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### Slighean Gàidhealach

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## Wild and Majestic / Fiadhaich Glòrmhor: Gaelic Pathways

### Earrann 1

#### *Samhlaidhean na h-Alba*

Anns a' bhad, tha na h-ìomhaighean is na h-innealan seo ag innse dhuinn mar a thàinig seòrsa cultair gu bith ann an Alba a bha freumhaichte ann an cultar dùthchasach na Gàidhealtachd. Ach tha connspaid ann: dè cho domhainn 's a bha na freumhan? Am buin iad ri cultar da-rìribh Gàidhealach? Air neo an e cultar a chaidh a chruthachadh san Linn Romansach?

Fon amharc againn an seo tha innealan-cogaidh, aodach breacain, dealbh-peantaidh, agus pìob mhòr. Gu ìre, buinidh gach uile eisimpleir do linn ùr: luchd-turais air Loch Ceiteirein mu 1815; claidheamh, biodag, agus sgian a chaidh a dhealbhadh san 18mh linn; fasan an airm nuair a bha laghan-toirmisg ann an aghaidh a' bhreacain; agus pìob Ghàidhealach ann an stoidhle bho timcheall air 1790. Tha fhios gu bheil buaidh atharrachaidhean an linn ùir soilleir ri faicinn annta, ach dh'aithnicheadh Gàidheil fhathast gum buineadh gach pìos, gu ìre bheag no mhòr, don dualchas aca fhèin.

[Symbols of Scotland

These images and objects tell us immediately how a culture came into being in Scotland that was rooted in the traditional culture of the Highlands. But these 'roots' are still a matter of contention. How deep do they really go? Do they derive from an ancient culture that was truly Gaelic? Or was this culture created in the Romantic era?

We see weaponry, tartans, a painting, and a bagpipe. To an extent each item is a new creation: the new tourist view over Loch Katrine in about 1815; sword, dirk, and knife designed in the 18th century; a dress sense growing out of army uniforms in the years when Highland dress and tartan was proscribed; and a Highland bagpipe in a new style created about 1790. Certainly, the impact of recent fashions was clear to see. But Gaels would still recognise that each piece, to a greater or lesser extent, formed part of their heritage.]

## Earrann 2

### *An dèidh nan Seumasach*

Bha deagh adhbhar aig riaghaltas Bhreatainn laghan-toirmisg a chur an aghaidh a' bhreacain an dèidh Bhliadhna Theàrlaich. Bha na Seumasaich a thàinig a-mach fo armachd nan aghaidh làn uidheamaichte leis. B' e seo cultar aosmhor a bu dual do na Gàidheil air fad. Chithear breacan an fhèilidh le chuid uidheaman spaideil anns an dà dhealbh seo: Uilleam Cuimeanach, pìobaire Thighearna nan Granddach, agus Alasdair Mòr Grand, curaidh a' chinnidh.

[In the wake of the Jacobites

The British government had good reason to pass laws against tartan after Culloden. The Jacobites who had risen against the government were fully kitted out in it. But tartan was part of an ancient culture, the inheritance of all Gaels. Splendid tartans and accoutrements are seen in these two portraits, of William Cumming, Piper to the Laird of Grant, and of Alasdair Mòr Grant, the Grant Champion.]

### Earrann 3

#### *Fo Sgèith an Airm*

Nuair a thòisich sreath fada de chogaidhean an aghaidh na Frainge san dàrna leth den 18mh linn, ghabh tòrr Ghàidheal òga don airm. Cha robh saoghal taobh a-muigh na Gàidhealtachd idir cho coimheach a-nis 's a bha e, agus leis cho gann 's a bha cothroman cosnadh a-nis aig an taigh, bha cuid aca co-dhiù ro dheònach sgillinn an rìgh a ghabhail. Ach cuideachd, thug saighdearachd dhaibh an cothrom an t-èideadh bu dual don t-sinnsireachd aca a chaitheamh: am breacan, 's e fhathast ceadaichte do shaighdearan Gàidhealach Ìmpireachd Bhreatainn.

[Under the wing of the army

When a long series of wars against France began in the second half of the 18th century, many young Gaels enlisted. They were growing used to travelling the world, and since opportunities for gainful employment were drying up, some at least were willing to take the king's shilling. Soldiering also gave them the chance to wear their traditional clothing, the tartan that was still permitted for Highland soldiers of the British Empire.]

## Earrann 4

### *An Sealladh Romansach*

Na Gàidheil aig an robh ùidh ann an seann bhàrdachd, bhiodh iad eòlach air laoidhean na Fèinne, bonn-stèidh mòr-dhàintean Oisein a chruthaich Seumas Bàn MacMhuirich sa Bheurla. Am measg nan làmh-sgrìobhainnean Gàidhlig a fhuair MacMhuirich air na cuairtean-rannsachaidh a thug e mu thuath, bha Leabhar Dearg Chlann Raghnaill, co-chruinneachadh de dh'eachdraidh agus de bhàrdachd a chuir àrd-urram air Cloinn Dòmhnail. B' e am bàrd clasaigeach Niall MacMhuirich a chuir an Leabhar Dearg ri chèile tràth san ochdamh linn deug, 's e a' tarraing an dà chuid air a' chuimhne aige fhèin agus air dìleab saidhbhir an teaghlaich aige. Bha iad sin air a bhith nam bàird agus nan seanchaidhean cliùiteach a-riamh bho thàinig sinnsear an t-sliochda, Muireadhach Albannach Ó Dálaigh, a-nall à Éirinn tràth san 13mh linn.

[Romance's view

Gaels with an interest in traditional verse knew about the heroic Fingalian ballads that lay behind the 'poetry of Ossian' that James Macpherson created in English. Among the Gaelic manuscripts that Macpherson acquired on his research trips to the north was the Red Book of Clanranald, a collection of historical writing and poetry in honour of Clan Donald. The Red Book had been compiled by the classical Gaelic bard Neil MacMhuirich in the early 18<sup>th</sup> century. MacMhuirich drew both upon his own memory of events, and upon the rich legacy of his family, renowned bards and historians ever since the ancestor of the dynasty, Muireadhach Ó Dálaigh, 'the Scot', came over from Ireland in the early 13th century.]

## Earrann 5

### *Cuir air an coire*

San 18mh linn sgaoil droga ùr fasanta bho na bailtean mòra suas chon na Gàidhealtachd: an tì. Mar phàirt de na cleachdaidhean sònraichte a bha ceangailte rithe, chaidh soithichean crèadha a chur gu feum. Ged a chòrd an tì ri muinntir nan taighean mòra, cha robh ministearan na h-eaglaise idir cho dèidheil oirre: nan sùilean sa, nan robh thu trom air an tì, bha thu a' caitheamh do chuid tìde, airgid, agus slàinte. Nuair a bha an t-Ollamh Somhairle Maclain agus Seumas Boswell air chuairt air a' Ghàidhealtachd ann an 1773, fhuair iad soithichean-tì agus sìobhaltas sa chuideachd aig Taigh Mòr Ratharsair, far an robh iad fo aigheachd aig Iain MacLeòid, no MacGilleChaluim, ceann-cinnidh an eilein.

[Put the kettle on

During the 18th century a fashionable new drug spread to the Highlands from towns and cities: tea. Along with the special rituals connected with it, porcelain teaware came into use. Tea may have appealed to the gentry, but church ministers were not so keen. In their view, tea-drinking was an addiction, a waste of time, money, and health. When Dr Samuel Johnson and James Boswell were on their Highland journey in 1773, they noted the teacups and courtesy of the gentry circle in Raasay where they were the guests of John MacLeod, chief of the MacLeods of the island.]

## Earrann 6

### *B' fheàrr leam breacan uallach*

Bha am breacan air fàs cliùiteach mar èideadh nan Gàidheal – agus mar shuaicheantas air dearg-nàimhdean riaghaltas Bhreatainn. Ach ann an ùine gun a bhith fada, far an robh dìmeas agus gràin, bha a-nis meas agus urram. Ghabh Alba gu lèir ris a' bhreacan uallach. An lùib nan atharrachaidhean, thàinig buidheann còmhla anns a' phrìomh bhaile air an robh Comunn Gàidhealach Lunnainn. Bha iad airson eaconamaidh na Gàidhealtachd a leasachadh – ach cuideachd airson rian a chur air dathan agus pàtrain an èideidh Ghàidhealaich. Seo an leabhar-clàraidh a rinn an Comann, far an deach seann phàtrain a ghlèidheadh agus dùil aca gun tàinig iad a-nuas thuca sìos tro na ginealaichean.

[I prefer the noble plaid

Tartan had become famous as the costume of the Gaels – and as an emblem of the British government's deadliest foes. But within a short time contempt and hatred turned to esteem and praise. All of Scotland took to the proud plaid. In the wake of this transformation, a new club was founded in the capital: the Highland Society of London. Its main purpose was to improve economic life in the Highlands, but another aim was to classify the colours and patterns of Highland tartans. This was the book in which the Highland Society recorded old setts of tartans, in the belief that they had come down to them through the generations.]

## Earrann 7

### *Tobar an Dualchais*

Stèidhich buill Chomunn Gàidhealach Lunnainn comataidhean airson obair-rannsachaidh a dhèanamh ann an cànan, litreachas, agus ceòl na Gàidhealtachd. Bha iad den bheachd gun robh feartan sònraichte ann an seann dualchas nan Gàidheal leis am b' urrainn dhaibh an cultar aca fhèin ath-ùrachadh. Chaidh iad an sàs sa chonnsaid mu fhìrinneachd mòr-dhàintean Sheumais MhicMhuirich. Thruis fear de na comataidhean briathrachas airson faclair Gàidhlig mòr sgoileireil, faclair a nochd ann an clò ann an 1828 fon tiotal *Dictionary Scoto-Celticum*.

[The well of heritage

The members of the Highland Society of London set up committees to research the language, literature, and music of the Highlands. They thought that there were special qualities in traditional Gaelic heritage which they could use to renew their own culture. They involved themselves in the controversy over the authenticity of Macpherson's Ossianic epics. One of the committees collected vocabulary for a great scholarly dictionary of Gaelic, published in 1828 under the title *Dictionary Scoto-Celticum*.]

## Earrann 8

### *Buaidh is Piseach*

Mean air mhean thàinig a' Ghàidhealtachd fo bhuaidh leasachaidhean mòra anns an àiteachas, leasachaidhean a bha a' sìor sgapadh thairis air an rìoghachd gu lèir an co-bhuinn ris an t-Soilleireachadh Eòrpach. Chuir Comunn Gàidhealach Lunnainn agus buidheann den aon ghnè ann an Dùn Èideann iomairtean air chois gus na leasachaidhean a bhrosnachadh fad is farsaing. Bha iad a' toirt seachad dhuaisean airson dòighean-àiteachais ùra fheuchainn. Choisinn an t-Ìleach seo suim mhath airgid airson seòrsa ùr de chliath a bha freagarrach do dh'fhearann nan eilean.

[Victory and Good Fortune

The Highlands gradually came under the influence of the major agricultural transformations associated with the European Enlightenment, then sweeping across the entire country. The Highland Society of London and its sister organisation in Edinburgh initiated competitions to encourage the adoption of agricultural improvement techniques far and wide. They offered prizes for experimenting with new farming methods. This Islay man won a generous sum for a new type of harrow suitable for Hebridean landscapes.]

## Earrann 9

### *Gillean an Fhèilidh*

Choisinn rèisimeidean Gàidhealach àrd-urram ann an cogaidhean an ama sa. Anns gach àite far an robh an ìmpireachd a' smachdachadh dhùthchannan cèin, cha mhòr nach robhas a' meas a' bhreacain mar shuaicheantas air Airm Bhreatainn fhèin. A-rèir nam bàrd, dhèanadh saighdearan bho Thìr nam Beann an gnothaich air an nàmhaid anns gach blàr.

Greasaibh na Gàidheil mun coinne,  
Is tionndaidh iad an ruaig mar b' àbhaist,  
An dream àrdanach neo-fhoilleil.

Mar shamhla air mar a sheas rèisimeidean nan cinnidhean adhbhar na h-ìmpireachd, thug Comunn Gàidhealach Lunnainn bonn-airgid seachad do na curaidhean a bha air seasamh ri aodann a' bhlàir. Rinn am bàrd Alasdair MacFhionghain à Mòrar òran air dha dhol air tìr san Èipheit ann an 1801, òran a bhios seinneadairean a' gabhail fhathast anns a' bheul-aithris.

[The lads in the kilt

Highland regiments won high fame in the wars of the time. In the wake of the British Empire, tartan came to be celebrated as more or less emblematic of the British Army itself. Bards declared that soldiers from the Land of the Mountains would triumph over the enemy in every battle.

Hurry forward, Gaels, against them,  
And they will make them take flight as usual,  
That noble, virtuous race.

As a symbol of how clan regiments stood for the cause of empire, the Highland Society of London awarded a silver medal to the heroes who had stood at the front of battle. The bard Alexander Mackinnon of Morar composed a song on landing in Egypt in 1801, one still current in oral tradition.]

## Earrann 10

### *Sgillinn an Rìgh*

Bha buannachdan an lùib gabhail don airm a-thaobh airgid agus inbhe, agus thogadh gu leòr de rèisimeidean Gàidhealach san dàrna leth den 18mh linn. Ach bha cealgaireachd agus fòirneart ann cuideachd. Mheall an Còirnealair Iain Camshron an Fhasaidh Fheàrna òigridh Loch Abar don 92na Rèisimeid (na Gòrdanaich), rud a chuir an tàmailt air muinntir an àite. Chaidh a mharbhadh aig Blàr Quatre Bras goirid ro Bhatairliù ann an 1815, agus thogadh carragh-chuimhne fhathail don ghaisgeach ann an cladh na sgìre. Ach thathas ag ràdh gum b' e fear de na saighdearan aige fhèin a loisg an urchair, agus an Còirnealair fo mhallachd bantraich a chaill a h-aona mhac don airm. Thuirt e ri oifigear ri thaobh, agus a bheatha a' sìoladh às: 'Chan e mo nàmhaid a rinn siud.' Fhreagair am fear eile: 'Biodh fhios agad nach e do charaid a rinn e.'

### [The King's Shilling

There were financial and social advantages in joining the army, and plenty of Highland regiments were raised in the second half of the 18th century. But deception and force also played their part. Colonel John Cameron of Fassiefern 'pressed' the youth of Lochaber into the 92nd Regiment, the Gordon Highlanders, infuriating the people of the district. The Colonel was killed at the Battle of Quatre Bras shortly before Waterloo in 1815, and a stately monument was raised to the hero at the local parish church. But it is said that it was one of his own soldiers who fired the fatal shot, the Colonel having been cursed by a widow who lost her only son to the army. Cameron said to an officer at his side: 'That wasn't my enemy who did that.' The other man replied: 'You should know it wasn't your friend who did it!']

## Earrann 11

### *Pàtrain gun sguir*

Fhad 's a mhair na cogaidhean mòra, bha feum air a' bhreacan. Fhuair companaidhean aodaich agus breabadairean cùmhnantan breacan fhighhe do na rèisimeidean Gàidhealach. Mar sin, ro dheireadh an 18mh linn, bha gnìomhachas nach bu bheag air fàs. Eadar shaighdearan agus mòr-shluagh, bha fèill mhòr ann airson a' bhreacain, agus daoine a' togail na thogradh iad bho èideadh an airm. An uair sin, thòisich an sluagh ag iarraidh phàtran eadar-dhealaichte a bha a' riochdachadh eachdraidh chinnidhean fa leth – no co-dhiù eachdraidh a chruthaich sgrìobhaichean seòlta dhaibh. Sgrìobh am fear seo ann an 1812 briathran gu math ciallach don chompanaidh Wilsons ann an Allt a' Bhonnaich, gun lean am fasan na saighdearan!

[Patterns without end

So long as the great conflicts lasted, there was a demand for tartan. Textile companies and weavers were awarded contracts for making tartan for Highland regiments. Before the end of the 18th century, then, a considerable industry had been established. Among soldiers and the general public there was a huge demand for tartan, with people choosing what they fancied from army uniforms. Subsequently, people began to search for specific patterns representing individual clan history – or at least a history created by imaginative authors! In 1812 this correspondent wrote astutely to the textile company of Wilsons of Bannockburn that 'fashion will follow the soldiers'.]

## Earrann 12

### *Cùl-taic bhon Chrùn*

Anns na bliadhnaichean an dèidh Bhlàr Chùil Lodair, chaidh cuibhle an fhortain mun chuairt aon uair eile. Thòisich beachdan tàireil an aghaidh nan Gàidheal ri maothachadh. Thàinig an treas Rìgh Deòrsa don rìgh-chathair aig an aon àm ri foillseachadh mòr-dhàintean Oisein, agus bha e mothachail do mar a bha Gàidheil a' lìonadh nan rèisimeidean aige ann an cogaidhean Ìmpireachd Bhreatainn. Anns an dealbh seo, chì sinn oifigear Gallda ann an èideadh nan Gàidheal, agus tiodhlag aodaich don teaghlach rìoghail ann an 1789 a chòrd riutha glan.

[Backing from the Crown

In the years following Culloden, the wheel of fortune turned again. Contemptuous views against Highlanders began to soften. King George III came to the throne at the same time as the publication of the Ossianic epics, and he was well aware of how many Gaels filled his regiments in Britain's imperial wars. In this portrait we see a Lowland officer in Highland uniform, and a gift of accoutrements for the Royal Family in 1789 that pleased them greatly.]

### Earrann 13

#### *Eudmhor ann an adhbhar nan Gàidheal*

Seo pìosan-uidheamachd do dh'èideadh Gàidhealach a fhuair mac Rìgh Deòrsa, am Prionnsa Augustus Frederick. Tha iad nan deagh eisimpleir air mar a thàinig atharrachadh air beachdan mu na Gàidheil aig an àm. Chaidh an tiotal Diùc Sussex a bhuileachadh air Augustus le athair – cho math ris an tiotal Iarla Inbhir Nis. Ghabh an Diùc nòisean de nighinn Iain Mhoireich, Iarla Dhùn Mòr, agus phòs iad ann an 1793. Chan eil fhios nach b' ann bho athair-cèile a fhuair Augustus ùidh ann an gnothaichean Gàidhealach. Ri linn ar-a-mach nan Seumasach, bha an t-Iarla air a bhith na ghille-frithealaidh don Phrionnsa Teàrlach. Ann an dealbh ainmeil bho 1765, chithear e air èideadh gu spaideil san fhèileadh. Chì sibh cuideachd litir a chaidh a chur bho Lunnainn as leth an Diùc – 's e a' gabhail ris an fhasan ùr Ghàidhealach – don chompanaidh breabadaireachd Wilsons a' faighneachd mun phàtran breacain 'Inbhir Nis' aca.

[Zealous in the cause of the Gaels

Here are accoutrements for Highland dress presented to King George's son, Prince Augustus Frederick. They are a fine example of how views about Gaels were changing at the time. The title of Duke of Sussex was bestowed upon Augustus by his father, at the same time as the title Earl of Inverness. The Duke took a notion to a daughter of John Murray, the Earl of Dunmore, and they married in 1793. It may be that Augustus' interest in Gaelic matters came from his father-in-law. At the time of the Jacobite Rebellion, the Earl of Dunmore had been a servant lad to Prince Charles. In a famous portrait from 1765, he is seen splendidly attired in the kilt. You see also a letter sent from London on behalf of the Duke, interested in the new Highland fashion, to the weaving company of Wilsons of Bannockburn, asking about their pattern of 'Inverness' tartan.]

**Earrann 14***Ùghdar thar chày*

Ri linn a' Ghluasaid Romansaich, bha buaidh air leth aig an t-sàr sgrìobhadair An Ridire Bhaltair Scott air cultar agus air ìomhaigh na h-Alba. Ann an dàintean leithid 'Baintighearna an Locha' agus ann an iomadach uirsgeul cuideachd, tharraing Scott gu làidir air eachdraidh agus dualchas nan Gàidheal, rud a choisinn dha am far-ainm 'Fiosaiche a' Chinn a Tuath'. Nuair a chuireadh a' chuairt rìoghail gu Alba air chois ann an 1822, chaidh a thaghadh mar neach-stiùiridh ghnothaichean, agus mar fhear an taighe.

[An author above the rest

In the heyday of the Romantic Movement, the famous writer Sir Walter Scott exercised a powerful influence on the culture and image of Scotland. In poems such as 'The Lady of the Lake' and also in many novels, Scott drew strongly on the history and tradition of the Gaels, a trait earning him the nickname of the 'Wizard of the North'. When the Royal Visit to Scotland was organised in 1822, he was chosen as its organiser-manager, and as Master of Ceremonies.]

## Earrann 15

### *Àrd-sgoilear Ghairt*

Bha Daibhidh Stiùbhart, Fear Ghairt, na shàr sgoilear Gàidhlig. Sgrìobh e *Sketches of the Highlanders of Scotland* nuair a chaidh iarraidh air fiosrachadh mu eachdraidh an Fhreiceadain Duibh a chur ri chèile. Bha e air a bhith cha mhòr deich bliadhna ar fhichead ri saighdearachd, anns an Fhreiceadan Dubh agus rèisimeidean eile. Mar sin, bha e mion eòlach air dòigh-bheatha nan Gàidheal ann an Airm Bhreatainn. Leis an t-saothair aige, chaidh ìomhaigh romansach gillean an fhèilidh a lìomhadh agus a dhaingneachadh. Chaidh an Stiùbhartach fhèin a thaghadh mar fhear-stiùiridh còmhla ri Scott airson cuairt rìoghail 1822.

[The scholar of Garth

David Stewart, the Laird of Garth, was a leading Gaelic scholar. He wrote *Sketches of the Highlanders of Scotland* after being invited to compile the history of the Black Watch. Having served for almost thirty years in the Black Watch and other regiments, Stewart was closely familiar with the way of life of Gaels in the British Army. In his work, the romantic image of the 'lads of the kilt' was polished and enhanced. Stewart of Garth himself was chosen as organiser together with Scott for the Royal Visit of 1822.]

## Earrann 16

### *Ceann-cinnidh Ghlinne Garadh*

Bha Alasdair MacDhòmhaill, ceann-cinnidh Ghlinne Garadh no Mac Mhic Alasdair, na dhuine ait annasach. Air uaireannan, 's e burraidh a bh' ann, dearg thrustair. Air aon làimh, lean e gu dlùth ri cliù a shinnsear, a' nochdadh deagh ghean agus bàigh do dhualchas nan Gàidheal. Ach cuideachd dh'fhuadaich e tuath sgìrean Chnòideirt agus Ghlinne Garadh gu taobh thall a' chuain, a' toirt a-steach chaorach agus chìobairean Gallda nan àite. Bha tàlant aige a bhith a' dèanamh dìmeas air daoine eile, a' togail connspaid air adhbhar sam bith. Co-dhiù no co-dheth, choisinn e cliù mar shàr Ghàidheal, thug e taic don bhàrd Ailean Dall MacDhùghaill, stèidhich e Comann nam Fìor Ghàidheal, agus ghabh e pàirt mhòrchuiseach ann an spaidsearachd Dhùn Eideann ann an 1822.

[The Chief of Glengarry

Alexander MacDonald, the chief of Glengarry or, according to his patronymic, 'Son of Alexander's Son', cut an eccentric figure. Sometimes he could be a bullying rogue. As a friend and patron of Gaelic culture, he honoured his ancestry. But at the same time, he cleared the tenantry of the districts of Knoydart and Glengarry away across the ocean, bringing in their place sheep and Lowland shepherds. He had a gift for demonstrating contempt for others, picking a quarrel on the slightest pretext. Yet in spite of everything, he earned a reputation as a Gael *par excellence*. He supported the blind bard, Allan MacDougall, he established 'The Society for True Gaels', and he took a prominent part in the parading in Edinburgh in 1822.]

## Earrann 17

### *An Rìgh air chuairt*

Bha taisbeanadh air leth ann an Dùn Èideann agus timcheall air a' bhaile mhòr ann an Lùnastal 1822. Thàinig an ceathramh Rìgh Deòrsa à Lunnainn, le deise bhreacain, gus fàilte mhòr fhaighinn bho mhuinntir na h-Alba – bha gu leòr dhiubhsan air an èideadh ann am breacan cuideachd. Bha sluagh a' bhaile, agus gu leòr am measg mòr-shluagh na Galldachd, a-nis a' gabhail suim den aodach Ghàidhealach. Gu dearbh, bha iad a' miannachadh breacan a lorg do na teaghlaichean aca fhèin. Bha breabadairean na dùthcha trang a-rèiste a' cruthachadh phàtran agus dhathan rin reic. 'S e taisbeanadh tartain a bha fainear dhaibh, ri linn tachartas sònraichte a' comharrachadh an èideidh Ghàidhealaich mar shuaicheantas na h-Alba.

[The King on his travels

In August 1822 an extraordinary pageant took place in Edinburgh and its surroundings. King George IV came from London in a tartan suit and received a huge welcome from the people of Scotland, many of whom were decked in tartan themselves. The townsfolk, and many other Lowlanders too, had begun to take an interest in Highland dress. They even hankered after tartans for their own families. Scottish weavers busied themselves making patterns and colours to sell. Their aim was a tartan extravaganza, an extraordinary event celebrating Highland dress as the symbol of Scotland.]

## Earrann 18

### *A' tighinn gu rèite*

Tha e na adhbhar-iongantais gun do ghabh a' mhòr-chuid de dh'Albannaich ris an èideadh Ghàidhealach. Gu dearbh, bha e na b' iongantaiche buileach air sgàth an t-seann mhìoruin eadar Gall is Gàidheal, a' sìneadh air ais gu na Meadhan Aoisean. Carson a bhiodh Goill, 's iad coma mun nàbaidhean borba gu tuath agus gu siar, a' gabhail ris an èideadh aca mar shuaicheantas na dùthcha gu lèir? Tha fhios gun robh cuairt an Rìgh Deòrsa ann an 1822 na cuideachadh ann a bhith a' taisbeanadh nam feartan bu dual do chultar nan Gàidheal. Ach bha atharrachaidhean poilitigeach agus cultarach air chois co-dhiù, agus beachdan a' sìor sgaoileadh mun Ghàidhealtachd mar àite anns an robh luach agus buaidh.

### [Reconciliation]

It's perhaps surprising that so many Scots took to Highland dress, the more so given the deep-rooted rivalry between Lowlander and Highlander stretching back to the Middle Ages. Why would Lowlanders, so long unsympathetic to their fearsome neighbours to the north and west, come to adopt Highland dress as a badge for the entire kingdom? We know that King George's visit in 1822 helped to set off traditional Gaelic culture in the best light possible. But changes were afoot anyway, in politics and culture, with the spread of new notions of the Highlands as a special, inspiring country.

**Earrann 19***Aodach nam ban*

Ghabh boireannaich ris a' bhreacan dìreach mar a ghabh na fir. Bha uaireigin seòrsa de dh'èideadh Gàidhealach aca fhèin: plaide mhòr air an robh an earasaid. Ach chaidh i à fasan tràth san 18mh linn. Ceud bliadhna na b' anmoiche, bhiodh boireannaich Albannach a' cleachdadh dathan agus pàtrain a' bhreacain air aodach a bh' aig barra-mhullaich an fhasain: gan sònrachadh bho boireannaich anns a' chòrr de Bhreatainn agus san Roinn-Eòrpa.

[Women's fashion

Women took to tartan just as men did. Women once had a kind of Highland dress of their own, a large plaid known as the arisaid, but this went out of fashion early in the 18th century. A century later, Scottish women were using the colours and patterns of tartan in outfits that were at the very height of fashion, marking themselves out from women in the rest of Britain and Europe.]

## Earrann 20

### *Turasachd*

Ron Linn Romansach, cha robh coltas Thìr nam Beann na àrdachadh-inntinn do choigrich. 'S tric a sgrìobh luchd-siubhail bhon taobh a-muigh gun robh cruth-tìre garbh na Gàidhealtachd na chulaidh-eagail dhaibh, agus na chulaidh-ghràin. Tha fhios, ge-tà, nach b' e sin do na Gàidheil a bha a' tuineachadh san dùthaich! Mean air mhean, thàinig beachdan eadar-dhealaichte a-steach, mar a dhearbhas briathran a' bhàird am Morair Byron gun robh a' Ghàidhealtachd 'neo-cheannsaichte glòrmhor'. An dèidh foillseachadh nam mòr-dhàintean Oiseanach, dh'fhàs a' Ghàidhealtachd gu bhith na h-àite-tàlaidh do luchd-ealain. Chruthaich peantairean ìomhaighean den dùthaich a bha tarraingeach dha-rìribh don mhòr-shluagh. Bha co-dhiù aonan dhiubh, Horatio MacCullaich, mothachail mu na Fuadaichean. Anns na dealbhan aige de dh'fhàsaichean agus de bheanntan fo cheò, chì sinn tìr às an deach an sluagh a sgiùrsadh.

[Tourism

Before the Romantic Era, the look of the 'Land of the Mountains' did not inspire outsiders. Travellers from elsewhere often declared how much they loathed and feared the rugged Highlands. We know, however, this was not the case for the Gaels who inhabited the country! But little by little new perceptions came to the fore: in the words of the poet Lord Byron, the Highlands were 'wild and majestic'. Following the publication of the Ossianic epics, the Highlands were increasingly attractive to artists. In turn, painters created images of the region that fascinated the public. At least one of the artists, Horatio MacCulloch, was well aware of the effect of the Clearances. His images of lonely wildernesses and mist-covered mountains embody a land from which people had been rudely expelled.]

## Earrann 21

### *Deàlradh le glòir*

Ghlac an seòrsa seudraidh seo aire a' mhòr-shluaigh anns an 19mh linn: clachan-èiteig beaga geala a tha rin lorg shuas am measg beanntan a' Mhonaidh Ruaidh. Dh'fhàs fèill is fasan an uair sin air 'seudan' às na creagan. Bhathas uaireigin gam meas seunta, a' dìon nan daoine aig an robh iad ann an uchd a' bhlàir no air leabaidh fhiabhrais. Bha cumhachdan-slànachaidh gan cur as leth chriostalan cuideachd, agus luchd-leighis a' toirt deoch fìor-uisge do dh'euslaintich anns an deach am bogadh, no gan suathadh ri lotan no craiceann goirt.

[Lustre with praise

This style of jewellery caught the attention of the public in the 19th century; small white stones of quartz found high up on the Cairngorm mountains. Fashion and demand grew for 'jewels' from the rocks. At one time they were treated as charms, protecting their wearers in battle or in fever-bed. Healing powers were also attributed to crystals: healers would give a sick person a drink of water in which the crystal had been dipped, or else would rub it on wounds or infected skin.]

## Earrann 22

### *Cur-seachadan mu thuath*

Timcheall air meadhan an 19mh linn, thàinig gnè ùr de dh' uachdarain chun na Gàidhealtachd: iadsan a bha air fortan a dhèanamh à factaraidhean, à gnìomhachasan, agus à Ìmpireachd Bhreatainn. Cheannaich iad oighreachdan bho chinn-chinnidh a bha suas gu ugannan ann am fiachan. Thàinig feadhainn eile agus ghabh iad fearann thairis air màl. An cur-seachad a bha gan tàladh gu tuath, b' i siud an t-sealgaireachd, sàr spòrs nan daoine'-uaisle. Chaidh oighreachdan-seilge a chur air chois, far an tàinig crìonadh air àireimh nan daoine a' tàmh annta, ach fàs mòr ann am beathaichean agus eòin-seilge. Bha fhathast cothroman-cosnaidh ann, ge-tà, do leithid gheamairean agus stalcairean, agus mar sin chunnacas fhathast an 'sealgair sìthne air frìth nan àrd-bheann' le ghunna caol ri ghualainn.

[Northerly pursuits

About the middle of the 19th century a new breed of landlord came to the Highlands, those who had made fortunes from industry, business, and the British Empire. They bought estates from clan chiefs heavily encumbered with debt. Others came to take leases on land. The pastime enticing them north was hunting, an exclusive sport for the rich. Sporting estates were set up where the number of people inhabiting them fell as the number of game animals and birds increased. There was still employment to be had though, for gamekeepers and deer-stalkers. The 'deer hunter in the deer-forest of the high mountains' of Gaelic poetry, shouldering his slender gun, was still to be seen.]

## Earrann 23

### *Bràithrean a' bhreacain*

Le fèill air gnothaichean Gàidhealach fad is farsaing, thàinig sealladh às ùr air stòiridh nan Seumasach an uair a nochd dithis bhràithrean, Iain is Teàrlach Sobieski Stiùbhart, ann an Alba. Bha iad a' cumail a-mach gum b' ann de shliochd a' Phrionnsa Teàrlach a thàinig iad, agus bha gu leòr ann an Alba ro dheònach gabhail riutha: fhuair iad fàilte is furan anns gach àite don deach iad. Leis cho tarraingeach 's a bha am breacan aig an àm, thòisich na Sobieskis air oidhirp-rannsachaidh dhìcheallaich mu èideadh eachdraidheil nan Gàidheal. Gu dearbh, dh'ionnsaich Iain a' Ghàidhlig agus chruinnich e beul-aithris air feadh na dùthcha. Dh'fhoillsich na bràithrean am fiosrachadh a chruinnich iad ann an dà leabhar thomadach anns an robh sealladh ùr air eachdraidh a' bhreacain. Tha neamhnaidean luachmhor de dh'èolas annta a bha air a bhith air falach gu ruige sin.

[The tartan brothers

With the demand for everything Highland far and wide, the Jacobite story underwent a new twist when two brothers, John and Charles Sobieski Stuart, appeared in Scotland. They hinted that they were descendants of Prince Charles Edward Stuart, and plenty in Scotland were all too ready to believe them. The Sobieski Stuarts were given a warm welcome wherever they went. With tartan attracting so much interest at the time, the brothers undertook an intense research project into historical Highland costume. John Sobieski Stuart even learnt Gaelic and collected oral tradition throughout the country. The brothers published the traditions they had gathered in two hefty volumes. These books offered a new perspective on the history of tartan: in their pages are hitherto hidden fragments of precious information.]

## Earrann 24

### *'Ar beatha anns a' Ghàidhealtachd'*

Bha dòighean-siubhail chun na Gàidhealtachd a' sìor fhàs na bu ghoireasaiche san 19mh linn. Air rathaidean-iarainn agus ann an stiomairean, thaom luchd-turais gu tuath ach am faiceadh iad tìr a bha àlainn, falamh, agus fàs. Ghabh iad nòisean de bhòidhchead na dùthcha, ach cuideachd bha a' Ghàidhealtachd a-nis ga meas na h-àite urramach. Cheannaich a' Bhànrigh Bhictòria Baile Mhorail, oighreachd far an robh a' Ghàidhlig fhathast beò, air an do rinn am Prionnsa Albert leasachadh mòr, agus far an do chruthaich e caisteal ùr a tha na àite-tàlaidh do theaghlach rìoghail Bhreatainn suas chun an latha an-diugh. Tha an gràdh a dh'fhairich a' Bhànrigh mun Ghàidhealtachd soilleir ri fhaicinn na leabhar-latha, a chaidh eadar-theangachadh mar *Duilleagan à Leabhar Cunntas ar Beatha anns a' Ghàidhealtachd*.

[Our life in the Highlands

During the 19th century travel to the Highlands grew steadily more convenient. By train and by steamer, tourists poured northwards to see a land that was beautiful, empty, and desolate. Not only did they enjoy its beauty, but they also admired it. Queen Victoria purchased Balmoral, an estate where Gaelic was then still spoken. Prince Albert carried out extensive improvements and designed a new castle, beloved by the British Royal Family. The love that Queen Victoria felt for the Highlands comes through clearly in her journal, published as *Leaves from the Journal of our Life in the Highlands*, and translated into Gaelic as *Duilleagan à Leabhar Cunntas ar Beatha anns a' Ghàidhealtachd*.

## Earrann 25

### *A' trusadh 's a' clàradh*

Cha b' e a-mhàin gun robh ùidh aig daoine ann an seallaidhean na Gàidhealtachd – bha ùidh aca ann an dualchas muinntir na Gàidhealtachd cuideachd. Anns an dàrna leth den 19mh linn, chaidh grunn leabhraichean eireachdail fhoillseachadh 's iad loma-làn de sgeulachdan, bàrdachd, agus rannan bho bheul-aithris nan Gàidheal, le eadar-theangachaidhean Beurla nan cois. Tha na ceithir leabhraichean *Popular Tales of the West Highlands* (1860–62) da-rìribh cudromach do sgoileireachd na Gàidhlig, làn sgeulachdan-beòil a chruinnich sgioba de Ghàidheil fo stiùir Iain Òig Ìle, sàr eòlaiche ann an iomadach raon, cho math ri aistidhean mu Oisean agus mun bhreacan a sgrìobh Iain Òg fhèin. Tha an dà leabhar bharrachd *Carmina Gadelica* (1900) air an lìonadh le ùrnaighean agus beannachdan a chaidh a chruinneachadh, a dheasachadh, agus air uaireannan a sgrìobhadh às ùr leis a' ghàidsear Alasdair MacGilleMhìcheil. Bhiodh Alasdair cuideachd a' cruinneachadh seann nithean air a chuairotean, leithid bhràistean-airgid agus eisimpleirean de bhreacan: dìleab prìseil dhuinne an-diugh.

[Collecting and recording

People were not only interested in views of the Highlands, they were also entranced by the traditions of its people. In the latter half of the 19th century, many handsome books were published full of stories and poems from Gaelic oral tradition, accompanied by English translations. The four volumes of *Popular Tales of the West Highlands* (1860–62) are extremely important for Gaelic scholarship, full of tales collected by a team of Gaelic-speakers under the direction of the polymathic scholar John Francis Campbell of Islay, as well as essays about Ossian and tartan composed by Campbell himself. The two extraordinary volumes of *Carmina Gadelica* (1900) are filled with prayers and blessings collected, edited, and at times rewritten by the Hebridean excise officer Alexander Carmichael. He also collected old objects on his travels, such as silver brooches and samples of tartan: a precious legacy for us today.]

## Earrann 26

### *Fìor Ghàidheil*

A dh'aindeoin brùidealachd nam Fuadaichean agus na dh'fhuiling an sinnsirean de ghoirt agus de dh'fhòirneart, bho na 1870an air adhart thòisich Gàidheil ri strì an aghaidh nan uachdaran: b' e seo 'aimhreit an fhearainn', no 'cogadh nan croitearan'. Bhathas cuideachd a' seasamh còirichean cultarach nan Gàidheal, gu h-àraid anns na bailtean mòra. Ann an 1881, fo stiùireadh an ailtire Teàrlach N. Mac an t-Saoir North, dh'fhoillsich buidheann Comunn nam Fìor Ghàidheal leabhar tomadach air a sgeadachadh le dealbhan mionaideach de dh'aodaich, acfhainn, uidheaman, ionnstramaidean-ciùil, agus buill-airm, cho math ri iomain agus geamaichean eile. Ann an 1891 chaidh An Comunn Gàidhealach a stèidheachadh, buidheann a bhios a' stiùireadh prìomh thachartas cultarach saoghal na Gàidhlig suas chun an latha an-diugh: am Mòd Rìoghail Nàiseanta.

[True Gaels

Despite the brutality of the Clearances and the famine and violence suffered by their forebears, from the 1870s onwards Gaels began to resist landlords, what became known as 'the land struggle' or 'the Crofters' War'. Gaelic cultural rights were also being asserted, especially in the cities. In 1881, under the direction of the architect, Charles N. McIntyre North, 'The Society of True Gaels' published a weighty book embellished with detailed drawings of costume, gear, accoutrements, musical instruments, and weaponry, as well as shinty and other sports. In 1891, An Comunn Gàidhealach ('The Gaelic Society') was founded, the association that still organises the principal cultural event of the Scottish Gaelic world, the Royal National Mòd.]

## Earrann 27

### *Muinntir Bhail' Mhoireil*

Chaidh na ficheadan de shearbhantan fhastadh do chaisteal agus do dh'òighreachd na Bànrighinn. Bha cuid ann a thàinig suas bho thaighean rìoghail eile ann an Sasainn, gu h-àraid ann an sgioba a' chaisteil, eadar bhuidealairean agus maighdeannan-seòmair, còcairean agus searbhantan nan cidseanan. Bha feadhainn eile fo dhleastanasan a-muigh, leithid ghàirnealairean agus ghillean-stàbaill, agus cuid na b' fhaide air falbh, mar gheamairean agus gillean an fhèidh 's an èisg. Tha aon ainm ann a tha a' seasamh a-mach bho chàch: Iain Mac a' Bhruthainn, a rugadh agus a thogadh ann an Craichidh ann an Sgìre Bhràigh Mhàrr. An dèidh bàs Phrionnsa Albert ann an 1861, ghabh a' bhantrach rìoghail spèis mhòr do dh'Iain. Chum i dlùth rithe fhèin e, dàimh a dh'adhbhraich dìmeas agus tàmailt do na h-uidhir eile. Bhon uairsin bhiodh Iain daonnan air èideadh ann an deiseachan spaideil Gàidhealach den t-seòrsa a chì sinn an seo.

[The folk of Balmoral

Scores of servants were employed for Queen Victoria's castle and estate. Some of them came north from Royal establishments in England, especially those working in the castle such as butlers, chamber-maids, cooks, and kitchen staff. Others had responsibilities outdoors, such as gardeners and grooms, and, further afield, gamekeepers, deer-stalkers, and fishing ghillies. One name stands out from the rest: John Brown, born and brought up at Crathie in Braemar. Following the death of Prince Albert in 1861, the royal widow became very fond of Brown, a close relationship that occasioned much criticism and scandal. From then on he was always dressed in splendid Highland outfits such as this seen here.]