The Gaelic Manuscripts in Scotland

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Gaelic MSS. were, as shall appear in the sequel, being written in the Highlands and Islands of Scotland down into the first half of the 18th century. The 1745 Rising and the deliberate destruction of the great houses, e.g. that of Glengarry, of Ardsheal and of Keppoch, together with the furious burning and wasting of the countryside almost achieved the end the then Government had in mind, the obliteration of both the Gaelic people and their language. Possession of a Gaelic MS., especially in the disturbed areas, during the troubles of the '45, would be most dangerous. Thus it is that such a great family as that of Mackintosh of Mackintosh does not now possess a single Gaelic MS. although one might well have expected to find many in a house so famed for its zeal in the Gaelic cause. The survival of tattered fragments of a Campbell, a MacLeod and a MacKinnon Duanaire points to something of what did once exist in the great houses but of which the owners had to get rid if they would live in the new Scotland.

The flight of the most enterprising Gaelic people from the Highlands and the Islands left a country empty and impoverished and a people dispirited and listless with no ear for the poetry of old, no heart for the tales of the past. Yet some people did treasure both tale and poem and John Dewar found in the mid 19th century as did also Alexander Carmichael — both once acting under the guidance of J. F. Campbell of Islay — that all was not gone and the Dewar MSS. in Inveraray Castle as well as the great bulk of Carmichael papers in the Carmichael-Watson Collection in

1 All MSS. here recorded I have read and catalogued, many being catalogued for the first time. This task would have been impossible had it not been for the help given so ungrudgingly by the Carnegie Trustees and the keepers of the various collections of MSS. This help I gratefully acknowledge.

2 J. H. Forbes, Edinburgh, in a letter dated 20th June, 1806, to Sir John Sinclair (NLS 73.2.11(31)) says that the Glengarry papers taken from Glengarry House were examined by Sir Edward Fawkeer, Secretary to the Duke of Cumberland, at Fort Augustus and then taken to London to be used as evidence against Glengarry, Sir John Sinclair in an endeavour to find those papers got into touch with William Blake, Deputy Keeper at the Treasury, (NLS 73.2.11(38)) but neither then nor since has anything more been heard of them.

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Edinburgh are 20th century harvestings not unlike those in Ireland when Lebor na hUidhre (1106) and the Book of Leinster (1160) were compiled.

It is in the National (once the Advocates') Library, Edinburgh, and in the Library of the University there that the main collections of Gaelic MSS., especially the vellum, now lie. Glasgow, although said to be "the most Gaelic city in the world," houses in the University Library the MacLagan Collection (MacLagan was contemporary with James Macpherson of Ossianic fame), the Feruig MSS. (1688-1693), the Ratisbon MS. together with a great mass of material belonging to the end of the 19th and the beginning of the 20th century. In the Register House, Edinburgh, are to be found the MacDonald Charter (1408), a Contract of Fosterage dated 1614 and a MS. containing an Elegy on Sir Duncan Campbell of Glenorchy (1631). What is probably the oldest Gaelic writing in the country lies in the Abbey at Fort Augustus, marginal notes on a MS. of Marianus Scotus, Abbot of St. Peter's, Regensburg (1028-1082).

James Macpherson ("Ossian Macpherson") is one to whom we are indebted for the survival of many Gaelic MSS. He had had no intention of doing anything like this. He merely published in a style that proved attractive tales that he had heard around his father's fireside in his youth and John Dewar mentioned above found a century later in Macpherson's native district old tales still surviving. The bitter feelings engendered by the '45, the plague of spies and informers throughout the Highlands stirring up trouble together with unwillingness to believe that any good could come out of the Highlands led to attacks on Macpherson's work and, naturally, those attacks added to the interest in, and popularity of, Macpherson's publications. Ossian still stood in spite of attack: indeed, it flourished on attacks and gained not merely a sympathetic, but even an enthusiastic, audience on the Continent. Nevertheless, some of these attacks demanded an answer and men such as the Reverend Dr. Blair of Edinburgh knew that old Gaelic poetry and tales existed but they also knew that they themselves were lacking in the knowledge necessary to one who would make a suitable reply to, and defence against, such attacks. The dispute circled round MSS. Macpherson was known to have had MSS. in his possession but of those MSS. Professor MacLeod of Glasgow University could write (NLS. 73.2.23(14)) to Lord Bannatyne on 21st January, 1801, that as far as he (MacLeod) was concerned they were quite illegible and, further, that he had no doubt but that they were also illegible to Macpherson. Even as late as March 1806 the Reverend Donald Mackintosh wrote (NLS. 73.2.11(7)) from Edinburgh to Sir John Sinclair that he had himself transcribed several Gaelic MSS. for the Highland
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Society "which nobody else could do or even read a word of." Such was the state of Gaelic scholarship in Scotland at the end of the 18th century.

Returning now to the early days of the Ossianic dispute we find that the defenders had in 1762 sent out a questionnaire to Ministers and all likely to have any information whatever about Ossian, about Macpherson's work and about Gaelic MSS. It was the belief of many that there did exist MSS. which would completely overwhelm the attack on Ossian, for by this time Ossian, Macpherson, politics and national zeal had fallen into a hopelessly confused and confusing mass. Nobody, however, could produce such MSS. with any confidence in the result. Worse even followed. It must have been with consternation that the Reverend Dr. Blair read in his study in Edinburgh a letter (NLS. 73.2.13(4)), undated indeed, but written 1762-3 from the Reverend Lachlan Shaw, Minister at Elgin, saying that there were no MSS. of the poems of Ossian, that nobody in Strathspey (where Shaw had been brought up) could read the Irish script, in which it was presumed any Gaelic MS. must be written, but that that script was still known in the Western Isles where possibly a MS. might even be found. The Reverend Duncan MacFarlane, a most outstanding man, Minister at Drymen and the father of a future Principal of Glasgow University, wrote (NLS. 73.2.13(5)) to Dr. Blair on 28th November, 1763, that while he had himself often heard poems not unlike those rendered into English by Macpherson, yet he had never seen any MS. containing any such poems.

James Macpherson had meantime died leaving to his literary executors the task of regaining his good name and of publishing Ossian. In a letter (NLS. 73.2.10(5)) dated from London 19th December, 1797, John Mackenzie, one of these executors wrote to Henry Mackenzie (the "Man of Feeling") that the executors were highly satisfied with the proposed enquiry into the authenticity of the poems of Ossian. The next step was taken in 1804 as we learn from a Minute of the Ossian Committee of the Highland Society of London held on 23rd June, 1804. It was resolved inter alia (1) to print at once Ossian's poems in the original Gaelic with a Latin version (2) that Bulmer in London should be the printer (3) that a new English translation be made because Macpherson's "does not do justice to the original" (73.2.24(28)). It was also arranged that the

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8 Macpherson made it known that he preferred to use Greek characters in the Gaelic text of Ossian but this may rather be a device for putting off the day when he would have to produce the Gaelic text. At any rate, he nearly started a fashion of writing Gaelic in Greek letters. In NLS. 73.2.10(11) there is an extract from a letter dated 25th April, 1781, referring to a Greek translation of Ossian by Donald MacLaurin, brother of the mathematician. In 1780 the Reverend William Smith, Minister at Bower, published Sacred Lessons and Exercises where the Gaelic prayers are printed in Greek characters.
Reverend Alexander Stewart, a well-known Gaelic Minister and scholar, and the Reverend Dr. Smith of Campbeltown be joined in the work of correcting the proofs of Ossian as they should come from the printer (NLS. 73.2.24(48) (49)).

The general excitement and spate of discussion led to the finding of many MSS. Smith did his best to examine and report on them for the coming Report on the Authenticity of the Poems by James Macpherson — a book published by the Highland Society in 1805 — as did also Ewen MacLauchlan of Aberdeen. How many MSS. were destroyed during this time will never be known. Macpherson in his day had to cover up his tracks and Smith 4 was in much the same position. At the same time many MSS. came into existence because the Highland Society was ready to pay for collections of poetry or MSS. — the more "Macphersonese" the better — so that "non-Macphersonese" MSS. were doomed.

The Reverend Alexander Campbell, Minister at Portree, sent to the Highland Society in London bundles of what he alleged were traditional poems, the pages being all written by himself and certified by James MacLeod J.P. These bundles were broken up and scattered so now some are NLS. 73.2.3, others NLS. 73.2.10(6) - 73.2.10(11) and still others are in the Library at Edinburgh University. In a letter (undated but NLS. 73.2.11(18)) to Sir John Sinclair, Campbell complained that Sinclair's last letter to himself had not contained the £200 promised for his work. Again on 9th April, 1806, Campbell wrote to Sir John pointing

4 P. J. Anderson, University Librarian, Aberdeen, said of his distinguished predecessor, Ewen M'Lachlan, that while it must be admitted that his English verse was poor stuff, yet his Gaelic scholarship was remarkable. M'Lachlan (be himself did not regularly use Mac) was Librarian of University and King's College, Aberdeen, from 1800 (when having just taken his M.A., he was appointed as a salary of 300 merks Scots) till 1819 when he seems to have resigned on receiving full charge of the Parish School of Old Aberdeen. He died in 1822. Of all those in Scotland concerned in the Ossianic dispute he was the only man capable of reading the Gaelic MSS. with any degree of accuracy. Cf. Notes & Queries, 16th Ser., XI (February 20, 1909), 90, 110, for a bibliography of his works.

5 The two brothers, the Reverend Donald Smith, Minister in Edinburgh, and the Reverend John Smith, Minister at Campbeltown, were deeply concerned with Gaelic matters. In 1787 John published Sean Dana le Ossian, Orraun, Ulann etc... Collected in the Western Highlands and Isles being the originals of the Translations sometime ago published in Gaelic Antiquities and in the same year Dorga and Gaul. The Gaelic in these is foreign to the style of the language but in his efforts to outdo Macpherson, Smith got into the habit of writing in this stilted "romance" Gaelic with the result that his contribution towards the translation of the Scriptures had to be rejected. Uniting in himself a high degree of brazen audacity and profound ignorance and with the power to mislead others his influence was such that real traditional Gaelic poems were despised, since they were not in the Macphersonese tradition, till J. F. Campbell of Islay in his Leabhar Na Feinne pointed out this grievous error.

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out that the Highland Society of Scotland now found that it had not the funds to pay for his Collection of Gaelic Poetry (NLS. 73.2.11(14)). Possibly Sir John had promised to make good any deficiency on the part of the Society; there is evidence that he did not find his patronage of Gaelic literature cheap.

In spite of the protests made by C. Stewart, Printer to Edinburgh University, to Sir John Sinclair against printing Ossian in London (NLS. 72.2.24(42)) it was reasonable that the Highland Society in London should be allowed to continue with what it had so enthusiastically started. Nevertheless, on 5th January, 1803, that Society sent on to the Edinburgh Society the MSS. now numbered NLS. 72.1.37 - 72.2.2 (some of these had been in Macpherson’s possession) to swell the stock already in the hands of that Society. It seems that about this time Major M’Lachlan of Kilbride presented to the Highland Society of Scotland the MSS. now numbered 72.1.33, 72.1.34 and 72.1.36 along with another two which, if they had not been lost, would have been 72.1.32 and 72.1.35. The Reverend John Mackinnon, Minister at Glendaruel, was keenly interested in Gaelic traditions and he had obtained the MS. now romantically referred to as the “GlenMassan MS.” which eventually, through the hands of Lord Bannatyne, was deposited with the Highland Society: its present number being 72.2.3.

On 4th October, 1804, Dr. Smith of Campbeltown wrote to Sir John Sinclair that Captain Sim, “the possessor of the Kilbride MSS.” lives with his (i.e. Sim’s) mother at the Stockwell in Glasgow. A list of the Kilbride MSS. had been made on 4th May, 1801, by the Reverend Donald Mackintosh in Kilbride House, the home of Major M’Lachlan. This List is now NLS. 73.2.24 but what happened in the intervening years is not known. Finally, in 1817 a firm of Writers, Messrs Gordon & Meck, in Glasgow handed over the Kilbride MSS. now NLS. 72.1.5 - 72.1.31.

A strange character in this world of MSS. is Peter Turner, probably a member of an extraordinarily gifted family from Inveraray. His MSS. are now NLS. 72.2.4 - 72.2.7, his name appearing in all of them: e.g. on p. 40 of 72.2.7 he has written “sgríobhta le Paruig Tuairnair, coirpleir ann an cath bhuidhmin chois Earaghaedheal ann an . . . Midhe san bliadhna 1801.”

To these fall to be added NLS. 72.1.2, presented to the Faculty of Advocates by the Reverend Donald MacQueen, Minister at Kilmuir in Skye in 1784, at which date he also presented to the Antiquaries Society another Gaelic MS., dealt with later in these notes. How or when 72.1.3 and 72.1.4 came to the Library is not known but part of 72.1.1 was discovered accidentally by the historian W. F. Skene in 1834 in the Li-
brary. Additional to these are the Miscellaneous MSS. 72.2.8 - 72.2.15 of which all that can be said is that they seem to have come to Edinburgh from the London Highland Society.

Although these form the basic collection of Gaelic MSS. in Scotland it was not till W. F. Skene in 1862 determined to gather together into "some public Library for preservation" what was left of the Gaelic MSS. that they passed into the hands of the Faculty of Advocates. The Faculty of Advocates was chosen as the permanent home of the Gaelic MSS. because it had already in its possession four Gaelic MSS. NLS. 72.1.1 - 72.1.4 mentioned supra. The Advocates were not, however, very interested in their possession of Gaelic MSS. and thus Skene writes in 1862, "This collection has been formed within the last few years by the instrumentality of the writer. When he commenced the Faculty possessed four manuscripts. The Collection now consists of 63." J. F. Campbell of Islay says in a note dated 25th December, 1872 (now 73.3.24(1)), "This drawer may contain lots of queer stuff. I have examined one bundle and find that it contains important evidence as to Macpherson's Ossian, letters etc... and all sorts of things. It is not my work to sort all this out but it ought to be done." Immediately under this note Mr. Park of the Library and I as we "were sorting out this stuff" found a letter (73.3.24(2)) dated 29th October, 1783, from John Murray, Calcutta, to James Macpherson enclosing a bill for £600 and urging Macpherson to publish the original Gaelic text of Ossian. Along with this letter are laid up Minutes of meetings held by the Highland Society in connection with Ossian dated April, 1779, May, 1779, June, 1784, and January, 1790.

Skene himself did not know any of the Celtic languages and had therefore to depend on translators, e.g. William Hennessey and Owen Connellan for Irish and William Owens and the Reverend John Williams of Llandovery for Welsh. When Skene died many of his papers came to the Library, especially those used in compiling his historical works and also papers in connection with the Iona Club. These papers and the versions sent in by his translators are now numbered 73.1.10 - 73.1.21.

While J. F. Campbell of Islay was haunting the then Advocates' Library there were two Gaelic-speaking men on the staff; viz. Donald Macpherson, a native of Bohuntin in Lochaber and Malcolm Macphail. These men made transcriptions of a number of MSS. for Campbell; viz. 72.1.16, a MS. written in 1690 and 1691, and also of portions of 72.1.34 which had been written in 1603. Another man, one of the keenest scholars of Gaelic in his day, the Reverend Alexander Cameron, was busy transcribing and copying Gaelic MSS. in the Advocates' Library and his work will fall to be dealt with in connection with the Library of Edinburgh University.
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An enquiry of some sort was set afoot in 1878 because a letter (73.2.10(12)) dated 10th December, 1878, from Donald Macpherson to the Curators of the Advocates' Library informs them that he has compared the Gaelic MSS. in the Library with Skene's list and found that nos. 1 & 13 of the MSS. and nos. 13 & 14 of the transcripts are not in the Library. He adds, "There are two drawers full of miscellaneous papers in Gaelic and about Gaelic subjects, chiefly about the Ossianic controversy, not included in Mr. Skene's Catalogue." These are the papers and the drawers referred to by J. F. Campbell and the papers are now catalogued for the first time: they are 73.1.22 - 73.3.23.

J. F. Campbell's death led to his MSS. being deposited in the Library where they number 50.1.1 - 51.2.7. These deal with his West Highland Tales, Gaelic traditions and the material that went to the compilation of his heart-breaking Leabhar Na Faimne as well as records of his various scientific works, e.g. papers in connection with his sun-shine recording apparatus (which was in use at Greenwich Observatory till the 1940's), papers in connection with Thermography (which he claims to have invented) and many duplicates of the contents of the Dewar MSS. at Inveraray Castle.

The next collection to reach the Library consisted of over 100 notebooks containing much valuable work done by the Reverend Charles Robertson, who died in 1927 when Minister at Kilchoman, Islay, on place-names, word-lists, etc. — generally the material collected by a highly intelligent Gaelic scholar when working as a parish Minister in various Highland parishes.

Another Minister who gathered Gaelic material when performing his parochial duties was the Reverend Alexander Pope (died 1782), Minister at Reay in Caithness. He was one of Ossian Macpherson's correspondents but it was away back in 1739 that he began to make his collection. This is now 73.1.23. Notable also is the work of the Reverend Alexander Irvine but the material he collected has a history so far unexplained. Some of the collection lies in the Library at Edinburgh University and will be discussed along with the other contents of that library. In the National Library there is, however, another collection (temporary deposit No. 271) entitled Collection of Gaelic Songs and Poems /made by/ Reverend Dr. Irvine. This is one of the best sources for the works that go under the name of Iain Lom (John MacDonald).

The Reverend Alexander Irvine in a letter dated 22nd September, 1806, to Sir John Sinclair gives an account of his own collection and comments on the collections by MacLagan and MacDonald (NLS. 73.2.11(47)). MacLagan's name is also spelled M'Lagan.

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We come now to deal with the contents of the MSS. that form the basic collection. The vellums are 35 in number, the rest of this group being on paper of various ages; e.g. the Book of the Dean of Lismore is said on doubtful evidence to have been written between 1512 and 1529 so that the paper is at any rate 16th century, while the Robertson Collection is on paper belonging to this century. Briefly the contents of the MSS. are:

72.1.1 Genealogies and religious matter. The Teachings of Cormac Mac Airt and the Sayings of Fithil. Triads of Ireland. Coir Annmann. Skene erroneously took a marginal note 1476 as being the date of the MS. and published the Genealogies from this MS. in the De Rebus Albanicus as belonging to 1476.

72.1.2 Scientific matter. The planets; medical tract; tract on materia medica including "triacula." Compturus. Cisio Janus. Collection of spells and charms e.g. for barrenness in women; for procuring love; to make hair grow; to take a mote out of the eye; to make the hair become golden; diseases common in the Autumn; virtutes aquae Vite; table of weights and measures; blood-letting; wheel charm to be applied to a woman's breast; Teachings of Cormac Mac Airt. Chiefly medical texts.

72.1.3 Scientific matter. Materia medica; spells and charms e.g. to restore sanity, to restore sleep, to find out whether a man shall still be alive at the end of the year, to ensure the birth of a son; calendar for January and February giving a note of the lucky, unlucky and indifferent days.

72.1.4 Tract on Definition. Miniature book measuring 1 3/4 x 2 1/2 ins.

72.1.5 Cath Leitreach Ruaidhe; Preface to Amra Coluim Cille; Life of St. Gregory the Great; Decollation of John the Baptist; Decapitation of St. Paul; Aided Chonchobuir; the Four Manannans; genealogies of Finn; poems from various sources e.g. Tri fotain nach sechuntar; Bec a Beind Boirchi; Mellach lem beth an uacht ailion etc.; Fulacht na Morrigna; Cormac and the Geilti Glinni; Life of St. Moling.

72.1.6 Gabhaltas Serluis Mhoir; inmate of Druimanach Abbey becomes a woman, bears seven children and becomes a man again; Mochaoi of

1 Vellum unless otherwise specified.

*The number of folios or pages is the number actually containing a Gaelic text, not necessarily the number of ff. involved in making up the MS. in book form.

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Nendrum and the Bird-song; genealogical tracts; the story of Ciaran.

72.1.7 Coir Anmann. Scotia ingen Foraind rig Eigisti bean Niul mathair Gaelid; Treide dleagir don ollam filidh; Teachings of Cormac; Triads of Ireland; Sermo ad Reges; Aunaicept.

72.1.8 Togail na Tebe; Argonautic Expedition and the Destruction of Troy.

72.1.9 Fragmentary medical text and fragmentary genealogy of the MacDugalds of Lorne.

72.1.10 Aphorisms of Hippocrates.

72.1.11 Aphorisms of Aristotle; crises in diseases; Lanfranc's theory of knowledge; voice production.

72.1.12 Medical tracts on anatomy, diets, philosophy and on the soul; calendar for the year (but the fol. containing March and April has been torn out and is now lost); de operationibus occultis naturae of Thomas Aquinas.

72.1.13 Isidore's Commentary on Damascenus; medical tracts including the Aphorisms of Hippocrates; de amore herceos; treatment of wounds; hydrophobia.

72.1.14 Aphorisms of Hippocrates.

72.1.15 Togail Troi.

72.1.16 Dinnshenchas.

72.1.17 Isidore's Commentary on Damascenus.

72.1.18 Lilium Medicinae (fragmentary).

72.1.19 Poems; Luid Iason na luing loir; Ardri dar gabh Erenn uill; Ceithri coimpeartta caemha.

72.1.20 Lilium Medicinae.

72.1.21 Aphorisms of Hippocrates.

72.1.22 Medical tract, beginning and end lost.

72.1.23 Isidore's Commentary on Damascenus.

72.1.24 Life of Findcheua of Bri Gobann.

72.1.25 Medical tract without heading; Fada go tuighim mo theach; Passion of Christ as related by the B.V. to Anselm; homily on the Commandments; Deagaid gach uile in t-ubair; La braich in Coimdi in cedain.

72.1.26 Moling and a Leper; Moling sees the Devil; a Christian and Jewish child both go to Church and eat the consecrated bread; Michael's Fit; a man lied at the Fair of Tailten after swearing by St.

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Ciaran and his head eventually dropped off; a ship seen flying in the air; a priest’s wife too heavy to be carried to the grave; white blackbirds of Achaia; a leper comes to St. Brigit; gigantic women cast ashore on the Scots coast; Communion; Congall and a foreign monk who seeks to match him in austerity; the devil Caincille in Armagh; Toirsceach me dod cumundsa; medical tracts; diets appropriate throughout the year; passage of the moon and the sun; article on sleep; Garbh Mac Stairn. ff. 11

72.1.27 Medical tracts; music. ff. 5

72.1.28 Synchronisms of the Irish Kings; Enna dalta Cairpri crusadh; notes on the Calendar; A liubair ata ar do lar; Ata sunn sencas nach suail; Cairpre Cindchait and the Revolt of the Aitech Tuatha; Nualguba Oíill Oíluim. ff. 7

72.1.29 Poems including Gabh mh’ eignech a Eoin Baisdi; Fearg an Choimedhí re clann Adhuimhí; Ag so mo bragha a Dhe; Tagair rod mhac a Muire; Aoighi misi ac mathair Dhe; Taírg mo mhunadh, a Mhuire; Tene arna fadhadh fearg Dhe; Imhda rod direch go Dia; Beag nach tainic mo terma; Denadh Creos comhairle a mhathar. ff. 13

72.1.30 Poems including Trian Connacht ar coimet aínrí; Da coimet tech tigerna; Truagh ar n-echtra go h-Ath Truin; Ni mar chach as cainte Brian — all parts of Filib mac Briain mac Félmi hi Raighellaigh. ff. 8

72.1.31 Poems including Maír doní peta da cholaind; A Bhaethinn na ceil re cach; Caithreim Conghail Clairinghnigh (fragmentary) ff. 7

72.1.32 (lost)

72.1.33 Calendar and how to find the Golden Number; rickets (The English word is used in the text which must therefore be later than 1645 when that word first appeared in an English medical text.) Blaighiuin so solus a dath; medical tracts and charms for toothache; Regimen Salernitanum; tract on urine; ff. 8 plus as paged by the scribe pp. 84

72.1.34 (Paper) Bruighean Chaorthuinn; Bruighean Bheag na hAimhain (written 1603. Dunstaffnage) ff. 21 plus scraps

72.1.35 (lost)

72.1.36 Imtheacht Conaill Gulban for Domhan mhór; poems including Triath na nGaoidheal Giollaespeig; Rug eadrain ar iath nAlban; Bregach sin a bhen beg an seal do bhaois; Go mbearnigh Dia in tighe sa muinter; A Chonuill ca seallbh na cinn; Na maoi huaisle orum fein; Innis disi giodh be me; Soraidd slan don aoidheche reir; Maír ni usail
as oige; Scela Muicí Míc Da Tho; Sud i an thulatog; Na fuatha; Ni bfuigheadh misi bas duí; A dhuine cuimhnich an bas; Nech sin bhios corrach do ghnath; Bruighion bheg na hAlmann; Bruighion Cheisi Coruin; An Dearg; Is maith mo leaba is oile mo shuain; Na stotha is edomme is iad lábrus gu dana; An Ceithireach O Domhnallan; Murchaidh Mac Brian agus an Dirioch. 9  ff. 127

72.1.37 (paper) The Book of the Dean of Lismore. Cf. infra.  ff. 127

72.1.38 (paper) Cath Cnuca; Brisleagh Mhaigne Mhuirtheimhne agus Deargruathar Chonaill Chearnaigh; Cath Mhaigne Mucraithe; Oileamhuin Concailinn agus Oigheadh Chonalaich; Coir Anmann; Oigheadh Chlóinne Lir (the earliest extant text); An Bruighionn Chaorthùinn;

72.1.39 (paper) Tales from the Seven Sages; Bliaghun so solus a dath; Ata an saoghal ag seirmóir; Meisneach miletha Míc Eoin; Iomdha rod ichte ag Dia; pp. 32

72.1.40 (paper) Aided Chonchobuir; Aidid Ailella ocus Conuill Cernag; Aidid Fergus Maic Roich (the only extant text); Aidid Medba; Aided Cuit Maic Magach (the only extant text); Aided Loegaire Buadair (the only extant text); Aided Caisleach Maic Uitheachair (the only complete extant text); Anas ma de rioghaibh; hóirne on the Life of St. Columba; Oiged Cuill maic Carbata; Táin Bo Fraich; Peannaid Adain; Mesca Uład; Cennach an Ruanaid; Sunday Observance. ff. 38

72.1.41 (paper) Medical tracts; Letter of Prester John; Triar ban dru... Be Bhinn ocs Be Cuill Cladhach ocs Be Chairncomrach; ff. 16

72.1.42 (paper) Family tree of the Kings of Spain down to Phillip 4th (b. Valladolid 8th April, 1650.); Ní feas a chonach catha; Senbriathra Fithail; Udacht Móráin; Gaible mac Endamnuig hegeas; Aoibhinn sin a Eire ard; Eisigh a eigsi Banbha; Eire ag innis na náem; An sith do rogha, a righ Fionngall; Atain i gcás eiders dachomhhuirle; A colcha Eireann airdi; A Emuinn an agat fhein; Bennacht De gom dhiaingens.

72.1.43 (paper) Forus Feasa ar Eirinn. ff. 40

72.1.44 (paper) Collection of poems including: Da gradh do fagbas Eirinn; Ein fear peisid am gleadh Muman; Iomdha uaisle ar iath Laigen; Da roinn com troma ar círich Neil; Dlíghidh ollam uirím riogh; Tanag aghaigh go heas gcáilte; Islig do mbhean, a Maelín etc. etc.

*Written by Ewen MacLean, 1691, for Colin Campbell. In this same year this scribe wrote MS. H.4.21 (in Trinity College Library, Dublin) and in 1698 he wrote for Lochlin Campbell H.2.12 (No. 6) (also in Trinity College Library).
72.1.45 Aided Con Culainn. ff. 6
72.1.46 In Cath Catharda. ff. 8
72.1.47 An Tenga Bithnu. ff. 4

72.1.48 (paper) Poems including Soridh soir go hAlbain uain;
A Ri an bheatha bi gurm leighis; Dferiuh Ile nar tholl toighbhem;
Luaithe cu na cuideach; Cethrar tainig anoir; Goll mear mulenta;
Caor thin thu fein a dhuine bhocht; Gabh a mhie mo mhunadh; tract
on Confession; Moran lense air aicme Ile; Se la gus an de nach faca
me Fionnd; Maigh duine bhraithis e fein; ff. 34

72.1.49 (paper) Poems including Ionmuin tech re ttugas cul;
Ar hfaosamh dhannah, a Dhe Athar; Ionmuin fert iona bfuil Brian; Mian
Chormaic thighe Temrach; Or na mban bainchenn nimhe; Slan fad
lot a lathm Aodha; ff. 20

72.1.50 (paper) Historical etc. notes on the descendants of John
of Islay from 1405 down to 1658; Cause of the Coming of Par-
thalam; Aitair airthach thuatha iomorra le fiora Eirenn; Ban-shenchas
viz. Sgotha ingean Foruinn bean Niall mathair Gaedhil Ghlaiss;
Genealogy of King David of Scotland and of King Charles 1st;
Genealogy of the Kings of Ireland; History of the Clan Donald, a
part of the Book of Clan Ranald, written on modern paper by a
person unskilled in writing Irish, the original pp. having been given
back to Clan Ranald in 1897. ff. 29

72.2.1 (paper) Forus Fessa ar Eirinn. ff. 9
72.2.2 (paper) Campbell Duanaire, a Clan Ranald Duanaire and a
Mackinnon Duanaire; tract on grammar as in the Auaraocept;
geneclogy of the Campbells of Argyll: Ionmuin tech re ttugas cul;
Tugadh oirne easbadh mhor. ff. 55
72.2.3 The GlenMassoc Ms. Oidheadh Cloinne Uisneach; Fochunn
Loingsi Fergus; Tain Bo Flidas. ff. 27
72.2.4 (paper) Poetry including Oisin is fada do shuan; Mo thoil sii
an toil thug toil mhaith dhuit; A Phadruig in gcoula tu an teig;
Faosidh Semuis na sronn alas Paor; Laoidh Mhna an Bhruitt; Ata
faoi thonnaibh no ton; An Siogueide Romhainach; pp. 88
72.2.5 (paper) Eachtra Cloinn Tamai; Tearmaic teach am bh Mac
Cuinn; Stair Emuinid ui Cleirigh do reir Sean ui Neachtain; Cath
Lisin Ui Dhunagan; Cerrn (sic) ui Domhnaill; Laoi an Deirg; A
Chleirigh chanas na psahim; Dubhach sin a bheann Ghualann; An
Tenga Bith Nua; pp. 310

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72.2.6 (paper) Oighheadh Chloinne Tuirrann; Oighheadh Chloinne Lir; Oidheadh Chloinne hUisnach; Bruighion Eochaidh Bheag Dearg. pp. 105

72.2.7 (paper) Laoidh an Deirg; Laoidhe air Maluirt na h-oige airson na h-aoise; Gabh mo theagag a bhean og; Innis sin a Oisin air heinach s air iongnadh; A chleirigh a leigeas gach dubh air a bhan; Teagag Righ Arthur do a Chloinn mhac; Plearcach na Ruarcach; Oich a Muire Nach truagh mo chas; pp. 48

72.2.8 (paper) Do Shuidhughad do no hEirinn; tract on Gaelic grammar; contractions used in Gaelic MMS.; Cath Finntragha; Bruighean Caorthuinn; Life of St. Margaret; Cath Mucraime; pp. 354

72.2.9 (paper) Cath Ruis na Rig; Oided Con Culainn; Tain Bo Cuailgne (fragment); Poem on the Death of Archibald McDonald, Laird of Leargie. ff. 54

72.2.10 (paper) Aphorisms of Hippocrates; charm for producing sleep; Lilium Medicinae; Regimen Sanitatis Salernitanum; Tract on utines; treatment of bullet wounds; Gaelic version of Bernard Gordon's de Floribus Dietarum; tract on anatomy; materia medica; tract on fevers. pp. 474

72.2.11 (paper) Cath Finntragha. pp. 40

72.2.12 (paper) Poems etc. Tri Manuinn a bh'aig rioghe Britann; collection of proverbs; Tuirimh Bhrighid; Faighdoireacht amadan Emhna mbhacha; Laoidh an Tailleoir; Glor Diarmuid. (This MS. is possibly a common-place book that once belonged to Alasdair Mac Mhaighstir Alasdair.) pp. 30

72.2.13 (paper) Collection of poems by Alasdair Mac Mhaighstir Alasdair (by whom possibly the MS. was written). ff. 25

72.2.14 (paper) Collection of religious poetry by Tadhg Og, Donnchad Mor, Ffílip bocht O hUiggin, Fergal Og Mac an Bhaird, Con O Cleirigh, Fergal Og O hUiginn. Aongus mac Aodha Ruaidh I Uiginn, Tuirctna mac Torna. ff. 38

72.2.15 (paper) Marbna Eignechain Ui Cellaigh; Soridh um gu Cinntire; Moladhi na pioba; Escaoin molaidh na pioba; Nach truagh lebh na scéla do deist mi d'omhnaich; A chleirich chansus na sailm: A Lachuin scuir do bh'ardachd; Cath Capthharrus; a number of poems by Alasdair Mac Mhaighstir Alasdair followed by Caoil Mhíc Ui Mhaolcarain beginning, Mac Uí Mhaolcarain mo ghradh / mo ghrianan e s mo choille chno; Satire on Dunstaffange by Angus O Daly (the Red Bard); pp. 98

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