn more." And he was never seen thereafter. It would appear that the giving of the clothes sent him away—whether out of delight over the gift, or from disgust, it does not appear. But we have heard a story of a worthy couple getting their house cleaned and sorted over night by a band of fairies, and when, out of compassion and gratitude, articles of dress were left for them to clothe themselves with, the fairies, on entering and seeing the gift, got so excited that they went at once away with their presents, dancing and rejoicing, and never returned again. The female Gruagach, or Brownie of Tullochgorm, was known as Mag Mhullach or Hairy Left-hand, who acted the part of invisible tablemaid or general servant. She used to slap the servants about, and carry tales to the master, conduct which made her often unpleasant.

The Uruisg.—The uruisg is the nearest Gaelic representative of the Lowland brownie. Armstrong defines the Uruisg thus-"A brownie, or a being who was supposed to haunt lonely dells, moorland lakes, and waterfalls. He seems to have had the qualities of man and spirit curiously commingled." The uruisg, however, was a sociable being, for he appeared much about farmyards and cattle houses at the end of the harvest. He was particularly fond of the products of the dairy, an intruder upon milkmaids, who made regular libations of milk or cream to him, to charm him off or to procure his favour. He could be seen only by those who had second sight, but he had the power to make himself visible to any one. "He is said to have been a jolly, personable being," says Armstrong, "with a broad blue bonnet, flowing yellow hair, and a long walking staff." He adds that every manor-house had its uruisg, and in the kitchen a seat near the fire was left unoccupied for him. When irritated, through neglect or disrespect, he could be wantonly mischievous, though generally good-natured. A lay hobgoblin as a rule, he yet could do many arduous tasks in kitchen and barn with speed and precision. These kind turns were done without bribe or fee, for the offer of these, says Amstrong, would banish him for ever. The same honest lexicographer adds that these beings had general assemblies, in the rocky recesses of some remote torrent usually, whence their loud voices, mingling with the water's roar, carried to the ears of wondering superstition detached parts of their unearthly colloquies. From present-day superstition or story we have been unable to gather much more than one Rabelaisian tale about the uruisg, which does not do great credit to his wit.

The Fuath: the Bocan.—These two terms are general. The word fuath means any supernatural being; its force is brought out by the term apparition. The bocan is simply a bogle, anything that can frighten. Stories about both are common.*

The Water Powers: The Water-Kelpie.—The water-kelpie each uisge (water-horse)—is a personification of the power of streams, lakes, and even seas. This being may be beneficent, merely kindly tricky, or malignant. The malignant aspect is the usual one on Gaelic ground. The water-kelpie may appear either as a horse or a man. In the former case the horse is ready caparisoned; and the wayfarer, weary with his journey, may mount the horse, and, once mounted, the rider can never get offhe is stuck fast to the horse. Even were it only one's finger, it would stick to the horse, and tales relate how people had to cut off finger or hand to save themselves. The horse, having its rider safely mounted, at once gallops off to its lake and plunges in There is a movement of the waters, a gurgling noise, and shortly after the heart and lungs of the human victim are seen floating at In human form, the kelpie appears as a handthe water's edge. some young man usually; he offers friendship to men, love to women, and, when he has them in his power, he suddenly becomes a horse, and rushes off into the water with his victim. The kelpie may also appear as a young woman, fair to see, but with hoofed feet likely, or as an old woman craving protection and shelter.

The kelpie, and the mermaid too, are connected with the disclosing of present and future events. It was by means of a water-kelpie's bridle that the ever famous Willox of Strathavon could tell the anxious inquirer who among his neighbours had thieved his goods or charmed away the milk of his cows. A Willox of old had knocked that bridle bit from out a water-kelpie's mouth by his

^{*} See Campbell's "Popular Tales," II., pp. 98-100.

sword, and till within comparatively late years the family representative was the grand oracle of the north in such matters. A stone which an ancestor of Willox reft with violence from a mermaid gave the water in which it was immersed the virtue of picturing the form of the person who was bewitching the cattle of the consultant or the form of the thief who had stolen his gear.

The following story is one of many similar tales that have reached us. A long time ago a young maiden belonging to the island of Eigg was returning home by a short cut across the hills. When she was half-way home, she saw a beautiful young man coming to meet her. They at once became friendly, and sat down, when he placed his head on her lap and fell sound asleep, having, bowever, hold of her gown in his mouth, and his arm round her She had up till now thought he was a human being, but on looking at his head she knew he was not, for his hair was full of water weeds and sand from a lake that was near the place where thev sat. She realised her danger, and having cut off with her scissors the bit of her gown which he had in his mouth, she ran for home as fast as her limbs could carry her. When she was near home she heard a tremendous noise behind her, and, on looking back, she saw the much-feared water-horse, for such the young gentleman was in reality and had now become in pursuing her. When she looked, the horse immediately changed into a man, and cried out to her that, although she had cheated him that time, he would catch her yet. Then he disappeared in the direction of the loch. For some time after this she avoided going near that loch, but as time went on she completely forgot her adventure, and on a certain Sunday evening she and some companions were resting on a hillock not far from the loch. They saw a fine young man coming towards them, nor did they suspect the real character of their handsome visitor. He stood gazing at them, when, all of a sudden, he ran towards them, caught the young girl in his mouth, and, assuming the form of a horse, rushed off with his prize to the loch. The others who saw this strange scene ran for help, and some young men with guns went in pursuit of the monster to the loch. When they reached the loch, they were horrified to see the woman's heart and liver floating on the surface, and the lake greatly troubled from the monster's spouting ip of mud and water from below. The young men fired at the spot where they thought the horse was, and it is believed that they killed him, for he has not been seen from that day till now.

The *Mermaid*.—The mermaid is known in Gaelic as "a' mhaighdean mhara," or "the sea maiden." She is always kindly

disposed, and the following story is told of her in various parts and in various versions:—There was a man in Sutherlandshire some time ago, and he went down near the sea-shore, and what did he see but a number of seals coming ashore. Immediately on landing they cast off their sealskins, and put themselves in the form of women. The man ran down and caught one of them. while the rest in terror took their sealskins and fled to the sea. The one the man caught he took home, and afterwards married. He had meanwhile hidden the sealskin away under the thatch of his cottage. He had four children by his mermaid wife. She always kept asking for her sealskin, but he never told her where he hid it. One day, however, she was drying clothes, and, in the process of hanging them up, she came upon her sealskin. She took to the sea, and never again appeared. The children of the place used to fish, and this man's children were always more successful than their companions. Their mother, people said, put the fish in their way.

II.—SUPERNATURAL INFLUENCES, POWERS, AND GIFTS.

[We can only give the headings, with one or two examples, of the rest of our subject; we hope to fill in details in future papers, from a considerable mass of material to hand, and we shall be happy to receive information of similar superstitious beliefs and practices now or lately existent in various parts of the Highlands]

1.—Symbolism and Analogy.

The principle that like effects like, though the kind be different, is best seen in the case of the corpan creadha, or criathach. This superstition is still actively existent. A great many other superstitions depend on this principle—charms, omens, dream-reading &c. A wet marriage-day denotes sorrow and tears. Always go deiseil, or with the sun. A heart-shaped object is turned so as to put a person's heart back into its place, when displaced by fear.

2.—Luck and Ill-luck.

This depends much on the foregoing principle. It is unlucky to see the first lamb of the season with its back to you. Certain persons are unlucky to meet in going on an enterprise. Sometimes this arises from personal peculiarities, as, for instance, a redhaired person is considered an unlucky "first-foot" at New-Year time. Certain persons, animals, or actions, have luck or ill-luck attendant on them.

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Highland Superstition.

3.—Spells and Charms.

A spell is laid upon a person, animal, or property by some verse power, as by a witch. Taking milk from the cattle of a rm is a usual form of it. Also, some had power to put rosad ischance, spell) upon arms, especially firearms, whereby they are of no use. The rosad was placed upon firearms by a yme spell, and an old man who has this rhyme refuses to repeat as being too wicked. The charm, on the other hand, prevents, removes, or transfers evil (or good). A charm requires a yme, as the name really implies by its derivation, though somenes certain cabalistic actions may be enough, as in the case of e "silver water" cure of the evil eye, though here a charm or vocation to the Trinity was made use of usually. Of the prentive charms, the Sian (signum or blessing) is the most famous. is could preserve a man from wounding or harm from the time left the presence of the charmer till he came back, and it was ually placed on those going to battle. We give it as a specimen these rhyme charms. It was very difficult to get it, we may y; indeed, the people are very loth to give these charms away, to tell them to outsiders.* In the Sian, the charmer and his otege go to a retired spot. Here the recipient of the arm goes on his knees; the charmer lays his hand on his head, d, with eyes shut, he utters the following rhyme, going round m sunwise twice. And he goes once round him anti-sunwise, ying a different rhyme, which, unfortunately, we cannot get. ne rhyme is :-

Sian a chuir Moire air Mac ort,
Sian ro' marbhadh, sian ro' lot ort,
Sian eadar a' chioch 's a' ghlun,
Sian eadar a' ghlun 's a' bhroit ort,
Sian nan Tri ann an aon ort,
O mhullach do chinn gu bonn do chois ort:
Sian seachd eadar a h-aon ort,
Sian seachd eadar a dha ort,
Sian seachd eadar a tri ort,
Sian seachd eadar a ceithir ort,
Sian seachd eadar a coig ort,
Sian seachd eadar a sia ort,
Sian seachd paidir nan seach paidir dol deiseil ri
deagh uarach ort, ga do ghleidheadh bho
bheud 's bho mhi-thapadh.

^{*} There is a good collection of them in Vol. VIII. of the "Gaelic Society assactions," pp. 123-128; also in the Celtic Magazine, Vol. XIII., pp. 34-

An effort should be made to collect more of these interesting charms; we have only half-a-dozen or so of unpublished ones.

4.—Divination and Second Sight.

There are two phases of this subject—divination, which any one can practice, and second sight, which is a supernatural gift. There was divination by the "shoulder blade"—colas slinnein—where the shoulder blade of an animal (a sheep generally) was stripped of its flesh, and examined by an expert; and there was consulting of the future when some young person slept by the hearth in a pair of newly-made unwashed blankets, and whatever was dreamt of came to pass. Second sight is well known. If one that had second sight saw or felt a funeral, another that was with him might see or feel the same by stamping on his foot. Some say that it was necessary to stamp on his foot and take his right hand. Others say that one could see the same as the second sight seer by looking over his right shoulder.

5 .- Gift of Leechcraft.

Some persons are gifted with powers of healing. The seventh son can cure king's evil by touch or application of water, and the seventh son of a seventh son can cure all diseases incident to humanity. Some men were supposed to be gifted with powers of blood-stopping (case fala), and anybody born feet foremost can cure a strained spine or hurt back.

6.—Fascination or Evil Eye.

The Gaelic proverb says—Sgoiltidh an droch shuil clack. "The evil eye can split a stone." This superstition appears to be universal—"from China to Peru." The great cure for it has been the silver water. The water is lifted at a ford or bridge, over which dead and living pass, in a wooden dish, silver is placed in it, and the whole is passed thrice round the person's head, and he is made to drink of it. Many preventatives are resorted to against the evil eye. Red thread tied round a cow's tail, or a bit of rowan wood hid about the cow's tail, will defend the animal against any supernatural harm.

7. - Witchcraft.

This is the most potent and sinister power that can be wielded by any human being. It is, as already said, a combination of nearly all other powers, including a dependence on the devil, who is lord and master of witches. Witches work by symbolism, ill-luck, spells, divinations, and evil eye, and they may invoke the power of the devil to their help. They can transform themselves into animal forms, especially into hares, cats, and even deer. Sailors dislike a bee to appear in their boat; it is sure to be a witch. A man was once sowing corn, and on resting, he noticed a small beetle (daolag) taking the seeds of corn from his land to his neighbour's. Knowing it to be witchcraft, he captured the beetle, and put it in his snuff-box. For several days his neighbour's wife was absent, and no one knew where she was. When he opened the box, out she sprang!

R-THE SUPERNATURAL AND THE PHENOMENA OF NATURE.

Under this aspect of the question, we deal with beliefs and practices in regard to the various objects of nature that touch man or his interests, and also facts of nature like birth, life, and death, and facts of life—marriage, occupation, and general activities, especially do we treat here of cattle and their diseases. And first we deal with—

L-GENERAL RITES AND PRACTICES.

The most important general feature in the prevention or removal of supernatural evil is that of sacrifice in its various forms. We saw that milk libations were poured out to the Gruagach. In the 17th century, bulls were sacrificed to St Mourie at Loch Maree. In cattle murrain, it is the proper course to sacrifice one of the animals to the spirit of the plague. A black cock is sacrificed for epilepsy, and there are traditions that, at the building of certain great houses, human beings were sacrificed.

Euphemism was resorted to in speaking of anything evil in the way of spirits or of plague. The small-pox was called a' bheau mhath—the good lady. The sunwise turn is another common feature of superstition. The number 3 is also the commonest and most sacred.

II.-THE HUMAN INDIVIDUAL

1.—Birth—The Mother and Child.

The imminent danger to mother and child from fairy power has been already touched upon.

But there is even an ante-natal danger. It is most strenuously believed that birth-marks and such like are deformities caused by excessive and ungratified desires of the mother while pregnant. You must bless the baby in praising it, for there is danger from one's evil eye. The evil eye is peculiarly apt to fall on babies.

You should not measure a baby; it suggests its coffin. You should not cut its nails too early in its life. A child must not look at itself in the looking-glass. Don't rock the cradle, and the baby not in it; it will give the baby a sore stomach.

2.—Naming and Baptism.

A child's name must not be used till it gets it by baptism; it has no name till then. It is not safe from evil powers or the fairies till christened. In going to baptism with a child, take a piece of bread, and give it to the first person you meet. Some restrict this to the first man, if the child is a boy; to the first woman, if a girl. It is a bad sign if a child does not cry on being baptised. If a boy and a girl are baptised together, the boy must be baptised first, otherwise he would want his beard when grown up, and the girl would have it.

3.—Boyhood and Youth.

A good and affectionate child will not be a long liver. It is unlucky for boys to teaze or bother in any way old women; they may harm them by some occult power. Boys think it unlucky to find a cuckoo's nest; they are sure to fail that year.

4.—Marriage.

(a). Bridegroom and Bride in relation to Supernatural Beings and Powers.—The fairies do not like a bridegroom, and he must also beware of the machinations of a jilted sweetheart. Let him on the day of marriage put silver in the sole of the stocking of his right foot as he puts it on, and evil power will not affect him.

(b). The Marriage Ceremony, &c.—Tuesday and Thursday are the lucky days for marriage. Don't marry in May. The morning is the bride's "end" of the day, and bad or wet weather then betokened ill to her. A dog must not pass between the couple during the ceremony. The first pair married in a new church will be childless.

5.—Death.

(a). At Death.—The howling of a dog betokens death. Open the doors and windows at death; place a nail in the meal-chest, and other produce.

(b). The Corpse.—Salt is placed on the breast of the corpse in a plate, "to keep down the swelling." It is unlucky for man or

animal to cross over a corpse. The body of a murdered person will bleed at the touch of the murderer.

6.—Burial.

The Funeral.—It is unlucky to look at a funeral through a window, or standing in a door. When a funeral is scattered and straggling, another member of the family of whom one is being buried will soon follow. At the first funeral a child sees, he must get a "skelp" (blow) on the head to make him cry.

The Churchyard.—The last buried has to act as ghostly watchman till the next burial. Hence, if there were two funerals on the same day, there used to be a rivalry as to who would be first in

the churchvard.

Suicides were buried outside the churchyard. A coin was placed in a stranger's grave, "as payment for the burying-ground."

III.-HUMAN BRINGS.

1.—Persons Lucky or Unlucky to Meet.

Some persons are lucky to meet on one's setting out to do anything; others, again, are unlucky. Fishermen are especially particular on this point. In a general way, a woman is a bad comh-dhail (congress), more especially if she is bare-headed, with dishevelled hair, bare-footed, and with nothing in her hand. A person who has a grudge at one is a bad comhdhail; so is any person with an evil eye. A common expression in impatience or anger is Droch comhdhail ort / "Bad congress on you!" that is, bad luck to you.

2.—Persons Supernaturally Gifted.

The general possibility of such powers existing has already been dealt with. Men and women may possess one or more of the following gifts:-

(a). Second sight.

(a). Second signs.
(b). Powers of healing, blood-stopping, and the like.
(c). The evil eye.
(d). Witchcraft.

(e). Other gifts, such as playing the bagpipes to surpass everybody.

3.—" Wise" or "Skeely" Persons, Workers of Counter-Charms, &c

If there are evil-doers in the world, and people who possess gifts that are baneful to the rest of mankind, equally there must be wise people who can work counter-charms or give good advice. These people answer in office to the medicine men of savage tribs. Life could not be lived without them. Their foremost representative this century was Willox of Strathavon; but every district could boast of some wise man or woman that could give advice or work a charm.

IV.—THE HUMAN BODY IN HEALTH AND DISEASE.

1.—Peculiarities, like Moles and Birthmarks.

What do such marks denote? There is a complete repertory of information on such marks. One quotation must suffice:—

"Wart on palm is luck to lad, Wart on instep, luck to lass."

2.—Bodily Actions and Affections.

These comprise such ordinary actions as sneezing, tingling in the ears, itching in the palm, and so forth. Spitting is a sign of contempt, and it is always safe towards the property of others; but do not spit in the fire. At sneezing, say to the person doing so, "God bless you." It is lucky to sneeze. Tingling in the ears and itching in the palm give rise to many superstitious fancies. One should not sing when making a bed, else sleep will not be theirs. Laugh before breakfast; cry before supper.

3.—Bodily Wear and Tear.

Cutting of Nails and Hair.—Do not cast out or let loose about the house either the parings of the nails or the hair that is cut of. If witches got the nail parings, or even the hair, they could work the person harm by means of them. As to the hair, birds might fly away with it, and make it part of their nest; and, if so, the person would have a sore head—a complaint which may occur in any case if the wind blows away the hair. The parings of nails given to a person in a drink will send him mad, much the same as alcohol. Do not cut your nails on Sunday, or your hair on Friday. The following rhyme says Monday and Friday respectively:—

Di-luain bho d' ingnean, 'S Di-h-aoine bho d' fhalt.

Other Cases.—When a person loses a tooth, he ought to throw it over his left shoulder to ensure luck.

4.—Diseases.

Warts.—The superstitious cures for warts are almost legion. Such cures are these—Washing the warts with water that has not touched the ground—that is, rain water collected in hollow stones; washing them with pig's blood, with the spittle after long fast or sleep, rubbing the warts with salt, &c. A charm may be superadded; thus one is directed to rub the moisture of the mouth on the wart, and keep saying—

Olla bhìdh gum beannaicheadh Air a h-uile gin de na foinneachan.

"Oil of food, bless each of the warts." Or the principle of analogy nay be resorted to:—Rub one of the joints of a barley stalk (glùn an rorna) to the wart—one joint for each wart—and go unknown to anyone and bury the stalks. As they rot, the warts decay. It is the same with stolen beef; it is placed under a stone, and, as it lecays, the warts go away.

Whooping Cough.—Take food out of a span-beo-adhraic—a poon made out of the horn of a live beast, a horn which, of ourse, has been lost by fighting or accident. It is cured by whatever is recommended by a man riding a piebald steed, thus

iddressed :---

Fhir tha marcach an eich bhric, Ciod as leigheas air an t-sruth-chasd?

'Rider of the piebald horse, what is cure for the whooping

:ough f

Toothache.—The general belief is that toothache is caused by a worm burrowing in the tooth, and hence we need not be astonished that on the principle of analogy the following cure is recommended:—Roll a caterpillar in a bit cloth, and put it under the tooth. Another cure, on the principle of gruesomeness, is to go to the churchyard, and get a nail from a coffin; place it on the aching tooth. There are wells which cure toothache, and there are charms also.

Sore Eyes.—For Leamhnad, or Stye, stand on your head in the sea till nine waves pass over you! or count one hundred without

drawing breath.

Raising of Uvula.—There was a charm for the raising of the avula, known as eòlas cioch shlugain. The little red, nipple-like sea-weed found in pools of salt water when the tide is out, and called in Gaelic alltuinn dhearg, is procured and tied to the crook while the following words are repeated:—"Ann an ainm an Athar,

a' Mhic agus an Spioraid Naoimh, air cioch-shlugain A. B. (person's name)." This is an appeal to the Trinity "for the uvula of A. B."

Swellings.—Swelling of the breast or pap was cured by a rhyme. Swelling in the limb could be cured by tying a silk thread on the limb above the swelling, and, as the thread worked its way down, it cleared the swelling before it, and then slipped off altogether.

Colic.—This was cured by a charm,* but another method consisted in making the sufferer swallow a bullet. The idea was that colic was a knotting of the entrails—hence the name snaim

mionaich.

Blood-stopping.—This is known as casg fala, and some were gifted by a supernatural power to stop blood, or, indeed, anything that ran like it, by the word of their power. A cure was, on one occasion at least, effected thus—A bowl of the blood of the person bleeding was boiled "to rags;" he was made to swallow the powdery stuff remaining, and was cured.

Sprains.—A sprained ankle is thus cured—Take a thread and tie three knots on it in the name of the Trinity, and then tie it on the ankle. For sprained joints, a deer's sinew in the rutting season was made use of. A sprained or hurt spine is cured by lying prone on the ground, and allowing a person who was born feet foremost to trample on one's back, as already indicated.

Wounds.—A wound caused by a dog is cured by bathing the wound with water which has been rinsed through the dog's mouth. It is the same in the case of serpents. Water off a dried serpent's head cures a serpent's bite, if the wound is washed with it. These cures go on the principle of analogy—"a hair of the dog that bit

you."

Scrofula.—Kings and seventh sons have the gift of curing scrofula. The persons so gifted performed the outward details of cure variously. A common way was for the gifted person to take a bottle of water, wet his hand with some of it, and apply it to the diseased part, and then hand the bottle over to the patient, who took the bottle with him, and did not allow it to touch earth. The patient himself rubbed it on thereafter. Sometimes a silver coin was bored, and hung round the patient's neck, or at the part affected, in addition to the water part of the cure. Scrofula was cured also by the touch of the dead hand of a criminal.

Epilepsy.—The sacrifice of a live black cock, which must be buried at the spot where the person had the first fit, has been already mentioned as a cure. Change of kingdom was sure to cure

^{&#}x27; For the charm, see "Inverness Gaelic Society Transactions," VIII., 124.

it. A drink from a suicide's skull was a sure cure. Bishops could cure it by virtue of their office; they could similarly cure the insene.

Fevers.—In the case of fevers, the element of colour came into operation. Red flannel round the throat is the correct arrestive of colds and inflammations in that part. The euphemism applied to the terrible small-pox—"the good lady"—has already been noticed.

5.—Parts of the Body (Dead).

The gruesome practices of drinking from a suicide's skull in the case of epilepsy, and the touch of a dead criminal's hand as a cure for scrofula, have been already mentioned. This principle of gruesomeness is, it will be seen, the opposite of euphemism, as in the case of the small-pox, yet both principles are doubtless founded on the same idea, that the disease or fever is an evil being which must be frightened or flattered.

V.-THE MIND AND SOUL.

The mind may be considered, like the body, in regard to health and disease. First, we may deal with the point where mind and body are nearest being one—in sleep and dreams. Then the affections come to be next treated; thereafter, the nature of the soul, and, lastly, insanity.

1.—Sleep and Dreams.

The superstitions about dreams are almost numberless, nor is there any other class of superstition so actively believed in and practised upon at the present time. To dream of the following is lucky—a deer, a white or a brown horse, a dog, snow (plenty of fish), the sea, ships, silver, letters, anything blue, ripe fruit, &c. The catalogue of unlucky things to dream of is unfortunately higher; it is unlucky to dream of a black horse (death), a serpent, weazel, a pig, fish, gathering shellfish, a baby girl, seeing oneself barefooted or carrying a child or ploughing, loss of tooth (friend lost), a boat on land, a hole in one's boat (death of friend), eggs (gossip), broken eggs (quarrels), coals or peats, dirty or dark water, a river, butcher meat, one's marriage ring broken (death in family), a coach (funeral), one's child falling into the fire (severe illness for the child), a kiss (false person), fire (anger), red, grey, green. A washing means a flitting; crossing a river, flitting; marriage, death; and so forth.

2.—The Affections.

Love is said to be the most potent of the affections, and there are many superstitions in connection with it. The love philtre is not unknown on Highland ground. Duncan Ban Macintvre has rhymed one process whereby a young woman may retain the love of her sweetheart; the poem is entitled "Rann Ghabhas Maighdean d'a Leannan."* The maiden is desired to rise early on Sunday morning, to go to a level stone, to have the people's blessing, and a priest's hood. This last, along with a wooden shovel, is to be put upon the shoulder. Nine ferns, cut by an axe, and three bones of an old man taken from the grave, are to be burnt to ashes, and the ashes to be rubbed, in face of the north wind, to the loved one's breast. When this charm-ceremony is performed the end in view is assured. The composition of love philtres is often not pleasant to think of or to mention. Thus, catch a worm before sunrise, take its middle part—the soft white ringdry it into powder, and give this to the person you wish to fall in love with you. That person will love you madly.

3.—The Soul

There is a belief that a sleeping person should not be wakened too suddenly; his soul may not have time to return to his body. The soul in such cases is fancied to be an insect—a bee usually, and hence comes the idea of the bee-soul, which appears in some Highland superstitions. A young lad was sleeping outside on & sunny slope one day, and somebody came upon him and roughly The lad was practically insane thereafter, but a wakened him. skilled person was consulted. He directed that the lad should a year exactly from the former time again sleep where he was This was done, before, and be allowed to waken of his own accord. and, as he slept, the wondering onlookers saw a beautiful bee coming along and enter the lad's mouth. When he awoke he was perfectly sane and sound. According to the late Rev. Mr Macgregor, † the belief existed in Perthshire that the soul could be seen leaving the body as a bee. A mysterious bird may be seen visiting a dying person, and it is well known that a bird alighting on the house where a dying person is portends that person's death.

*Poems, Maclachlan & Stewart, p. 214-5.
†Superstition, in "Prophecies of the Brahan Seer," by A. Mackenzie.

4.—Insanity.

The curious belief that bishops can cure the insane has already been noticed. There are several wells for the cure of insanity, the most famous being that of Loch Maree. It is of this well in the island of Loch Maree that Whittier writes these beautiful lines—

"Calm on the breast of Isle Maree
A little well reposes:
A shadow woven of the oak,
And willow o'er it closes.
And whoso bathes therein his brow,
With care or madness burning,
Feels once again his healthful thought,
And sense of peace returning.
Life's changes vex, its discords stun,
Its glaring sunshine blindeth;
And blest is he who on his way
That fount of healing findeth!"

Mental derangement may occur from a sudden terror; a person is then said to be a cochall a' chridhe—his heart out of its shell or place. Then some wise person was called in to turn the heart back to its place, and his method was as follows:—Some lead was boiled, and poured, with invocation of the Trinity, into a wooden vessel, in which there was water, and which had been placed on the sufferer's head. Then search was made, and the piece likest a heart was taken and turned round. The heart then turned back into its place, and the person came to himself. The heart-shaped object was carefully preserved ever after, or otherwise a relapse was to be feared.

VI.-THE HOUSE AND HOME.

There are still stories of human sacrifice at the building of great houses to render them supernaturally safe, but in ordinary cases a good rowan tree growing beside the house, or a stick of it across the lintel, was deemed sufficient. There is much efficacy in a horse shoe nailed somewhere about the door.

1.-Flitting and Entering New House.

In leaving a house leave dust in it, for it is not lucky for the incoming tenant to find the house clean and swept; the luck is then swept out of it. People might leave *ill-luck* in the house, which would affect the first thing that entered it. Some threw in

a cock first, because it is a blessed bird; and a person is recommended to put a dish of salt first thing into the newly-entered house. Pains was taken with the first fire; it was unlucky if it went out.

2.—Domestic Life.

Meals.—It is not lucky to do anything during meals. Do not give food over your hand. It is unlucky to spill salt, nor is it lucky to break a glass or cup. Be sure, say some, to have butter every morning ere going out.

every morning ere going out.

Repose and Rising.—The old people in some parts, when they went out and saw the sun for the first time, blessed themselves

and the sun, and turned sunwise.

Woman's Work—Washing, Cloth-making, &c.—Some say that washing-day is lucky only on Tuesday. Don't stir porridge against the sun. Never sing while you are baking. Never threaten anyone with the broom. You must not have a washing in a house when a corpse is there. Don't use the water in which eggs were boiled. A dozen of eggs when set under a hen must be the baker's dozen of 13.

3.—Furniture.

The cracking of furniture portends removal, and is unlucky. The creaking and knocking about of furniture, and noises caused by it, portend death to the owner or somebody in the house.

4.—Clothes.

Never wear new clothes at a funeral. For good luck part of one's clothes must be worn wrong side out—say a petticoat or a stocking. If a stocking is on wrong side out it protects from the evil eye, and crotal or saffron-dyed stockings will protect one from consumption. A spider on an old dress means a new one soon. It is lucky to get new clothes on New Year's Day. Put money into a new purse.

VII.—OCCUPATIONS.

The various occupations of farming, cattle-tending, hunting, and fishing have their various and peculiar superstitions.

1.—Farming—Land and Crop.

It is a common belief that the virtues of the grass and corn on one farm may be transferred to another farm by magic means. The virtues of one district may, in a similar way, be transferred to another. A Stratherrick man one day saw a stranger toiling up

a hill there, with a switch over his shoulder, and apparently carrying a heavy though invisible burden. The man stole behind the stranger and cut the switch; the burden, whatever it was, fell back into the Strath. It turned out to be the productive virtues of the glens of southern Inverness-shire and Perth, which the wizard was carrying north; but they fell in Stratherrick, which a generation or two ago was almost literally a land flowing with milk and honey. This switch appears in several stories. A farmer found another among his grass with a switch, which he trailed after When the farmer went where the other was, the latter dropped the switch and went away. The farmer took it up, brought it home, and threw it in a corner. But it happened that his wife was churning, and the churn became so full of butter that the wife could not turn the handle. The farmer understood how matters were. One day a man going up Strathnaver was astonished at seeing a woman beside the river, with something in her hand, lashing the water and calling out, "Both sides of Strathnaver to me." And he said to her, "Would you not give half to me?" She said she would, and when he came home there was not a Vessel or any place in the house but was overflowing with milk.

2.—Farming—Cattle and Sheep.

Superstitions about cattle fall under two heads—The produce, or *toradh*, of the cattle may be taken away, and the aim must be to keep the *toradh* intact, or to recall it when lost by wizard spells. The second point is the treatment of cattle diseases.

Toradh.—If a witch can get the name of a cow, or a hair from her tail, and also see the milk, she can transfer that cow's produce to her own cow, and, if she has no cow, she can transfer the milk to the couplings of her house, and draw it from there as she likes. Various methods were adopted either to prevent the loss of or restore the toradh. For prevention, a scarlet thread was tied round the cow's tail where it could not be seen, or a sprig of rowan was placed in the tail. When the toradh was taken away, the only chance was to cause the witch have retention of urine, and this might be done by catching the cow's urine in a bottle ere it fell to earth, corking the bottle tightly, and laying it by so as not to touch the earth. Soon thereafter the person who was doing the mischief would come to get the spell raised off her, which was not done till she raised her spell from the cow or cattle.

Cattle Diseases. — The murrain, or plague, was averted or appeased by sacrifice—the sacrifice of one of the sound animals. Driving the cattle through the need fire, or forced fire, was another

means of cure or prevention. A third method consisted in the use of charms. One process may be briefly described thus:—Should any more of the cattle die, open the first beast, take out the liver, lungs, and heart, and put them in a bag. Carry this across the first burn on the neighbouring estate, and there bury it. While crossing the stream for this purpose, repeat this rhyme:—

"Fhir a shéid a' ghaoth o' dheas, Tog leat an t-earchall so thar an eas. Tog leat a mhi-dhùrachd Dh' ionnsuidh 'n taobh as an d'thainigte leis."

Cattle diseases are not all plagues, however. There are such alments as the *ruaidhe*, or the lodging of the milk in the udder, which is cured by a comparatively innocent charm, or by rubbing thereto an amulet stone.

3.—Hunting.

Sportsmen do not like to see a hen as the first animal to meet them. Poachers could lay a spell on the deer, so that anyone passing by could see nothing of the dead stag but the heart. This was called the sian. Some say the charm made the game—whatever the game was—invisible; and the same charm has been sent to us lately as one which smugglers find useful on the west coast of Ross-shire to render themselves invisible to the excisemen. Mr Mackenzie gives it in the 8th Vol. of the Inverness Gaelic Society Transactions, p. 127, and it is as follows:—

"Fà fithe cuiream ort
Bho chù, bho chat,
Bho bhò, bho each,
Bho dhuine, bho bhean,
Bho ghille, bho nighean,
'S bho leanabh beag,
Gus an tig mise rithisd,

An ainm an Athar, a' Mhic, 's an Spioraid Naoimh."

"A magic cloud I put on thee from dog, cat, cow, horse, man, woman, lad, lass, and little child, till I come again, in the name of the" Trinity.

Old sportsmen of the uncanny kind could deprive deer of either sight or smell, according as it suited them best. In the wind of the deer, the sense of smell was taken from them; otherwise, the sense of sight. Hence the question—Co dhiubh is fhearr let mise

thoir sealladh na fàileadh dhiubh? "Whether would you rather me to deprive them of sight or smell?"

4.—Fishing.

No occupation is more surrounded with superstition than that of the fisherman. From the moment he leaves his own door, the fisherman lives in a world full of supernatural influences. If a woman meets him, unless she is of loose character, as he goes, it is unlucky; if a person runs after him to give him or tell him something, it is unlucky. Then there are endless superstitions about the lines, about baiting, about the boat, and so forth.

VIII.-ANIMALS.

The superstitions about animals are concerned for the most part with the luck or ill-luck there is attaching to meeting them, or attaching to their actions.

1.—Animals and luck or ill-luck.

Animals of Luck or Ill-luck.—Some animals, like the hare, are extremely unlucky to meet, or, on a journey, to cross one's path. To see one magpie anywhere about means joy; two seen means grief; three, marriage; four, death; and five, a funeral. An otter's skin, says Martin, brings luck; victory in battle is on its side. In going a journey, if a mouse runs across one's path he must kill it, and success will attend him; if he fails in this, that day's work will also be a failure.

Postures of Animals when seen, &c.—It is unlucky to see the first lamb of the season with its back to one. The following is a

translation of a well-known Gaelic rhyme-

"I heard the cuckoo while fasting,
I saw the foal with its back to me,
I saw the snail on the flagstone bare,
And I knew the year would not go well with me."

2.—Animals and Divination.

Divining the future from the action of animals, especially birds, is as old as human history. A crow perched on a chimney portends death in that house; so does the howling of the dog. If a cock crows before midnight there is some news coming from the quarter in which he is looking; if his feet are warm it denotes good luck for the owner; if his feet are cold someone is to die.

3.—Animal Characteristics.

Stories are told of animals to explain why they are good or bad—blessed or cursed. One such must suffice. Christ met a beetle once as he was pursued by his enemies, and, as animals could then speak, it told next day to Christ's enemies, who had now met it on the pursuit, that Christ had passed there the day before. A hornet, overhearing the conversation, said—"You beast, you beast, you liar, you liar, it is a year yesterday since the Son of God passed here." The following is the dialogue in Gaelic:—

Beetle—An dé, an dé, chaidh Mac Dhé seachad Hornet—A bhiast, a bhiast, a bhradag, a bhradag, Bliadhna gus an dé chaidh Mac Dhé seachad.

Accordingly the hornet is blessed, and the beetle cursed, and hence crushed cruelly when it is met with. Cattle is considered blessed; the expression is—"The beasts are blessed," and, hence, at night people would go more readily to the byre than to the barn, as being safest from evil powers.

4.—Difference of Sex.

The question of sex is of immense importance in superstition, for the female has an ill reputation when supernatural danger is If one were travelling by night and encountered an evil spirit, the dog would help his master, but the bitch would help the evil spirit. Hence the rule was not to take a bitch with one when travelling by night, or, if a person did so, he must tie his garter round the bitch's neck, or, as some recommend, draw blood from her tail, and then she would defend her master against the evil power. A shepherd in a lonely hill bothy had two dogs, male and female. One wet evening a bird came down the chimney, perched itself by the fire, and began to dry itself. As it grew warmer it grew larger, and finally became a woman towering high. She attacked the shepherd, and was helped by the bitch, but the dog helped his master, and with such effect that the witch fled for her life, with the dog clinging to her breasts. When the shepherd returned next day to his home in the valley below, he found that a young woman, a neighbour's wife, was nigh death's door, having been mysteriously torn in face and breast the night before Another story tells how a piper in flying from an evil power in the shape of a female fiend came upon some horses; he mounted the first he got to, but it threw him off, the second did the same; they were both mares. The third he came to was a male, and he got ounted and away, with the evil spirit close at his heels. bed with a struggle.

women may be uncanny companions in such circum-as this story will show. A piper and his bride were one light returning from a marriage. So furious did the snowge that they were fain to take shelter in a lonely bothy ray. They tried to light a fire, but there was no wood. was like to die with the cold when the piper broke his pieces and made a cosy fire. They were getting pretty ble under their difficult circumstances when a most ugly The martered, and began to warm himself at the fire. ple expressed the wish of retiring to rest, when the moned which of them was to have the wife. "Who," said the but he to whom she belongs?" Then they began to fight, piper overcame the monster, and laid him on the floor. ister appealed to the wife not to see him lying as he was, and the came to his assistance. They both routed the piper, and out of the bothy. He made his way home that night, wife did not return for a few days. In due course, the s story records, the wife had a son who resembled the especially in having a Satyr's caudal appendage; and that descendants of his live still not a hundred miles from ridge.

IX.-PLANTS AND TREES.

1.—Plants.

plant earr-thalmhainn or yarrow was kept in the churn as against evil influences. Bog myrtle or roid kept off the A four-leaved clover had many virtues; if you got it, you e your sweetheart; it was good against the evil eye, and in a certain interesting condition ought to have it hidden repetition. The puff-ball is the devil's snuff-box.

2.—Trees.

virtues of the rowan tree are well-known, and so it must urnt in the fire. The aspen is not liked; it was the tree ist was crucified upon, and hence it quivers. Do not gottle with an aspen stick. The pine is a lucky tree, able to living and dead," as the old word says. Juniper it in the cattle stalls that its fumes might keep off witches.

X.-PLACES.

1.—Places of Good or Ill Fame.

A churchyard is of course an uncanny place. Passing there by night one may meet a ghost; indeed, the daring to do such a thing invites the evil spirits to meet one and puuish him. Deep pools and noisome caves are also uncanny; and the spot where a murder or a suicide was committed is accursed; a ghost may at any time be met with there. Even the place where a person dropped down dead, or where one died accidentally, is not canny. Churches and elders' grounds are, on the other hand, sacred from evil powers. Old chapels were places of superstitious resort in the 17th century, and there are numerous edicts of the Presbytery and Synod Courts on record against the practice. This excerpt from the records of the Synod of Moray, under date of the 26th April, 1626, when the meeting was held at Elgin, mnst suffice:—"In respect it is surmysed that many people hes gain this year to wells and cheppellis in forme of pillgrimage from all quarters within this province, therefore ye Synod ordaines everie brother to sumond a number of their parochiners to compeir oulklie [weekly] before ye bishop and his bailzie go hes obtained ane commission for repressing ye same and that ye brethren of ye exerceis of Elgin begin this course the next oulk."

2.—Peculiarities.

Any peculiarity may make a place have some superstitious connection. Most caves have stories told about them—a piper may have disappeared into one. Rocks and stones of peculiar shapes, and more especially holed stones, or stones shaped like chairs, are famed in superstition. Thus Clach-bhan, or Wives' Stone, near the Linn of Avon, was famed as the resort of ladies in a certain condition; if they sat on the stone, safety was theirs and immunity from pain.

3.—Holy Wells.

Their number is almost countless. Nearly every district has a holy well and a rag bush near at hand. Their virtues were various; cures for madness, lameness, deafness, &c., formed leading characteristics in each case. The old records of the Church are full of fulminations against the resort to wells and the "supplication" of them.

4.—The Ancient Monuments.

The stone circles and the megaliths and monoliths scattered about the land do not now give rise so much to superstition as to myth and story. Here and there we meet with the grave of some hero of Fenian renown, buried under some huge monolith, but superstition has little to do with them, though the early Mediæval Church seems to have had a struggle to suppress the worship of stones and monuments.

XI.-MATERIAL OBJECTS AND INANIMATE NATURE GENERALLY.

We may here follow the old division of the four elements—fire, water, earth, and air.

1.—Fire.

Fire is a most sacred element in superstition. A barrier of fire kept evil spirits away, and hence they circulated people in certain crises, like birth and death, with fire. The need-fire was resorted to in cattle diseases, and, in any case, the cattle were in old times passed between the Beltane fires. Even in modern days, the youth used to jump through the Hallowe'en fires (samhnagan) when they got sufficiently low in the blaze to do so with safety. It is lucky if one's clothes take fire. Sparks from the fire mean money coming. People should be careful about giving a kindling to others; no kindling should be given on New Year's Day.

2 .-- Water.

Evil spirits cannot follow one across a running stream, and the water from the ford, over which dead and living pass, has efficacy against the evil eye. A south running stream had virtues in its water more than any other stream.

3.—Earth.

Objects of earth as an element includes all metals and other materials of which the solid crust is formed.

Metals.—Iron is of special value in warding off witches and fairies, for they delight only in the weapons of the age of stone or bronze. Silver too has much efficacy; a silver coin in a gun is sure to kill or maim a witch when a leaden bullet would have no effect.

Salt.—Salt appears in many superstitions. It is unlucky to spill salt, or to offer to or take salt from another.

Stones.—Stones of a crystalline character, and of a rounded form, are used as amulets; they may protect the person in battle, the water off them may cure cattle or even persons, and rubbing them to the diseased or sore parts brings a sure cure. Flint arrow heads are fairy arrows, and are lucky to have about the house. They are used as amulets.

Earth from the graves of one's ancestors is considered on the West Coast as a charm against dangers in foreign parts, especially in battle.

4.-Air.

We may consider thunder and storm and rain as belonging to the province of air. Putting a tongs in the fire stops thunder. Lighting a fire outside brings rain, or whirling a brand round one's head does the same. A wind may come if it is whistled for lowly and gently, but you should not whistle for wind out of mere sport; it will come as a hurricane, and perhaps drown you.

XII.-FORM, NUMBER, COLOUR, AND SUCH.

1.—Form.

We saw that a heart-shaped piece of lead was turned back so as to put a person's heart back into its proper place. Rings have much potency in superstition, and rotundity generally forms an important element, especially in the efficacy of stones and amulets. What exactly lends its virtue to the horse shoe we cannot say—whether it be its form, its material, or its having belonged to the horse. It may be all combined.

2.—Pictures and Writing.

Some decent old Highland people have been known to object to getting their photographs taken. They thought that they lost some virtue or power by the process. A picture falling from the wall is a sure precedent of death. Toothache charms are written on a slip of paper, and carefully kept about the person if possible. The paper must not be lost; if it is the toothache at once returns

3.—Number.

There is luck in odd numbers, it is said. The sacred number in the Highlands are 3 and 9, and next to these come 7 and 13, but the latter is not a favourite number, especially if it denotes the number of a company. It was the number present at the Last Supper, and it is regarded still as unlucky.

4.—Colour.

Colour, we said, was efficacious in inflammatory diseases, especially red colour. Green must on no account be worn at a marriage; it is the fairies' colour, and they would resent it. We have known people that would wear nothing green. The colour of one's hair forms an indication to one's qualities—

Fear dubh dàna, fear bàn bleideil, Fear donn dualach, 's fear ruadh sgeigeil.

XIII.—TIMES, SEASONS, DAYS.

Superstition, as well as custom, fixed on certain days of the year or the week as lucky or unlucky, or as proper to conduct some rites bearing on the supernatural world. Day and night, the sun and moon and the stars—all have their share of superstition.

1.—Day and Night.

Nearly all the superstitions about night have already been noticed. It is the time "when churchyards yawn, and graves yield up their dead." But after the crowing of the cock night is as safe as day; this indefinite hour is generally set down as one o'clock in the morning. Evil spirits up to that hour roam about seeking whom they may molest. The hour of sunrise is an important hour in superstition; then must one cull the flowers, or find the objects upon which certain charms depend.

2.—Sun, Moon, Stars.

Sun.—The sun is always of good reputation in superstition. For luck, every thing and every person must, at the start, turn sunwise:—"Car deiseil air gach ni"—sunwise turn for everything.

Moon.—Many are the superstitions connected with the moon.

When old people saw the new moon they blessed it-

"Sud agaibh a' ghealach ùr, Is Righ nan Dùl ga beannachadh."

The waxing and waning of the moon must be watched in the conduct of farm and other business. Beasts are killed in the increase of the moon; if in its wane, the flesh would shrink. The moon has influence on the growth of trees, and trees must be cut only at the decrease—it seasons the wood better. Alder would split if cut when the moon is on the increase. Corn and hay are cut on

hat: were marble is the number grows, no beas The last formight of Ji called most crockaidh nan

4.--1

Friday is against the new enterprise is undertained in marriage.

5.

The festival days had oneer customs attached treated than any other mention the important da

> (b) (c)

(d) (e) (f)

In later times the old pra marthful side of the cust especially to the various wants people in order to parties in life. It is the ylitalities on and other fires, dance and jump with mirth uart, one of those aristocratic merchants who carried on sinesses in Inverness in the olden time. Mr Stuart was a n of one of the barons of Kincardine, in Strathspey, and sely related to the famous Colonel John Roy Stewart. His is Christina Macleod, daughter of Alexander Macleod of n, a cadet of the family of Macleod of Macleod. Their ir, Miss Ann Stuart, was therefore a near connection of ovat, who addresses her "My dear cousine." Sir John Count of Maida, was her nephew—a grandson of the

ball which the young lady was to attend was given by the ew's Lodge of Freemasons, which consisted of the gentle-the county and the *elite* of the burgh. Evan Baillie of an, to whom Lovat refers, was Master of the Lodge for years; and Major Caulfield and Collector George Colville, e also mentions, were prominent members. St Andrew's ras united in 1839 with St John's Lodge, which is one of est in Scotland.

742 Miss Stuart was married to Richard Hay-Newton of, and the second letter was written to the bridegroom on asion of that event. The present Mr Hay-Newton is a escendant of the marriage.

I .- TO MISS ANN STUART, INVERNESS.

dear Cousine,

I was very sory to understand that you had a bad ce you went into Inverness. If you had stayd in my little there the air is very good and wholesome, and where you vellcome as in your ffather's house, it would have savd you bad air and durty streets of Inverness, which has brought d upon you. However, I am exceding glad to know that tost over, and I hope this letter will find you perfectly I and in intire good health, which I wish with all my nd I sincerely assure you and your worthy ffather and and all the family of my most affectionate humble duty, pects, and best wishes.

ou promis'd to honour Miss Fraser with your good com-Christmas, I have sent this express to know what time

ild have the horse and chaise goin for you.

ow you will be much sollicited and importuned to be at that the gentlemen masons give on Monday next. If a yours was king at the ball I think it would be a right thing in you to honour it with your presence. But, as Major Caulfield is to be king of the ball, I know no call you have to do him honour.

Evan Baillie told me that Caulfield and Collector Colvill were to come here in a day or two to see me. I own Caulfield is not blate, and if he makes me a visit after cutting my throat, and doing me all the injury in his power, and was the great instrument of breaking of my company, it plainly proves that he was born and bred an Irishman. But I have had severall proofs of the same many years ago. But, my dear Miss, as it would be very impolite in me to wish that you should deprive yourself of the pleasures of that ball since you have a great many friends that will be at that ball that are masons, you should go to please them, without taking any great notice of Major Caulfield; and when the ball is over I shall send in my chaise for you, and my friend and your cousine, the Laird of Abriachen, will have the honour to convoy you here, and you may freely command your time to go and to come here without the least constraint, according as it suits

your pleasure and convenience.

Since I wrote what is above, Major Caulfield and Collector Colvill are come here to diner. Mr Colvill is my relation, and is always very wellcome to me, but I own that all the good manners and politeness that ever I learned and practic'd was put to a tryall how to behave with the other gentleman. However, good nature got the better, and I let him see that I could be as complaisant, polite, and civill in my own house as if he had never done me the least injury. He was telling me that it is not sure that he was to be king of the ball. But, whether he is or not, my kindly advice to you, my dear cousine, is that you should have that complaisance for your friends as to go to that ball, which they cannot but take well, and they would have reason to take it amiss if you did otherways. But I earnestly beg you may take care of your health, for the ballroom is a cursed cold room. I wish you had my chair to take you in and out. Duncan Fraser can get it to you, and it will do me vast pleasure that you should take it, and I only propose it for your health, which I do wish as well as I do my own daughter's, for I am with a singular esteem and a very sincere attachment and respect, my dear Miss, your most obedient and most faithfull humble servant, and most affectionate cousine,

LOVAT.

Beaufort, 20th December, 1741, past 12 at night.

IL -TO RICHARD HAY-NEWTON OF NEWTON.

Tho' I have not the honour to be known to you, yet I have that of being related to your family severall ways, tho' at a distance; but now my relation is nearer to you than to any of your family by your happy marriage to my dear cousine, Mrs Ann Stuart. It certainly rejoices me much to see my cousine so happy as to be married to a gentleman of your birth, of your fortune, and of good character, and at the same time I can assure you, sir, that if a good wife can make a man happy, which is generally thought the greatest happiness on earth, I can freely pronounce you the happiest man in the Island of Brittain, ffor your young lady, my cousine, is well known to be of a singular good temper, of a most agreable humour, and truly endowd with good sense and understanding, and all the virtues that are known in her sex. It is therefore from my heart and soul, dear sir, that I wish you and your young lady much joy with all the felicities and advantages that can be imagined in humane life.

I cannot omit to tell you, sir, that, as you are born one of the best gentlemen of the kingdome, I can assure you that your young lady needs not yield to any gentlewoman of the kingdom for birth and blood, ffor, as the Royall family of Stuart must be esteemed one of our best familys, her ffather, Bailie Stuart, who is a grand-child of the Baron of Kinkardine, is most certainly descended of the Royall family without bastardy. And as to her mother, I am oblig'd to tell truth of her birth; she being a grandchild of the Laird of Macleod's family, and my mother being a daughter of Macleod's, which makes our near relation; and I can say, without any exaggeration, that Macleod is the head of as old a family as is in the kingdome, and can say for the honour of his family what few gentlemen in Scotland can say, and that is that his predecessors were in possession of that same lands and great estate that he has this day above 500 years ago. This I know by unquestionable authority of Mr Alexander Macleod and Mr John Macleod, both advocates, and known to be men of absolute honour and integrity, who examined Macleod's charter chest and put it in I hope, sir, you will pardon this detaill, for I thought I was oblig'd in duty to my cousine, your lady, and to you to give you this account that you might contemn and despise the calumnious lyes that are invented and spread in the town of Inverness, which that town abounds in.

If I had not been oppressed with the ague these four weeks past I had certainly done myself the honour to have pay'd my duty to

you and to my dear cousine, your young lady, before now; and I woud have endeavourd to have been witness to your happy marriage, and as soon as I am in condition to travell the length of Inverness, my first visite will be to pay my respects to the happy new married couple, and when you think it proper to take the countrey air I shall be mighty glad to have the honour to see you in this little hutt, where you shall be as wellcome as in any of your cousine, the Marquiss of Tweddale's, palaces, and if I knew your dyd I would send in my chariot for you and for your lady.' My eldest daughter, who is a great favourite of your lady's, joins with me in assuring you and our dear cousine, your lady, of our most affectionate humble duty and best respects, and I am with attachment and respect, dear sir, your most obedient and most faithfull humble servant, and affectionate cousine,

Beaufort, 3rd June, 1742.

Mr Mackay also exhibited Lord Lovat's pocket-book, which Mr Hay-Newton had sent him for that purpose. It is a beautiful specimen of the binder's art—the clasps being of silver. It contains the following memorandum in Lovat's handwriting:—

"Memo., 30th November, 1738, took the Oaths of Allegiance and Abjuration at the Court-House on Great Tower Hill."

Nine years later he suffered death on the same Tower Hill for breaking those oaths.

18th APRIL, 1888.

At this meeting, Mr Duncan Campbell, editor, Northern Chronicle, read a paper, entitled—

'THE IMPERIAL IDEA IN EARLY BRITISH HISTORY.

It is, in general, an indefensible thing to put the cart before the horse, but I think it convenient, at starting, to indicate what I am aiming at. Briefly stated, the main propositions I intend to suggest are something like these:—That the Roman-British Imperatores were the original tap-root of both the Fionn and Arthurian legends: That the original Feinne was the army which invested the first Fionn Imperator with the purple: That Fionn is not a personal name, but the Gaelic word for Emperor: and That Guledig is the Welsh equivalent for Fionn and Imperator. Allow me, at the outset, to say that, if in trying to fix historical

shadows and to catch ghosts, I may seem to speak dogmatically, that is not because of the surety of fixed conviction, but because of my desire to condense misty thoughts and to bring plausibilities, sustained by some show of evidence, intelligibly before you.

It is utterly impossible to reconcile Macpherson's Ossian with the known facts of Scottish and British history, during and im-Partial perversion had mediately after the Roman domination. Probably taken place in the Irish Ossianic ballads, orally transmitted from generation to generation, before Macpherson began to gather them; but he and his school perverted them so thoroughly that they became at once more fabulous than Geoffrey of Monmouth's Before the year 1512, the Dean of Lismore and British History. his brother fortunately collected a considerable number of popular poems attributed to Ossian, Fergus, and other third, fourth, and fifth century bards, along with resurrection ballads of the Tennysonian "Idylls of the King" sort. An overhauling of the Desn's collection is sufficient to convince any one that Fionn Mac Cumhail and his heroes and bards were all Irishmen, and Irishmen, too, who had not at all such a connection with Scotland as had Cuchullin* and the sons of Uisnech at an earlier period. Fionn Mac Cumhail is presented to us as the Irish Imperator or commander-in-chief of an Irish military organisation, forming a sort of national standing army called the Feinne. The army is divided into seven bands, on the pattern of the Roman-British army, we may be sure. Most of the bands are supposed to be of Fionn Mac Cumhail's own race, the Clan Baoisgne, but the two bands of the Clan of Morn are of a different race, and so Gaul Mac Morn forces Mac Cumhail to exempt him and his bands from The Dean gives a song by "Mac the payment of war tribute. Gilliondaig am fear dan," a Breadalbane poet who flourished about

^{*} Mr Skene (Introduction to the Dean of Lismore's Book, page lxxx.) says:
—Cuchullin was of the race of the Cruithne, and belongs both to Ulster and Scotland. In Ulster his seat was Dundealgan, and the scene of his exploits the district of Cuailgne and the mountains of Sleave Cuillin; but even Irish traditions admit that he was reared by Sgathaig, in the Isle of Skye, and here we have Dunscathaig and the Cuillin Hills. The children of Uisneach were likewise Cruithne, and must have preceded the Scots, for the great scene of their Scotch adventures are the districts of Lorn, Loch Awe, and Cowall, afterwards the possessions of the Dalriadic Scots. "As to Fionn Mac Cumhail and his Clann Baoisgne, Mr Skene says that although a Herimonean pedigree is given to them, it is not the only one known to the old Irish MSS." There is a sort of probability that, like the Clann Breogan, who were an offshoot of the British Brigantes, Flonn Mac Cumhail and his tribe had kindred in Britain, and were not of the Milesian race at all.

Patrimony ar
Over the lanc
Forest rights
From Kerry 1
But he posses
Which previo
From Hallow
His Feinn hac
The hunting 1
Was theirs in
Many the trib
Belonged to F
Tribute in Eri
By Mac Cumh
High knighthc
On the banks

We are not called upon and fought as an imitative composed of men of his ow brated Carausius was the R tion, in fact, is in favour o about that time to unite borrowed from the neighbour Carausius. But we learn the opposition and misrule prevented the triumph of the to mourn the total collarses.

I

"Fionn" was probably, like "Cæsar" and "Augustus," a Personal name or epithet, signifying the "fair" or "golden-haired one," in the first instance, but in the third century it must, I think, have already, like "Cæsar" and "Augustus," lost the individual and become the Imperial dignity title. The usurping Emperor Maximus of the fourth century is styled in ancient Welsh documents by the corresponding Cymric name—Maxim Guledig. Gildas in the sixth century supplies the link which connects "Fionn" and "Guledig" by calling "Ambrose Guledig," Ambrosius Aurelianus. That Aurelianus word of his is "the golden one" literally Latinised. One would like exceedingly to know whether the splendid Menapian Celt, Carausius, who for seven years maintained himself as Emperor of Britain between the years A.D. 287 and A.D. 294, had a head of golden hair. He is more likely than any one else to have been the original Fionn who bequeathed to future ages the idea of Imperial British unity which never could die out; although, unfortunately, Celtic fickleness, petty feuds, and sept divisions left it finally to Saxon steadiness to give it full embodiment and to profit thereby. The Saxons called their Fionn Bretwalda, or Guardian of Britain, and after long see-saw conflicts between rival kingly houses for supremacy, Bretwalda Egbert of Wessex united all England. Some of his successors asserted their Imperialism by assuming the Greek title of Basileus in State A few years after Egbert's death Kenneth Mac Alpin united Scotland north of the Friths of Forth and Clyde. was, therefore, a genuine Scottish Fionn, but nobody thought of giving him that Imperial title. It is probable from the race and associations of Kenneth that it was in his reign the process of displacing Albanic legends and songs by tales and ballads of the Irish Fionn and his Feinne began. He placed a Scoto-Irish nobility over Pictland, and a Feinne of his own people on the Swordland lines of national defence. He revolutionised the Albanic Church in the same way as the nobility. So the continuity of history was broken, and the native traditions becoming dim and confused, succumbed gradually to the songs and traditions of Ireland, the bards of that country playing a great part in effecting the work of transformation.

Let us glance at some of the events which preceded, accompanied, and followed the fall of the Roman domination in Britain. From the beginning to the end of its connection with Rome, South Britain was always under the shadow of the Imperial idea of organisation and polity, and that shadow must, at different times and in different ways, have spread over Ireland and Scotland.

and the Caledonians, after h his fleet and army could re for three years worn the pur master. Allectus was defeate If we may reasonably suppos whose personal epithet becan we must conclude at the same of Britain which invested hir This supposition makes ma history luminous and intelli Imperial usurpers who rose regular or regularised Empe Constantine the Great, Maxii more probably the grandfath be sure, must have had bane and Ireland in the great arm Continent. Constantius Chl. from York, whose Celtic nan 306, fifteen months after he l the higher title of Augustus Constantius, was of British their son, Constantine the Gr Britain, that it was by the a Imperator, and that it was m made himself master of the 1 imagination to hold it most c ing Scots followed this great

Rome on the Bosnhamus misir

between the walls was recovered, and the Attacotti were grouped into cohorts, some of which were taken over to guard the passes of the Alps, and some of which remained at home to guard the northern walls. The Saxons and Scots were also got rid of for the time. The fair peace established by Theodosius did not long endure. In A.D. 383, the army of Britain revolted from Gratian, and proclaimed Maximus *Imperator*. We now come to the early Welsh chroniclers, who call this man "Maxim Guledig." But for a little time longer we do not lose completely the steadier light of the Latin and Greek historians. Maximus was the son of a Spaniard, but it seems that he was born and brought up in Britain. At anyrate he married a British lady, Helena, the daughter of Eudda, a Caernaryonshire chief. must have been popular with all the Celtic races, for his memory was seemingly treasured by the Irish as well as by the Welsh The British people not only confirmed his election by the legions, but sent all their young men to join his standard. Maximus passed over to Gaul with an army of thirty thousand, gathered, we may depend on it, from all parts of the British Isles. That was not all. The miscellaneous British army, which overwhelmed Gratian and his army of Gaul, was followed by a hundred thousand miscellaneous plebeian, or peasant, emigrants, whom Maximus settled in Armorica. Thus was the lesser Britain founded, and in the next century its British population was much increased by refugees flying from Saxon oppression. After the death of Gratian, Theodosius the Great felt compelled to receive Maximus as his colleague in the Empire, and to cede to him Britain, Gaul, and Spain. He ruled these countries in peace, and with great vigour too, for six years. Then his restless ambition led him to invade Italy, where he was defeated and killed. The last Roman Fionn who led the British Feinne to the Continent, and made himself master of Gaul and Spain, was Constantine, the father, or grandfather, of Ambrosius Aurelianus. Gildas says "the parents" of Ambrosius were "for their merit adorned with the purple." is a fact that Constantine called his son Constans out of a monastery, and associated that youth with himself in purple dignity. From the words of Gildas it would seem that Ambrosius was the son of Constans and grandson of Constantine, since both are called his "parents." Constantine was regularly accepted by Honorius as his colleague in the Empire, and after four years' reign he was dreaming of marching to Italy to clear it of Barbarians, when he was wretchedly betrayed by Count Gerontius, whose British name was Geraint. Constans was ensuared and killed a little while

before his father's death. It was in this way that the British Celts ever hastened by treachery and murder to throw away their Imperial opportunities. While Constantine was reigning in Gaul over the three countries, the friends of the Theodosian family stirred up an insurrection in Spain, and the Greek historian Zosimus relates that this rising was suppressed by nine bands of Honorians or free-lances recruited by Constantine from barbarous races. He further says that two of the bands were Attacotti, that is to say, people from the district between the two walls, whether Scots, Picts, or Britons, we cannot perhaps precisely tell, but Celts

undoubtedly, and Scots probably.

Historical events, when attributed to wrong persons, or fixed to wrong eras, almost assume the guise of deliberate fables. find in the Dean of Lismore's collection of so-called Ossianic poetry all sorts of tremendous anachronisms and improbabilities. Ossian, whose father Fionn and whose son Oscar perished with the rest of the Feinne—the bard alone excepted—Ossian an deigh na Feinn -at the end of the third century, is brought into communion, not always sweet, with St Patrick in the middle of the fifth century. Perhaps the unknown bards of unknown periods who personated Ossian had some good old wine of history to pour into their Irish leather bottles, although they spilt it. Perhaps their fundamental error consisted in supposing there never had been but one Fions, and in consequently claiming for the son of Cumhal what properly belonged to the Roman Emperors connected with Britain who led mixed hosts across the Channel, and ruled Britain, Gaul, and Spain, before the Saxons came, conquered, and gave a new name to Roman Britain. This is how a bard without a name speaks for Ossian in a poem picked up by the Dean:-

From Mac Cumhail's fort we set out,
The expedition of eight I remember.
First of all we made for Albyn;
"Twas with a struggle we reached it.
There a king fell by Mac Cumhail—
The expedition of eight I remember.
We then strove to get to Sasunn,
Exploits and slayings were there;
Every stronghold was seized by Finn—
The expedition of eight I remember.
To Italy we then carried the battle,
And fiercely we fought in its harbours;

Triumphs and treaties we had there-The expedition of eight I remember. In France did we then make war, Where we had many great hardships; Submission and treaties were made-The expedition of eight I remember. After that we fought in Spain, There we had prey and great spoil: I have traversed the earth in my day-The expedition of eight I remember. We next carried war to Britain, Twas fearful and full of danger; Yet did we earn a triumph-The expedition of eight I remember. We bore along "Crom nan Carn" O'er the fierce stormy sea; Every land made to us submission— The expedition of eight I remember. After it we led the chiefs, Most gentle and holy Patrick, Who made their submission to Finn-The expedition of eight I remember. Sanctify, O Patrick, my soul, Thou blessed and privileged man, For I have sinned in thy sight-The expedition of eight I remember.

As it stands, the song of the eight—probably eight leaders of companies—is a fine jumble of inconsistencies and impossibilities, but strike out "Mac Cumhail," leaving "Finn" alone in his glory, change back "France" to Gaul, give "Sasunn" its Roman name, strike out the reference to St Patrick, and what have we then? A ballad which a band of Irish auxiliaries that served Carausius, Constantine the Great, Maximus, or even the last Constantine, by sea and land, might have sung with complete historical accuracy—or at least as much historical accuracy as is usually to be found in such ex-parte productions. In another ballad in the Dean's collection we find Garry's statement to Fionn regarding the Clan Morn's reasons for killing Cumhal, his father. This ballad contains some very old words and phrases, and by accident or otherwise it is free from the usual gross anachronisms:—

Ere ever thou had'st so moved. Walking in the steps of thy father, Lightly could we leap o'er streams Were it not for the wiles of Cumhal. 'Twas Cumhal got influence o'er us, 'Twas Cumhal oppressed us sore, 'Twas Cumhal that banished us far To the land of the strangers away. Some he sent to Albyn fair, And some to Lochlin dark, The third to Greece the white, We all from each other were torn. Sixteen years were we all Severed from Erin; 'tis truth-No small calamity was this Never each other to see.

A sturdy assertion of relationship between the Greek and the Gael is a striking feature of the songs collected by the Dean. This surely could not have come down from prehistoric times, when these two branches of the Aryan tree still remembered their separation. It cannot be satisfactorily ascribed to the Crusades, or to the fact that a few Irish and Albanic Celts served before and after the Crusades in the Varangian Guards of the Greek Emperors, although these things might have revived and strengthened an older memory. Is it not likely that the older memory was due to service under what we may call the British group of Emperors, including Constantine the Great?

We Highlanders of Scotland are in a most singular position. Memorials of Fionn and the Feinne abound in our country. We have a long chain of "caistealan nam Fiann" stretching from Argyll through the Grampians to Dunkeld, and several branch lines stretching thence through Magh Fortrenn, the longest of which curves north-eastward and ends in the once famous fortress of Dunottar. From Loch Linnhe through Gleann Mor-na h-Albas corresponding northern line of defence can be traced. Who were the Feinne that in historic times held these great lines of forts! The land along these The standing armies of the Kings of Alba. lines belonged to the Crown, mostly all, until after Bannockburn. It was divided into "toiseachdan" or thanages among the king's toisich and the king's men, who held it directly from the sovereign on military service or coir a chlaidheamh, that is to say, right of the sword tenure. New dynasties, and sometimes new kings of the one dynasty, changed toisich and men, if they wished to put others on whose fidelity they could better rely, or who claimed closer kindred with them, in the old men's places. On their first coming into the country the Cruithne made Fortrenn their Swordland, and so it remained under both Picts and Scots till after the death of Alexander the Fierce. Yea, feudalism notwithstanding, the thanages along the Grampian line of forts, and on the Ness line too, remained, with few exceptions, vested in the Crown, and provided our kings with the standing army that enforced the law, until the war of Independence. In the reigns of Robert and David Bruce the thanages were prodigally given out on feudal tenure, and subsequent kings were therefore less capable than the former ones of upholding their authority against rebel leagues of barons, and outrages of law-breakers.

I think I may venture to say that the Grampian chain of forts and the Feinne which held it, were the imitated counterfeits of the Roman wall between the Friths of Forth and Clyde, and of the Roman army which manned it. But within the time dealt with by the early chroniclers there never was a Fionn at the head of the Albanic Feinne. No Pictish or Scottish King either claimed or received that Imperial title. We know from Tacitus—and if Tacitus had not told it we would not have heard a syllable about it—that in the year 86 of the Christian era the Caledonian chiefs and septs were compelled by the peril of Agricola's invasion to compose their feuds and to elect Galgacus as leader of their united Galgacus might well have been called Fionn had the name been then known. No place-names or other memorials of Galgacus have come down to us. It is indeed a noteworthy thing hat although Ireland and Scotland-perhaps Scotland more han Ireland-must have been all along alive with popular tradiions of the Imperial time, yet the annalists of the two countries rom the seventh century downwards ignored the Fionn Saga altogether. Adamnan, who died in 704, says nothing about it. The tripartite life of St Patrick and the annals of Tighernac make 10 reference even to Fionn Mac Cumhail and his Feinne. As regards Scotland the "Pictish Chronicle," the "Duan Albanach," and the "Prophecy of St Berchan," ranging from the end of the ninth to the end of the eleventh centuries are equally dumb. If we duly consider the matter, I think we can understand why Scottish and Irish kings, and Scottish and Irish churchmen, ignored the popular Fionn Saga, and wished to kill it. In its true historical form it favoured the pretensions of the kings of England to Imperial supremacy, and the claims of the Archbishops of Canterbury and York to metropolitan supremacy over the older Celtic It was a touch of the Cymric wand which brought out the first reference to the Feinne that can be found in Irish literature. The "History of the Britons," to which the name of Nennius was by that time attached, was translated into Gaelic by the Irish Sennachy, Giollocaomhan, some short time before 1072, when he died. In Irish additions, which were afterwards attached to that work, the "Fene" are mentioned, not as an Irish standing army, divided on the model of the Roman exercitus into cohorts or bands, but as "lordly men, Scuitt or Gaidheal," who for want of land—an old complaint with the race, it seems—came from "Scythia to the setting sun." But there is not a word in these "Scythia to the setting sun." additions about Fionn Mac Cumhail and the other heroes of the bardic songs and popular traditions. When was the process of imposing the Irish Fionn and Feinne upon the Highlanders, and through them also on the Scottish Lowlanders, fully completed! Evidently very soon after the feudalisation of the Swordland Before 1376, Barbour could in his "Bruce" say:thanages.

> Methinkes Mortheoke's son Right as Gow Mac Morn was won To have from Fingal his menzie.

It is pretty clear from this reference that the Irish heroes had inposed themselves, through the Irish bards, upon Highland forget-fulness of real Imperial history, a hundred years before the Dean of Lismore made his collection. I may be quite wrong in several of the views, both negative and positive, which I venture, with considerable diffidence, to suggest to you for your further consideration; but I cannot be wrong in saying that we must thoroughly rid ourselves of Fionn Mac Cumhail with his whole Irish clanjamfry, and begin investigations upon entirely new lines, before we can hope to bring our Fionn and Feinne memorials into line with genuine national history, and make the one throw light upon the other.

Let us now see how the Guledig or Imperial idea worked among the Britons when they were left to their own resources. Although faint, the historical light is rather continuous. When the Latin and Greek historians become silent, Gildas, about A.D. 560, takes up the interrupted tale. The genuine poems of Taliessin, Aneurin, and Llywarch Hen are nearly as old as the work of Gildas—some of them, from internal evidence, would appear to be quite as old. The "History of the Britons," to which the name of Nennius became attached in 868, was a work which grew

by degrees. The early part of it was completed about 738, and it is this early part which gives King Arthur's history. Marc the Anchorite brought out an enlarged edition in 823, and twenty-five years later came the edition of Nennius. What then do we gather from the poetry and prose of these early Cymric bards and ecclesiastics? That when abandoned by the Romans, and immediately after Constantine was betrayed and killed in Gaul, the Britons appointed another Guledig. This was not Vortigern but Cunedda from Manau, or Manand, near Edinburgh. The Britons had three Gosgordds or bodies of cavalry, each containing three hundred, with corresponding infantry, on the legionary model, "to man the walls and guard the passes of the island of Britain." After the Saxons, whom he called in to aid him against the Picts and Scots, betrayed Vortigern's trust in them, and seized much of the country, Ambrosius Aurelianus became the Guledig. Gildas says :-- "But in the meanwhile, an opportunity happening when their most cruel robbers ('the Saxons') were returned home, the poor remnant of our nation (to whom flocked from divers places round about our miserable countrymen as fast as bees to their hives, for fear of an ensuing storm), being strengthened by God, calling upon Him with all their hearts, as the poet says-

With their unnumbered vows they burden heaven,

that they might not be brought to utter destruction, took arms under the conduct of Ambrosius Aurelianus, a modest man, who of all the Roman nation was then alone, in the confusion of this troubled period, by chance left alive. His parents, who for their merit were adorned with the purple, had been slain in these same broils, and now his progeny, in these our days, although shamefully degenerated from the worthiness of their ancestors, provoke to battle their cruel conquerors, and by the goodness of our Lord obtain the victory. After this, sometimes our countrymen, sometimes the enemy, won the field, to the end that our Lord might in this land try after his accustomed manner these our Israelites, whether they loved him or not, until the year of the siege of Mount Badon, where took place also the last almost, though not the least, slaughter of our cruel foes, which was (as I am sure) forty-four years and one month after the landing of the Saxons, and also the time of my own nativity. And yet neither to this day are the cities of our country inhabited as before, but being forsaken and overthrown, still lie desolate; our foreign wars having ceased, but our civil troubles still remaining."

Is it not a provoking thing that Gildas forgets to give us the slightest sketch of Arthur's career? He tells us he was born himself in the year of the siege of Mount Badon-one of Arthur's celebrated battles—and yet he never mentions Arthur once by name. Arthur and Medraut, or Modred, fell fighting against one another in the battle of Camlan, on the Carron, not tar from Medraut was the uncle of St Kentigern, or Stirling, in 537. Mungo, of Glasgow, and the son of that Llew or Loth whom Arthur himself had placed as King over the mixed Saxon, Frisian, Pictish, and British population of the Lothians. Gildas was twenty-one years of age when Arthur died, and yet the provoking man tells us nothing about him! Still, we have to thank him for saving Ambrose Guledig from myth or oblivion. We have five Welsh poems which are nearly if not quite as old as the book of Gildas, in which Arthur figures, and the account given of him in the "History of the Britons" seems to be fairly reliable. There were Guledigs and Guledigs. The succession of shadowy Emperors was kept up from Cunedda, in 411, until Ida, ten years after Arthur's death, brought a new colony to Northumbria, and joining it with the old Teutonic settlers there formed the great kingdom of Bernicia. Unfortunately for the Britons, they did not give stability to the Guledigship by making it hereditary in the descendants of the Imperial Constantine. They left that principle of stability to be utilised by the Saxons. Still, during the one hundred and thirty years of mortal strife, there were three Guledigs of the Constantine descent, namely, Ambrose, Uther Pendragon, and Arthur. have only to do in the Fionn connection with the last.

Whoever was the first, King Arthur was the last Fionn who fought in Scotland. Almost all, if not all, his celebrated battles were fought on this side of the Tyne and the Solway. I don't think his first battle was fought on the river Glein in Ayrshire. I believe it was fought on the Glein in Northumberland. Arthur fought his battles with Saxons and Picts, but the probability is that the Scots, who were then founding their Argyllshire kingdom, were his allies, and that his Fionn memory went down associated with affectionate feelings among their descendants. If such was the case, King Arthur was the Scottish Fionn whose place in legend and song the Irish Mac Cumhail afterwards usurped. The alliance of the Picts and Saxons dated back to 360, when the Scots were also in the confederacy. But after Arthur's time, the British people of Stratholyde—a kingdom which owed its existence to Arthur's achievements—and the Scots of Dalriada continued long to be friendly allies, while, as a rule, Picts and Northumbrians

were leagued against them. That state of things endured down to Kenneth McAlpin's time. There is a song of Taliessin which appears to have been composed before Arthur's career came to its close, because it mentions only his earlier battles. This song tells us that "the blessed Arthur" was of the race of the "steel Ala," or legionary cavalry, that he guarded the country, made swift irruptions with cavalry, and some famous assault over the wall. We are then told about the rise of him as Guledig:—

From the destruction of chiefs, In a butchering manner, From the loricated Legion, Arose the Guledig Around the old renowned boundary.

Another old song says that three times three hundred horsemen listened to Arthur, and that he had sixty *Canhwrs*, or hundreds, of infantry to place on the *mur* or wall. These numbers, cavalry and infantry, agree precisely with the organisation and full complement of the Roman Legion.

Mr Skene, our chief guide, philosopher, and friend, in all matters of Celtic history, has ransacked the Welsh songs, and the chronicles, with their glosses and additions, about the twelve celebrated battles of Arthur. He places them all in the region between the walls, and within the present bounds of Scotland. He is right in his main contention, but I venture to demur to three of his identifications. I think Arthur first checked the encroachments of the Angles in Northumbria, and then proceeded to the northern wall to fight with the allied Picts and mixed Teutonic communities of the Lothians who were trying to conquer the present counties of Stirling, Dumbarton, and Lanark. It was on the shores of Loch Lomond, in regione Linnuis, the district called by modern Highlanders "Leanndaidh," and on a stream called the Dubhglas, that he fought his second, third, fourth, and fifth There the Douglas stream—or rather two of them—can be found to this day, and from the background the towering Beinn Artair (or Arthur's Ben) looks down on the scene of ancient The sixth battle was at Dunipace, not far from Stirling, and Arthurian tradition has persistently clung to Stirling through all the centuries. The seventh was in Silva Caledonis, the Wood of Caledon, and its Welsh name is given as Cat Coit Celidon. cannot agree with Mr Skene in placing the scene of this battle in an imaginary Coed Celyddon in Tweeddale. The wood of Caledonia is really what is meant both by the Latin and Welsh words.

King Arthur having cleared the Lennox and the line of the Carron of the allied foes, followed them northward and defeated them again probably at Coille Chait, between Doune and Callander, before they found refuge within the sheltering arms of the Pass of Leny. Something then called him away from pursuing the feet through the Caledonian hills at that time. That something was probably a great invasion of Anglic settlers and sea rovers from Northumberland; for he fought his eighth battle at Castle Guinnion, in Wedale, on the Gala. The ninth battle was in urbe Leogis, which the Bruts identify with Alclyd, or Dumbarton. In 1367, when David Bruce was King, the Castle of Dumbarton was styled Castrum Arthuri, or Arthur's Castle, in a parliamentary document. The tenth battle was that of Tratheu Trywruid. Mr Skene places this battle on the banks of the Forth near Stirling. I think, on the contrary, that Arthur now penetrated the Grampians, by crossing from the Teith at Coille Chait, where he fought his seventh battle, to the Earn at Comrie. The pass of Leny might have been held too strongly to be forced without great loss, when Arthur skirted the Ben Voirlich hills, and marched down the Glen Artney forest valley, which is now and always has been called Arthur's Glen, or Gleann Artair in Gaelic. following, although by devious paths, the march lines of preceding Roman leaders, from Agricola downwards. Arthur, however, did not take the old Roman route from the great camp at Ardoch to the small camp at Fortingall. From the Earn at Crieff he struck northward to Loch Tay by Glen Turret. Locha Turraid, a small mountain tarn, gives its name to this glen. Locha Turraid has a sandy beach or traigh, and

On Tratheu Trywruid Contending with Garwlwyd

Arthur won his tenth battle. The name of his opponent—Garwlwyd—looks as it might be the purely Gaelic words, Garbh Leod—"Strong Hero" in Welsh spelling. After the Glen Turret battle Arthur struck Loch Tay, and rounded it by the west or Killin end. He has left there, on the north side of the loch, the placename of Tir Artair, "Arthur's Land," and this land embraces the promontory of "Fionn-Lairig." The next place-name trace of him which we find in this Grampian region is at Fortingall. The mountain stream from Sithchaillionn, which passes the old Castle of Garth on its course to the Lyon, and separates the districts of Appin and Fortingall, is called by Gilchrist Taylor, in the Gaelic poem he composed in 1437 on the murder of James I., "Alt Art,"

"Arthur's Burn." The eleventh battle of Arthur was fought in monte qui dicitur Agned, and Agned is known to be the old Welsh name for Edinburgh. The hill between Edinburgh and the Portobello shore of the Firth of Forth is, I need scarcely say, called Arthur's Seat to this day. The twelfth battle was that of Mount Badon, fought in 516. Mr Skene maintains that the scene of it was Bouden or Buden Hill, in Linlithgowshire. That completed the series of twelve, and we hear nothing further of Arthur for the next twenty-one years. In 537 both Arthur and Medraut, or Modred, fell fighting with one another at the Battle of Camlan, on the Carron, and here till last century was the strange building called Arthur's Oven, which is mentioned in a charter of 1293, by the name of Furnus Arthuri.

I must again revert to Arthur's irruption from the northern wall into the heart of the Caledonian woods, for I want for a little while to indulge in suggesting things which I cannot prove. years ago a very remarkable sculptured stone was dug up near Murthly, a few miles below Dunkeld, which is now preserved in the Antiquarian Museum, Edinburgh. Ever since the Murthly stone was dug up I have been haunted by the ghost of a pig. But I must say, in justice to my tormentor, that it is not the ghost of a common pig, but of a splendid heraldic boar, which has important historical meaning if we could only decipher it. The Murthly stone has three groups of figures. In what may be called the first panel we find a dragon without wings, which looks very like a sprawling, goggle-eyed lizard. Above the dragon is a fierce boar, that threatens to swallow a semi-human figure which, with a back look over the shoulder, is flying from it. In the centre panel are two hare-headed figures, standing up on their seal or Dagon-like tails, and vigorously shaking hands. In the third, a bird-headed man, in something like a kilt-tunic, is fighting with a dog-headed man, who opposes a round shield to the other's weapon, but is getting the worst of it, as he is clearly driven down on his knee. is not the slightest trace of Christian symbolism, but in covenants with unbaptised races even Arthur, the Christian knight, would have to follow the customs binding on them. This seems to be a stone recording a covenant of peace following a war, in which the boar associated with the dragon obtained the victory. The hareheaded creatures are the daoine sith, or men of peace, who negotiated the agreement. Was the dragon not the symbol of Uther Pendragon, the father of Arthur, or was it not indeed the general symbol of the whole Cymric race? If the dragon here represents the Cymric host which followed the boar, who is represented by the boar? The boar is certainly the dominating symbol of the whole representation. It was the badge of the hero of the war, whoever that hero was. On the Earn at Trinity Gask, near Crieff, there is another stone with the boar dominating other animal symbols. The boar, we are told, was the badge of the 20th Roman Legion; but the question is, Did it become the badge of Arthur Guledig, and is this Murthly stone a clear proof of his having forced his way to the old capital of Caledonia, and dictated terms of peace there to his defeated foes? Of the semi-human figures it is as yet impossible to make much; but I would venture to suggest that the dog-headed figure represents the Picts or Cruithne. Cuchullin, the great hero of their nation, was preeminently An cu, "The dog." When they erected Sweno's stone, at Forres, centuries after Arthur's time, they put the figure of a dog on the back of it, as a symbol of their race. To revert to Arthur and the boar, I am almost ashamed to try to connect the two, by first connecting the boar's head, which is the crest of the Campbells, with King Arthur. But what can a man driven to his wits' end by the haunting ghost of an unclean animal do, but use such poor spells as he knows for laying the perturbed spirit? You will find in the appendix to the third volume of Skene's "Celtic Scotland" pedigrees of Highland clans, which were drawn up by old Irish Sennachies long before the spurious pedigrees of the seventeenth and eighteenth centuries began to be manufactured. Now, in the manuscript of 1467, quoted by Mr Skene, three class -the Campbells, * called the Clann Cailein (Colin's clan), the Mac-

^{*} Like the Macleods, Mackenzies, and several other Highland Clans, the Campbells got a new pedigree in the seventeenth century which placed the Irish Diarmad O' Duibhne among their ancestors. That pedigree seems to have been due to the boar-head crest, and to the accident that Diarmad's father or ancestor bore the same name as their own eponymous Duibhne. We cannot find a trace of the Diarmad pedigree before the latter end of the seventeenth century. The "Duanag Ullamh" bard, circa 1576, knew nothing about it. Neart nan Duibhneach, not neart siol Dhiarmaid, is what he speaks of. The unknown bard who lamented the death of Sir Duncan Campbell of Glenorchy, in 1631, believed in the old pedigree, for he says:—

[&]quot;Precious diamond of the true blood of Arthur, powerful adamant of the land of the Feinn;

of the Feinn;
Whelp of a hound of the race of Duibhne, heavy to say is our remembrance on his account.

There lies in the earth of Finlarig, the high blood of Arthur of no feeble mind."

The very first reference to the new pedigree which I can find is in the "Aos-dana MacIthioh's" lament for Archibald Earl of Argyll, beheaded in 1685:—

leods, and the Nicolsons-are traced back to the mythical or mysterious personage called Fergus Leith Derg, son of Nemedh; but of the three, the Clann Cailein alone are traced up from their early eponymous man, Duibhne, who cannot be placed earlier than 1140, through "Arthur, son of Uther, king of the world, son of Ambrois, son of Considin," or Constantine. The pedigree is proved by documents to be absolutely correct from 1467 back to It is probably correct in the main back to Duibhne, at the end of King David's reign. Beyond that it is evidently artificial. But the certain descent of Duibhne from Arthur is not the point. The question is, Was Duibhne, or whoever it was, who first assumed the boar-head badge, fully convinced by popular tradition and the then existing monuments that the boar was Arthur's imperial symbol? So much for the ghost of the boar; let us now consider the political consequences of Arthur's irruption into the heart of ancient Caledonia. These were evidently great, yet it was the Scots of Dalriada who reaped where the Guledig had sown. They surely must have been his allies. At anyrate the conquests of the Dalriadic colony between its settlement in Argyll and the death of Arthur, were too great to be due to its own strength. The date of the settlement was A.D. 498. Fergus Mor, leader and king of the colony, died in 501, about the time when Arthur must have been fighting his Lennox series of battles. Domangart, the next Dalriadic king, made such acquisitions that he is styled Righ Alban. So is his son Comgall, who died in 538, or just a year after Arthur. The Albanic title passed from Comgall to his brother Gabran, but in 560 Gabran was defeated and slain by the Pictish King Brude MacMaelchon, who was a few years later converted and baptised by St Columba at Inverness. The seat of the verted and baptised by St Columba at Inverness. Pictish monarchy must have been removed from the Tay to the

> 'S iomadh leoghan is triath duineil, Is ceann buidhne, De'n t-sliochd iarleil ud, sliochd Dhiarmaid Mhic O' Duibhne.

By the time of Queen Anne's death the new pedigree had quite displaced the old, for what says John Macdonald in his splendid song of the clans?—

Gur guinneach na Guibhnich (Duibhnich),
'Nam bristeadh cheann,
Bhidh cnuachdan ga'n spuachdadh,
Le cruadul ur lann;
Dream uasal ro uaibhreach,
Tha dual dhuith 's an Fhraing—
'S ann o Dhiarmad a shiolaich
Por lionmhor nach gann.

Ness after the defeat of Glen Turret and the covenant of Murthland the Dalriadic Scots, as Arthur's allies, I suppose, must have occupied the Grampian forts, and held them for nearly sixty years, until Columba's Brude defeated them, and recovered the Sword-

land, possession of which made one Righ Alban.

The reversion of the Imperial idea rightly belonged to the Celtic races who inhabited Britain and Ireland when the Western Empire was crumbling to pieces. Fionn Mac Cumhail deserved all the laudations bestowed upon him by after-time bards for making a strenuous attempt at the end of the third century, when Carausius was the Fionn of Britain, to make himself Imperator of Ireland. The local kings and septs, who were the Home Rulers of the time, happened to be too strong for him, and his noble attempt proved abortive. Notwithstanding that the subsequent Ard Righ system was good in theory, and would have developed into Imperialism among a less divided and more steadfast people. Celtic Ireland never again, after Fionn Mac Cumhail's fall, came within hail of real national unity. The Britons made a poor exhibition of themselves at the time the legions were withdrawn, but when they got hardened by adversity, they and their Guledigs fought stubbornly against many foes for a hundred years. They failed in the end, and the Imperial idea passed over to the Saxons, who, by slow degrees, embodied it. What the Saxons began the Normans completed, and the amalgamated races built up an Empire more extensive than that of Rome, and gave the world the educational benefits of institutions, laws, and literature, possessing nobler qualities than those of previous ages ever pos-It would have been a sad thing for the British Isles had the failure of the Celtic races to embody the Imperial ruling-race idea been repeated by the Saxons and the Normans after they had finished their destructive work of conquest. We have reason to be thankful that it was destined to be otherwise.

Among the many faint trails of Imperial meaning which can be traced up to the word "Fionn," the strangest of all, perhaps, is that which is found in the "Saxon Chronicle." The nucleus of this chronicle was compiled from different sources, chiefly from Bede, and the records of monasteries in the reign of King Alfred. It was continued by unknown scribes down to 1154. The "Saxon Chronicle" does not mention Arthur; neither does Bede. The Guledigship, as a device inimical to their race, was consistently ignored by all the early Saxon writers. Bede himself knew precious little about the leaders and policy of the Britons during the century of invasions, settlements, and mortal strife. The new

masters of Britain were thoroughly illiterate until after their conversion by Augustine and his monks at the end of the sixth century. It was not strange that Arthur should be ignored by Bede and the later Saxon writers, seeing he fought his battles in the district between the walls, and not with the Kings of Wessex. The conquest and parcelling out of the country was, however, far from completed when the Kings of the Heptarchy imitated their British foes by choosing one of themselves to act as Bretwalda, which was their name for Guledig. Savs Alfred's chronicler :-The first Bretwalda was Ælle, King of the South Saxons, who had thus much sway; the second was Ceawlun, King of the West Saxons; the third was Æthelbryght, King of the Kentish people: the fourth was Rædwald, King of the East Angles; the fifth was Eadwine, King of the Northumbrians; the sixth was Oswald, who reigned after him; the seventh Oswiu, Oswald's brother; the eighth Ecgbryht, King of the West Saxons," who was Alfred's grandfather. It was for a considerable time a moot question whether a Northumbrian or a West Saxon Bretwalda should have the good luck and honour of uniting England. The frightful defeat which Brude Mac Bili, the hero of Fortrenn, inflicted on the Northumbrians at Dunnichen, in 686, broke the power and ruined the dynasty of the northern kingdom; and so a hundred and forty years later Egbert, of Wessex, succeeded in making himself supreme hereditary King of all England. We now come to the strange trace of the Fionn, or Imperial tradition, which is to be found in the "Saxon Chronicle," namely, that at the earliest period of their having scribes at all, probably about 640, the Northumbrian Kings enrolled "Fionn" in their pedigree as an ancestor of the deified hero Woden, while, till the death of Ethelwulf, Egbert's son and Alfred's father, the West Saxon Kings were content with a pedigree which stopped short at Woden. As soon, however, as the West Saxon Kings realised the fact that the idea of Imperialism was represented by the adopted Finn ancestor of the rival Northumbrian dynasty, they, too, put him in their pedigrees. Alfred's chroniclers traced back Ethelwulf's ancestors from "Finn" to Sceaf, a supposed son of Noah, who was born in the ark! We need not much wonder that the Gaelic Fionn, and not the Welsh Guledig, became the traditionary exponent of Imperialism to the Northumbrians, for they were converted to Christianity in the seventh century by Gaelic missionaries, and they had the Picts of Galloway as allies or dependent tributaries. That connection was apparently continued from the time when Saxons, Frisians, and Picts were confederated against the British Guledig and his followers. When the Northumbrian kingdom was formed, the whole north must have been ringing with the fame of Arthur, who sell at the battle of Camlan ten years before. Ida and his new colony could have had no personal grudge against the dead hero. It was otherwise with the old Teutonic communities which Ida consolidated with his new colony, and otherwise, too, with the Picta, whose traditions of the Fionns, as crushing enemies and invaders, went back beyond Carausius, to the Emperor Severus, if not to Agricola.

While Bede and the eighth century Saxon scribes ignored Arthur Guledig entirely, his fame, meanwhile, began to spread marvellously on the Continent. That fame grew, and spread, and inspired. Armorica was the cradle of the Arthurian romance, which has no closer relation to real history than Macpherson's As there is in the latter a small sediment of disguised Irish history, so there is in the former a modicum of British history, but in both cases it is "a halfpennyworth of bread to an intolerable deal of sack." Living among mysterious menhirs and stone circles, and naturally imaginative and prone to superstition, mindful of their ancestral connection with "Maxim Guledig," and excited by the tales refugees from Saxon oppression told them, the Armoricans transformed Arthur into a supernatural hero, invented Merlin, the boy without a father, who grew into the incomprehensible old wizard, and altogether constructed a wonderful story. which possessed miraculous power of self-increase and kaleidoscope changes, once that it took wings among the nations. whom the Saxon chroniclers entirely ignored, was brought back to Britain by the Normans, very much transformed, but, at the same time, very much alive and kicking. Geoffrey of Monmouth, who was consecrated Bishop of St Asaph on the 24th February, 1152, published before that time the fabulous history which goes under his name, and which, as regards Arthur, has influenced poetic literature ever since. Did Geoffrey weave this romance out of his own head, with the help of floating traditions? I think he might truly reply to any contemporary who asked that question—if he could speak Gaelic as well as he spoke Welsh—Ma's breug bhuam is breug thugam. Why should the man's own distinct declaration, that he is only the translator and not the author of the book, be not accepted? Geoffrey states that Walter Mapes, then Archdeacon of Oxford, and a scholarly person, who did much in his day to collect the works of ancient authors, found, whilst journeying in Armorica, "a history of Britain written in the British tongue," which he gave to Geoffrey, who undertook to translate it, and

diligently prosecuted his task until he completed it. The British tongue of Armorica at that time would differ very little from the Welsh, with which Geoffrey was intimately acquainted. The book which he translated has perished, but so have many more about which we hear from old writers. William the Norman was followed, in his invasion of England, by many Armorican chiefs and adventurers, who shared afterwards in the distribution of lordships and baronies. The close connection of English Normans and Bretons with their native districts in France was not broken in 1152, nor for two generations afterwards. Had Geoffrey attempted to impose a spurious work upon his age, he would have most probably been detected. But why should his statement be doubted at all? Does not this fabulous history of Arthur, his knights, and his round table, bear the brand of Armorican genius? Geoffrey's book, whether an original or a translation, helped largely to stimulate the chivalrous and poetic tendencies which began strongly to influence classes and masses at the time of the first crusade. The book was accepted as true history, and when Edward Longshanks laid his claims to be recognised as suzerain of Scotland before Pope Boniface, one of his arguments was that "Arthur, King of the Britons, a most famous prince, subjected rebel Scotland to himself, nearly destroying the whole nation, and that he afterwards appointed, as king over Scotland, a certain Angusulus." The advocates of Scotland did not impugn the truth of Geoffrey's history, but, accepting it as true, they pleaded that Arthur was illegitimate, and so could not inherit nor transmit. have some suspicion that the complete displacement of the true Fionn legends of Scotland by the Fionn Mac Cumhail legends imported from Ireland, which took place before the end of David Bruce's reign, was partly due to the way in which Arthur's name and fame had been used to support the unjust claims of the English Kings.

25th APRIL, 1888.

On this date the following were elected members of the Society, viz.:—Mrs Dick, Greenhill, Lower Drummond; Dr Finlayson, Munlochy; and Mr F. R. Grant, Maryhill, Inverness. The Rev. Donald Masson, M.D., A.M., Edinburgh, then read a paper on "Popular Domestic Medicine in the Highlands Fifty Years Ago." Dr Masson's paper was as follows:—

POPULAR DOMESTIC MEDICINE IN THE HIGHLANDS FIFTY YEARS AGO.

In Martin's "Western Islands," published in 1703, there will be found a great variety of most interesting information as to the popular medical remedies and surgical appliances which, nearly two centuries ago, he found in common use among the Celts of the Isles. Martin's book is, indeed, a rich mine, wherein might easily be quarried much precious ore, in the folk-lore, not only of popular medicine, but of a thousand other delightful topics. I am not going to review the work, nor to draw upon its multiform contents for the materials of a lecture. Till very recently it was one of the rarest and most precious of rare Highland books; but it has now been reprinted, and brought within the reach of ordinary readers. Every Highlander, and every student of the Highland problem, whether on its social, political, or economical sides, should possess and carefully study the volume. In its pages I can promise him a feast of fat things, and of wine well refined—not merely a substantial repast, but a feast of knowledge, so served and flavoured as to tickle the palate of the most fastidious literary epicure, whatever his tastes or predilections.

Compared with Martin's varied symposium, what I am going to present to you will be but a modest repast, in which, very possibly, by the keener olfactories, a soupçon of Martin may be scented, for I have lately been deep in "the feast of reason" between his brown mahogany boards. But my whole and only purpose is just simply to describe to you such old traditionary treatment in domestic medicine and surgery as fifty years ago I personally observed among the Highland people. Let us begin with a subject whose

interest unhappily touches us all very closely.

Consumption, or phthisis, though not then so common as at present, was a well-known disease in my early days. It was believed to be infectious. During the visit to my father's house of a boy believed to be consumptive, I was warned by an old domestic not to sleep with him, "else," as she put it, "by breathing his breath, you'll get from him the white lights," that is, white lungs. The phrase is significant. White lungs—that is, lungs thoroughly infiltrated with white tubercular matter, in the form known as "miliary tubercle"—are but too well known in the dissecting rooms of every medical school; and any one who is familiar with the post mortem theatre of a modern hospital will gather from the

Phrase that the Highland people of my boyhood's days were not without some traces of sound pathological knowledge.

Besides a line of treatment to be mentioned farther on, there were various remedies for this serious and, even then, too often fatal disease. Nourishing food was strongly insisted upon. The marrow of bones, especially that found in the long bones of the ox, was greatly valued, and eagerly sought after. A soup made of snails was also much esteemed. The snails were also cut up into small pieces, and hung in a porous cloth before the fire, so as by dripping to yield a juice, which was taken internally, as we take Lamb broth, made with certain herbs, was also concod liver oil. sidered very helpful. And of medicinal herbs, those most in vogue were:—The dandelion, root and leaf, raw, cooked, and in the form of infusion; the marsh mallow; the wortle berry; colt's foot; the mullin; flax, in the form of tea; and the gentian, Most of these herbs are useful adjuvants of mainly as a tonic. natural digestion. They would, therefore, have a good effect in the early stages of the disease. Others would similarly help the liver and kidneys when, in the later stages, these organs had to take up their share of the failing function of the now disabled Certain mineral springs were resorted to by not a few, and where the disease had not already taken a firm hold of the system, they were undoubtedly of great value. One of these wells, which is rich in carbonate of iron, was used by Hugh Miller when a boy at Cromarty; and he very highly praises its virtues, as I can also do from personal experience. It is, however, to be noted that the waters of Strathpeffer, our greatest of Scottish spas, have always been contra-indicated by the popular voice in cases of suspected phthisis.

But the Highlander's mainstay in the early domestic treatment of this fell disease was not properly medicinal, nor yet was it exclusively nutritional. His treatment was, indeed, very largely nutritional, but it was also, and still more largely, manipulative. In fact, it was, as appears to me, nothing less than that system of treatment which is at present so highly valued in the profession under the fashionable name of massage. And if we had the reality of massage without the name, the operator, as in the modern instance, was usually a masseuse, though she would be mightily surprised if addressed by that now fashionable title. The masseuse of my early experience was a tall, muscular, horny-handed daughter of toil. An out-worker on the farm, she added something to her earnings of sixpence a-day by the practice of her art. Her fee for each sitting was half a pound of fresh butter. A small portion of

this was used as a lubricant in her professional operation, which was as follows:—I was seated on a high chair, and had to strip to the The dame stood behind me, and set to work with a sweep of both hands from before backwards, in the line of the lower border of my chest, so as to satisfy herself as to the condition and position of the cartilaginous ends of my youthful ribs, and especially of the ensiform cartilage, which she called an duilless, that is, "the little leaf." A main part of her immediate object was to prevent the ends of the lower ribs and the ensiform cartilage from turning inwards into the region of the abdomen. With this object she would again and again sweep a hand on either side, with steady pressure of palm and fingers, from before backwards, along the lower border of the chest; and then, with sudden movement of the fingers, she would dig in beneath the border of the chest at its attachment to the diaphragm, and pull out the ribs with moderate but firm and continued force. In most persons the ensiform cartilage is more or less curved inwards at the pit of the This the masseuse held to be the fertile source of much serious disease. Many a sore tug did she give, in vain endeavours to rectify this undesirable malformation of my skeleton; many and solemn her head-shakings at the poor success of her attempts. She was persuaded, and almost persuaded my sorrowing mother, that I was already in the earlier stage of an tinneas caitheadh, "the wasting disease," as consumption was then popularly called by our That her treatment was beneficial there can be no doubt. The bones of my chest were then pliable and elastic; much of the chest-box, at that early age, being really not osseous, but cartilaginous. Massage of the chest, at that age, and as my old masseuse was wont to practice her art, cannot help being benefi-The sweeping pressure of palm and fingers, well anointed with sweet fresh butter, though begun at the lower border of the chest, was continued over the whole upper portion of my body, from below upwards, from above downwards, and, most of all, from before backwards; and ever and anon there came the dig and sweep and the continued pull of her iron fingers beneath the lower ribs, and hooked round the peccant ensiform, to raise them outwards, and so to "open the chest." The Gaelic name of this early form of massage has often puzzled me. It was known as a toirt na clachan cleibh dheth'n ghille, that is, literally, "taking the creek stones off the lad." In some way it seemed as if, by an unconscious anticipation of the modern theory of heredity, the old people thought that we children were being visited with the consequences of some excessive labour in burden-bearing on the part of our remote ancestors; thus associating the genesis of this mysterious disease with another of the sore perplexities of my childhood, arising out of one of the many abstruse and mysterious questions of Shorter Catechism. The name, in all probability, is simply a degraded form of the words glacadh cleithe, "a catching or 'stitch' of the side." Logan (Scottish Gael, ii., p. 170) speaks, indeed, of the one word glacadh, as being itself "among the Highlanders the name of a disease of a consumptive nature, affecting the chest and lungs." In that sense it would be the Gaelic equivalent of phthisis pulmonalis, "consumption of the chest." But glacadh, in that sense, is unknown to me. The dictionaries have it as a "swelling of the hollow (glac) of the hand." But external swelling is not a symptom of consumption. Logan's use of the word cannot, therefore, settle the question. It is, indeed, to be greatly regretted that in the mouths of the Highland people, many names, whether of plants, birds, diseases, or even of places, have long ago, in the wear and tear of common use, lost all trace of their first meaning.*

It may be here stated, by way of parenthesis, that the manipulations of my masseuse were always accompanied by a low, muttering, inarticulate sort of incantation, whose meaning, or even the words, I could never catch. The meaning, in all likelihood, was unknown to herself. If she knew it, she was certainly very careful to keep her patient in the dark. She was a good Protestant, and as a regular and devout church-goer, she used to hearthe minister thunder out all the terrors of the law against witch-

*The following references, suggested respectively by Mr A. Mackay Robson and Mr John Whyte, may, to some extent, elucidate the point. The first is from the words of a song made by a man who had married a lady who was considerably his senior, and whom he found to be rather a drag upon his movements:—

"'Nuair a theid mi chun an fheil, Bidh a' chailleach as mo dheidh, Le casadaich is *glacadh-cleibh*, 'S feumaidh mi bhi suidhe leatha."

The second is from the "Oranaiche," pp. 99, 100:-

"Cha bhiodh greim 's an fhearann so, No *tinneas-cleibh* no anshocair Nach léighseadh tu le d' cheanalas 'Nuair thigeadh d' anail dlùth dhuinn.

"Bu lighiche bha sàr-mhath thu;
'Nuair dh' fheuchadh tu le d' làmhan sinn,
Mar fhiadh a bhiodh air fànas,
Bhiodhmaid slan a dh-ionns' ar tùrna."

I have nothing to add to 1 reference may be made to kenzie's "Beauties of Gae In Dr John Smith's "Hi

may also be found a very summed up in these words: "be cheerful, chaste, an ea In the treatment of c advanced medical science feeling its way to a new d utmost value and of vast is made, will be in the dir garmicide which, while ef fell disease, will not seriou this day of happy omen is sheet-anchor of the facul aliment and nutrition. digestion, and whatever we the best condition for th nutritious aliment-that is present the physician can to me, along with the che sheet-anchor of our grand treatment of consumption. drawn from the cow, an stomach, was the favouri ancenic forms of disease.

nd wholesome adjunct of the treatment. Goat milk, in my early ays, was held to be pre-eminently curative, and ass milk came ext in popular favour. Milk from the mare, so far as I can emember, was prescribed only in cases of prolonged whoopingough; and its use was associated with the muttering of a charm nd the passing of the patient, in a certain prescribed order, inder the belly and between the legs of the mare. The ritual, f one may so speak, of this last mentioned treatment was no loubt superstitious and absurd. But of the other adjuncts of the old Highland milk-cure, it can honestly be said that they were ill such as would to-day be recommended as rational adjuvants of "To be consumed on the premises," that is, at he treatment. the byre door, and at early morn, was, for example, a rule everywhere insisted upon as essential. In the curative use of goat milk t was also expected that, if at all possible, the patient should go to the goat on her native hills. Now, it is obvious that such adjuncts of treatment as these are in themselves, and in a very high degree, most healthsome and remedial, for mountain air and early rising have always commended themselves to thinking men as eminently conducive to health of mind and body. It were a good thing for the young people of these days of cramming, and the competition Wallah, if, with all their multiform and multitudinous acquisitions of knowledge, they kept a firm hold of these simple, old-world rules of healthful living. They know perhaps a great deal more than their grandmothers, and in some things they may be wiser, but in this matter of early rising, and a substantial breakfast, deliberately and decently partaken of, as the reward of a good natural appetite, they might do worse than take a leaf out of the old world wisdom, piously stored up in such grandmotherly books as "Meg Dodd's Cookery," and Sir John Sinclair's "Code of Health and Longevity." The growing habit of lying lazily a-bed till the last moment, and then hastily gulping a cup of overdrawn, scalding tea, with a few hurriedly bolted mouthfuls of hot roll. before racing away post haste to school or to business—this shameful habit has much to answer for in the seriously unsatisfactory health-bill of too many families in our midst, both rich and poor. And it is perhaps one of the greatest advantages, to our young people, of public school life, that in public schools this great rule of early rising and a proper interval, before the morning meal, to gather up a natural appetite for a substantial, deliberate breakfast, is now sternly insisted upon. It is a golden rule which every parent and patriot should by all means strive to make universal; and there be few of us who cannot, in some way, help

to make it so. Why, for example, should it not be our rule to have family prayers before, rather than after, breakfast? Such a rule, if only, with the honest consent and hearty co-operation of both heads of the house, it could be made imperative and habitual, would go far to prove that Godliness is profitable unto all things, and has the promise of the life that now is, as well as of that which is to come; carrying in its right hand the clear blessing of mundane good health, as well as the higher, if also less palpable, blessings of that life that is unseen and eternal.

The hydropathist, equally with the masseur, was anticipated in the Highland folk-medicine of fifty years ago. The virtues of the medicated bath were, indeed, known to the Celts of very early times; for we read of a great bath, medicated with all the slanlusan, "health plants," of Ireland, into which, at the battle of Magh Tuireadh, the wounded were plunged, with such salutary effect, that straightway every man of them returned to the fight, and not a few of them did so again and again. Whatever of the fabulous may enter into that old Celtic story. I can myself vouch for the verity and the success of such items of hydropathic treatment as the following: -My old schoolmaster, fifty years ago, was wont to bathe daily in the sea, all through the winter. Another sufferer used to wade into the sea up to the waist, with his clothes on; with his clothes thus turned into a wet-pack of sea water he rushed home and into bed; there he had numerous blankets heaped over him till he broke out into a copious perspiration, and soon passed into a refreshing sleep. A common form of treatment was to boil the patient's flannel shirt, to put it on him, wrung out of the boiling water, as hot as he could bear it, and then to heap on bed-clothes, with the same restorative effect as that last As the shirt was often boiled in the potato pot, its mentioned. virtues as a hot poultice may possibly have found an adjuvant in the soothing properties of that solanaceous edible! The sudden and unexpected shock of the cold douche on his bare back, or a similarly sudden touch of the hot poker over his seventh rib loco agroto, was counted good treatment for a patient suffering from jaundice. And I have heard in my native parish, and in my own day, though I did not see it, of that very effectual mode of inducing perspiration which Martin saw practised long before in Skye. A great fire was kindled on the clay floor of the kitchen; after the fire had been kept up at great heat for a long time, it was quickly removed, and its place was covered with a thick layer of straw, on this a pitcher of water was poured, and then the patient, being laid on the wetted straw, was covered over with heaped up layers of bed-clothes. The result was a speedy and copious perspiration, sound sleep, and in all probability the permanent cure of some serious ailment.

The literature of Celtic medicine lies outside the scope of this paper, which professes only, from personal observation, to deal with simples, and the simple treatment of disease by the common people. The so-called medical treatises of the Macleans and the Beatons—two celebrated medical families of Mull and Skye—are therefore outside my present purpose. These MSS., so far as they are medical, consist mostly of extracts in Latin, translated into Gaelic, from the early medical authorities of the continent. They are, in fact, just such common-place books as would ordinarily be kept by educated men in times when printing was unknown, or printed books few and far between.

Did your time permit, much that is not without interest might still be added. The male fern has long been used in the Highlands as a vermifuge for man and dogs. The wild garlic, the broom, juniper, golden rod, sage, and foxglove were common diuretics. The fresh young nettle was variously used, and is really a tasty substitute for spinnach. The wild parsley—dangerous though it be in unskilled hands, by reason of its close resemblance to the dwarf hemlock—entered largely into the

resemblance to the dwarf hemlock—entered largely into the domestic pharmacopoea. Eye-bright; was lus nan sul, the eye plant; the house leek, was lus nan cluas, the ear plant; while the garden sage, like several others, was honoured with the name of

slan lus, the health plant.

Bone-setting, of course, was practised in the Highlands as The art was not altogether mere rule of thumb; for elsewhere. the bone-setters had their secrets, jealously guarded, and with much care handed down from sire to son. Nor were they so entirely ignorant of the human skeleton as some modern critics would have us believe. Looking back on my own experience, as the patient, long ago, of more bone-setters than one, I can see that they had a firm hold of two sound principles of treatment. (1). In manipulating an ailing limb, they keenly watched the patient's features and movements for every indication of pain; rightly, as I think, taking such indications as pointing to the real seat or cause of his hurt or trouble. In the case of old adhesions, whether of long dislocated joints or of misfitted fractures, the key to treatment might thus be hopefully looked for. (2). Their second great principle was simplicity itself, but yet it was a most powerful adjuvant of their restorative manipulation. It was this: by locking the knee or the elbow they greatly increased the length

patient: a pause, and a operator: manipulation 1 again: then, with knit broof brawny muscle, while elbow, the bone-setter the thing was done. Wi

was back in its socket. For enlarged, or elonga an ailment common among to-day, the common practi the whorl or central par medicine-man called it), central hairs on the top of them a sudden wrench upv "lift" the "fallen" uvul repeatedly drawing the embracing both sides of t under the patient's chin, to me that even in the matt the surgical ecraseur, our one of the greatest and surgery. With a noose goose quill, in the hands o the uvula as neatly and as modern instrument, it coul Of the old Highland

time forbids me to say mo:

-- בוכה ה הפיש

In what is here set down I have drawn exclusively on the stores of memory and early personal observation. Everything Printed on the subject, whether old or new. I have purposely Will you take it as my stone upon the cairn of an interesting inquiry, that ought to lead to important results in the service of humanity? And in return for any service I have thus rendered. I would ask those present to supplement what has been said, out of the stores of their own early experience or observation. On one point I would specially invite farther information. form of early "massage," or chest-rubbing, which I have endeavoured to describe, seems to me to have been peculiar to this district of the Highlands. I can find little trace of it elsewhere. And I firmly believe that it contains the elements of a system of treatment which, in competent hands, might still be largely and hopefully used for the relief of our suffering humanity. better day of a safe and effective germicidal treatment of consumption may already possibly be dawning upon us. But what looks like the dawn of that better day, may only be the electric flush of a subtle delusion. Meanwhile, an intelligent system of pectoral manipulation, would seem to be the needful complement of what is now being done in the way of a cure by alimentation. sumption, the candle of life is burning away at both ends-at the respiratory end, and at the alimentary end. Anything, therefore, that enlarges the chest, increases its elasticity, and stimulates in a healthy, natural way, its vital function of respiration, cannot fail to be most helpful in our efforts to combat the disease, and to set up processes of restoration or repair, through the nutrient functions of the alimentary canal. Those of you who can add anything to these reminiscences of the chest massage of my early days, are urgently invited to do so. For any additional information on the subject, and for any intelligent hints for its renewed and more effectual application, or modification, I shall be truly grateful. Such information had best be given now, that it might pass at once into the Transactions of the Society. But written communications, sent to me at your convenience, would also lay me under a debt of obligation, which I shall always gratefully acknowledge.

In conclusion, let me commend to your serious consideration, the practical lessons which each of you may draw for himself, and apply to his own case, from the following quotations:—

"I beseech all persons, who shall read this work, not to degrade themselves to a level with the brutes, or the rabble, by gratifying need of physic or physicians."

Such is the testimony of an authority in to none. It is the testimony of Galen him Here is another word of warning and a

"Though I look old, yet I am star For in my youth I never did app. Hot and rebellious liquors in my Nor did I, with unbashful forehed. The means of weakness and debil Therefore my age is as a lusty wi Frosty, but kindly."

So wrote one whose knowledge of men, and the admiration of learned and simple for suppose I must not say the immortal Shal just yet bring myself to say Lord Bacon. matter, and say, so wrote the immortal a It."

An interesting and instructive discussio of Dr Masson's paper. Dr Aitken, of Inv the subject a considerable amount of attent Mr President, Ladies, and Gentlemen,—I h great pleasure to the address we have heart subject which has naturally, from my pr much. Some years or so ago, I heran to

feather, was taken and buried in the place where the patient had the first fit. A modification of this process was the taking of the pairings of the nails of the fingers and toes, binding them up in hemp, with a sixpence in a piece of paper, on which was written the name of the Father, the Son, and the Holy Ghost. parcel was then taken, tied under the wing of a black cock, and buried in a hole dug at the spot where the first fit occurred, by the oldest God-fearing man of the district, who must watch and pray all night by the fire, which must not be let out. very universal remedy was drinking water out of the skull of a suicide at dawn. Charms were also lavishly employed against the disease, and I have heard of a woman taking her son from Fort-Augustus to Strathspey to a priest, who gave her a paper for her boy to wear. Unfortunately, a year after the amulet was received, it was unfolded, the words read, and the fits reappeared. also said that priests have the power to transfer the fits from day to night; that children born feet first are able to cure the falling sickness; and that power over the ailment is transmitted in families by the "power of words," to quote the expression in which the information was given me. But, turning to the question so prominently taken up by Dr Masson—the treatment of consumption-I may remark I was much struck by his explanation of the Gaelic name given to the disease, as it seems to me only another instance how accurate was their observation of nature. I have no doubt, indeed, Dr Masson's explanation of the words he gave is correct, for a stitch in the side, to use a common expression for pleuritic manifestations, may be one of the first symptoms to betray the commencement of this malady; and I may here instance another of the primitive means of diagnosis, given to me by an old Highlander with whom I discussed the disease. If, he said, a person spits on the floor, and the sputum falls flat, it is certain he is consumptive; if, however, the sputum "takes a start," it is certain he is free from the disease. Turning, however, to the remedies in the disease, in addition to those mentioned by Dr Masson-good food, mare, and goat's milk-I may instance the following:-The plant goomri (I merely pronounce the word phonetically) is taken and boiled in a large quantity of water. The decoction is then thrown into a tub, and the person sits over it and steams himself. In a similar way, a steam bath is made by boiling the calf's herb in a large quantity of water. A decoction of the Asplenium Adiantum Nigrum, a black spleenwort, is also used in the disease; and, as a forerunner of the much-vaunted chemical food, and showing how

milk, and plenty of fresh regarding which I have worms were cured by drit thought to be benefitted and black beer; that the affected removed rheumat the fasting spittle to the placing this in a bag and one picked it up, the war them, and attacked the fir them with pig's blood, or Sores were thought to be Lady's Mantle applied the made into a poultice made the moment to surgery as

them with pig's blood, or Sores were thought to I Lady's Mantle applied t efficacious when applied made into a poultice made the moment to surgery, at have only to mention that thread round the fractured In inflammation of the e person who had the pow patient fasting, with a s sprinkled soot. The apprecovered—a somewhat rean organ. For the sam decoction made from the which a rhyme had been r

avourite applications in s

St Peter sat on a marble stone,
Jesus Christ came to him alone.
"Peter, what aileth thee to weep?"
"My Lord and God, it is the toothache."

For the bile, in addition to the remedies mentioned by previous speakers, I may add an infusion of the inner bark of the barberry. For a disease, if widely spread, as scrofula or king's evil, the most efficacious means were thought to be being touched by the king, or by the seventh son. The power of the seventh son was, however, greater if a daughter was born before and after the series of sons. The child also who had been "freed" in this manner had the same power, but exercised it in a different way. A sovereign was dropped into a vessel of water, into which he inserted his hand, and over the water a blessing was pronounced, and the sufferer was sprinkled or washed with it, and usually recovered. If, however, the person who had acquired the power had any improper relation with a female, the gift passed from him. I may also state that water so blessed was often sent great distances, and one of my informants told me of a woman belonging to the West Coast suffering from scrofulous sores who was cured by water sent from a boy who had the power, and lived in Inverness. Looking now, however, to some of the common diseases, I may refer to whooping cough, for which the remedies appear to be both numerous and varied; but the most interesting aids against this disease seems to be the following:-If the child is put on the wrong side of the cow when he is suffering from the ailment it will go away. It is also cured if the child is put to nurse in a family in which the husband and wife were of the same name before marriage. Snails were bruised and applied to the legs, and the oil made from them taken as in consumption. A recovery was often effected by putting a "paddock" into a tumbler of water, and getting it to drink out of it, when, as my informant stated, it took a start, and the cough disappeared. Children were taken across the water, and carried to a house, at which, if they were offered food, the disease passed away. In both Glen-Urquhart and Lochalsh mare's milk was a favourite remedy; and, in the latter district, water taken from the clefts of the rocks was thought to be very Another, and, I am led to believe, at one time a efficacious. favourite remedy, was to break off a horn from any horned beast, and drink out of it. Another of the common diseases which attracted special attention was erysipelas or the rose, and from the various modes of treatment proposed for it, I select the following, but, in the first place, I may remark I have met with

individuals of a family who had an hereditary power to cure the disease by a "line in Latin." The commonest and most universal remedy for rose, extending from the South to the North of Scotland, is the application of flour or alum over the affected part, dusted on a red flannel cloth. Another cure was to pull the rose herb, make a poultice of it, adding, however, fresh butter Wild geranium is used for the same purpose, and tea was made of the Stone Cup, a fleshy plant growing on old walls or house tops, and drank in quantity. In some districts, dry barley meal was preferred as an application, instead of the usual flour. Digitalis or foxglove was also applied, but whether in the form of poultice or medicine I forgot to ask my informant. now finally direct your attention to two very common diseases, cough and asthma, for which the remedies are very numerous, but from these I select the following. They all, however, follow it will be observed, the line of modern treatment, and are tonic or anti-spasmodic. These decoctions are made of the root of the bramble and pennyroyal, and drank. Meal and oil is a very common and extensive remedy Horehound "tea" is given for cough, and is equally used in asthma, as well as a similar preparation of a plant called "ceann oir an sgadain." Coltefoot tea holds an equal place, but its leaves are more frequently smoked for asthma In some places a decoction is made from the root of the garden rhubarb, whisky added, and the mixture is drank; and another popular remedy for cold is "sage tea and honey." Let me now conclude what I have to say by relating an anecdote, in which the old world and modern medicine meet. A distinguished London physician was visiting a family in Strathspey, who had an old and attached female retainer, in whom they were deeply interested. As a special favour, the doctor was asked to break his holiday custom of eschewing medicine, and visit the old woman. so; saw there was nothing wrong with her, but pronounced over her some words, which my informant had not heard. To the surprise of everyone, the next morning the old woman paid her usual visit to the big house, and afterwards enjoyed vigorous, robust health for her time of life. A year afterwards, the distinguished physician again spent his holidays in the same district, but was seized with a serious attack of quinsy. His friends were alarmed, and already preparing to send off for help, when the old woman, whose illness has been referred to, rushed into the room. She had heard of the physician's illness, and her gratitude was stirred. she must do something for one who had done so much for her, and hence her appearance. Believing also that the patient, like and faith in charms, she began to repeat some rhyme, over the bed a cotton umbrella. The scene was so s that, forgetting a moment his own troubles, the doctor of a fit of laughter. The abscess gave way, and at once it was removed.

ne now conclude what I have to say by repeating what Dr has already pointed out, the great value of "old world" Those who attentively consider them will see, as I have stated, that the instincts of primitive peoples are often unners of the advancement of science. I never meet with on, or a superstition, without endeavouring to find an it one amongst other peoples similarly circumstanced, true history and development of a race cannot be perfectly od without the thorough appreciation of such facts as Dr has so admirably brought before us to-night.

2nd MAY, 1888.

is meeting, the following gentlemen were elected memne Society, viz.:—Mr Thomas Mackay, British Linen Co. linburgh, and Mr David John Mackenzie, M.A., Silververness.

eafter the Secretary read, on behalf of Mr George F. S.A.Scot., Edinburgh, a paper on "OGHAM INSCRIPTIONS S SCOTLAND." We much regret that, on account of ill-fr Black has not been able to prepare his paper for the ions, but hope it will appear in our next volume.

9th MAY, 1888.

nis date the Secretary intimated the following donation the Library—"Notes on early Iron Smelting in Sutherom the author, Mr D. William Kemp.

Alex. Macbain, M.A., read, on behalf of Professor Mac-Edinburgh, a paper entitled "A Collection of Ossianic by Jerome Stone." Professor Mackinnon's paper was as

COLLECTION OF OSSIANIC BALLADS BY JEROME STONE.

The following collection of Ossianic Ballads was made by Jerome Stone in central Perthshire about the middle of last century. A note, giving the few facts known regarding the

collector and his labours, may not be out of place.

Jerome Stone was born in the parish of Scoonie, Fifeshire, in 1727. Under date March 19th of that year, an entry in the parish Register runs thus—"Jeremiah, lawful son to William Stons and Janet Heggos, in Leven." William Stons, the father, a reputable sea-faring man, died abroad when Jeremiah was only three years of age. The widow, with her young family, was left in straitened circumstances. Jeremiah seems to have taken early to the business of a travelling chapman or packman. "But," says the writer in the old Stat. Acc., "the dealing in buckles, garters, and such small articles, not suiting his superior genius, he soon converted his little stock into books, and for some years he went through the country, and attended the fairs, as an itinerant book-The young pedlar knew the inside as well as the outside seller. of his books. He possessed the faculty of acquiring languages with amazing rapidity. Curiously enough his earliest linguistic studies were in Hebrew and Greek. He could read the Scriptures The parish schoolmaster, in these tongues before he knew Latin. at a later period, helped him with the Latin Grammar. Principal of the United College of St Andrews, the Rev. Thomas Tullidelph, happened to be an heritor in the parish of Scoonie. Through this man's countenance and patronage Stone found his way to the oldest of our Scottish Universities. He was enrolled in the Greek class on Feb. 24, 1748, when he was within a few weeks of 21 years of age. On the 11th June, 1750, he graduated as Master of Arts. Before Stone had finished his third session at St Andrews, the Rector of the Grammar School of Dunkeld applied to the College for an assistant, and the newly-made Laureate was Two or three years afterwards the Rector himself was appointed. promoted to Perth, and Mr Stone was put into the vacancy by the Duke of Athole, who had learned to entertain a high opinion of the gifts and graces of the Usher of Dunkeld Academy. Here Stone remained until, as an advertisement in the "Scots Magazine" informs us, he was struck down by fever on the 11th June, 1756, in the 30th year of his age. [Old Stat. Acc., v. 110; Encyclopædia Perthensis "Stone;" Scots Magazine, Vols. xiv., 283; xvii., 92, 295; xviii., 16, 314, &c., &c.] Such are the main facts in the life of this child of genius, whom the gods loved, and who died young. His name is uncommon, and I may add uncertain, for on the three occasions on which I have been able to trace it in the registers, it is given in different forms. In the parish register the child is named Jeremiah, and the father's surname is written Stons. In the books of the University of St Andrews the student's signature is found twice. The name is written in Academic fashion in Latin, not, however, as Jeremias, but as Hieronimus, "Jerome." Again, while in the first signature the surname is spelled Stones, in the second it appears as Stone. It is noticeable that the earlier signature is in the unformed, probably nervous, hand of the timid pedlar, while the firmer lines of the later show the confidence which in two years of University life the struggling student had acquired.

We get a glimpse now and again of the character and disposition of the man. "An unexampled proficiency in every branch of literature recommended him to the esteem of the professors, and an uncommon fund of wit and pleasantry rendered him, at the same time, the favourite of all his fellow students." The minister of Scoonie, writing nearly 40 years after his death, is able to say that Stone's old college companions "speak of him to this day with an enthusiastic degree of admiration and respect." He was never married, but we are told that he "paid a pious regard to his aged mother, who survived him two years." The desolate widow was during this period in receipt of an annual pension from the Duchess of Athole, "as a testimony of respect to the memory of her son." The son, indeed, seems to have inspired feelings of respect and affection in every one with whom he came in contact.

Jerome Stone had but the few leisure hours snatched from an arduous and exacting profession during six years to do the work on which his fame and memory rest. Yet, in the short working day which was his portion, he did good service, and gave promise of better had length of days been his. He was a contributor to the "Scots Magazine"—the only periodical published in Scotland at the time—from his student days till his death. It is stated in the old Stat. Acc. that he left in MS. "a much esteemed and well-known allegory entitled 'The Immortality of Authors,' which has been published and often reprinted since his death." This tract or treatise is not known in the Edinburgh libraries, nor in the British Museum. When the fatal fever carried him away, the young schoolmaster was engaged in writing and preparing for the press a larger work entitled "An Inquiry into the Original of the Nation and Language of the Ancient Scots: with conjectures about the

primitive state of the Celtic and other European nations." Mr Chalmers, author of "Caledonia," purchased at a sale a parcel of books and writings which once belonged to Jerome Stone. As some of these "writings" contained Gaelic poetry, Mr Chalmers communicated them to the Committee of the Highland Society, at the time inquiring into the authenticity of Ossian's poems. The Committee extracted and printed in their Report the original Gaelic of a ballad (Bàs Fhraoich), of which Stone had, shortly before his death, sent a translation or rather paraphrase to the "Scots Magazine," being the first "Ossianic" poem ever published. But, with this single exception, Stone's papers had somehow disappeared. The late Principal Lee, of Edinburgh, who picked up at sales and old book-stalls all sorts of things literary, which no one else cared to look at, fell upon a folio volume of about an inch and a half thick, which once formed a part of Stone's collection. At Lee's sale the MS. was purchased by David Laing, who, some twenty years ago, presented it to Dr Clerk of Kilmallie, when that accomplished clergyman was editing and translating Ossian's poems. Within the last few months the University of Edinburgh acquired this Manuscript from Dr Clerk's family.

The MS., as already stated, is a folio of one and a half inches thick. It is well covered with sheepskin, and fastened with thongs of the same material. The hand-writing is uniform throughout, and bears an unmistakeable resemblance to Stone's signatures in the University Register, especially the later one. Its contents are in three divisions, each section separated from its neighbour by several blank pages. The third and last division consists of "Poems on various Subjects," in English. There are in all sixteen pieces, several of which were printed in the "Scots Magazine." Among them are translations from French and Italian, showing that Stone knew the modern lauguages as well as the ancient. These "poems" show their author as a man of cultivated tastes, refined feelings, and considerable powers of versification. But, even had he lived, I do not know that Stone would attain distinction as a poet. As a man of letters he gave great promise. He had scholarship, taste, fancy, and wrote with vigour and elegance.

The other two divisions of the MS. are in Gaelic. One is headed "A collection of such Modern Songs as are remarkable on account of their beauty or the Interesting Nature of their Subject." These songs are seven in number, and together make up about 1000 lines. With one exception, they are all well known, and have been printed in several collections of Gaelic poetry since

Jerome Stone's day. One is a favourite hunting song, known to Gaelic readers as the "Comhachag" or "Owl." Others are descriptions in verse of the "Massacre of Glencoe, by one of the persons who made their escape;" "The Keppoch Murder," "The Day of Rinrory," i.e., Killiecrankie, &c., &c. One piece is anonymous. It is a description of the charms of the country and country life—a favourite theme of Gaelic poets. In this song there is a wealth of diction and illustration combined with a certain stiffness of movement in the rhythm, and a peculiar use of one or two Gaelic words, that one is tempted to believe it was written by a poet to whom the language was an acquired tongue, possibly Stone himself.

The other division consists of the Ossianic collection. ballads are ten in number, and, with the exception of the last, are now printed for the first time. There seems no reason to doubt that the reporters on Ossian had access to Stone's collection. But it is perplexing that Dr Donald Smith while at great pains to cast ridicule on Hill's "Collection" (made by an Englishman after the publication of Macpherson's "Translations"), passes by the collection of Stone, which was written out with care before Macpherson left college, by a classical scholar who had also learned Gaelic. Smith was, perhaps, more anxious to prove the genuineness of Macpherson's text than to give specimens of Ossianic literature as preserved among the people. This may account for the somewhat disparaging way in which Stone is spoken of even in the "Report" (p. 23), as a young man of twenty or twenty-one (he was twenty-nine at the time), in an obscure situation, and in an unfavourable locality for acquiring pure Gaelic, or collecting "the best copies of the ancient poetry of the Highlands." Of all the ballads collected by Stone, versions are found in Leabhar na Feinne. On comparing the various versions as they are given here and in Leabhar na Feinne, it will be seen that Stone's collection and M'Nicol's, written, in part at least, not long after Stone's, show great similarity. Two ballads in *Leabhar na Feinne* are with version given practically identical the These are Oran a' Chleirich and Bas Oscair, the first and ninth in this collection. Mr Campbell obtained these ballads from a manuscript written in 1762 by Eobhan MacDiarmid, which in 1871 was (and is still) in the possession of John Shaw, a miller in Perthshire (Leabhar na Feinne, xvii). By comparing Leabhar na Feinne (pp. 72-4 and pp. 182-3) with the first and ninth ballads here given, it will be seen that MacDiarmid and Stone's manuscripts are, quoad these poems, either copied the one from the other, or that

both are careful transcripts from the same MS. No two Gaelic scribes, taking down the verses orally, would so frequently commit

the same orthographical blunders.

The ballads are here given without note or comment exactly as Stone wrote them. An edited text of the Ossianic literature is possible only after the various versions are collated, and a preliminary requisite to this task is to have them all printed in their integrity. Several of the ballads are profusely glossed, always in the same hand, and the glosses, sometimes valuable, always interesting, are given entire. There are a few pencil notes in Dr Clerk's handwriting, which it has not been thought necessary to insert. With this exception, the Ossianic portion of the MS is, printers' errors excepted, given verbatim et literatim as the collector left it.

Jerome Stone was a pure Saxon. "I am equally a stranger in blood to the descendants of Simon Breck and the subjects of Cadwallader. I have no personal attachment either to the Welsh leek or the Irish potato." By the time be went to Dunkeld, Stone shared fully the prejudices against the Highland people and their language all but universal in his day. But he had wide literary and scholarly sympathies. Unlike the dogmatists of later times he thought it pathies. Unlike the dogmatists of later times he thought it his duty to learn the language before he undertook to pass judg ment upon the literature. Possibly he was led with the zeal of a convert to form an exaggerated opinion of the place and value of the language and literature of the Gael. In an admirable critique on Johnson's Dictionary, contributed to the "Scots Magazine," the young schoolmaster blames severely the lexicographers of Britain and France for traversing the globe in search of the origin of a great part of their respective lanlooking at their own doors. instead of shall take the utmost pleasure to wander with Mr Johnson," says Stone, "as he elegantly expresses it, from the tropic to the frozen zone, but shall be sorry to find him traversing the valleys of Palestine or the rocks of Norway in quest of such as may more successfully be found among the mountains of Wales or in the wilds of Lochaber." Of the intrinsic excellence of Gaelic literature he wrote with equal emphasis. In the letter accompanying his paraphrase of Bas Fhraoich or Albin and Mey, as he named the ballad, the schoolmaster of Dunkeld wrote as follows to the "Author" of the "Scots Magazine":--"Those who have any tolerable acquaintance with the Irish language must know that there are great number of poetical compositions in it, and some of them of

very great antiquity, whose merit entitles them to an exemption from the unfortunate neglect, or rather abhorrence, to which ignorance has subjected that emphatic language in which they were composed. Several of these performances are to be met with, which for sublimity of sentiment, nervousness of expression, and high spirited metaphor, are hardly to be equalled among the chief productions of the most cultivated nations. Others of them breathe such tenderness and simplicity as must be affecting to every mind that is in the least tinctured with the softer passions of pity and humanity." Here we find this young scholar living under the shadow of the Grampians when the waves raised by the storm of the '45 still ran high, setting before himself a task akin to that which, with larger material, more perfect methods, and wider culture, Celtic scholars now carry on. Highlanders have good cause to cherish the memory of Jerome Stone.

DON. MACKINNON.

[Since the above was written, another MS. of uniform size with the above, and at one time the property of Jerome Stone, was found among the collection bequeathed by the late David Laing to the University of Edinburgh. This MS. was delivered by John Campbell, Edinburgh, "to Mr John Turcan, late schoolmaster at Kirkcaldy, for behoof of Mr George Stone, brother of the author, on the 24th of April, 1790." It was purchased from the author's brother for Mr Chalmers, and bought at Mr Chalmers' sale [Nov., 1842] by Mr David Laing. The volume was evidently written at a later date than the one described above. It is very carefully written and indexed, and it contains a considerable amount of additional matter, including the treatises "On the Immortality of Authors," "An Inquiry into the Original of the Nation and Language of the Ancient Scots," mentioned above; a number of letters to a Professor (or the Principal) of the University of St Andrews, at whose suggestion Stone commenced the study of Gaelic; and several smaller pieces in prose and verse. I have not been able as yet to read the whole of this new matter; but I have compared as carefully as time permitted the ballads here printed with the later volume. The one is a very accurate transcript of the other—line for line and word for word. The only difference of note is that in the later MS. there are on the whole fewer capitals and fewer glosses. Except in one or two cases where a change tended to uniformity, I have left the capitals undisturbed. Where the orthography of the two MS.'s varies, I have followed the latter,

Air leam fein a Nach eisd thu Air an Fhein n

Air do Chumha Ga binn bhi tea Fuaim Psailim Gur e sud bu C

Nam biodh tu c Re Fiannaichd A Chlerich gur Noch sgarruinn

Sud faoi d' Chor Fuaim do Bheul Togthar leats Sl 'S barrail leam _£

Nam biodh tu C Air an Traidh 'ta Aig Easan Libhr Air an Fhein bu 7

La dhuin a fiadh na'n dearg
'S nach deirigh an t' sealg nar car
Gu mfacus Iomairt na'n Ramh
Ansa'n Traidh a teachd o Noir

g

Labhair Macumhail re Fhein N' dfhidir sibh ciod é na Sloigh Na'n dfhiosruigh ciod e Bhudhin bhorb Bheireadh an deannal cruaidh 's an straod

q

'Sin nuair huirt Connan aris Cia bail leat a Righ bhi ann Cia shaoladh tu Fein na'n Cath Bhiodh ann ach Flath no Riogh

10

Cia gheibheamaid ionnar fein Rachaidh ghabhail Sgeul do'n t' sluaigh 'S e radh Fian Flath gun Chleth Gu'm beireadh sibh Breith is Buaidh

11

Sin nuair huirt Connan aris Cia Righ bail leat a dhul ann Ach Fearghus fior-ghlic do Mhac O se a chleachd a bhidh na'n dail

19

Beir mhallachd a Chonnan mhaoil Labhair Fearghus budh Caoin cruth Rachumsa ghabhail an Sgeul Do'n Fhein 's cho bann air do ghuth

13

Chuaidh Fearghus Armail og Air an Rod an coineamh na'm Fear 'S dhiosruigh e le chomh-radh mor Ciod é na Sloigh a thig o Near

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14

Manus fuileach fearach fiar Mac a Mhean na'n Sgiath dearg Ard Righ Lochlin Ceann na Crìoch Giolla budh mor Fraoch is Fearg

15

Cia ass a ghabhadar a Bhuidhin bhorb Gasridh Righ Lochlin na'n Colg sean A dhiarraidh Comun na'm Fian Ma chian ris an Traith fa Near

16

Air a Laimhs' a Fhearghus fhior As an Fhein ga mor do ghlonn Cho ghabh sin Cumhadh gun Bhran Na Comhrag mear a bhidh ga Cheann

17

Bheareadh an Fhein Comhrag cruaidh Da do Shluagh mum faigh tu Bran 'S bheireadh Fian Comhrag teann Dhuit fein mum faigh tu a Bhean

18

Fearghus fior-ghlic mo Bhrathair fein Budh cosmhuil re Grein a Chruth 'S e teachd a Thoram an t'sluaigh Gu 'm fhosgailte mor a ghuth

19

Mac Righ Lochlin sud faoi'n Traidh Ciod e 'm fadh dhamh bhith ga Chleath Cho ghabh e gun Chomhrag dlu No do Bhean 's do Chu bhidh faoi bhreith

20

Chaoiche cho tugimsa mo Bhean Do dh' aon Duine 'ta faoi 'n Ghrein 'S cho mho bheirinn Bran go brath Na gu'n teid am Bas am Bheul

Ossianic Ballads by Jerome Stone.

21

Labhair Macumhail re Goll 'S mor an glonn a bhidh nar tochd Nach tugamid Cath laidir borb Do hard Righ Lochlin na'n lamh breachd

20

Iarla Muthin ga mor a ghlonn 'S e radh Diarmad donn gun Onn Caisgidh mi sud gar Fein No tuitidh mi fein air a shon.

23

'S e femis a ghabhair fein Ge d' ha mi mar chi thu mi 'nochd Righ Tirimean na'n Comhrag teann 'S gu'n sgarruin a Cheann re Chorp

24

Beireadh Beannachd 's beireadh Buaidh Ars Macumhail na'n Gruaidh dearg Manus Macgaradh na'n Sluaigh Caisgir leam ga mor a Fhearg

25

An Oiche sin duinne gun bhronn Bainmig linn a bhidh gun Cheol Fleagh gu farsin fion is Ceir 'S se bhiodh aig an Fhein a ag ol

26

Chonnairceas ma na sgar an Lo Gabhail doigh annsa ghuirt Meirg Rìgh Lochlin gun agh Ga thogal doibh suas air 'n Uchd

27

Chuir sin Dio-ghrein suas re Crann Bratach Fhein budh mor a treis Lomlan do Chloichibh Oir 'S an linne gu ma mor a Meass

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28

Iomad Cloidheamh dorn Chran oir Iomad Srol gu chuir re Crann 'N Cath Mhicumhail Fian na'm fleadh 'S budh lionar Sleagh os ar Ceann

29

Iomad Cotan iomad Triath Iomad Sgiath is Lurich gharamh Iomad Draosach is Mac Righ 'S ni 'n rabh fear riamh dhibh gun Airm

30

Iomad Clog-mhaisich cruaidh Iomad Tuadh is iomad Gath 'N Cath Righ Lochlin na'm Pios Budh lionar Mac Righ is Flath

31

Rinneadar an Uirnigh theann Budh Cosmhaluch re Grian na'n Ord Cath fuileach an da Righ Gu ma ghuinneach bridh an Colg

32

Rinneadar an Uirnigh Chruaidh 'S briseadar air Buaidh na'n Gall Chroma gach Feara annsa Chath 'S rinne leis gach Flath mar gheal

33

Thachuir Macumhail na'n Cuach Is Manus na'n Ruag gun Agh Re cheile an tuitim an t-sluaigh Chlerich nach budh chruaidh an dail

34

Air briseadh do Sgiath na'n Dearg Ar eirigh dhoibh Fearg is Fraoch Theilg iad a'm Buil air Lar 'S thug iad Sparnne 'n da Laoch 0 5

Cath fuileach an da Righ 'S an leunne budh chian an Clost Bha Clachan agus Talamh trom Ag moisgeala faoi Bhonn na'n Cois

36

Leagadh Righ Lochlin gun Agh Am fiadh[n]uise Chaich air an Fhraoch Dho sa 's cho b' Onar Righ Chuirt air Ceangal na'n tri Chaol

37

Sin nuair a huirt Connan maol Macmorn a bha riamh re h'olc Leagar chugam Manus na'n Lann Gun sgarruin a Chean re Chorp

38

Ni bheil ag am Cairdeas no Caomh Reut a Chonnain mhaoil gun fhalt O tharla mi 'n Grasa 'n Fhein 'S ansa leam no bhidh faoi d' Smachd

39

O tharla tu 'm Grasa fein Cho niomair mi beud ar Flath Fuasgluidh mi thusa o m' Fhein A laimh threun a chuireadh Cath

40

'S gheibh thu do raoghuin aris 'Nuair bhios tu an d' thir fein Cairdeas no Commun a ghnathuigh No do Lamh a chuir fa 'n m' Fhein

41

Cho chuir mi mo Lamh fa d' Fhein An gcian a mhaireas Cail a' m' Chorp Aon bhuile a taoghuidh Fhein 'S athruigh leam na rinnis ort.

AN COMHRAG A BHA AG AN OR THE BATTLE THAT THE SON

Sgeula air Conn r Air a lionadh le t Dol dhioladh a At Air Crìochaibh ro

Aithris duinne Os Mhic Fhein uasai Sgeulachd air Ch An Sonn d calma

Cia budh mho Co Oissean na'm bria Na'm bionan deal 'S do 'n Dearg ml

Budh mho Conn a A tighin an garad Tarruing a Loing An Cumhang Cus c

Chuaidh e m frithleanamh na Neul Os air Cinn ann san Ath-mheud a Is ni mb'ailte b neach faoi 'n ghrein Na Conn na'n Airm faobhar gheur

7

Gruaidh chorcair c mar Fhuidhar caoin Rosg corach d gorm fa mhala c choraich chaoin f Falt or-cheardail grineal g grinn k Fear mor menmneach fearoil aoibhin i

9

Colge nimbe re liodairt chorp jBhiodh ag Laoch teugmhaltaigh k na mor ole Bhiodh a chloidheamh re sga sgeidhe lAig an Laoch re han-reite m

9

Buaidh 's gach ball an raibh e riamh Air Ghaisge n air meud o a ghniomh Ghabh e comhlion p neart gun sgios qRe tabhairt geil a mor chish r

10

Go n dugainsa Briathar cinteach A Phaidric ga nar re inns' e s Gur ghabh an Fhian Eagal uille Nach do ghabh iad riamh roimh aon duine

11

Re faicsin doibh a Chona t Choinn Mar thragha u mura le tuinn Agus falachd v an fhir dhuinn An coineamh w Athar a dhioladh

Id height or a degree higher. b Beautiful. c Red herb. d Steep. e Eye brow. f Mild. g Beautiful. h Neat. i Joyful. somous sting for wounding bodies. k Meeting. l Beside his shield. n contention or strife. n Heroism. o By the greatness of, &c. Ifalling. g Weariness. r Taking obedience from great tribute. Though it be a shame to tell it. t Rage. w Ebbing of the sea. w Enmity. w Designing.

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12

'S e labhair Conan maol mac-morn Leagar thuige an cead uair me S go m buinean an Cean amach Do Chonn dith-measach uaireach

13

Inneach ort a a Chonain mhaoil Nach sguir thu d' lonan a chaoidh b Cho bhuineadh tu n Ceann do Chonn Labhair Osgar na mor ghlonn

14

Gluaiseadh c Conan na mhi cheil dA dhaindeoin e na Feine go leir An coineamh f Choinn bhuadhaigh bhraish gMar char tudhal h ma aimh-leas i

15

Nuair chonnaire an Conn budh caoin dealbhjConan dul an sealbhuigh Arm Thug e siocadh air an daoidhkSe teicheadh l go luadh m a dhalbhidh n

16

B' iomad Crap is bailc is Meall Ag atto a suas air dhroch-ceann Air Ceann Chonnain mhaoil go reamhar 'S na cuig Chaoil san aon Cheangal

17

Beannachd aig an Laimh rinn shin 'S e labhair Fian na'n Cruth nuadh Go ma turus duit gun eirigh A Chonan dona p mhicheilidh q

a Plague upon thee. b Will you never give over your forward Madness. c In spite of. f Over against. g Head h Withershins. To his mischief. j Mild shape. k He made an attempt at him. l And he flying. m Swan To Alvy. c Swelling. p Worthless. q Unwin

18

Go ma Turus gun eirigh dhuit A Chonain mhicheilidh gun fhalt Sheal shin ansin air a cheile aMoran do mhaithe b air Feine

19

Gur e Comhairle chinn c doibh dSar mhac Fhean budh bhinn gloir Chuir ghabhail Sgeula do'n fhear dhocair eGluaiseadh Fearghus binn fhoclach

20

Gluaiseadh Fhearghus binn badhach fGlic cialach g mor-dhaluch hAir Chomhairle Athair mar budh choir Ghabhail Sgeula Chonn ro-mhor

2]

A Choinn mhoir bhuadhuigh bhraish Fhir shugaigh ait i aoibhin Ghabhail Sgeul thaineas jo Fhean Go de fath k do thuruis a dh' Eirinn

22

Innisimsa sin duitsa Fhearghuis agus buin l e leat Erig m' Athar bail leam uaithse O mhaithu m teaghlach air moruaislin n

23

Ceann Fhean agus dha Mhic mhoir Ghoill agus Ghridhe is Gharadh Ceann Chlanna Mordhan uille Fhaotin o an Erig aon Duine

We look'd upon one another. b Nobles. c Grew d This is the counsel they took. e Troublesome. blooming. g Prudent. b Patient b Jovial. b I came b Bring. b Nobles. b Of your grandees. b To get.

Gluaisidh Fhe A Phaidric ni Go n do thosd Re Sgeula an

Ciod an Sgeuli 'S e labhair Fe Aithris duinne Is na ceil oirn

'S e mo Sgeula Gur Ail leis cu Fhaotain air M Go Comhrag g

'S e labhair cui Caisgidh shinne Cho raibh sud c Bhi dul ann san

Thug iad amach Is Connadh Cati Thug a midhan



31

B' iomad Fear sa ghair a bhós a Iomad Lamh ann is leth-chos b Iomad Claigean ann is Ceann Cuirp gun choigil c air a bhall d

32

Cuig Ceud eile gad e bhiodh ann Go n tuiteadh sin air aon bhall Is Conn a cailceadh f a Sgiath Ag iarruidh Comhraig 's gom 'b-an riar g

33

Thogh h shin i seachd fichead fear mor Do mhaithaibh teaghlaigh air mor shloigh Thoirt a chinn do mhac an Deirg 'S dhaithnigh j shin Fean fa throm-fheirg

34

Chuaidh air seachd fichead na dhail *k*'S ann orra thainig an dioth-mhail
Thug e rudhar fir forthuin
Budh luaidhe *l* e na roth gall-mhuilin

35

Thuit air seachd fichead fear mor B' abhar tuirse m e 's dobroin n Gun leig an Fhian gair chruaidh o Re diothugha p a mhor shluaigh

36

Fhir a chleachd q mo chobhair riamh rA Ghoill mhic Mordhan na mor Ghniomh Budh mhian s Suile gach Baile 'S a Phrionsa fola na diothmhaile t

ating on this side. b One leg. c Unspar'd. d Upon the spot. Athough. f Pressing hard. g Insatiable. h Chose. i We. j Observ'd.
k Near him. l Swifter. m Heaviness. n Mourning.

o The Fein fell a-weeping. p Destruction. q That us'd.
r To help me ever before. s Desire. s Destruction.

Ghiola na'm t Cuirmid fuath Biodhamid uil

Ga d' mharbha Go diothugha Bhithin fein 's Riogh na Feine

Gluaisaidh Goll An am fiothanu Budh Geal 's de Air Sheol i gair

Gluaiseadh e go Air chiocras fols Dith fola do chr Dith teine gun

B' iomad Gaoir l Teachd o fhaobh Os cion an Ceanr



An da Chuiridh a buth gharbh cith Chuireadh b'n tuloich air bhall-chrith c Le 'm beumanibh d buth a leoir meud e San Fhian uille gan eisdeachd

Seachd Lathe is aon-trath-deug Go ma tuirseach f mic is mnaoi Gus na thuit le g Goll na 'm beum hAn Sonn mor air cheart i egin i

Gair k aoibhin go 'n d' rinn an Fhian Nach d' rineadh leo roimhe riamh Re faicsin doibh Ghoill mhic Mordhan A n' uachdar ar Conn treun tordhach l

46

'Sa tabhairt Chonain a sas m N diaghaidh Conan a mhi-ghrais Naodh raidhin n do Gholl an Aidh o Ga leigheas p ma n raibh e slan

Air seachd fichead 's air cuig cead A Phaidric mi n' canam breug Go n do thuit sin la Mac an Deirg Is budh chruin ar Fian na dhiaghaidh q Crioch.

a The two giants.
c A trembling.
d Strokes [steps] or reproaches.
f Full of sorrow were.
g Till he fell by.
h S
j Difficulty.
k Shout.
l Pursuing.
out of bonds.
n Quarters of a year.
o Happ ey put. c A trembling. ily great. h Strokes. i Very. j Difficulty. ring Connan out of bonds. o Happy. q The Fein were thin after them. p Healing.

TEANTACH MOR NA FEINE OR THE GREATEST STRATHE FIANS WERE REDUC'D TO.

1

La ga 'n raibh Paidric na mhur Gun Salm air uidh a ach ag ol Chuaidh e thigh Ossan mhic Fhein O 's ann leis budh bhinn a ghloir

2

Failte dhuit a shean-fhir shuairc b Tionsaidh air chuairt thainig shinn A Laoich mhili a b' fear dreach Cho dear c thu riamh neach mad ni

3

Sgeul a bail linn fhaotan uait Ogha Chumhail na 'n ruaig naidh 'N Teantach is tinne 'n raibh 'n Fhian O na ghin thu riamh na 'n lorg

4

Dhinsinsa sin duit gun tamh Ghiola Phaidric na 'n Salm grian 'N Teantach is tinne 'n raibh na fir O na ghineadh Fianachd Fhian

5

Dearmad Flethe ga 'n d' rinn Fian 'S an Albhuidh re linn na 'n Laoch Air chuid do n Fhein shuas Druimdearg Go 'n deirigh am fearg sa 'm fraoch

6

Ma dhiobair d sibh shinne ma 'n ol Huirt Mac Ronain le Ghloir bhinn Bheirinsa is Ailte ur Breiteach bliadhna re mur Fian

4 Care. b Witty, facetious. c Deny. d Forgot.

Ossianic Ballads by Jerome Stone.

7

Thog iad go sgiobalta a 'n sgiath An Cloidheamh san srian nan Loing An diaish Fheinidh armidh fhial Go Riogh Lochlan na 'n Srian sliom.

۶

Muintireas bliadhna do 'n Riogh 'S e thug an dish a bfear dreach Mac Riogh Connachar na 'n Sleagh geur Agus Ailte nach dear neach

g

Thug Bean Rìogh Lochlan na 'n Sgiath donn Trom Ghaol trom sa bhi gu deas Do Ailte greadhnach b an fhuilt deirg Dh folamh c i leis an ceilg d sa m braid e

10

Dh folamh i leis a Leabuidh 'n Riogh Sud an Gniomh ma 'n doirteadh f fuil Agus go flaitheas na 'm Fian Ghabhadar an Trial g thar Muir

11

Thionoil k Riogh Lochlan a shluagh Cabhlach cruaidh sa 'm bi go deas i 'S e dh' eireadh j leis re aon uair Na naodh rioghran san Sluagh leis

12

Lochlanich a bhuidhin bhorb
'S ro mhaith 'n Colg k re dul an cein l
Thug iad am Breiteacha m Triath
Nach pileadh iad Srian na 'n deidh

b Grand. c She went. d Deceipt. c Stealth. f Shed. k Gathered. i Going to the south. Rose. k Strength. l Far. m Oath.

Teachdarachd Teachdarachd Comhrag tret Gur e bail led

Freagair Ailte Fear thabhair Ceann Mhic I Maodhar & leis

Seachd fichid Agus Ailte fei thuit sud le la Ma'n deachadl

'S e radh Fean 'S e 'gamharc' Co dhionga o E Ma n leigemid

'Se ni ghabhar

Cucihullan is Diarmad donn Fearrachuth Crom is Mac an Deirg Go d' dhidneadh a o bhuilleaibh 'n Laoich Cuir diaish dhibh b air gach taobh do d' sgeidh

20

Thoir leat c an seachd fichid fear mor Budh doiligh d a chloth far cul Cuir sud air laimh shoisgeil e mo Riogh Chlannaibh Mordhan na 'n gniomh borb

Buinf leat cath feug-aradh na Fein Nach d'idir g Ceim thoirt air Cul Cuir sud air do ghualain & deish Do Shiol Chumhail na 'n cleas-ludh

Ochd Oidhchean dhuinn' is Ochd La A Sior chuir i ar air an 't sluagh Ceann Riogh Lochlan na'n Sgiath donn Mhaoidha j le Goll an naodhamh La

Tuilleamh is seachd fichid Sonn Thuit sud le Garradh sle Goll On'a dheirigh a ghrian moch Gus an deach i siar anamoch

Seachd fichid do Chlannaibh Riogh Ga 'm bu dual k gaisge 's mor gniomh Thuit sud le Osgar an Aidh Is le Caoireal corraghrain l

b Two of them. c Bring with you.
q Tried. h Shoulder. a Defend. e Left. f Bring. q Tried. Difficult. j Mow'd down. I Terrible. outting.

Air a Bhaisde thug thu orum A Chlerich chanfus na sailm Thuit leamse 's le Fean na'm Fleth Coimh-lion Ceann ris a Cheathra

26

Mar fear a chuaidheas a do fhaobhar Arm No duine ghabh Maoim b don Ghreig Do Riogh Lochlan no da lion cCho deach d duine go thir fein

27

Ach na'm faghadh e e Comhthrom na'n Arm Deagh Mhac Innil nan Lann glas San Ailbhidh na'n abairte re Thriath Cho ghlaodhte f ach an Fhian as

28

Tuileamh agus leth air Fian Thuit sud air an tSliabh fa dheas Ach na'n ludhamaid g a Ghrian Cho mho no trian thainig as

29

Ach nan ludhamaid an Riogh A Phaidric le mian gach Salm Gad thainig droing dar maithaibh as Cho d'rinn sinn air leas h san La Crìoch.

TIGH TORMAIL OR THE BURNING OF THE HOUSE OF TORMAIL BY GARRY ONE OF THE FIANS.

1

Chuaidh Fian a shealg le Fiannibh Air Sraidh gorma Inse Fail Chuireadh ris na Lairgibh glassa Feidh i na'm beann a b'aisge dha j

a If it be not a man who escap'd. b Flying. c Posterity. d Went. e Got. f Proclaim'd. g Mention. h Our good. i The Deer. i That were next him.

ŋ

Dfhag e 'n tigheas na'n Corn buaidhich Mac Righ Feoald na Neul cam Crainne chiuil a a sheinneadh gu ro-mhaith 'S Eoin chiuil b re Barraibh Chrann

3

Ceud Deacaid na'n Ceann-bhert c bhulgach Ceud Srian bhulgach na'n Each ard Ceud Dioloid bh' air a h'ora d Ceud Liabhaid re Barribh Chrann

4

Ceud Macan le Bhroilleach e shide fCeud fior-ninghean budh ghrinne g Meur Ceud Cuillean le Cholair airgid Dfhag sinn san Teach s b'fhada linn h

5

Ceud Brattach Chaol i uaine j Datha k Gabhail Gaothe re Gathibh Chrann Ceud Cuppan is Ceud Fainne sheanta l Ceud Clach cheanghailt 's ceud Corn cam

6

Ceud Luireach a bha gun Notibh Faoi ur-mhalibh m oir re Hall Ceud Laoch nach druideadh fa tshendach 'S ceud saor bhean a'm Bantrachd Fhein

7

Shin Garraidh Mor Mac Mordhan Re Taobh t'all air Leabuidh uir Tharruing e Sran trom air a Rosgibh 'S a cheann air Brat Corcan n cloimh o

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8

Chinn a teansgal b air bhegan Ceile c Ag Bantrachd ur na'n Cul cam d Deulg e Chaol a'm Brataibh gasta f N foltan g Laoch an glacaibh Chrann

9

Aisling gun bhruadar & Mac Mordhan Air bhi dho na Chodal seamh Chonnairc e garadh fa dhiamhair i 'S gun Iomradh j air Fian no Fail

10

'S e dhuisg k an Laoch as a Chodal Aisling ma'n rabh Moran Deur Dhealuigh l an tseice m ris a nian-cheann n Fuil an Laoch bu gharramh a Chreachd o

11

Do Thoradh p sugraidh q Ban na Feine Chuaidh e don Choile le Cheum deas Dhruid e na Dorsaibh mar chualadh rThug Crann crian s air a Ghuail leis

12

La dho re Sgolta t na'n Rodaibh u Deadh Mhac Mordhan na'n cleas truadh Chuir e Smuid v re taobh na Talla A Dhruim a chuir Garaidh 's chuaidh w

13

Suil ga'n tug Fion thair a ghualain xDeadh Mhac Cumhail na'n Cleas garg Chonnaire e Ceo talmhaidh daite yDo Thigh Tormail 's Lassair ard

a Came. b Project. c Wit.
d Curl'd hind heads. e Pins. f Fine. g Hair. h Dreamed.
i Warming in secret. j No mention. k Awakened. l Separated.
m Hide. n Brain. o Wound. p Fruit. q Sporting. r As I heard. s [Tryt Cleaving. u Wood. v Smoak (smoke). w Garry turn'd his back and wen't.
x Fian looking over his shoulder. y Smell of burning.

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1.4

Cuiribh oiribh a Leomhnaibh a gasta b Meud sa bheil sibh n fhios re Linn c Freagairibh an Caismeachd d anamoch e Theassairgin grad Bantrachd Fhein

1!

Ag meud a dhochaish f as a Laochaibh A Luas g an Cos na 'm breth chaol Leum gach fear air a chaol chrann sleadhe k'S dfhalchadh i Mac Readh sa chaol

16

Thainig Deadh Mhac Crodh an Cuil A Theaghas j air dol air Chuil 'S chuir e Dhruim re taobh na Talla S Chaointe k leis Garradh an tus

17

Chuir Fian a mheur faoi Dheud Fios 'S ghabh cach ma'n Fhios a fhuair Lenibh *l* gu maith *m* Fear ar Fallachd *n* 'S glacar libh Garraidh sa nuaimh

18

Thigse amach arsa Mac Umhail A dheadh Mhic Mordhan na'n Cleas truadh Athchuinge o a dhiaruin p araidh qAir dheth r Manam a bhreadh s uaim t

19

Gheabhadh tu t' athchuinge araidh Dh' aon Cheist gu niarradh u tu As eugmhais v T'anman a iarridh O's Fear do'n na Fiannibh thu

nany of you as are with me at the time. b greatness of his hope. k Mourn'd. l Follow. q Especially, at any rate. u Ask. v Except.

d Alarm.
h Spear.
n Hatred.
s Taken.

e Late.
i Was hid.
o Request.
t From me.

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20

Mac an Loin bhreadh as am manman Athchuinge a labhraim ribh Mo Bhragad a fein a chuir an girrid bAir bun c Sleiste d Gille e Fhein

21

'Se thuasgaladh f air na Geassaibh Mac Riogh Nuadhe Inse Goill Sheachd traidhean g a bhuan as a Fheadha k San Tulloch mheine i os air Ceann

22

Dfholaigh j Cas Riogh Foteabhridh Fo Fhoid k ghlas an talmhuin trom Ghear an Cloidheamh sud na Anabharr l Seachd traidhean Lan talmhuin trom

23

Budh d'luidh m na Druchd air tearnadh nCuisle a Glun gearte o Fhein Dfhag p Faiteal q a Chuilg r Neimh Fuil daite huas Traidhean s Fhein

24

Thionail Maithibh 's Uaisle Eirinn Shuigh iad uille air Cnoc na'n Deur Budh mhor a Ni linn air Garraidh Air Riogh 's air Talla bhidh gar Dith *t*

25

Labhair Fian fein gu fior-glic Cumaibh u a Ghloir shinn aguibh v na tochd O nach fiu i fein w a tagradh x'S leor a meuda y th' aguin z do'n olc

z Neck. b To shorten. c Root. d Thigh. e White. iSoft. j.b. j Hid. g Foot.
m Swifter. k Turf. l Over an h Green. q Influence. n Descending. o Cu t To our loss. u Keep. t. p Left. r With you. wSince it 🙀 Foot. z With us. **z** To dispute. y Greatness.

26

Claochar Leac an Fhir Chalma
Do dheadh Mhac Mordhan na'n Cleas truadh
Fhir a chuir tlachd a air a Chairdibh
Do Chorpan fein sa Talmhuin Chruaidh

I'N SEISHIAR, OR THE ENGAGEMENT WHICH SIX OF NS HAD WITH TWO AND FOURTY OF THEIR ENEMIES.

1

Seishiar ga 'm biodhmaid ma'n Riogh Cho be 'n tseishear budh bheag brigh Osgar agus Fearragan fial Caoilte is Caoireal na'n gorm shrian

•)

Leig shinn air Cuachan re Sruth Is rinn shinn an t' ol gun ghuth Cuach Fhian a bhuidhin an geall Dh' imighidh i na h-aon-aran

3

Thainig seachd Seishiar nar Ceann Do'n tsluagh fhuileach fhaobhar-fheann Sa mfear budh taire dhibh sin Go'n dionga e Ceud an a Comhrag

4

Bhiodh ma bhragad gach fir mhoir Scapul daingean do'n dearg or Os cionn na craosuigh nimhe Lanna saoradh 's iad doth-chaidhe

5

Da Luireach an Eididh teann Ma Chuirp sheanga na'n saor-chlann Bhiodh air Uachdar sin orr uille Earradh uainne air aon-dath

a Decency.

ß

Thairg Fian doibh cumhadh mhor An Earradh fein do'n dearg shrol Ceud Bean no Baintreach sa bhroin 'S Fear os a Cheann sa chomh-ol

'Se labhair Clann Chuilg na'n cleas Cho bhi shinne reidh gu h' Oiche

7

Sin nuair dhisleugh Fean a Ghloir 'Se gamharc air Luchd a chomh-ol Bheil sibh gabhail teamhachd dheth Dul a bhualadh na'n seachd seishiar

8 4

Bha mi La an ruaig na'n gleann Huirt an t' Osgar budh mhor Greann Rinn mi Gniomh budh doradh dhamh No'n Ceann a bhuintin do Sheishiar

9

'Se labhair Fearragan Mac an Rìogh Marbhaidh mi mo Sheishear dhibh Cho chuir e trom air neach eille Na thig slan o m' iorruil dibh

10

'Se labhair Coilte na'n arm-nimh Marbhaidh mi mo Sheishiar dibh Go mo dearg o bhun gu barr Am ball an tairngin mo gheur-lann

11

Gur mairg a dhfagadh air dail An diaish le 'n creimte 'n cnaimh Marbhaidh mise is Goll na Gaisge Air da sheishear san aon aiteal

12

Go'n do chrom shinn ar Ceann sa Chath Is rinn gach Flath mar a gheall Mharbh me fein mo Sheishiar air tus Sud a Phaidric mo cheud-chuis

^{*} In second MS., stanzas 8 and 9 are transposed.

Mharbh Osgar seishiar is fear 'Se mo dhochan bhi ga 'n iomradh Am Fear ma dheireadh bh' aig Fian Mar bhuine edir dha Leann

14

Ghabh e is budh mhor am Beum Na Seachd builean san aon Sgeidh 'S mar bhi Osgar na n ceud rath Cheangladh e shinne nar Sheishiar Crìoch.

ISH CHNAMHADH OR AN IMPORTANT DISPUTE THAT AROSE AMONG THE FIANS.

1

Sin iad thugaibh hun an Oil Air mo shithsa maodhair mhor Gun aon Sgiath air Duine dhibh Gun a Comhdach uille dh' or

2

Dath na mflaith air dath an eisg Dath an tshneachdaidh thig a nuas Dath is eilidh na air chach Rosg Riogh orr' uille gu leir

3

Ha aon Duin air thus an t-sluaigh Na mbiodh a mheud mar ha bhuaidh Cho dimthigh e m feur ga Chois Duine ga neubhaidh ris Comhrag

4

Caoireal ceatach mar budh dual A chi thu air thus an t-Sluaigh Da trian ruim ort Fhean gun fheall Reitughear arum roimh Chaoireal

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Go n do chuir Caoireal ma mhicheil Am flaitheas a sheanor fein A Sgiath os cionn Sgeidhe Ghoill An tulachan Tighe na Halbhuidh.

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F

Go de bheireadh shinn duit fhir Do Sgiath chuir os cionn mo Sgeidh

7

Gon raibh m fheabhas do mhac Flath Agus mo chruas a chuir Cath Mi bhi mion re bannal bhan Agus mo bhi fial re Filidh

8

Dhfaraid Caoireal seach a laimh Dheagh Mhac Cumhail na'n Arm sean Com a mbiodhe a chiosh chnamhadh Ga cuir uille a dhaon lathair

9

A Chiosh chnamhadh a chiosh chnamhadh Gur mairg line air na thar i N fheoil ma na las menmnadh n fhir Cho raibh 'n sud ach ciosh trian fhir

10

Ga be bheireadh uam an Smior A chin is nach bann do mdheoin Breatach bheirinn ris a chnaimh Go la bhrath nach blaishin feoil

11

Cnaimh an daimh aillidh san tsliabh Gun a chuir an coire riamh Thugar sud an Laimh na deisheadh Air a bhlar nar fiannuisne

Leanaibh leanabaidh is Laoch lan Cho n an comhad theid an Comhrag Cho leanabaidh Mac Riogh har seal An tim theid e fein air airdh-airt

13

Dheirigh Seishiar laidir Laoch Edir an Leanamh sa n tog Laoch Gun fhiu na Sgein air an Crios Air Eagal a cheile mharbhadh

14

'S e labhair Conan maol Mac Mordhan 'M fear a bha riamh ris an Olc Thugar dhamhsa mo Sgian fein 'S go m bithin thall eatorra

15

'S e labhair Ossan beg Mac Fhian Leth mar leth air an leth roin Thugar dhamhsa mo Sgian fein Is thugar a Sgian fein do Chonan

16

'S iomad Og an earraidh ghaisgidh Agus Laoich air faicsin gadhamh 'S iomad Laoch luanach air Lannaibh Gheibhte thall ma cheannabh chnamhadh

17

Am facadh tu iongnadh riamh A Phaidric chanta na n Cliar Budh mho no n Fhein uill' thearna slan Ga n eidrigin ma'n aon Chnaimh

Crioch.

SEALG MHOR A GHLINN OR A GREAT HUNTING WHICH THE FLANS HAD.

1

Sealg budh chomh-mor a Ghline Ma Leitrichaibh a Ghline Laoire b Ma Ghlen-dubh loch ma Lach Ma theach re Soch re Suine

 2

Chuaidh Fean air Sliabh madhi machrach A ghreasad a steach c na Feine Nualan mor gluimin glaoman Gur e leig d ogh Baoisge barraghlic

3

Go'n do chruinigh an Fhein uille Re cluintin doibh na Glaodh Fhiana Lomlan do dhfuil is do dhfiadhugh e Gus an Tulloch n raibh Ogh Baoisge

4

'S e Fean fein a roinn f am fiadhugh Air na Fiannaibh uaisle Banbhaidh 'S cho dfag e san fhein ga biom iad g Aon Laoch diumaidh h no fear Dearmaid

5

An diaghaidh eirigh do na Sealgaibh Budh bheus Feinn e le Mac Cumhail Go m beudmhor i le Goll gaosraidh Tus is suighe na Feinn fhulang j

6

Air do Laimhsa Ghoill mhic Mordhan Fhir na'm bfiathra todhach & treunadh Sann mar sud a bhios am fiadhagh / Gar am fan thu m m fiannachd Eirinn

a Declivities. b Resounding. c To hasten in. d Utter'd. e Venison. f Divided. g He left not among the Fein for as many as were of them. h Displeas'd. i Jealous. j For Goll was jealous that Fein should have the first seat. k Fierce. l Thus shall be the hunting. m Though you should not stay in, &c.

Cho n fhan mise m fiannachd Eirinn 'S e labhair Goll na 'n ceim calma Ach dhuitse Fhian na m breith baolach Fagfuidh a me mac Baoisge banbhaidh

Ñ

Sin nuair dhathchuinge Goll air Ossan A Lamh a chosne dhuinn ar feumadh bAisig c shinne slan a Halbhidh Saor o Airlin go Eirlinn

a

Gluasadar nar Longaibh leuradh dIs nar Barcaibh reamhradh reidhe eAnn an Aros f breith baolagh Gabhail Gloir g na Gaoithe gairge

10

Bha shinn Bliadhain ann an Dun-Eirlinn Ann an Aros gle ghlic tosda Is ar mnaoi 's ar Clann an Albhidh Is ar nannsachd ann an Dunmonaidh

11

Gluaiseadar an ceart chean k Bliadhna Ann an trom-ghoil i dian j na dilean kMac Mordhan is fir na foidladh Go feud ainmhidh na milte

12

Suighchear toghe l na 'n treun fhear Cannadar Gloir gle m bhinn gaosde Cuirthear Teachdair chum na m flathe Dhfuagradh n Catha a Ogh Baoisge

13

³S iongnadh o leam o Chlannaibh Mordhan 'S air tighinn forgla ga'n Aoise p Teachd a dhfuagradh Cath a Halbin Go Halbhinaibh Chlannaibh Baoisge

i I will leave. b That gains to us our need. c Restore.
i Long. c Smooth. f In the place. g Receiving the sound.
ry end. i Love. j Keen. k flood. l Best. m Very.
n To declare. o It is a wonder. p Confession.

1.4

Is nach b'ionnan a Cruas dan Sginnaibh No gun Lannaibh no gun Doideabh b Is nach b'ionnan coimh-meas c caethe Dhuinne is do Chlanna Mordhan

15

Is nach bionnan coimh-meas guthe Do chuirinnibh Chlannaibh Baoisge 'S do chlann Mordhan a Dhun-Meodhe O Lamhaibh na seimh shaothrach

16

Gu'n do chuir Fean fios san uair sin Air Maithibh uaisle na Feinne Dul ga n tional d hun na m Flathe Go m biad sud na Caethe calma

17

Aobh agus Osgar is Oissan Chuir iad gur prosnugha e thugain Se-ceud-deug agus tri fichid Clann agus Fine Mhic Cumhail

18

Thainig Clann an Duibh mhic Diaruin Do dh' Fiannaibh dileas f go dourain g Deich fichid Sgiath gun aon Sgainnil Cho budh char h do Chlannaibh Mordhan

19

Thainig an Taog-cas Mac Diaruin Le feachd i Rìogh ann meud a Maise jDo na Fearaibh crodhe k calma Dheanadh Marbhadh agus Glaca

20

Go n dainig Iolin na'm beuman Fear nach tugadh Geil a naisgidh lCabhlach mor do dh' fearaibh treunadh Thainig fa n Cath eidi m thugain

a Equal. b Hand. c Comparison.
d Gathering. e Exhort. f Faithful. g Destruction.
i Army. j Beauty. k Courageous. l In vain, for nought.

h Friends m Armour.

Go'n dainig Mac Rìogh Rachandrachd Fear nach do chleachd anabain obain a Le Deich-ceud Sgiath budh dearg dealradh Go ma bhanbhidh b dul sun trod e

29

Go n dainig Caoral a Halbhidh 'S budh doth-aireamh meud a bhuidhne Cath feugaradh fiata c fuileach Go Mullach Sleibhe Suine

23

Le deich ceud Cuiridh 'n abaidh Clidhear Go ndainig Diarmad Ogh Duidhne On Chogumh mhorgharg Mugha Go Mullach Sleibhe Suine

94

Go n dainig Faolan Ogh Baoisge Le deich ceud do dhfearaibh gaisge 'S le uirrid eille d do Dhfiannaibh 'Se thainig Beli Mac Breatan

2

Le deich ceud Cotan maoiriol 'Se thainig Faolan na Suireadh 'S le uirrid eille on Mhithe Meath 'Se thainig Bini Mac Boini

26

Thainig Fearghus Mac na Flathe An cois e Athar dhfearraibh rioghail A dhfantain f an coish na'n Flathe 'Sa dhfeitheamh g fada re n Laoidhibh

27

Cho tug e fein riamh no Athar Aon La air Cath no air Teantach A Mac a rinn Rìogh re righbhean *k* Ann am pubul fiachmhor *i* fearradh

a Sudden. b Strong and fat. c Cruel.

As many again. c After. f Continuing. g Waiting.

h Beautiful woman. i Fierce.

Go ndainig Osgar an tsacair aMo Mhacsa bha n sud a Chlerich 'S cho raibh thall b no bhos c ma chomhair dAon neach go nach Bodhoin eirigh

20

Go ndainig Clann Fhian uille A dhfulang a mhor cheim docair e Is Clanna mearra Mordhan A Bhuidhin shodhaf sheasrach

30

Cannadar ansin re cheile An Comhradh budh leor a ghrodhe g A chuireadh Mac Goill a Craigibh Na scealpaibh reamhradh reidhe

31

Cho raibh Brochd no Torchd no Taodhan Ann an Sgeir non Craig no Nuamhin Nach do chuir iadsa air beantaibh Ann an coilteaibh fada uathe

32

Go ndo shuigh Fian fein air Bhruaichibh A dhamharc uaith air Phortaibh Cho n fhac e riamh Siar on Anain Coimhlion Colain do Chorpaibh

33

Bhisdh seachd Dorsan air Cath Ghoill Air a n fheugradh Druim air Dhruim Is caogad Luireach shuairc sholais Bhiodh air Guailin gach aon Doraish

34

Go ndainig Art og Mac Mordhan Is budh doth-radh h e san teugmhail iMhairbhe leis Osgar Mac Cromchinn Agus Dorn sidhe do Dh' Fiannaibh

c This side.

d Over against him.
c Uneasy.
f Cautious.

g Terror.
h Mise (?)

i Meeting.

Gu'n tug Goll ansin rudhar eille Is cha burrast a sud a Chlerich N diaghaidh Aog Osgar Mhic Chromchinn Agus Dorn sidhe do Dh fiannaibh

36

Mhairbhe leis Deieh ceud dar feabhuin b Le Shleaghaibh garbha geuradh Gur iomad Corp fili faoine Bha faoi laimh a Mhili c ghrodhadh Agus a shleaghan gan sgannra d Le Dhoideaibh c reamhradh f reidhe g

37

Gur iomad Lamh agus lethchos Bha air an teasguin à le geir-loinn O neart bhuile throim shodhadh Ghoill mhic Mordhan neabhain

38

Mhairbhe lemsa Mac Dubhain An Cois Croman a bhuile Aobh agus Goll Mac Ladhair 'S iad dhfag mi ann do thri builleaibh

39

Go n d'rug Fian ormse san uair sin Is beagan do n uaislibh na Feinne Am fiadhnuise Ghoill ann san teagmhail Mhairbhe le Fian beagan Beul-bhinn

40

Mhairbhe linne Bran is Leachdan An an lathair Chlannaibh Mordhan Am fiadhnuise Ghoill agus Gharradh 'S ann leam nach baithnid i an Dourain

a Easy. b People. c Soldier. d Scattering them. e Hands. f Great. g Smooth. h Wounded. i Sorry.

'S e Dhiothaigha a ann san teugmhail Faraon b agus Beagan Beul-bhinn 'Se ceud deug agus tri Chathaibh Do Maithibh sud a Chlerich

42

Go n tuginse dhuit a dheimhin c Go bheil an Sgeula ud fiornugh Agus air n aile d a Chlerich Go m feudfadh tusa a sgrìobha

43

Dh'aom iad ansin cas Sliabh Suine Mairidh chuimhne sud gach oiche Ar' air Chlannaibh mearradh Mordhan Le Clannaibh borbadh Baoisge

44

Go n do shion e shinn orra f go dionaidh g Ann an Coiss Bheannaibh go Menmnach 'S ge budh mhor an sin air febhuin Cho burrin shinn Goll a Chuibhreach h

45

Sann a bhiodh Goll is Garradh Sealan an diaghaidh ar Feinne Is sgidearlorg Aluin aca Air feadh Moina buige breine i

46

Misi is Diarmad is Garradh Sealan j ann am beannaibh ard 'Se gheibhamaid o Mac Cumhail Ach go minic k urram l Sealga

Crioch.

a Destroyd. b Together with. c Verity. d Indeed. Stret[c]h. f Upon them. g Keenly. h Manage. i Foul. j A while. k Often. l Honour.

'HONLAOICH OR CONLACH KILL'D BY HIS FATHER WHO WAS ONE OF THE FIANS.

1

Chualas air fhada o shean Soisgeul a bhuineadh rem chuimhnidh La bhi mi gu tuirseach trom Air an Taobhsa dh Inse Rodhuin

9

Clanna Ruairidh na m Breth-mall G Thaoibh Chonchar s' o Thaoibh Chonuil Le nur Chloinn oig air na Maghaidh 'S iad air Urlar Choigidh Ulan

q

Na m-bith s gu n tigeadh nar Ceann Fir Laoch Ulla 's nir bhreth thiann Gun a tigeadh orn 's ana bhall Ellbh Thoirt Diombuaidh do chlanna Ruairidh

4

Tigeadh chugin am borb fhraoch An cuiridh Crothanda Conlach Do dh fios na 'n Fear grathigh grinn O Dhuin Sgaith go Heirinn

5

Labhair Connichir re Cach Cia gheibh shinn thuin an Laoch Do thoirt Beachd na Sgeul dheth 'S gun teachd le h-ara uaidhe

6

Ghluais Connail nach lag-lamh Do ghabhail Sgeula do n Ogan Mar dhearbha le torradh an Laoch Cheanglad Connail le Conlach

7

Greassar chugain air Fir laochar Gu Conlach fraoch mhor furranach Ceud gar Sluaigh a cheangladh leis 'S Iongnadh shinn is buan re aithris

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Chuaidh Teachdaireachd go Ceann na'n Con O ard Riogh Iongnadh Ullin Gu Duin dealgan grianach glan Shean Duin Cialach na'n Gaodhal

9

An Duin sin a leabhar libh O Mheidh aon Inghean Mhoirgil Gun deach grìomh saor na'n Steud Each mear Go Rìgh faoilteach na'n Fear

10

Do dh fios na h' Ulla uainne Tigeadh Cu na chraomh thruaighidh Mac Teud gheal is Gruaidh mar Thuth Na deatach teachd nar Comhair

11

Labhair Conchar ris a Choin
'S fad a bha thu gun teachd gar feuchain
'S Connail suireach na'n Steud mear
'N Comhrag uainne is ceud gar Sluaighibh

19

'S Olc linn a'm bith uainne am bruid Na Fir a cobhradh air an coirdibh Ach ni'n re dhol ann shineadh lann Ris an ti leis na Cheangladh Connil

13

Na smuaintigh gun dal na Choineamh Lamhuigh na'n geur Arm granmhuil Lamh nach lagadh re neach Cuimhidh Taoide is e n Cuibhreach

14

Cu Chulan an Lamh nach sliom Re Cuimhneach air Cuibhreach Chonnail Ghluais e le treunadh a Lann Ghabhail Sgeula do 'n Ogan 1 K

Innis duinne re teachd ad d'fhail Labhair an Cu 's nior ghabh teagmhail O shlios Righ an Abhradh dhuinn Fios do shlaoinidh 'n cia do dhuich

16

Geassan orm air teachd o'm Theach Gun Sgeula thoirt do Dhuine Na n tugadh do dh' aon neach eille Ga do dhreachsa bheiriadh gu hairidh

17

Comhrag is idir dhuit No Sgeul a thabhairt mar Chairid Gabh do Roghain a Chiabh bhog Cho Chial taoghadh dhuit gam Chomhrag

18

Thun a Chomhrag mar budh treun Chuaidh an Cu sa mhac fein A Mhac fein gun dfuair gu ghuin Le Daltana cruaidh Cath bheuradh

19

Dh' innis duinne ars' Cu na'n Cleas O tharla tu Chaoidh faoi Fios 't ainm no do Laoinneadh gu lom 'S na trial dol g' allach uainn

20

Is miseadh na shinn mar thachair dhuit Aona Choin uir aghair Eirinn Ghaisgich uir air thuis Truid Truaigh mo Luis bhidh agat a naisgidh

2]

Mise Conlach Mac a Choin Oighre dligheach air Dun Tigh Dealgan N' Ruin dh fag thu m' Broinn gun fhios N' Duin Sgaich gam fhoghluim

Seachd Bliadhna dhamh 's tirse Ag fhoghlum Gaisge o'm Mhathar An Cleas leis na thuirchir mi Budh dheas domh fhoghluim o'm Mhathar

23

Nar chonnaire an Cu air dol eug A Mhac air Call a choimh bheum Air smuaintigh air Failte an fhir Chaill e Chuimhne s' a Cheudfadh

24

Na mairin 's is Conlach slan 'G iomairt air chleas an comh-lan Chuirimid Cath formadach treun Air Fearaibh Alba is Eirinn

25

Cu Chulan ga b' ard a Chail Gun n diosluigh sud trial ga Onair A Mhac fein a thurchair leis An 't saor shlat chorant choimh-dheis

26

Cu Chulan a Chroidhe chruaidhe An La sin dosa fa dhiom Buaidh A Mhac fein gun dfuair gu Charaimh Sho dhuibh 'n Sgeul mar chualas Crìoch.

BAS OSGAIR OR THE DEATH OF OSGAR SON OF OSSAN AND GRANDSON OF FIAN MACOLL.

1

Cho n abair mi mi thriath re m Cheol Ga b'oil a le h-Oissin a nochd Osgar agus Cairbre calma Traothadar uille neath Ghauradh

a In spite of.

'N t-sleagh nimhe is i 'n Laimh Chairbre Go n crodhte a i re uair feirge Heireadh am Fiadhach b re ghoimh Gur ann leadha c mhairbhte Osgar

9

'S miseadh d heireadh e e ris fein Am Fiadhach dubh ma mhicheil A Chuig fhear a ha sibh ma'n Chlar fAch suil fir a bhi ga thachda g

4

Dhfaraid k sinne i a Rath gun cheil Com an tachda j air suil fein Go de a ghoimh k a h-air air rosgaibh Nuair a chaonamaid a chaol reachda

5

Gaoraidh *l* m' fiadhach moch a marach Air a ghruaidhsa ann san Aroich *m* Cuireadar a shuil a gluc As a sin a thig a thuradh *n*

b

'S dearg an fhaobh o sin ha thu nidhe p 'S dearg an taogasg q do bhi orra Ach gus an tainig an niugh An fhaobh sin cho bolc a hinneal r

7

A bhaobh s a nidheas an teudach Deansa dhuinne faisneachd t cheudna An tuit aon duine dhibh linn Na n teid sinn uille do neamhni

a Would be shaken. b Raven. d Worse. c By it. g Choak. f About the table. h Ask'd. i We. j Choak. k Fury. m Field of battle. o Exuviae. hall croak. n Prophecy. r Beauty. s Bad woman. q Appearance.

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Ω

Marbhair a leatsa cuig ceud Is godhnar b leat an Riogh fein Araon sa mfear lagha dheth Air Saoghal uille go n dainig

g

Na cluineadh e thu Rosg mac Ruaidh Na duine bhuine c ga shluagh Na cluineadh an Fhein thu Nochd Ma mbi sinn uille go meirsneach

10

Iomlaid d Cinn gun iomlaid Croin e B eugeorach sud iarruidh oirn Se fath f ma n'iarradh tu sin Sinne bhi gun Fhian gun Athar

1

Ga do bhithe an Fhian is t Athar 'N la a bfearr bha iad nam Beatha Cho buileor leamsa g re m linn h Gach Seoid a dhiarruin go m faghain i

12

Na m biodhe an Fhian is m-Athar N la bfearr bha iad na'n leath bheatha S teann air am faghaidh tu sin Aon leud j do throighe k ann Eirinn

I

Briathar l buan sin briathar buan A bheireadh m an Cairbre ruadh Go n cuireadh n e Sleagh na n seachd Siong Idir Aradh o agus iomlag p

a Shall be kill'd. b Shot. c Belongs. d Exchange.
f Reason. g I would not think it much. h Time.
j Breadth. k Foot. l Oath. m Swore. n Put. o Reina.

Briathar eill' na aghaidh sin Bheireadh an t-Osgar gle-chalma Go'n cuireadh e Sleagh na naodh Siong Ma chumadh a fhuilt agus eidin

15

Noiche sin duinne go Lo Mar re Mnaoi Feineadh comh-ol Briathra garga leath mar leath b Edir Cairbre agus Osgar

16

Briathar buan sin Briathar buan A bheireadh an Cairbre ruadh Go n' tugadh e sealg agus Creach c A Halbain an la air na mharach

17

Briathar eille n aghaidh sin Bheireadh an t-Osgar gle chalma Go n tugadh e sealg is Creach Do dh' Albain an la air na mharach

18

Dherigh shinn an La air na mharach Agus air Sluagh bilidh badhach Thogadh linn a Heirinn Creach Da Chreich-dheug as gach Coig-dhibh d

19

Nuair a ranaig e shinn ann Bealach f cumhaing ann Caol-ghleann Sann a bhiodh an Cairbre glan A Lonamaireachd g a teachd nar comhail h

20

Cuig fichid Albanach ard
Than i tharr muir chairginigh j ghairbh
Thuit sud le Laimh Osgair thall k
Is e mosgladh re Riogh Eirinn

we shape—between. b Half and half. c Booty. d Province. reach'd. f Passage. g Greedyness. h To meet us. i Came. j Rolling. k Yonder.

Cuig fichid fear Chloidheamh ghlaish Nach deach aon cheim riamh air aish Thuit sud le Laimh Osgair thall Is e mosgladh re Riogh Eirinn

22

Cuig fichid fear bogha A thainig oirne nar comhair a Thuit sud le Laimh Osgair thall Is e mosgladh re Riogh Eirinn

23

Cuig fichid fear feachdaidh b Thainig oirn a tir an tsneachdaidh Thuit sud le Laimh Osgair thall Is e mosgladh re Riogh Eirinn

Cuig fichid Cairbre ruadh Thainig do mhaithibh an tsluaigh Thuit sud le laimh Osgair, &c.

24

A chuigar c a baisge d don Riogh Ar linne budh mhor am prish Thuit sin le Laimh Osgair thall Is e mosgladh re Riogh Eirinn

25

Nuair chonnairc an Cairbre ruadh Osgar a snaidhe e an t sluaigh An t-sleagh nimhe bha na Laimh Go ndo leig e sin na chomhail

26

Thuit Osgar air a ghlun deas Sa n tsleagh nimhe roimh a chneas f Go n chuir e Sleagh na naodh Siong Ma chumadh fhuilt agus eidin

a Opposite. b Men of war. c Five. d Next. e Hacking. f Through his side.

Ossianic Ballads by Jerome Stone.

27

Eirigh Art is glac do Chloidheamh Is seasamh aite t-Athair S ma thig thu beo o na Caithibh Go ma Rìogh rath a thu air Eirinn

28

Thug e urchair b eille nairsde cAir linne budh leoir a hairde Leagadh d leis le meud a chuimase eArt mac Cairbre air an ath-Urchair

20

Chuir iad Crun an Rìogh ma Cheap Los f go m buidhinte leo an Larach g Thog e leachdag h chonart i chruaidh Bhar na Talmhuin taobh ruaidh Bhris e Crun an Rìogh man Cheap Gnìomh ma dheireadh i mo dheagh Mhìo

30

Togaibh libh mi noishe Fhiannaibh Cho do thog sibh mi roimhe riamh Togaibh mi go Tulloch ghlain Ach go m buin sibh dhiom k an t-eudach

31

Marbh-asg *l* ort a Mhic na buaidhe Ni thu breugan 'n darna huair *m* dhuinn Loingeas mo sheanathar a-h-ann 'S iad a teachd le cobhair thugainn

32

Bheannuigh n shinn uille do dh' Fian Ga 'ta o cha do bheannuigh dhuinn Gus an tainig e Tulloch na'n Deur Far p an raibh 'n-t-Osgar Arm gheur

'S miseadh mhic a bhiodh tu dheth a Lathe Catha Duna Dealgan Namha b na curthan roimh d' chneas 'S i mo Lamhsa rinn do Leighcas

34

Mo Leigheas cho nil e m fath c Cho mho dheantar e go brath Chuir Cairbre Sleagh na'n seachd Siong Edir m' aradh agus m' iomlag

35

Chuir mise Sleagh na 'naodh Siong Ma chumadh fhuilt agus Eudain 'S na ruige d mo dhuirn a chneas Cho deanadh aon Leigh a leigheas

36

'S miseadh Mhic a bhiodh tu dheth Lathe Cath Beinn Eudain Namhadh na feidh roimh do chneas 'S i mo Lamhse rinn do Leigheas

37

Mo Leigheas cho nil c m fath Cho mho dheantar e go brath Goimh e an Donaigh am thaobh deas 'S dorride f do Leigh mo Leigheas

38

Mo Laogh fein thu Laogh mo Laoigh Leanamh mo Leinabh Ghil' chaomh Mo Chroidhe lemnigh g mar lon hGo La bhrath cho'n eirigh Osgar

39

Cho do chuir Fian dheth crith no grainn O'n Lathe sin go La bhrath Cho ghabhadh is cho bfearrthe i leis Ach trian don bheatha gad abrain j

Crioch.

a Of it. b Sweem. c Existence, fate. d Reach. c Venom. f Difficult g Leaping. A Blackbird. i Chuse. j Third of life though I should say

'HRAOCH OR THE DEATH OF FRAOCH WHO WAS STROY'D BY THE TREACHEROUS PASSION OF HIS MOTHER-IN-LAW

1

Osan Caraid ann Cluain Fraoich Osan Laoich ann Caisteal Chro An Osan sin o n tuirsheadh Fear 'S o n trom ghulanach Bean og

2

Sud e shiar an Carn am bheil Fraoch Mao Fedhich an Fhuilt mhaodh 'M Fear a rinne Buidheacha do Mhey S an air Lacinte Carn Fraoich

3

Gul nar an ban on Chruachan Tuir 'S cruaidh an Fath ma n guila bhean 'S e dfhag mosan go trom trom Fraoch Mac Fedhich na 'm Colg shean

4

Gur i nainir a ni 'n Gul Tighin ga fhios da Chluain Fraoch Donn abhraid an Fhuilt Chais eill Aon Inghean Maidhe ga m bidh na Laoich

5

Aon Inghean Choruil is grinne Falt Taobh re Taobh a Nochd is Fraoch Ga h-iomad Fear a ghradhuigh i Nior ghaoluigh i Fear ach Fraoch

6

Nuair fhuair i amuigh e Cairdeis an Laoich budh ghluinne gné 'S e abhar ma na reub i Chorp Chion gun Lochd a dheanamh ria

Gun chuir i e gu Cath a Bhais Taobh re Mnaoi 's na dean a Lochd 'S tuirseach do thuitim le Beist Dh insin duibh gun Cheilg a nochd

8

Caoirean do bhidh air Locha Maidhe Annsa 'n Traith 'ta shiar faoi Dheas Gacha Raidh 's gacha Mi Bhiodh Torradh abbuigh annsa Mheas

Ç

Gun raibh Buaigh air a mheasa dhearg Budh mhilse e na mhil bhla Go n Camadh a Caoirean is e dearg Neach gun bhiadh car naodh Trath

10

Bliadhna a shaoghal gach Fir Dhinsin duibh e nois a dhearbh Gun Caoibhreadh e air Luchd Chneimh Briogh a mheas is e dearg

11

Naim-cheist mhor a bha na Dheidh Gab e Ligh a chaibhreadh na Sloigh A Bheist nimhe bhidh na Bhuin Grabba do Dhuinne a Dhol ga Bhuain

12

Do bhuail easlaint throm throm Air Inghean Omhuich na'n Corn fial Chuireadh le a fios air Fraoch 'S dfhiosruigh an Laoch ciod e 'Mian

13

Labhair i nach biodh i slan Mar fuighe i lan a Boise Maodh Do'n Choirean an Lochain fhuair 'S gun Aon neach ga bhuain ach Fraoch

Cnuasachd ni 'n drineas fein Huirt Mac Meidhich na'n Gruaidh dearg Garra n drinnam arsa Fraoch Theid mi bhuain a Chaoirean do Mheidhe

18

Gluaisidh Fraoch air Cheimibh n' aidh 'S chuaidh e shnamh air an Loch Huair e Bheist na suirim suain Sa Craos suas ris an Doss

16

Fraoch Mac Meidhich na'n Arm geur Thainig e o'n Bheist gun fhios 'S ultach leis don Chaoirean dhearg Do n Bhall an rabh Meidhe na Tigh

17

Go maith uille na rinne leat Labhair Meidhe budh Ghille cneas Ni m foghain leamsa Laoich Luain Gun an t-slat a bhuain as a buin.

18

Ghluais Fraoch air Chairr Ghille tium A shnamh air an Linne bhuig Budh docair dho ge budh mhor Adh Teachd an Bhas an Raibh a Chuid

19

Ghlac e 'n Caoirean air a Barr 'S tharruing an Crann as a Fhreimh Toirt a Chosan air Tir Rug i air aris a Bheist

20

Rug a Bheist air ar an Traimh Ghlacas a Lamh anna Craos Ghlac Fraoch is e air Chial Truagh a Dhe gan Sgian ag Fraoch

Cho Chomhrag si Bhuin e 'n Ceann Fraoch Mac Meid Truagh a Dhe ma

Go n do thuit iad Air Traimh na'n (Nar chonnaire an Thuit i air an Tra

Nuair a mhosguil Ghlac i a Lamh na Gad ha thu Nochc 'S mor an teuchd

Truagh nach ann a A thuit Fraoch le 'S tuaiseach do thu 'S truagh fein nacl

Budh duibhe na m Budh deirge a Ghr Budh mhine na'n (Budh ghille na'n S

Bairde a shleagh na Crann Sheoil Budh bhinne na Teuda ciuil a ghuth Snamhaiche a bfear na Fraoch Cho do chuir a thaobh re Sruth

29

Budh mhaith Spionnadh a dha Laimh 'S budh ro mhaith Cail a dha Chois 'S chuaidh Taigine har gach Riogh Roimh chuiridh riamh cha diar foish

30

Ionmhuin Tigheairn ionmhuin Tuath Ionmhuin gruaidh is deirge Ros Ionmhuin Beul leis an diolta dan Air am biodhna Mnaibh ag toirbheart Phog

31

Togamaid a nois an Cluain Fraoich Corp an Laoich an Caisteal chro O'n Bhas ud a fhuair am fear 'S mairg is mairion na dheigh bés

32

Gu m bi sud an Tuabhar Mna 'S mo chonnairceas air mo dha Rosg Fraoch a chuir a bhuain a Chrainn N deis an Caoirean a bhi bhoss

33

Air a chluain thugte an t ainm Loch Meidhe ghraite ris an Loch A m' biodh a Bheiste s gach Uair Sa Craos suas ris an Doss Crioch.

16th MAY, 1888.

At this meeting the following gentlemen were elected members of the Society:—The Rev. David Masson, M.D., 57 Albany Place, Edinburgh; C. Maccallum, M.D., Elm Lodge, Anstruther, Fife; Mr J. M'Rury, commercial traveller, Edinburgh; and the Rev. Adam Gunn, Strathy, Thurso. Thereafter, the Secretary read an English translation of "Deirdire," contributed by Mr Alex. Carmichael, Edinburgh. Mr Carmichael's paper was as follows:—

DEIRDIRE.

[CLOSE TRANSLATION.]

There was once a man in Eirin of the name of Colum Cruitire—Colum the Harper. The man was an honest man, and he had a goodly portion of worldly means. He had a wife, but the husband and wife had no children.

The husband and wife reached a great age, so that they had m expectation of children forever.

What should Colum Cruitire hear but that a soothsayer was come home to the place, and, as the man was a hospitable man, he had a wish that the soothsayer should come near them. Whether it was that he was asked to come, or that he was come of his own accord, the soothsayer came to the house of Colum Cruitire.

"Art thou making soothsaying?" said Colum Cruitire. "I am making a little; art thou seeking soothsaying?" said the soothsayer. "Well, I do not mind should I take soothsaying from thee if thou hast soothsaying for me, and that thou wouldst be pleased to make it." "Well, I will make thee soothsaying; what kind of soothsaying wouldst wish to have?" "Well, the soothsaying that I myself would wish to have would be to know my condition, and what was to happen to me, were it permissable for thee to tell me." "Well, I am going out, and when I come in I will put a question to thee," and the soothsayer went out of the house.

The soothsayer was not long out when he came into the house again. "Hadst thou ever any offspring?" said the soothsayer to Colum Cruitire. "Well, no, there has never been offspring upon me or upon her whom I have, and we never expect any now; I have only, said Colum Cruitire, myself and my wife." "Well," said the saothsayer, "that surprises me much, and that I see in my augury that it is about a daughter of thine that the greatest

amount of blood will be spilt that has been spilt in Eirin for generations and ages past, and the three heroes of the greatest renown in the land shall lose their lives on her account." "Is that the soothsaying that thou art making me," said Colum Cruitire, with anger, he thinking that the soothsayer was mocking him. "Well, it is," said the soothsayer. "Well, if that be the soothsaying that thou art making me thou mayest keep it to thyself, for neither thou thyself nor thy soothsaying is worth much, and go thou thy way." "Well," said the soothsayer, "I make thee sure enough of this; I see it very clearly in my augury." "Well," said Colum Cruitire, "that cannot come to pass; I and my wife are of great age, so that it is not possible that there ever shall be offspring upon us. I do not revile thy soothsaying—I have no right to do that; but that is the thing of which I am sure that there never has been and that there never shall be offspring upon me or upon But that will suffice; more of thy soothsaying I will my wife. neither seek nor receive since thou hast made the soothsaying without sense." And Colum Cruitire allowed the soothsayer to go his way, whether or not he gave him a gift.

And the soothsayer went his way. That is not ridiculing the story; but the soothsayer was not long away when the wife of Colum Cruitire became pregnant; and as the wife grew more heavy the husband grew more dolorous, and vexed at himself that he did not make more conversation with the soothsayer the time he was talking to him. Colum Cruitire was under pain by day and care by night, that he himself was but a man without sense, without knowledge, without trusted friend, without back support in the world; and should this burden come upon him now, a thing likely to come, and he himself so much averse to it from first.

Colum Cruitire now believed that everything should come to pass as the soothsayer said in his augury, and he was in sore distress and dismay. He did not know in the wide world what to do to ward off the spilling of blood from the land, and it was the thought that grew in his head that, should the Good Being send this infant into the world—a thing he was likely to send—that he himself would need to put it away to a far-off place, where no eye would see a sight of it, and no ear would hear a sound of it.

Now the time of her delivery drew upon the wife of Colum Cruitire, and she was brought to the floor-bed. The woman was delivered, and she brought forth an infant girl. Colum Cruitire did not allow a living creature to come home to his house but the knee-woman alone. Colum Cruitire then asked the knee-woman if she herself would undertake to bring up the child, and to keep it

in hiding in some remote place, where no eye could see it and me ear could hear it. The woman said she would, and that she would make her utmost efforts.

Then Colum Cruitire got three mon, and he led them to a great mountain far away, without knowledge, without hint to any person. He there betook him to dig a green conical mound inside out, and to line the hollow thus formed right round, so as to

enable a small party to dwell therein comfortably.

Colum Cruitire then sent the knee-woman away with the infant to this small low sheiling among the great high hills in the wild distant desert, where no eve could see and no ear could hear Deirdire, for that was the name of the child. He made every preparation for the comfort of nurse and child, and he sent food and raiment with them to last them for a year and a day. told the knee-woman that food and clothing would be sent to them again at the end of the year, and that way from year to year as

long as he was alive. And this was so.

Deirdire and her nurse-mother were dwelling in the low little bothy among the great high hills, without the knowledge, without the suspicion of any living one, or of anything that happened about them till Deirdire was fourteen years of age. Deirdire was growing as lithe and fair as the stately sapling, and as straight and symmetrical as the young moorland rush. She was above comparison of the world's women, shapely in her person, lovely in her beauty, and pure in her complexion, while her skin and her gait were like those of the swan of the lake and the hind of the hill. She was the blood-drop of finest features, of gracefullest form, and of gentlest mien between heaven and earth in Eirin. And whatever other colour or complexion she should have on before, no one looked in her face but she instantly went into blushes like glowing fire on the occasion.

The nurse mother was teaching Deirdire all the knowledge she There was no plant springing from root, nor bird knew herself. singing from spray, nor star gazing from heaven, for which Deirdire had not a name. But one thing the woman did not wish -that Deirdire should have communion or converse with anyone of the living ones of the earth. But on a wild, wintry night of dark gloomy clouds, what should happen but that a venisonhunter, traversing the desert hills, and having lost his course and his companions, should lay himself down to rest on the green grassy knoll in which Deirdire dwelt. Drowsiness came down on the man from wandering the hills, and he fell asleep. The man was weak from fatigue and hunger, and benumbed with cold.

When he rested in the shelter of the green mound in which Deirdire abode sleep-wandering came upon the man, and he dreamt that he was at the abode of fairies, and the fairies making music therein. The hunter called in his dreams if there was any one in the house for the sake of the Good Being to let him in.

Deirdire heard the voice, and she said to the nurse-mother-"Nurse-mother, what is that?" "Only a thing of little worth, the birds of the air astray from each other, and seeking one another; but let them hie them away to the forest of trees." sleep-wandering came upon the man, and he called again in his sleep if there was anyone in the knoll for the sake of the Being of "What is that, nurse-mother " said the Elements to let him in. "Only a thing of little worth, the birds of the flocks astray from each other, and seeking one another and home; but let them hie them away to the forest of trees." Then another sleep-wandering came upon the man, and he called the third time in his sleep "if there is anyone in the knoll for the sake of the God of the Elements let me in, for I am benumbed with cold and sore with hunger." "Oh! nurse-mother, what is that?" said "Thou needst not think there is aught there to give thee Deirdire. gladness, maiden," said the nurse-mother. "Is there then but the birds of the air astray from one another, and seeking each other and home; but let them hie them away to the forest of trees. There is neither house nor home for them here this night." "Oh! nurse-mother, the bird is asking shelter in the name of the God of the Elements, and thou thyself teacheth me that whatever is asked in His name should be done. If thou will not allow me to let in the bird, benumbed with cold and sore with hunger, I myself will doubt thy teaching and thy faith. But, as I believe in thy teaching and in the faith thou teachest me, I will arise and let in the bird.

And Deirdire arose, took the bar off the door, and let in the hunter. She placed a seat in a sitting place, food in a feeding place, and drink in a drinking place, for the man who came home.

"Say away and take thy food, and thou needful of it," said Deirdire. "Well, I was, indeed, needful of food and of drink and of warmth when I came home to this sheiling to-night," said the hunter; "but may I never relish my health if these are not gone from me altogether on beholding thee, maiden." "Oh! by thy food and clothing, thou man, who camest home, is it not upon thy tongue the talk is," said the carlin. "It is not much for thee to keep thy mouth shut and thy tongue dumb on coming home here and obtaining the shelter of the dwelling on a cold wintry night."

"Well," said the hunter, "I may do that, keep my mouth closed and my tongue silent, on coming home here, and receiving sup and shelter from thee, but, by thy father's hand, and thy grandfather's hand, and thine own two hands to free them, were some others of the world's people to see this blood-drop whom thou hast in hiding here, it is not long, oh King of the Earth and the Elements, that they would leave her here with thee." "Who are they, and where are they seen ?" said Deirdire. "Well, I will tell thee that, maiden," said the hunter. "They are Naoise, the son of Uisne, and Aillean and Ardan, his two brothers." "And what like are they on being seen, should we see them?" said Deirdire. "Well, those are their names and descent, all that I saw and heard of them," said the hunter; "and the appearance of the men on being seen—their hair is like the raven's plume, their skin is like the swan of the wave, and their cheeks are like the blood of the speckled-red fawn, while their strength and their stateliness are those of the salmon of the rapid stream and the stag of the crested hill; while Naoise is taller by all above the shoulders than all the men of Eirin."

"However they are," said the foster-mother, "go thou thy way, and take thee hence, and oh! King of the Sun, and of the Moon, truly and verily small are my own obligations to thee, and to her who let thee in."

And the hunter went his way. Shortly after he left, the man thought to himself that Connachar, the king of Ulster, was lying down and rising up alone without a confidential love, without a conversational mate beside him, and that were he to see this blooddrop he might possibly bring her home to his house, and perhaps do a good deed to himself for telling him that there was such a damsel as this on the surface of the living dewy world.

And the hunter went straight and direct to the palace of Connachar. He sent a message in to the king that he would like to be talking to him were it his pleasure, The king answered the message, and came out to speak to the hunter. "What is the purport of thy message with me?" said the king to the man. "My own business with you, king," said the hunter, "is that I have seen the loveliest blood-drop that ever was born in Eirin, and I have come to tell you." "Who is she that blood-drop, and where is she seen, when she had not been seen before till thou hadst seen her, if seen her thou hast?" said the king. "Well, I have seen her, and I have seen her indeed," said the hunter; "but if I have, no one else can see her till he is led to the place where she dwells." "And wilt thou guide me to the place where

the damsel dwells, and the reward for thy guidance will be as good as the reward for thy telling," said the king. "Well, I will, oh king," said the hunter, "though probably my doing so may not be commended." "Thou shalt remain in this household to-night, and I and my friends will go with thee early to-morrow," said Connachar. "I will," said the hunter; and the hunter remained that night in the household of Connachar, the king of Ulster.

Connachar, the king of Ulster, sent word to all the men who were nearest of kin to himself, such as the three sons of his own paternal uncle, Fearachar, the son of Ro, and he told them his mind. Though early and soft were the songs of the birds of the bush, and the carols of the birds of the grove, yet earlier still were Connachar, the king of Ulster, and his band of trusted friends astir in the mild morning dawn of the gentle, joyous May, with an outpouring of dew on sapling, bush, and plant, going in search of the green sunny sheiling in which Deirdire dwelt. There was many a gay gallant of lithe, lively, lightsome step at leaving, of weak, wounded, waddled step on reaching there, from the great-

ness of the distance and the roughness of the way.

"There now, down on the floor of the glen, is the sheiling in which the maiden abides, but I will go no nearer than this to the carlin," said the hunter. Connachar and his band of trusted friends went down to the green sheiling wherein Deirdire dwelt, and they knocked at the door of the dwelling. The foster-mother said that no opening would be given to anyone, and that she was averse to any person molesting herself or her home. "Open thou the door of thy bothy, and thou shalt have yet a better house and hall than this when we reach home," said the king. "I do not want a better house or hall than my own little bothy were I let alone, and my permission for my lying down and my rising up léft to myself alone. Not less than the word of a king or the force of a kingdom would drive me from my own humble house this night." "Open thou thy bothy door, and if thou wilt not open it with thy will thou shalt open it against thy will," said the king, growing angry. "I would be obliged to you," said the woman, "were you to tell me who commands me to open my bothy door?" "It is I, Connachar, the king of Ulster, and let not the matter be in darkness to thee longer." When the poor woman heard who was at the door she arose in haste and let in the king and all who could come of his band.

When Connachar saw the damsel of whom he was in search, he thought to himself that never in waking day or dreaming night saw he a blood-drop so lovely as Deirdire; and he gave her the

weight of his heart of love. There was nothing in his own mind, or in the minds of his men, from the beginning to the end of the matter, but to take Deirdire away on the summit of their shoulders be she willing or not. This was what was done, and Deirdire was raised on the summit of the shoulders of the heroes, and she and her foster-mother were carried to the palace of Connachar, the king of Ulster.

From the love that Connachar gave Deirdire he wished to marry her immediately whether or not she was willing to marry him. When the matter was placed before her she would not consent to it on any account, and that she never saw the features of living man till now. She had no knowledge of the duties of wife, nor of the manners of maiden, seeing that she never sat in gathering or in company before. Nor could she even sit in a chair, and that she never saw chair or people till now. From the way that Connachar pressed marriage upon Deirdire she said she would be obliged to him if he would give her a delay of a year and a day. He said he would, though hard to bear (the time), if she would promise to marry him at the end of the year. She did.

promise to marry him at the end of the year. She did.

The king got teaching women to Deirdire, and merry, mannerly, modest, maidens to lie down, and to rise up, and to play, and to converse with her.

Deirdire was eident in maidenly acquirements, and diligent in womanly knowledge, and Connachar bethought to himself that he never with his bodily eyes saw a blood-drop so lovely and delight-

ful as she.

What were Deirdire and her maidens but one day out on the hill behind the house enjoying the scene and drinking the sun. And whom should they see coming their way but three way-faring men. Deirdire is gazing at the men who are coming, and wondering at their appearance. As the men approach Deirdire remembers the words of the hunter, and she says to herself that these are the three sons of Uisne, and that this is Noaise, and he taller than all the men of Eirin.

The three brothers pass them by without heeding them, without looking above them at the maiden damsels on the hill. What but that the love of Naoise is become so implanted in the heart of Deirdire that she cannot resist going after him. She gathers up her garments, and she goes after the men who have passed by at the base of the hill, leaving her companions on the summit, be they annoyed or pleased.

her companions on the summit, be they annoyed or pleased.

Aillean and Ardan heard of the damsel whom Connachar had in his house, and they thought to themselves that if Naoise, their

brother, were to see her, he would have her himself, especially (literally, seven times specially, seachd araidh) as she was not yet married to the king. They saw the damsel coming after them, and they exhorted one another to walk well, the long distance they had to travel, and the darkness of night coming on.

Deirdire cried, "Naoise, thou son of Uisne, art thou going to leave me?" "What cry is that in mine ear that is not easy for me to answer, nor easy for me to refuse?" said Naoise. "No cry; only the cry of the lake-ducks of Connachar," said his brothers. "But let us hasten our feet and hurry our steps, the long distance we have to travel, and the dark shadows of night coming on." They do this, and they stretch the distance between themselves Deirdire cried again "Naoise! Naoise! thou son of and her. Uisne, art thou going to leave me?" "What cry is that that struck my ear and pierced my heart, so difficult for me to answer, nor easy for me to refuse." "No cry, nor cry; only the cry of the grey geese of Connachar," said his brothers. "But let us walk well, the long travelling we have before us, and the gloomy darkness of night coming on." Then Deirdire cried the third time. "Naoise! Naoise! Naoise! thou son of Uisne, art thou going to leave me?" "Whose is the pleading cry, the most musical to my ear that it ever heard, and the most hard to my heart that it ever struck," said Naoise. "No cry, nor cry; only the flute-like notes of the lake-swans of Connachar," said his brothers. is the third cry of distress," said Naoise, "and the vow of a hero be upon me if I can go one more step forward till I know whence comes the cry of distress," and Naoise went back.

Naoise and Deirdire met, and Deirdire gave the thrice three kisses to Naoise, and one kiss to each of his brothers. From the shame that was upon Deirdire, she was going into glowing blushes of fire, while the trembling hues of her ruddy cheeks were moving as fast as the tremulous leaves of the aspen tree of the stream, Naoise bethought to himself that he never saw in bodily form a drop of blood so lovely as this; and Naoise gave a love to Deirdire that he never gave to thing or to vision or to living form

but to herself alone.

Naoise placed Deirdire on the summit of his shoulders, and he requested his brothers to walk well now, and that he would walk

Naoise thought to himself that it was not advisable for him to remain in Eirin, as he put Connachar, his own father's brother's son, against him, on account of this damsel, though she was not married to the king, and he returned to Albain. He reached the

side of Lochnaois, and he made his home there. He could kill the salmon of the rapid stream out at the door, and the deer of the crested hill out at the window. Naoise and Deirdire, Aillean and Ardan were dwelling in the dun, and they were happy while dwelling there.

Then came the end of the time when Deirdire was to marry What is Connachar in his own Connachar, the King of Ulster. mind but meditating to win Deirdire by the sword be she married to Naoise or not. And what work is Connachar engaged upon but preparing a great, eventful banquet. He sent invitations to his kinsmen throughout the length and breadth of Eirin all to come He is thinking to himself to give a day of battle and of combat to Naoise, the son of Uisne, and to take the damsel from Connachar thought to himself that Naoise would not come should he write to him, and it was the scheme that grew in his head to send for his father's brother, Fearachar, the son of Ro, and to send him on an embassy to Naoise. He sent for him accordingly, and Connachar said to Fearachar - Say thou to Naoise, the son of Uisne, that I am preparing a great, joyous feast for my friends and kinsmen throughout the length of Eirin all, and that I shall have no peace by day or rest by night if he and Aillean and Ardan are absent from the feast.

Fearachar, the son of Ro, and his two sons went on their mission, and reached the tower in which Naoise dwelt on Locheitive-The sons of Uisne hail with warm welcome Fearachar, the son of Ro, and his two sons, and they asked of them the news of "The best news I myself have for you," said the hardy hero, "is that Connachar, the King of Ulster, is preparing a great, joyous banquet for his friends and kinsmen throughout the realm of Eirin, and that he has vowed a vow by the earth beneath him by the sky above him and by the westward-passing sun, that he will not pause by day nor rest by night if the three sons of Uisne, as our father's brother's sons, do not come home to the land of their birth and the country of their inheritance and to the banquet he has prepared, and he has sent us an embassy to you." "We will go with you," said Naoise. "We will," said his brothers.
"You will come," said Fearachar, the son of Ro, "and I and my three sons will be with you." "We will," said Boinne Borb (violent current). "We will," said Cuilionn Cruaidh (hard holly). "Better is their own lording in Albain than their householding in Eirin," said Deirdire. "Dearer is the hereditary home than the hereditary country," said Fearachar, the son of Ro. "Unhappy it is for a man, however good his means and however prosperous

his lot, if he does not see his own country and his own home when he rises up in the morning and when he lies down at night."
"Unhappy," said Naoise; "dearer to myself is the birth heredity than the kin heredity; though more we would get here than there." It will be rude if you do not come with me," said Fearachar. "It will," said Naoise; "and we will go with you." Deirdire was against going with Fearachar, the son of Ro, and

she besought Naoise in every way not to go with him.

and said :-

"The howling of the dogs is in mine ear. The vision of the night is in mine eve: I see Fearachar in league with a bribe, I see Connachar in his tower without compassion. I see Connachar in his tower without compassion.

TT.

I see Naoise without his supports of battle, I see Aillean without his sounding shield, I see Arden without his sword, without his targe; And I see the house of Atha without luck, without joy. And I see the house of Atha without luck, without joy.

TIT

I see Connnachar with a thirst for blood, I see Fearachar under the shadow of guile, I see the three brothers with their backs to the earth, And I see Deirdire full of sorrow and full of tears. And I see Deirdire full of sorrow and full of tears."

"I myself never liked and never yielded to the howlings of dogs nor to the dreams of women, Naoise, and as Connachar, the King of Ulster, has sent invitation of feast and of friendship to you, it will be unfriendly if you do not come, Naoise," said Fearachar, the son of Ro. "It will," said Naoise, "and we will go with "I saw another vision, Naoise, and explain it to me," said Deirdire :-

I.

Deirdire-

"I saw the three fair, white doves With their three mouthfuls of honey in their mouths; And, oh! Naoise, thou son of Uisne, Enlighten thou to me the darkness of my dream?"

TT.

Naoise-

"It is only the disturbance of sleep, And woman's sleep-wandering, Deirdire."

III.

Deirdire-

"I saw the three ungenerous hawks
With the three drops of blood, the cold blood of heroes;
And, oh! Naoise, thou son of Uisne,
Enlighten thou to me the darkness of my dream?"

IV.

Naoise-

"It is only the disturbance of sleep, And woman's sleep-wandering, Deirdire."

V.

Deirdire-

"I saw the three black, lustrous ravens
With the three gloomy leaves of the yew tree of death;
And, oh! Naoise, thou son of Uisne,
Unravel thou to me the darkness of my dream?"

VI.

Naoise-

It is only the disturbance of sleep, And woman's sleep-wandering, Deirdire.

"As Connachar, the King of Ulster, has sent us the message to come to the banquet, it will be unfriendly of us not to come, Deirdire."

"You will come," said Fearachar, the son of Ro; "and if Connachar shows friendship to you, you will show friendship to him; and if he will show enmity to you, you will show enmity to him, and I and my three sons will be with you." "We will," said Boinne Borb. "We will," said Cuilionn Cruaidh. "I have three sons and they are three knights of surpassing fame, and harm or maltreatment that shall threaten you they will be with you, and I myself along with them." And Fearachar, the son of Ro, gave his vow and his word in the presence of his arms that any harm or maltreatment which should threaten the sons of Uisne he and his three sons would leave no head on living body in Eirin,

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despite sword and helmet, spear and shield, blade and shirt of mail at their best.

Deirdire was not willing to leave Albain, but she went with Maoise. Deirdire's tears were falling in showers as she sang-

> Beloved land art thou, eastern land, Albain with thy woods and thy lakes! Sore is my heart going away from thee, But I go with Naoise!

Fearachar, the son of Ro, did not stop till he got the sons of U ime to come away with him despite the suspicions of Deirdire.

> They placed their curach on the sea. They hoisted to her masts the sails. And they reached on the second morrow The fair-furrowed strand of Eirin.

As soon as the children of Uisne landed in Eirin, Fearachar. the son of Ro, sent information to Connachar, the king of Ulster. that the men, of whom he was in pursuit, were now come, and to

wee that he would act justly towards them.
"Well," said Connachar, "I did not expect that the sons of
Uisne would come, though I sent for them, and I am not quite
prepared for them yet. But there is a house down yonder where I keep mercenaries, and let them go down there to-day, and my house will be ready for their reception to-morrow." Fearachar, the son of Ro, told this to the sons of Uisne. "Well," said Naoise, "since that is the place which the king has ordered for us we will go there, but sure it is not for too much love of us that Connachar is sending us among the mercenaries."

They went down on that occasion, and they reached the quarters of the mercenaries. There were there huddled together fifteen twenties of mercenaries, and of mercenaries fifteen. There was not a man among them all who did not laugh a loud laugh on seeing these men coming home among them. And Naoise laughed a loud laugh louder than the loud laugh of all the others put

together.

When the mercenaries got them all within they rose one by one, and each placed a bar on the door. When Naoise saw this he arose himself, and he placed two bars on the door. "Who is he, the great stalwart man that was come home among us here, that has made the two loud laughs, and that has placed the two bars on the door?" said the commander of the mercenaries. "I will tell thee that if thou will tell me this," said Naoise. "What was the cause that made all of you laugh, and that made each of you to put a bar on the door?" "I will tell thee that, here. I have never seen men of your likeness, and of your brightness, coming home here, and I have never seen men, a mouthful of whose flesh and a drop of whose blood I would like so well as your own flesh and your own But tell me, hero, why laughed you the two loud laughs, and why placed you the two bars on the door?" said the head man of the "Well, I will tell thee that," said Naoise. not seen in the land of the living, nor in the company of the dead, nor among the common sons of men, people I would prefer to yourselves here-men to knock off your heads at one free stroke." And Naoise rose in his great standing strength, and he seized the mercenary of slenderest shank and of biggest head, and he stroked them down and he stroked them up on this side and on that and before long he left not a mercenary man alive among them all.

Then they cleared and cleaned the house, raised the bright and blazing fire, and they made themselves sufficiently reconciled till morning.

But Connachar was becoming impatient that he was not hearing how they were faring down in the house of the mercenaries. "Go thou down, foster-mother," said he, "and see if her own bloom and beauty are still upon Deirdire, and if she is what she was when she went away from me. If so, I will win Deirdire at the point of the lance and by the edge of the sword, despite the Feinne at their best; but if not, be she Naoise's own." The foster-mother went down to the quarters of the mercenaries, where the Clann Uisne and Deirdire dwelt. She had no way of looking at Deirdire, but through the small chicken-hole on the door. woman gazed through the chicken-hole, and then returned home "Well, foster-mother, and how now does she look! to Connachar. Are her own bloom and beauty still upon Deirdire?" "It is clear and evident that it is through suffering and sorrow that the love of my heart and the treasure of my soul has been since she went away; there is not much of her own bloom or beauty this night upon Deirdire." I will need more proof than that yet ere I give up Deirdire," said Connachar. "Go thou down, Gealbhan Greadhnach (bright fire), thou son of the King of Scandinavia, and bring me up information are her own bloom and beauty on Deirdire. If they are, I will win her at the point of the blade and the edge of the sword, but if not, she may remain with Naoise himself," said Connachar.

The Gealbhan Greadhnach, the son of the King of Scandinavia, went down to the quarters of the mercenaries, where the Clann Uisne and Deirdire abode. He looked in through the chickenhole on the door. That woman of whom he was in search was wont to go into glowing blushes of red fire on being looked at. Naoise glanced at Deirdire, and he observed that some one was looking at her from behind the door. Seizing a white die on the board before him, Naoise threw it through the chicken-hole on the door, and drove the eye of the Gealbhan Greadhnach out of his head with the die. The Gealbhan Greadhnach went back to the palace of Connachar, the king. "Thou wert cheerful and joyful going, but I see thee cheerless and joyless returning. What ails thee, Gealbhan? But hast thou seen her, and are her own bloom and beauty on Deirdire?" said Connachar. "Well, I have seen Deirdire, and I have seen, indeed, too, and, while looking at her through the chicken-hole on the door, Naoise, the son of Uisne, drove out my eye with the chessman in his hand. But of a truth and verity, though he drove out one eye. I would fain have continued to gaze at her with the other eve had it not been for my anxiety to come and tell thee of Deirdire." "That is true," said Connachar. "Let three hundred true knights of valour go down to the quarters of the mercenaries, and bring me up Deirdire, and kill the others.

"Pursuit is coming," said Deirdire. "I myself will go out and check the pursuit," said Naoise. "It is not thou but I who will go out," said Boinne Borb, the son of Fearachar, the son of Ro. "It was to me that my father entrusted that no injury or maltreatment should threaten you when he himself went home." And the Boinne Borb went out, and he killed a third of the knights. The king came out, and he called from above, "Who is that down on the plain slaying my people?" "I am, the Boinne Borb, the first son of Fearachar, the son of Ro." "I gave a free bridge to thy grandfather, a free bridge to thy father, and I will give a free bridge to thyself, too, and come over on this hand of me to-night," said the Connachar. "Well, I will take that from you," said the Boinne Borb; and he turned wither-shins, and went over to the king. "That man is gone over to the hand of the king," said Deirdire. "He went, but he performed good work before he went," said Naoise.

Then Connachar ordered three hundred full knights of valour to go down to the quarters of the mercenaries to bring up Deirdire, and to kill the others. "Pursuit is coming," said Deirdire. "I myself will go out and check the pursuit," said Naoise. "It is

not thou but I who will go out," said the Cuilionn Cruaidh, the son of Fearachar, the son of Ro. "It was to me that my father entrusted to allow no mishap or maltreatment to threaten you when he himself went home." And the Cuilionn Cruaidh went out, and he killed two-thirds of the company. Connachar came out, and he cried from above, "Who is that down on the plain slaying my people?" "I am the Cuilionn Cruaidh, the second son of Fearachar, the son of Ro." "I gave a free bridge to thy grandfather, a free bridge to thy father, a free bridge to thy brother, and I will give a free bridge to thyself, too, and come over on this hand of me to night," said Connachar. "Well, I will take that," said the Cuilionn Cruaidh; and he went over to the hand of the king. "That man went over to the hand of the king," said Deirdire. "He went, but he performed gallant deeds before he went." said Naoise.

Connachar then ordered three hundred swift knights of valour down to the quarters of the mercenaries to bring up Deirdire and to kill the others. "The pursuit is coming," said Deirdire "Yes, but I myself will go out and quench the pursuit," said "It is not thou but I who will go out," said the Fillan Fionn (Fillan the Fair), "it was to me that my father entrusted to allow no injury or maltreatment to befall you when he himself went home" And the young hero, fresh-manly, fresh-noble, freshglorious, with his long lovely golden locks, now went out girded in his war weapons of hard battle and combat, and clothed in his hard clothing of combat, battle, and steel, that was smoothed and polished, glossy and glittering, scaly and brilliant, on which were the many figures of beasts, birds, and creeping things—leigheann, lion, tiger and griffin, brown eagle and swift hawk, and deadly serpent-and the young, glorious gallant thrashed three-thirds of the band. Connachar came out in haste, and demanded in wrath "Who is there down on the floor of the plain making slaughter on my people?" "I am the Fillan Fionn, the third son of Fearachar, the son of Ro." "Well, I gave a free bridge to thy grandfather, a free bridge to thy father, and free bridges to both thy brothers, and I will give thee a free bridge, too, and come over on this hand of me to-night." "Well, Connachar, I will not accept thy offer, nor thank thee for it. Much more do I prefer to go home, and to tell in the presence of my father the deeds that I have done than any one thing which I could receive from thee in that respect. And Naoise, the son of Uisne, and Aillean and Ardan are as near akin of kin to thee as they are to me, though thou art so keen to spill their blood, and thou wouldst spill my blood, too, Connachar."

ne young, manly, handsome hero, with his wealth of golden, ful, brown hair, returned to the house, the dewy incense ing around his noble countenance of whiteness and redness a. "I am now going home," said he, "to tell to my father ou are safe from the hands of the king."

d the young, straight, handsome hero went away home to father that the sons of Uisne were safe. This was about aration of night from day, at the time of the morning dawn, to said that they should leave this house and return to

oise and Deirdire, Aillean and Ardan, left to return to Word went up to the king that the men, of whom he was ch, went away. Then the king sent for Duanan Gacha, a Druid of his own, and he spoke to him thus—"Great is alth that I have spent upon thee, Duanan Gacha Draogh, ig thee schooling and learning and the secrets of Druidism, those are away from me to-day without heed for me, withpect for me, without my ability to check them, without my to turn them." "Well," said the Druid, "I will turn them return of those whom you sent in pursuit." And the an placed a wood before them, through which no one could

But the sons of Uisne went through the wood without hurt lrance, and Naoise had Deirdire by the hand! "Though good it will not yet suffice," said Connachar, "they going t the binding of foot, without the shortening of step, withed for me, without respect for me, and I without ability to ith them, or power to turn them back this night." will try another way with them," said the Druid, and he green see before them on the green plain. The three brane

a grey sea before them on the green plain. The three brave s bared themselves and tied their clothing behind their and Naoise placed Deirdire on the summit of his shoulders.

They stretched their sides to the stream, Indifferent to them was land or water; The grey, swelling, shaggy sea, Or the green, pleasing machair.

hough that is good, Duanan, it does not turn the men," muschar. "They are going without heed for me, without for me, and me without ability to hinder them or to nem back to-night."

We will try another way with them yet," said the Druid-And the Druid-man froze the grey, shaggy sea into hard,

A VIDE

jagged lumps the sharpness of swords on some sides and the venom of serpents on others. Then Ardan cried that he himself was becoming tired and nearly exhausted. "Come thou and sit on my right shoulder, thou brother of my love," said Naoise. And Ardan came and he sat on the right shoulder of Naoise. But he was not long there when Ardan died; but, though dead, Naoise did not let him go. Then Aillean cried that he himself was becoming tired and nearly exhausted. When Naoise heard the confession he heard the sore sigh of death, and he desired Aillean to hold on to him and that he would bring him to land. But Aillean was not long when the weakness of death came upon him, and his hold relaxed. When Naoise looked and saw that his two beloved brothers, whom he loved so well, were now dead, he cared not whether he himself were dead or alive, and heaving the heavy sighs of death his heart rent.

"Those are now past," said Duanan Gacha Draogh to the King, "and I have done as thou wished me. The sons of Uisne are now dead, and they shall trouble thee no more, while thou hast thy

sweetheart, and thy wife-to-be, hale and whole."

"The honour of that is thine, and the gain mine, Duanan. I call it no loss all that I spent in giving thee schooling and learning. Now, dry the sea, so that I may behold Deirdire," said Connachar. And Duanan Gacha Draogh dried the sea, and behold the three sons of Uisne are lying dead together side by side on the green, smooth machair, and Deirdire leaning over their corpses shedding showers of tears.

Then the people gathered together round the corpses of the heroes, and they asked the King what should be done to their bodies. It was the order that the King gave to dig a pit and

to bring the three bodies together side by side.

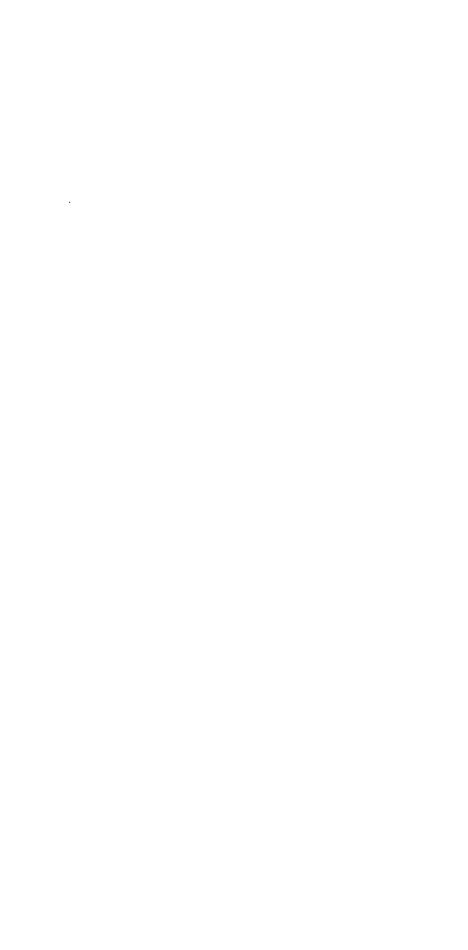
Deirdire was sitting on the bank, and constantly asking the workmen to dig the grave broad and smooth. When the bodies of the brothers were laid in the grave Deirdire said:—

"Lie thee over, O Naoise of my love; Close thee Ardan over to Aillean; If dead had consciousness, Ye would make room for me."

They did this. Then Deirdire leapt into the grave, and lying down close to Naoise, she was dead by his side.

The wicked King ordered her body to be lifted out of the grave and to be buried on the other side of the loch. This was done as

Ing commanded, and the grave was closed. Then a young rew from the grave of Deirdire; and a young pine grew from ave of Naoise, and the two young pines bent towards one or and twined together over the lake. The King commanded he two young pines should be cut down, and this was done but they grew again, and the wife whom the King married ded him to cease his persecution of the dead.



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