

An Gaidheal.





An Gaidheal:

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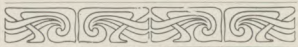
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Leabhar XXXVII.]

An Dàmhar, 1941.

[Earrann 1

LON AGUS CAIL.

Chuir mi ceithir seachdainean seachad air an t-samhradh so chaidh air mo shean eòlas an Eilean Leodhais. Fad nan ceithir seachdainean sin faòdaidh mi ràdh nach do labhair mi facal ach Gaidhlig, mura robh facal fhein ann. Sin cànanan a' àite san robh mi, agus a b-uile duine a th' ann. Tha a' Ghaidhlig ann fhathast slàn fallain, ach ma tha chan fhada bliitheas mura tig atharrachadh air cùisean.

Bha, ma tha, smuain no dha a' tighinn a steach orm daonnan a thaobh na Gaidhlighe fhad 's a bha mi ann, agus tha mi dol dh' an cur sìos an so an dòchas gun gabh muinntir a' Chomuinn Gaidhealaich gu cridhe iad, agus chan e mhàin muinntir a' Chomuinn Gaidhealaich ach na Gaidheil gu b-iomlan. Mura gabh tha eagal orm nach fhada bhios Gaidhlig ghlan is fhallain an Leodhas no an àite sam bith eile.

* * *

Is e a' cheud smuain gur h-iongantach gu bheil Gaidhlig ghlan agus fhallain an àite sam bith an diugh. Chan 'eil baile no clachan air a' Ghaidhealtachd, air cho seachranach 's dh'am bheil iad, anns nach 'eil naidheachdan an t-saoghail mhóir daonnan an cluasan nan Gaidheil ann am Beurla. Tha naidheachdan a' chogaidh an diugh comh-ionnan ri naidheachdan an t-saoghail mhóir agus tha na naidheachdan sin a latha 's a dh' oidhche daonnan an cluasan nan Gaidheil am Beurla. Tha ainmeanan ùra, agus gnòthaichean ùra, agus cleachdaidhean ùra a thaobh cogaidh agus cùisean eile daonnan air an fhrithead. Tha mar sin a' Bheurla daonnan an cluasan nan Gaidheil, agus tha iomadach facal Beurla a' deanamh grèim air inntinn agus air meomhair luchd na Gaidhlighe,

facail air son an robh na deagh fhacail Ghaidhlig aca fhéin roimh an so. Chan ionghuadh idir ged a bhiodh Gaidhlig an latha an diugh air a truaileadh air a' Ghaidhealtachd le facail Bheurla. Tha i ann an sin.

So ma tha lòn is beathachadh inntinn nan Gaidheil an diugh—am B.B.C. agus am paipear-naidheachd Beurla; agus tha mi ag ràdh, agus faodaidh mi a ràdh a rithis, gur h-ann a tha e 'na iongnadh gu bheil Gaidhlig ghlan bhlasda an àite sam bith an diugh. Le so, agus le cho beag agus a' chluinnear agus a leughar de Gaidhlig, is ann a tha e 'na iongnadh gu bheil i cho fallain 's a tha i.

* * *

Rud eile a chuir mi gu mór smuaineachadh, 'se so: nach fhaicear paipear-naidheachd no mìosachan no leabhar an laimh Gaidheil eadar dà cheann na seachdanach ach paipear naidheachd Beurla agus mìosachan Beurla agus leabhar Beurla. Cionnas a bhios càil no tlachd aig duine ann an rud nach deanar ach glé ainmic—leughadh Gaidhlig—agus tha mòran mòran ann nach dean ainmic fhéin e. Agus cionnas a ni iad Gaidhlig a leughadh agus gun ni aca a leughas iad—agus iad gun fhaipear-naidheachd agus gun mìosachan agus air bheagan leabhraichean. Tha iad gun lòn dh' an inntinn; agus chan iongnadh idir iad a bhith gun chàil gun iarraidh air a' bhìadh nach 'eil ann.

Cionnas a ni iad Gaidhlig a leughadh agus gun ni aca a leughas iad. Chan 'eil an lòn ann—stuth-leughaidh an Gaidhlig aig na Gaidheil—agus mar sin chan 'eil càil aca do'n bhìadh nach fhaigear, agus air nach 'eil dòigh air fhaighinn. Thigear suas ris an lòn ris a bheillear cleachdte. Bidh càil ann do'n bhìadh a th' ann, agus am

biadh a chuireas air falbh an t-acras. Mar sin an àite càil nan Gaidheal a bhith air a dùsgadh agus air a riarachadh le lòn Gaidhealach is ann a thatar a' tighinn suas air aithrisean is seanachasan is paipearan-naidheachd am Beurla. Chan 'eil càil aig na Gaidheil an cumantas an diugh do leughadh Gaidhlig, agus chan 'eil sin 'na iongnadh agus gun am biadh ann a dhuisgeas no a bheathaicheas càil de'n t-seòrsa. Cha ruigear a leas a' choire chur air daoine cumanta ged nach 'eil càil aca do leughadh Gaidhlig, agus gun stuth Gaidhlig ann a leughas iad. So, ma tha, feum as motha a tha air a' Ghaidhealtachd an diugh—litreachas Gaidhlig—stuth leughaidh de gach seòrsa an Gaidhlig, chum is gun dùsg so càil is iarraidh an cridhe nan Gaidheal air naidheachdan an t-saoghail mhór, agus air gach ni eile a bhuineas do bheatha is do chrannchur an duine, a bhith aca 'nan cainnt fhéin.

* * *

So an t-aon ni an diugh a chumas a' Ghaidhlig glan agus fallain air a' Ghaidhealtachd—pailteas de litreachas Gaidhlig a bhith an làimh an t-sluaigh chumanta, pailteas de naidheachdan agus de bheachdan agus de sheanachasan agus de gach seòrsa eile de litreachas Gaidhlig a bhith an làimh slugh na Gaidhealtachd.

Có tha dol a dheanamh so? No an dean duine idir e? Mura dean an Comunn Gaidhealach c có a ni e? So, ma tha, obair as leth ar càinain agus as leth ar daoine a bheothaicheas a' Ghaidhlig agus a chumas glan fallain i am measg nithean a tha ullamh air a bhith ga truaileadh. Chan 'eil teagamh sam bith nach 'eil an t-àm dhuinn—mura h-eil e tuilleadh is annoch—lòn freagarrach ullachadh do na Gaidheil: pailteas stuth leughaidh Gaidhlig. Ma nitear sin is iongantach mura toir biadh maith is freagarrach mo càil dhaibh, agus iarraidh air an càinain fhein a leughadh. Agus mura deantar so—co-dhiùb is e an Comunn Gaidhealach, no comunn no neach sam bith eile, a ni e—mura dean chan fhada bhios a' Ghaidhlig 'na càinain as fhiach càinain a ràdh rithe. Ge b'e ni air bith eile a ni an Comunn Gaidhealach—gun so a dheanamh—chan 'eil mòran tairbh ann chum a' Ghaidhlig a chumail beò agus slàn fallain.



Far am bi dith connaidh theid an teime as:
Far am bi **dith litreachais Gaidhlig**
theid an càinain aog.

* * *

Geuraichidh **biadh math** càil.

FACAL SAN DOL SEACHAD.

Na h-Eileana Flannach—

“ B'e mo mhiann bhith sna badan sna chleachd mi bhith òg,

Ri dircadh nan creag anns an nedaich na h-eoin.”

Tha mi 's mi sgrìobhadh so ag amharc air na h-Eileana Flannach a muigh sa' Chuan-a-siar. Tha mi 'nam shuidhe air fìor mhullach Mheall Stéineal air cladach a siar Eilean Leodhais. Tha far a bheil mi 'nam shuidhe mu thri mìle deas air Gob a' Ghallain, agus chi mi na h-Eileana Flannach 'nan dà mheall ghorm-ghlas siar mu mo choinneamh ri bun-sgòth, agus gun fhearann eile eadar mi 's America ach iad fhéin.

Chi mi mar gun biodh dà eilean ann agus fosgladh maith mara eatorra, dìreach aig bun-sgòth. Ach chan e dà eilean a th' ann ach grunnan, agus tha iad suas ri fichead mìle bho'n àite sa' bheil mi 'nam shuidhe.

Tha a' mhuir an diugh dubh ghorm, agus leth chearcal dhi bho thuath gu deas siar orm, agus i cho rèidh lom ri do bhois; an adhar gorm le sgòthan còsach bàn, agus cèibhearan gasda air a' ghaoith; a' ghrian 'na h-àirde is e dìreach dà uair an deidh mheadhon latha air an uair ùir, air an 29mh de'n Iuchar. Tha Camus Uig a' fosgladh a steach ri mo thaobh air mo làimh chli agus Gob Rubha h-Iaranais mar gum b'e am beul-ìosal aige. Tha Traigh Mhór Uig air chùl sin agus mìltean air fad innte de ghaineimh ghil; agus Beannaibh Uig air chùl sin a rithist.

Tha an fhairege gu maith beò ri cloich, agus cop na mara 'na shrianan bàna sìos ri cladach. B'e sin an cladach—geodhachan domhain dubha, agus creagan dìreach àrda ag éirigh nan ceudan troigh os cionn na mara; agus an liath-chladach fad astar maith air chùl sin agus gun an aon ghaisinn feoir ann—creagan is cladach a tha air an nighe le tonnan uaibhreach a' Chuain-a-siar sa' gheamhradh, tonnan a chithear ag éirigh 'nam beanntan bàna agus a' bualadh as an adhar air na creagan, agus an sin a' sgapadh 'nam frasán geala.

Tha ainmean nan geodha 's nan cnoc agus nan àitean eile ag cur an cèill fhathast gu robh na Lochlannaich fad linntean a chòmhnaidh an so, ainmean mar a tha Nasabhigh agus a' Bheirigh; Guinneis-o agus Mol Fìbhig; Torcus-o agus Lingeil; Seilbhig Mhór is Seilbhig Bheag; Clèiteir agus Scibeadal agus Carnis; agus Loch Hamasort is Loch Bharabhat, agus na ficheadan eile. Is Lochlannaich iad uile.

Is Lochlannaich a rithis Beannaibh Uig beagan air chùl sin, mar a tha Mealaiséal is

Cracabhal; Teinniseal is Teabhal is na Tàrrain; agus Snèthabhal is Suainabhal.

Tha eagal orm nach e an fhìrinn uile gu léir a bha aig a' bhàrd nuair a sheinn e:

“Eilean mo ghràidh—*sa bha Ghaidhlig ann riamh,*
'S chan fhalbh i gu bràth gun an tràigh an Cuan Siar.”

Fad linnlean cha robh an so ach a' chaint Leochlanach, an cànan a th' aca an Innis Tìle an diugh; ach chan 'eil teagamh nach do dh' ionnsaich muinntir Leodhais a' Ghaidhlig gu maith is gu coimhlionta an deidh sin!

Ach is ann tha mi dhuibh mu na h-Eileana Flannach a tha an so dìreach mu mo choinneamh. 'Se am fearann as fhaide tuath a chì mi mar gum b'è aon eilean a bhiodh ann agus slag 'na mhullach, an t-Eilean Mór agus Eilean an Tighe. Tha sgeir eadar an dà eilean so ris an canar Làmh-a-sgeir—cnap maith sgeire gun fheur idir orre. Tha dà sgeir dhùb an ear-thuath orra cuideachd ris an canar na Gealltairean. Is ann air an Eilean Mhór a tha an tigh-soluis, agus is e as àrde agus as fhaide an iar-thuath. Tha Eilean an Tighe nas ìsle agus an ear-dheas air, agus tha fìor sheann làrach tìghe air. Tha seann teampull agus dà bhoth air an Eilean Mhór. Tha an teampull air a choisrigeadh do'n Naomh Flann agus is ann bhuaithe sin a fhuair na h-eileanan an t-ainm na h-Eileana Flannach. Tha an t-Eilean Mór glé fhaig air leth-mhìle dh' fhad, agus tha a' bhèidheag as àrde dheth 228 troigh os cionn na mara. Tha solus an tigh-sholuis 330 troigh os cionn àird an làin, agus chithear e fad cheithir mìle fichead.

'Se am fearann a tha mi a' faicinn a deas air an fhear eile agus fosgladh maith mara eatorra, trì eileanan: Sòraidh—am fear as fhaige air Eilean an Tighe—agus Sgeir Rìbhinn agus Sgeir Tomain. Thatar ag cur chorach sna trì aca cho maith ris an dà eilean eile. Tha cnap sgeir an iar-thuath air an Eilean Mhór ris an canar an Steàrr. Is e an Tìr a Stìgh a theirear ris na h-eileanan so; agus tha trì eileanan eile coig mìle an iar-thuath air an fheadhainn so, agus is e an Tìr a Muigh a theirear riutha-san. So na h-ainmean aca: Rotharem agus Eilean a' Ghobhainn agus Bronacleit.

Tha Mairtinn Mairtinn ag innseadh dhùinn san leabhar sin a chuir e mach air na h-Eileana Siar sa' bhliadhna 1703 mu chuid de na cleachdaidhean agus de na nòsan a bhiodh aig muinntir Leodhais nuair a rachadh iad air trì air an Eilean Mhór. Bhiodh iad naireanan a dol ann a dh' aon ghnòthach los gum faigheadh iad beannachd sonraichte. Tha cuimhne agam a bhith cluinntinn 's mi 'nam bhalach gur e an turus mu dheireadh a chaidh iad ann air an

teachdaireachd so uair agus iad air an eathar fhàgail ceangailte ris a' chreig agus bhris am ball agus dh' fhalbh an t-eathar. 'Se a thubhart fear aca nuair a mhothaich iad mar a thachair: Beannachadh na mollachadh, ma gheibh sinn as cha tig ann. So an turus mu dheireadh a chaidhtear ann dh' iarraidh beannachaidh.

* * *

Phòs Ruairidh MacAoidh á Inbhir Nis agus Catriona Màiri NicCeallaig á Mòrar air toiseach mìos na Lùnasdail. **Gum meal iad an naidheachd.** Is e Ruairidh am mac as sine aig Caiptein Uilleam MacAoidh an Inbhir Nis, agus mar a tha fhios aig mòran is ogha e do'n Ollamh Uilleam MacAoidh nach maireann a bha aon uair 'na Cheann-suidhe air a' Chomunn Ghaidhealach. Tha Ruairidh san arm adhair an dràsda. Is i bean-na-bainne aon nighean Mhgr. Alasdair Mhic Ceallaig am Mòrar; agus is làn Ghaidheil agus is sàr luchd Gaidhlig iad le chèile.

Bha mi o chionn beagan bhliadhachan am Barraidh agus thachair mi an sin air Ruairidh air son na ceud uaire. Bha e agus greis aige dheth agus e air dol do Bharraidh los gum biodh cothrom aige air Gaidhlig a labhairt fad an t-siubhail ré nan làithean saora aige. 'Se Gaidhlig a labhairt e riumsa nuair a choinnich sinn, agus a lean sinn air labhairt fhad 's a bha sinn cuideachd. Is maith a thigeadh sin dha. Agus a nis tha sinn ag gur meal-an-aidheachd air agus e air bean Ghaidhlig, agus fìor bhean Ghaidhlig, a chosnadh.

Is ann an Eaglais na Manachainn an Cille Chuimein a phòs iad agus is e triuir bhàrithrean bhean-na-bainne a rinn an t-seirbhis agus a fhritheil aifhrrinn a' phòsaidh. Tha fhios nach tric a thachras a lethidh so, triuir shagaitean—no triuir mhinistearan—a' deanamh seirbhis phòsaidh am peathar. Guma fada beò iad is ceò as an tigh.

* * *

Tha sinn duilich gun chaochail **Caiptein Aonghus Caimbeul, O.B.E.**, a bha os cionn Aitreibh nan Gaidheal an Glaschu. Chan 'eil fada bho thug sinn iomradh an so san dol seachad air cho soirbheachail 's a bha Aitreibh nan Gaidheal fo a stìradh. Bha e anabarrach freagarrach air son obair 's a dhreuchd mar fhear-tìghe Aitreibh nan Gaidheal. Bha rian agus loinn riamh air an Aitreibh bho ghabh e san os laimh riaghladh an tìghe; agus bha e daonnan easgaidh gu còmhndadh is cairdeas a nochdadh do na Gaidheil òga a bha air ùr thighinn do Ghlaschu. Bha e cho fileanta an Gaidhlig ri bheag a b' aithne dhùinn, agus e gu maith fìosrachail an litreachas nan Gaidheal cuideachd. Bhùineadh ar caraaid do Mhanachainn MhicShimidh agus is ann an sin

a chaidh a thiodhlacadh an relig athraichean. Cha robh e ach 'na dhuine òg nuair a chaochail e, agus gun e ach ochd is da-fhicead bliadhna dh' aois. Tha ar comh-fhaireachdain ris a' bhantraich agus i ag còrdh 's ag ionndrainn a fear-pòsda cliùnteach, agus ri a athair 'na shean vois; agus tha sinn ag guidhe dhaibh comh-fhurtachd is nisneach an Ti-as-àirde.

* * *

Tha sinn duilich fhàicinn cuideachd gun do chaochail an t-Urramach Domhnall MacGille-bhràth a bha fad iomadh bliadhna 'na mhinistear am Peitidh. 'Se fìor Ghaidheal is fhear Gaidhlig a bha am MacGille-bhràth agus bha e ré iomadh bliadhna 'na fhear-saothraclaidh an obair a' Chomuinn Ghaidhealaich; bha eadhon a bhith deasachadh cuibhrionn Bheurla mìosachan a' Chomuinn an earbsa ris fad bliadhna no dhà. Bha a làmh 's a chridhe gu maith dùrachdach san obair an uair sin ged tha greis a nis bho nach robh e 'nar measg: Ach bha a spéis agus a ghean-maith againn fad an t-siubhail. Tha grunnan bhliadhnachan a nis bho leig e dheth a dhreuchd agus a chaidh e dh' fhuireach do Dhun-éideann; agus is ann an sin a chaochail e. Is e nighean do Dhomhnall MacIomhair Phabail, ughdar na "h-Ataireachd Ard," a bha pòsda aige; agus bha aon nighean aca. Tha comh-fhulangas aig muinntir a' Chomuinn Ghaidhealaich riutha le chèile 'nam bròn is 'nan ionndrainn.

* * *

Frater ave atque vale—Tha mi a' sgrìobhadh nam facal so an àite mo bhreith is m' àrach, agus bha mi an dràsda fhéin a' smaoinneachadh air sean amhran Laidiønn, air marbhrann a rinn am bard ainmeil Romanach Catullus d'a bhràthair Hortalus. Rugadh Catullus sa' bhliadhna 87 R.C. agus bha e 'na bhard a chuir loinn is maise air ni sam bith a laimhsich e. San amhran so, ma tha, d'a bhràthair Hortalus tha e ag innseadh mar a chaidh e astar fada air muir agus air tìr a dh' adhlacadh a bhràthar agus e air bàs fhaotainn san Troad sa' Ghréig. Agus a nis, ars ean, agus e a' fàgail duslach a bhràthar: *Atque in perpetuum, frater, ave atque vale.* 'Se sin ri radh: Soraidh is slàn leat gu sìorruidh, a bhràthair.

Is fhada an t-saoghail o'n uair sin ach tha cridhe is faireachdainn mhic an duine an diugh mar a bha iad ri latha is linn Chatulluis, còrr is dà mhìle bliadhna air ais. Ach tha dòchas agus sochairean againn nach robh aige-san, dòchas is dearbhachd an t-Soisgeil—nach e slàn leat is soraidh sìorruidh a th' ann aig a' bhàs, ach gun coinnich bràithrean is

luchd-gaoil a rithis, agus gu bheil am bàs ri cur chàirdean cuideachd cho maith ri bhith 'g an sgaradh bho chèile.

Tha mi deanamh dheth nach 'eil dàimh no ceangal eile ann as grinne agus as glaine agus as milse na an dàimh 's an ceangal a tha eadar dà bhràthair a tha faisg air an aon inbhe an eòlas agus an uaisleachd inntinn is spioraid.

Is e a dhuais na smuaintean so 'nam inntinn agus a thug dhomh ath-chuimhne dheanamh air amhran Chatulluis gun chleachd brathair de'n t-seòrsa, nach maireann, a bhith comhla rium gu tric an so air ar sean eòlas agus beagan sheachdajnean againn dheth le chèile.

Ach is maith an creideamh a tha ag éirigh bho gun tug Aon beatha is neo-bhàsmhorachd gu solus sin t-Soisgeul, agus gun coinnicear fhathast; agus an àite slàn leat is soraidh sìorruidh is sgaradh bith-bhuan gur h-e bhithas ann fàilte agus comh-chomunn sìorruidh oir "is iad so iadsan a thainig as àmhghar mór, agus nigh iad an trusgain agus rìnn iad geal iad ann am fuil an Uain. Uime sin tha iad an làthair rìgh-chaitheach Dhé, agus a' deanamh aoraidh dha a là agus a dh' oidhche 'na theampull: agus gabhaidh an ti a tha 'na shuidhe air an rìgh-chathair còmhnaidh 'nam measg. Cha bhi ocrais orra tuilleadh, no tart nas mò; cha mhò a bhualas a' ghrian orra, no teas air bith; oir beathaichidh an t-Uan a tha ann am meadhan na rìgh-chaitheach iad, agus treòraichaidh e iad gu beò-thobraichean uisge agus tiorraichidh Dia gach deur o'n sùilibh."

AM FEAR-DEASACHAIDH.

LUTH-CHLEASAN SNA SGOILEAN.

Is iomadh uair fad nam bliadhnaichean 1925 gu 1938, 'n uair a bhithinn a ruith aig "Sports" agus a chluich "Rugby" feadh Shasainn agus ann am Bailtean Móra na Roinn Eòrpa a smaointich mise nam bitheadh an cothrom aig Clann na Gaidhealtach a thaobh lùth-chleasan agus cluich a bha aig clann Rìoghachdan eile, am feum mór a dheanadh e dhaibh, ach bu bheag mo dhùil gun b'e mi fhein a rachadh a thaghadh air son na lùth-chleasan a theagasg an uair a fhuair iad an cothrom mór math a bha so.

Tha ùidh mór aig Gaidheal Lunnainn ann an Comunn na h-Oigrìdh bh'o'n a bha Seoras Marjoribanks nach maireann shìos aig Cuirm Chiuil a bha aig Ceilidh nan Gaidheal, air a robh mise 'nam Rùnaire fad thrì bliadhna, agus a dh'innis e 'mu dhéidhinn obair a Chomuinn. Bho 'n oidhche sin bha spéis agam ann an Comunn na h-Oigrìdh.

An deidh ceithir bliadhna deug ann an Lunnainn is ann le cridhe aotrom aighearach a

chuir mi mo chùl ri baile na cabhaig agus a thug mi m' aghaidh air a Ghaidhealtachd gu sealbh a ghabhail anns an dreuchd ùr mar fhear teagaisg Lúth Chleasan aig Comunn na h-Oigridh.

Cha robh e an dàn dhomh Lunnainn fhàgail gun fhios, agus ghabh mi iongantas mòr an uair a fhuair mi cuireadh bho'n B.B.C. facal na dhà a radha mu Chomunn na h-Oigridh air a' Chraobh Sgaoileadh an oidhche a bha mi fàgal. Bha so na dheagh thòiseachadh dhomh bho'n a bha e sealltainn gu robh suim aig an luchd riaghlaidh ann an Comunn na h-Oigridh, ach is e mo bharail gur e annas a ghabh an sluagh Sasannach gun robh Gaidheal a tilleadh gu dhachaidh fhein á Lunnainn.

"Is dàna gach cù air a dhùnan fhein," agus mar sin 's ann a Bharraidh, àite mo bhreith 's m'arach a dheònaich Seoras Gallda a rachainn an toiseach, bho'n a bhithinn eòlach ann agus bho'n is ann am Bagh a' Chaisteal a chuir eadh a' cheud Fheachd do Comunn na h-Oigridh air bonn. A nis an deidh còrr agus dà bliadhna a bhith falbh bho àite gu àite, bho Fheachd gu Feachd tha mi cho eòlach agus cho dàna anns gach ceàrn de'n Ghaidhealtachd agus a tha mi aig mo dhachaidh fhein ann am Barraidh, agus gu dearbh chan 'eil breith as leth agam air àite sam bith, bho 'n tha an fhàilte cho blàth agus càirdel anns gach aite tuath agus deas.

Cha bhi duine fada siubhal nan Eileanan mu'm faigh e far-ainm, agus cha d'fhuair mise seach Dalabròg an uair a fhuair mi ainm ùr. "So agaibh Dòmhnall nan Cleas" arsa Alastair Friseal an Ceann Feachd, ri buill Feachd Dhalabrog a' ceud latha bha mi anns an sgoil, agus lean Dòmhnall nan Cleas riumsa tuille.

Is tric á theirear riumsa nach 'eil feum aig clann na Gaidhealtachd air lùth-chleasan idir gum bheil iad gu slàn, fallain mar a tha iad. Chan 'eil briag sam bith an sin ach có nach fhiaich ri dhòl "Clach os cionn clach Mhic-Leòid" agus e fhein a dheanamh na's fheàrr 's na's fheàrr.

Chan 'eil clann eile ann am Breatann cho slàn agus cho neo-mhearachdach 'nan colainne ri clann na Gaidhealtachd ach chan 'eil iad cho dìreach deas air an casan sùbailte neo cho fearail is bu chòir dhaibh. Tha croit air mòran agus tha mi duilich ri ràdh tha beagan de na gillean ri tombaca. "Ilean, 'Ilean nan tuigeadh sibh an cron mòr a ni sin d' ur slàinte cha bhithheadh sibh ris." A nis faodaidh sibh mòran de na mearachdan sin a leasachadh. Tha croit oirbh bho'n a tha sibh daonnan crom le peann no a leughadh leabhair treasda anns an sgoil, agus tha sibh a thoirt na croit a mach

leibh 'n uair a theid sibh a mach chun nan cnoc, an àite bhith a dìreachadh bhur droma, agus a' toirt àite fhein dh' an sgamhan a tha air a phlucadh fo na h-asnaichean. Glé thric chan 'eil sibh a' tuigsinn gur ann air son lùbadh, a tha uil na colainne agus chi mi sibh a' leum bho àite gu àite, null is a nall, gun na glùnainn a lùbadh fad sam bith. Tha uil nan aobrann, nan glùnean, agus nan cruachain air son cudthrom na colainn a ghabhail an uair a bhithas neach a' leum, agus mar sin mur an lùb sibh iad, gu h-àraid na glùnain theid bhur gortachadh. Chunnaic mise anns a' Cholaiste coigear chaileag eadar a' coig agus ceithir bliadhna deug a' leum deich troighean bhar clàraidh àrd gu ùrlair agus is gann gun robh fuaim sam bith-ri cluintinn 'nuair a bhuail iad an t-ùrlar.

Bha mi uair an siod ann a sgoil 'a teagas mar a tha mi ag innse agus bha balach beag mu shia bliadhna ann as ceannan a stoiceann, air a dhòigh a ruith 's a leum ach a' deanamh fuaim mòr. Thuirt mi fhein ris "Lub thusa do ghlùnain 'n uair a tha do chasan a bualadh an ùrlair agus cha dean thu lethid de fhuaim. Seall orm fhein agus ged a tha mi gu math na's mhotha na thusa cha chluinn thu mi air an ùrlar." Fhreagair an gille beag "Mara cluinn, chi mi thu." Nis tha 16 clachan a cùdthrom annamsa agus tuigidh sibh an gaire a rinn a' chlann eile.

Ni a bhith deanamh na luth-chleasan tric na mearachdan sin a chur ceart, agus balaich 's caileagan tapaidh, sgiobalta deas agus làidir a dheanamh dhiobh. Bithidh e nas fheàrr a dheanamh am muigh air na cnuc bho'n a dh' fhàgas sin sibh cruadalach. A dhearbhadh dhuibh gu bheil lùth-chleasan math d'ur slàinte, tha Ard Fhoghlum na Rìoghachd air a dhearbhadh gun deach oirleach a dh' àirde air clann na sgoile anns an dùthaich bho'n 1919, a bhliadhna a gabhadh suim cheart de theagas lùth-chleasan anns na sgoilean.

Tha mi an déidh dà chuairt a chur air cuid de na Feachdan agus tha mi cur atharrachadh mòr air buill nam Feachdan a tha tric ri lùth-chleasan. Is e aobhar thoilichte ri bhith faicinn clann aotrom chasach, sgiobalta, fallain agus fearail 'nam bodhaig agus ged a tha daoine ann a their nach eil sinn cho làidir ris na daoine bho an tànaig sinn tha mise anns a bharail gu bheil smior a' Ghaidheil cho làidir an diugh 's bha e riamh, agus le leantainn ris na lùth-chleasan agus cluiche, 's ann na's làidire a bitheas e anns an linn a thig 'nar déidh. Leannaibh air an deagh obair agus an till mi rithis.

LITIR COMUNN NA H-OIGRIDH.

Thug mi iomradh anns an àireimh mu dheireadh air paipearan ceasnachaidh Comunn na h-Oigrìdh; ach tha fada tuille na bha rùm r'a sholar dha agam ri ràdh ùmpa. Tha mi an dùil gun do mhol mi iad, agus tha mi a' dol 'gam moladh a rithist—bu toil-inntinn e a bhith a' sealltainn thairis orra, agus chan 'eil mi a' dol a dh' àicheadh nach d'thug e fealla-dhà dhomh cuideachd!

B'e làn-àireamh nam paipearan ceithir fichead agus sè; agus leigidh an clàr a tha an so ris cìod iad na sgoiltean as an d'thàinig iad, agus mar an ceudna na cinn—làn is sàr Ghàidheal—fo an do chuireadh a stigh paipearan. So an clàr:—

FEACHD	Sàr- Ghàidheal	Làn- Ghàidheal
Ath-Thoruill	—	3
Bhàtains	15	3
Bogha-mór	7	5
Cairinnis	—	3
Dalabrog	3	18
Leodamus (Port Eilean)	—	1
Paibeall	3	13
Tairbeart (Hearadh)	2	10
Iomlan	30	56

Tha iad uile ri am moladh, agus bha earrann chumseach dhiubh a bha fìor mhath. Dhiubh sin bha dusan no corr a bha sàr-mhath; agus mar a thubhairt mi mar thà, is iomadh inbheach nach 'eil idir eil an sgrìobhadh Gàidhlig a dh' fhaodadh a bhith mór as féin a leth-bhrec obair a thoirt am follais. Thog mi ainmeannan trì-deug de'n fheadhainn a b'fhearr, agus do'n d'thugadh 88 no corr de chomharraidhean as a' cheud; agus an dà chuid gu misneach a thoirt dhoibh féin is mar an ceudna do fheadhainn eile nach do ràinig fathast an inbhe a ràinig iadsan, tha an ainmeannan an so. Bheirear fa-near gur ann as na h-Eileanan am Mach a tha iad uile, agus gur ann as na Hearadh a tha esan a fhuaire an àireamh a b'àirde de chomharraidhean; ach mar a chithear, tha tuille á Sgoil Dhalabrog a' tighinn a steach anns an àireamh so na á aon sam bith eile de na sgoiltean a thàinig air an aghaidh.

Tha an so, matà, clàr eile a' leigidh ris nan trì ainmeannan-deug so, na sgoiltean as a bheil iad, co-dhiubh a b'ann air cheann teist làn-no sàr-Ghàidheal a bhà iad agus na fhuaire iad de chomharraidhean. So an clàr:—

AINM.	Sgoil	Lan no sar	Comh- arraidhean
Iain MacGhill-Fhionain-	Tairbeart	Làn	95
Murchadh Caimbeul	do.	Làn	93
Catriona Chaimbeul	Dalabrog	Làn	92
Dòmhnall MacDhòmhnaill -	Paibeall	Sàr	92
Dòmhnall Coinneach			
MacDhòmhnaill	do.	Sàr	92
Anna Laing	Paibeall	Sàr	91
Donnchadh MacRath	Dalabrog	Làn	90
Catriona NicFhionghainn	do.	Làn	89
Cairistona Nic-a-Phi	do.	Sàr	89
Catriona NicRuairidh	do.	Làn	89
Mórag NicRuairidh	do.	Làn	89
Seoras MacDhòmhnaill	do.	Sàr	88
Eoghan MacRuairidh	do.	Làn	88

Chan 'eil math dhomh an' corr ruim a thoirt suas gu buntainn ris na paipearan féin na rinn mi mar thà. Faodaidh cuimhne a bhith agaibh, ged thà, gun do bhuin mi gu sònraichte ri aon cheangal-fhacal is mar a bu chòir a chur sìos, a thaobh litreachadh is comharraidhean beaga eile. Tha mi a' feitheamh le fuighair is faidbidinn feuch có a' cheud aon a tha a' dol a sgrìobhadh' chugam a mhineachadh an ni sònraichte ris an do bhuin mi, agus a thaobh an do gheall mi leabhar Gàidhlig mar dhuais.

Tha ar caraid, Dòmhnall nan Cleas, an déidh trì seachduinean a chur seachad anns an Eilean Sgitheanach, agus is dòcha gun innis e féin dhuinn mu'n bhuaidh a bha leis an sin: tha fios agaibhe a tha as "an Eilean" air sin mar thà. Chan 'eil math dhuinn a' bheag a ràdh a thaobh an ama a tha air thoiseach oirnn, oir anns an àm charraideach so a tha againn chan 'eil fios cìod cho fada 's a mheallas sin a shaothair. Ach ma dh'fhàg againn e cha bhi e 'na thàmh; agus mur fàgair, chan 'eil ach a bhith, mar a bha Donnchadh Bàn, "beo an dòchas ro-mhath" nach bi fada gus am bi e againn air ais is gun eagal gun toirear bhuainn tuille se.

Bhur Caraid Mìleas,
EACHANN MACDHÙGHAILL.

CARMINA GADELICA.

The fourth volume of this famous series is now published. We heartily welcome it for our own enjoyment and instruction as well as for the enrichment of the literature of Scotland. There is one other volume to come but that will not be published till the better times of peace.

Gaelic folk and all who are interested in the culture and history of our Scottish people will be grateful to Professor Carmichael Watson

for giving us this noble volume at this time. The Hymns and Incantations here are of the same interest as those in the former volumes of *Carmina* but of a somewhat different and more varied type. They are more about the common things and ordinary affairs of men. One may think that they have not the same dignity and high poetic quality of those in the former volumes but the difference seems to us to be more in the subject matter than in the poetic quality of the Hymns. Thus there are Hymns or Incantations to *Beo-chreutairean* Live Creatures—such as "The Cat," "The Dog," "The Goldfinch," "The Water-Dog," "The Wren," "The Limpet," "The Seal," and many others.

There are *Ortha* to the "Speech of Birds," for "Abundance of Seaweed," for "Fishing," for "The Shieling," for "Cattle Stock," many of them; several for "Waulking" and for "The Farmer's Food and Footgear," and for "Plants," and hymns for many others. Then there are several charms for "Healing" and an excellent *Measgain*, Miscellaneous. All are of fascinating interest and value as Gaelic literature and as reflecting the life and culture of our forefathers.

The translation into English is of the same high quality as in the previous volume—indeed it is as near the meaning and flavour of the Gaelic as a translation can be—and all readers of this handsome volume will be truly grateful to Professor Carmichael Watson for his devoted labours. We trust that the opportunity will soon be given to Professor Watson—who is now serving his King and country in the Navy—to finish the magnificent series of *Carmina Gadelica*. These four volumes are a "monument more lasting than brass" to the amazing labours and nobility of mind and heart of that great man and true Highlander, Alexander Carmichael.

As an introduction to this volume there is an appreciation written by the late Professor Donald Mackinnon for the Celtic Review at the time of Dr. Carmichael's death and also an appreciation written by the Reverend Kenneth MacLeod for the same periodical entitled "Our Interpreter." These two papers give an excellent summing up of Dr. Carmichael's life and labours.

But there was one in the background of Dr. Carmichael's life and labours that the literary world knew little about—one who inspired and encouraged and whose skill enhanced the first edition of *Carmina*. This was Dr. Carmichael's wife—Mary Frances MacBean—

a truly noble and skilled woman. We are grateful to Professor Watson for giving us in this volume a fine estimate of Mrs. Carmichael, his grandmother—fine because to all who knew her it is so true.

The book like the previous volumes is published by Messrs Oliver & Boyd, and it is a splendid product of the printers and publishers art in war time.

We commend to all Branches of An Comunn Gaidhealach to buy a copy for their use at their meetings this winter session.

C. McL.

COMFORTS FOR H.M. FORCES.

The outstanding event of the past month was the Grand Concert in the St Andrew's Hall, Glasgow on the evening of the 5th. His Grace The Duke of Montrose was in the chair, and he was introduced by the President, Rev. Malcolm MacLeod, M.A., Balquhidder. There was a large attendance and a most excellent programme was submitted by the following artists:—Gaelic—Miss Cathie B. MacLean, Miss Mary MacNiven, Neil MacLean and Donald MacIsaac. Scots—Miss Mina Bell and Alexander Carmichael, with Miss Mary B. MacLean, elocutionist and Miss Helen Young, violinist. The Glasgow Transport Pipers were in attendance with four dancers who gave a fine exhibition of the "Argyll Broadsword." In the unavoidable absence of Miss Margaret Hill-Boyle Mr. Harry Dorman acted with much acceptance as Organist and Accompanist.

The Committee distributed a number of complimentary tickets to centres and depots in the City for use of servicemen, and it is pleasing to record that advantage was taken of this by men in all branches of H.M. Service.

The Rev. Alexander MacDonald, M.A., called for votes of thanks and these were heartily accorded.

A successful Concert in aid of Mobile Canteen Funds was held in Newtonmore on 13th August and a substantial surplus is expected. The General Secretary presided and the Gaelic Artists were Miss Cathie B. MacLean and Mr. Duncan MacKenzie. Gaelic songs and violin selections were contributed by Master James Forbes, a National Mod prize-winner. The Concert was organised by the Newtonmore Branch and we offer the Committee the cordial thanks of An Comunn.

The Killin Branch held a Concert and Dance in the MacLaren Hall in aid of Mobile Canteen Funds on 15th August, and as will be noted

from our Donation List the splendid sum of over £29 was realised. The President of the Branch, Mr James MacRaw, presided. The excellent result testifies to the enthusiasm and organising capabilities of the Branch Committee. We thank the members for their practical interest in our efforts and we also thank the artists who so readily gave their services. These were Mrs. Petrine Stewart, Miss Cathie B. MacLean, Iain MacSween, Charles Mitchell and Miss Margaret Robertson, accompanist and violinist.

Mr. Hector MacLean, Balinoe, Tiree, secretary of the Balemartine Branch, has sent us the fine donation of £11 10/-. Mr. MacLean used our Collecting Sheet to advantage and we tender him our sincere thanks.

The Work Party is meeting regularly and attendance is increasing as members return from holiday. Several Feachdan of Comunn na h-Oigridh have already completed their orders and many parcels of finished garments have been received.

The Central Committee will meet in the Highlanders' Institute, Glasgow, on Tuesday, 7th October.

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1941-42.

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(From May, 1940, to 31st May, 1941.)

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EADARAINN FHIN.

An Comunn and Gaelic Literature.

Sir,—For the past year I have felt a growing uneasiness at the proceedings of An Comunn Gaidhealach, both at the centre of its activities and in the various branches. There are many others, too, who have sensed the futility of much that is being done.

The efforts of the ladies of An Comunn in organising the Comforts Drive are certainly commendable, and the ambulance and canteen funds are serving a purpose. But they are not serving the purpose of An Comunn Caidhealach. Such work is within the sphere of the W.V.S., County and Town Councils, and similar bodies. A natural—if unfortunate from the point of view of Gaelic—patriotic enthusiasm has led An Comunn out of its true path. Will it be bold enough to find its way back again?

The aims of An Comunn are not material, but cultural. That the National Effort is of primary importance no one will deny. But proceeding along the insane line of argument that the canteen contingent employs, school teachers should drop Arithmetic and English and teach knitting alone; or ministers should abandon preaching and encourage their congregations to amass Balacava helmets. The whole country cannot devote its attention all the time to material things, and An Comunn Gaidhealach need feel no shame, and can be accused of no slackness if it keeps within its own bounds and works well there. An Comunn's function is to guard against the south wind that is menacing our culture; not against two degrees of frost or an empty stomach.

Indeed, there are more signs than this that An

Comunn, even in its Jubilee year, is forgetting its true function and is straying after strange gods. In the August issue of "An Gaidheal," I read with amazement that a new assistant should "be appointed in place of Miss Manson, and that an effort be made to secure a Gaelic speaker." I am not aware whether or not Miss Manson was a Gaelic speaker, although the wording suggests that she was not, but I regard with wonder the lurking possibility that a non-Gaelic speaker should be appointed to this post. Was An Comunn Gaidhealach founded to mummify satisfactorily the Gaelic language and culture, or was the intention to infuse a new life into these?

In the same issue of "An Gaidheal" the report appeared "that parcels of Gaelic books had been sent to two prisoners of war, and the Council gave instruction that a parcel of reading matter be sent every two months. Unless by analogy with the practice of sending "conscience money" to the Government, I am at a loss to explain the significance of this: (I do not think I am reading the quoted passage out of its context, for if similar parcels of books had been sent to our soldiers serving at home there would surely have been some mention of this!) If such large-scale enthusiasm can be devoted to the Comforts business, surely An Comunn can put more towards the Gaelic literature scheme, which is in accordance with Comunn aims, than this widow's mite. Or is it merely a widowed Comunn we have left—bereft of all Gaelic fervour and enthusiasm?

Would it not be possible to divert a large part—of this flow of thousands of pounds of comforts, ambulance, and canteen money to the furtherance of An Comunn's aims? Leaflets in Gaelic are being sent to Highland service men, Why not send more, and more? And why not make a total of 200, or 2000, parcels of books instead of the shame-faced two? One such parcel, accompanied by the appropriate propaganda letter, will further the cause of Gaelic more than ten thousand pairs of socks.—I am, etc.,

Bayble, Lew's.

D. S. THOMSON.

Companion to Gaelic Studies.

Sir,—In his article under the above heading, Professor J. Carmichael Watson has made serious allegations against the teaching of Gaelic in schools, and if what he says represents the position at the moment it is high time An Comunn and others interested did something about it.

Time and space does not permit me to deal with more than one aspect of his article. He says, inter alia, that "children are weak in the bare essentials of their subject—in reading Gaelic with understanding, in translating it accurately, in turning English into Gaelic. Of the structure, even the elementary grammar of Gaelic, they are often either ignorant or grievously misinformed." That is a very grave accusation against the teachers concerned, and coming from the only Chair of Celtic in Scotland it is more so. Are we to accept it as the truth or half truth? I have no hesitation in saying that these general principles have been based on a few particulars from a very small number of students in Edinburgh University, and if Prof. or Watson had thought twice—Professors sometimes do!—he would not have rushed into print to put such a slur on Gaelic teachers. Before refuting his allegations let us consider a few facts.

For the last twenty years or more the entrance

of students to a university class has been governed by the Leaving Certificate Papers or their equivalent. These papers in Gaelic included:—I., Translations (a) Gaelic to English, (b) English to Gaelic, (c) Irish to English or Scottish Gaelic; II., Essay in Gaelic; III., Dictation, and IV., Questions in Literature and History.

The results of these examinations should throw some light on what pupils in the Secondary schools concerned could do, and can do. I would recommend Professor Watson to study the results and compare them with his own allegations. What do we find? Very seldom has a pupil failed to reach the pass mark (c. 60 per cent.); the percentage number of passes is as high as, if not higher, than in any other subject, and a very large proportion have been awarded the Royal Celtic Society Prize for *excellence* in Gaelic.

It is well to remember that these papers were set and corrected, except in the last two years, by outside examiners—men of learning, I presume, who knew what to expect at the various stages of the school course. But, according to Professor Watson, the results have been but a sham. Sixty per cent. to ninety per cent. to him means that the pupils are not ready to profit from his classes! Really!

There is another point in connection with this which I ought to stress. The pupils concerned have to submit themselves to an *oral* examination, and, according to the reports of His Majesty's Inspector, matters are not altogether as bad as Professor Watson would make us believe. These reports make very interesting reading, but judging from his latest effusion, I do not suppose Professor Watson will call them anything but untruths. Here is a typical example: "The study of Gaelic is treated with breadth and thoroughness, and the general excellence of the instruction calls for high praise. Reading, spelling, grammar, and syntax are well mastered in the first three years of the course and ample practice is given in conversation, recitation, and composition. The fourth, fifth, and sixth year pupils show progressive advancement in idiom, translation, and essay writing. A comparatively wide field of poetry and prose (including Old Gaelic) is covered with meticulous accuracy, and this more formal side is ably supplemented by a suggestive and stimulating analysis of the history of the Gaelic language, literature, and people. The candidates presented on the higher standard made a first-rate appearance at the oral and written examinations for the Leaving Certificate."

Surely there is enough said to refute completely Professor Watson's remarks. But, Mr. Editor, his unfair and uncalled-for attack on Gaelic teachers in schools is a matter which calls for action not only by the half-dozen teachers directly concerned, but by An Comunn, by the Educational Institute of Scotland, and by the Scottish Education Department.—I am, etc.,

Oban High School. DONALD THOMSON.

[P.S.—I propose dealing with the last portion of his article in a future issue.—D. T.]

Sir,—Professor J. Carmichael Watson is to be congratulated upon having drawn attention to the serious defects of the various Gaelic grammars now in use in our schools and universities, and for his outline of a "Companion to Gaelic Studies" that would place the whole subject on a far more satisfactory footing.

It is very disturbing to learn that an "elementary

Gaelic grammar" purporting to lay down the law for all time upon Scottish Gaelic orthography and grammatical usage, with the pre-pledged support of the Education Committee of An Comunn, is in course of preparation *now*, at a time when many if not most of the best minds in Gaeldom are occupied with other than linguistic problems. Indeed, it will certainly be the height of folly if such a grammar is foisted on the schools without the previous approval and collaboration of those who have to teach Gaelic in our universities. Under these circumstances surely the best thing to do would be to postpone the whole project for reconsideration after the war is over.

What Professor Watson says of the arbitrary rulings, half truths, and suppressions of good forms universal in speech is true of all the Gaelic grammars in existence, as anyone conversant with the spoken language will know. The truth is—that Gaelic is not a standardised language and never has been at any time. Even the highly-trained exponents of bardic verse in the middle ages were permitted the use of a large number of alternative forms of words for the sake of rhyme and metre. Standardised Gaelic is dead Gaelic. It may be easier to teach than the true living kind, but it argues a mental laziness and inflexibility on the part of both teacher and pupil. Unfortunately, Gaelic is at present taught as a dead language even in the places where everyone speaks it, at the cost of ignoring literally scores of words and grammatical forms and usages, simply because these do not exist on paper.

One of the fundamental tasks of the "Companion" will be to note all important dialectal variations, discussing how these arise, and drawing attention to those which, although not hitherto admitted into the literary language, have nevertheless sound historical antecedents. This will place the study of the dialects on a proper footing in relation to the literary language. The oral literature of Gaelic, which is much larger than the written literature, cannot be properly studied without knowledge and appreciation of the dialects.

Another subject that the "Companion" should contain is a section on the influence of Latin, Norse, French, Scots, and English on Gaelic, and an account and history of the loan words from these languages; also there should be a section on manuscripts in the old hand and how to read them.

It is obvious that such a "Companion" as Professor Watson contemplates can only be written by someone with a profound knowledge of the language, both spoken and written, in order to be both concise and true, and its author must be free both from the preconceptions and the idiosyncracies and the eccentricities that have too often been associated with an interest in the subject. It is also obvious that the writing of such a book is a crying necessity, and that when our library bookshelves are already cluttered up with countless "elementary Gaelic grammars," repeating monotonously the same over-simplifications and half-truths, it is no time (with paper so scarce!) to contemplate adding another one to their number.—I am, etc.,

Canna, 1/9/41.

J. L. C.

Gaelic Dictionaries.

Sir,—I am much interested in the letter from Mr Carmichael Watson published in this month's "An Gàidheil."

There is one thing, however, which he did not specifically mention, i.e., the need for an inexpensive, good, Gaelic-English Dictionary. For

many students like myself, who live far removed from the centres of Gaelic speech and thought, such a book would be very welcome for it is really a necessity; but we cannot get such assistance.

The one I have in use is a really dplorable specimen of the printer's art, besides being antiquated and containing none of the up-to-date words or expressions. The imitated pronunciation is a trap for the unwary in its inconsistency, and the constantly recurring, interpolated, personal opinions of the author are so much unwanted trash.

If the Comunn would take up this question actively and get experts to publish something on the basis of the many foreign language dictionaries I have used it would be rendering a real service to the Gaelic language. It should be one of the first post-war activities of An Comunn.—I am, etc.,

CHARLES J. B. STOPES.

56 Hawes Lane, West Wickham,

Kent, 10th September, 1941.

[We commend MacLennan's "A Pronouncing and Etymological Dictionary of the Gaelic Language"; MacBain's "An Etymological Dictionary of the Gaelic Language"; Dieckhoff's "A Pronouncing Dictionary of Scottish Gaelic," and MacEachen's Gaelic-English Dictionary (these last two were subsidised by An Comunn), all up-to-date as far as they go.—EDITOR.]

Ainmean-àitean iomadh-fhillte.

A fhir-dheasacha'dh chòir.—Leugh mi le móran ùidhe na rannan leibh anns a' *Ghàidheil* air *Row-Ail* mar ainm da-fhillte, far am bheil an dà fhacal ag ciallachadh an rùd cheudna. Tacraidh an t-ainm ri feadh nan ùidhe dhutheannan far am bi ann chaint a' putadh a mach te eile. Is e an t-aobhar, mar a bha air a fhoillseachadh anns na rannan sin, nach bi an t-ainm a tha a' buntainn do'n chaint a' dol á cleachdadh air a thuigsinn gu deiseil na's mó an measg na muinntir mun cuairt, agus uime sin bithidh an darra ainm air a chur gu cumanta an deidh a' cheud fhir mar eadar-theangachadh anns an teanga ùir a tha ag cinntinn r'a bhithe air a tuigsinn leis gach fear.

So agaibh eisemclair barrachta às a' Ghallachd a' sgìre *Lonside* ann an siorrachd Obair-Dheadhain dlùth air dacha'dh Leabhar Dubh Dhéir. Is trì-fhillte e, *Ardlavhills*, far am bi ann *Ard* (Gàidhlig)—*Law* (Seann Bheurla)=*Hill* (Beurla an là an diugh). Eisemclair eile a' Cumberland (is e sin ri radh *Tir nan Cumrachs*) an Sasunn, *Torpenhow* far am bi ann *Tor* (Ceiltich)—*Pen* (Cuimrig)—*Hone* (Seann Bheurla)=*Cnoc* (Gàidhlig an là an diugh).

Ach is ainm-gu b-àraidh a bhithes an t-eisemclair a leanas de dh' ùidh a chionn nach do thachair e ach àm goirid air ais 'nar là fhein agus fo ar sùilean fhein, agus tha e a' nochdadh a' ghnòthuich 'ga dheanamh. Anns an àirde tuath de Shasunn canar an t-ainm *ginnel* ri rathadan beag cumhang eadar da bhalla ard. Thachair an là-samhraidh gur robh mi fhein agus mo theaghlach ag coiseachd air rathad-duthcha ag iarraidh bhrogan-na-cuthaig (*cowslips* anns a' Bheurla). Thubhairt mi ri Calleg òig anns na deugan eic, "C'aithe an urrainn duinn bhrogan-na-cuthaig fhaotainn?" Fhreachair i air ball gum b' urrainn duinn na bhàthan so fhaotainn aig ceann *of the ginnel*." Cha chuala mi gu soilleir i agus thubhairt mi, "De b' àill leibh?" Shaoil i nach bitheadh mi mar choigreach 'ga tuigsinn agus fhreachair i a ris gum bitheadh e comasach air bhrogan-na-cuthaig fhaotainn aig ceann *of the ginnel-lane* far am bi *Ginnel* (seann Bheurla a tuath)=*Lane* (Beurla an là an diugh)=*Caoil-shràid* (Gàidhlig).—Is mise, etc., W. P. M.

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Leabhar XXXVII.]

An t-Samhuin, 1941.

[Earrann 2

AN CEANN LETH-CHEUD BLIADHNA.

[Is anns na briathran a leanas a dh' fhosgail an t-Urramach Calum MacLeod, Ceann Suidhe a' Chomuinn Ghaidhealaich, cuirm mhòr Iubile a' Chomuinn san Oban Latharnach air 26mh là na Sultaine so chaidh.]

A chairdean Gaidhealach! Tha mise 'ga mheas 'na mhòr shochair agus 'na àrd urram a bhliath an so an nochd air ceann a' chruinneachaidh mhòr so de mo chomhluchd-dùthcha. Bhiodh e 'na urram nach bu bheag a bhliath air ceann cruinneachaidh de'n t-seòrsa so uair san bith, ach a bhliath ann an so an nochd, cruinn mar a tha sinn, ag cumail cuimhne air Iubile a' Chomuinn Ghaidhealaich, agus mise air bhur' ceann mar Cheann-Suidhe a' Chomuinn Ghaidhealaich, tha e 'na urram dhomh-sa dathribh, agus 'na shochair dhuinn uile.

Tha sinn, ma tha, cruinn ann an so an nochd, agus a' chuir mhòr so againn, a dh' aon ghnòthach clum ath-chuimhne a dheanamh air na laoiach a chuir an Comunn Gaidhealach air chois air tùs, agus air an obair mhòr a rinn an Comunn Gaidhealach as leth ar cànan agus ar ciuil agus ar daoine.

Mar a tha fhios agaibh uile a tha an so an nochd is anns a' bhaile mhòr so—san Oban Latharnach—a chaidh an Comunn a chur air bonn, leth-cheud bliadhna air ais, le coignear no sheisear de Ghaidheil fùghair as fhiach agus as còir an ainneachadh aig a' chruinneachadh so. So iad dhuibh—Probhaist Dùghall MacIsaac agus an Siorram MacMhaighistir Caimbeul, agus Iain Caimbeul agus Probhaist Eoghan Mac-Còmhghain, agus Mgr. G H. Clements a

bha 'na fhear-ciuil sa' bhaile aig an àm. Sin na bha aig a' cheud choinneimh, ach dh' fhaodaichte Probhaist Iain MacIsaac ainneachadh comhla riutha ged nach robh e comasach air a bhith làthair an oidhche ud. B' esan Probhaist a' bhaile aig an àm, agus bha làn dùil aige a bhith air ceann na coinneimh. Chan 'eil air an caomhnadh an diugh ach aon de na laoiach sin—Eoghan MacCòmhghain, a tha an so comhla ruinn an nochd. Tha sinn ag cur meal-an-naigheachd air. Guma fada slàn fallain e, agus gach beannachd air a cheann.

Bha cor is suidheachadh na Gaidhlig truaigh agus dìblidh san latha ud. Cha robh a' bheag de'n mhòr-shluagh a' smaoin-eachadh gu robh grinneas no feum air domhain aon-chuid 'nar cànan no 'nar ceòl no 'nar litreachas. Ach cha b' fhada gus an do nochd an Comunn Gaidhealach le a' shaothair, agus gu seachd sonraichte leis a' Mhòd Nàiseanta, cho fùghail 's a bha ar cànan agus ar ceòl, agus gach buadh is uaisleachd eile a bhuneas dhuinn mar Ghaidheil. Dhùisg an Comunn Gaidhealach aithne agus aigne nan Gaidheal gu mothachadh air luach ar n-ighreachd mar Ghaidheil 'nar cànan agus 'nar ceòl. Tha sinn an so an nochd a' toirt buidheachais do Ni-maith airson an t-soirbheachais a lean sinn gus an latha an diugh fo a làimhsan. Tha àite is inbhe an diugh aig a' Ghaidhlig an measg a' mhòr shluagh nach robh rianh roimhe aice. Agus so an tomhas mhòr — mura h-eil e uile gu leir — tré shaothair is oilean a' Chomuinn Ghaidhealaich. Tha i an diugh air a meas mar chaint a tha airidh air beul is teanga uaislean is dhaoine fùghail eile na rìoghachd

agus eadhon an t-saoghail mhóir. Tha bidh aig móran—tha aig na mìltean—nach 'eil 'nan Gaidheil idir innte. Tha i air a' feagasg do'n chloinn sna sgoiltean feadh na Gaidhealtachd—agus Sgoil Mhór an Obain air an ceann. Tha àite aig a' Ghaidhlig sna sgoillean Gaidhealach an diugh tré Chomunn na h-Oigridh a tha 'na chuis-ionghnaidh, agus 'na mhiseach da-riribh. Tha móran móran a bharrachd ann an diugh a leughas agus a sgrìobhas Gaidhlig na bha riamh roimhe ann. Agus a thaobh ar ciuil, chì sibh an 'so an' nochd agus cluinnidh sibh le bhur gluasan an àrd inbhe aig a bheil ar ceòl.

Tha an t-adhartas mòr agus clùiteach so a thaobh ar cànan agus ar ciuil ann an tomhais mhór troimh shaothair agus oideachadh a' Chomuinn Ghaidhealach fad an leth-cheud bliadhna bho chuireadh air chois e. Agus tha sinn cruinn ann an so an nochd, am baile a bhreith is a cheud àrach, chum ath-chuimhne dheanamh air na nithean so, agus air na mnathan móra agus uasal agus air na fir fhiùghail a rinn so, fo làimh is fo stiùradh Dhé. Tha sinn a' toirt buidheachais dhaibh uile, agus ag gabhail misnich san deagh obair.

FACAL SAN DOL SEACHAD.

An cogadh—Tha mi creidsinn nach robh riamh roimhe a leithid a dhiabhluidheachd air thalamh 's a tha an diugh sna rioghachdan sin a tha air an saltairt fo an casan aig na Gearmailtich. Tha na Gearmailtich móran na's miosa agus na's aingidhe na's urrainn dhuinne thuisinn. Ged a tha iad breugach agus cealgach agus foilleil 'se as seachd miosa mu an deidhinn cho diabhluidh brùideil 's a tha iad. Chithear sin gu seachd sonraichte—sna dùthchannan sin a shaltairt iad fo an casan le fòirneart, agus anns an diol a tha aca air muinntir nan rioghachdan sin. Ged dh' fhaodas duine agus cinneach a bhith garg agus neo-thrusaas an teas catha is còmhraig 'se tha ro sgreitidh nuair a tha daoine gu brùideil deannhuidh as an guth thàmh. So mar a tha na Gearmailtich ann an Pòlaind agus sa' Bhalgaich, agus san Olaind agus sa' Fhraing, agus anns na h-àiteachan eile a tha fo an spògan aca. Tha iad a' mort agus a' marbhadh nan neo-chiontach, daoine ciùin agus séimh, seach nach fhaigh iad gréim air daoine tha ag éirigh nan aghaidh-san os iosal, daoine dh' an bheil e nìdhrrach, mar a bhiodh e dhuinn, fenchainn ri an casan a ghearradh bhuaqa 'nam

fòirneart. Agus ma theirear gu h-òle riutha 'nan ciont chan 'eil ach an duine sin a mhort sa' mhionaid. Tha dol a mach nan Gearmailteach anns na dùthchannan san d' fhuair iad lann-an-uachdair san Eòrpa 'na chùis sgreitidh am fianuis Dhé agus dhaoine cneasda. Ach tha an latha-san a' tighinn agus gheibh iad an t-àite a tha coltach riutha fhéin san t-saoghal-sa agus san t-saoghal a tha ri teachd, agus b' e sin an t-àite truagh.

Ach tha sgrìos do-àireamh air a dhcanamh orra an dràsda leis an Ruiseanach. Ged a tha iad 'nam breathas ag cosnadh beagan talmhainn tha iad a' tuiteam roimh an Ruiseanach mar an coirce roimh an speal. Tha iad cho lìonmhor ris an arbarh fhéin, ach ged a tha leagar an leòba arbhair as fharsuinge ri tìde, ged a thig bearnan san speal agus ged dh' fheumar a geurachadh iomadach uair.

Tha a' Ghearmailt a' faighinn an dràsda a diol, agus barrachd 's a diol, bhò na sgiathalain adhair againne cuideachd. Tha na ceudan de na sgiathalain againne gach darnach a h-òidbche a' dòrteadh orra na creiche as an adhar. Tha sinn mar au ceudna ga thoirt dhaibh air muir cho luath 's a nochdas bàta a bhùineas dhaibh a sròn a mach a pòrt no os cionn na faireg.

Tha Dia agus ceartas agus daoine cneasda feadh an t-saoghail uile ag éigheach na Gearmailtich a cheannsachadh. Tachraidh sin cho cinnteach 's a tha Dia beò.

* * *

Bha bàrr air a' Ghaidhealtachd air an fhoghar so cho trom 's a bha riamh ann. Bha an t-arbarh trom agus bha am buntata pailt. Tha sin feumail sin latha th' ann. Gu dearbh cha ruig na Gearmailtich a leas smaoiniachd aon uair gun toir iad gainne air a' Ghaidhealtachd airson bliadhna—chan 'eil aon chuid cion bidh no cion annlainn air a' Ghaidhealtachd. Is ann a tha mi deanamh dheth nach robh biadh agus gnothaichean eile riamh na bu phailte againn na tha iad an diugh. Gun teagamh bithidh ar roinn de'n tea corr uair air teirg-eachadh mus ruig an ath earann oirnn, ach ged bhitheas fhéin tha pailteas bainne againn, agus cha mhise sinn cofi an dràsda 's a rithist.

Ged tha chuid mhór de na fir air falbh 'gur dion, agus le còmhnaidh Dhé a thoirt buaidh air ar naimhdean, tha cosnadh aig a chuid as motha th' aig an tigh. Tha gnothaichean cogaidh fhéin 'nam meadhon cosnaidh an iomadh àite, agus mar sin eadar na tha ag éirigh ruinn fhein agus na

gheibh sinn ri cheannach chan 'eil dìth no deireas oirn air a' Ghaidhealtachd. A thaobh combhfurtachd agus feumalachd tighe is ann a tha na Gaidheil nas fheàrr dheth na muinntir nam bailtean-móra agus umhir de bhìadh is de dh' annlann a' fàs riutha fhéin. Dh' fhaodadh iad am barrachd a bhith aca nan robh daoine ann a dheanadh obair an earraich agus an fhoghair.

Ach tha aon rud fhathast a dh' fhaodadh na Gaidheil barrachd dheth a thogail, is e sin lusan gàraidh. Chan 'eil aobhar air an t-saoghal gun a bhith togail dìol is dì-chomas de chàl agus de churraim agus de lusan eile gàraidh sna h-Eileanan agus an iomadh ceàrnach air tìr-mór. Dh' fhaodachta a bhith togail chan e mhàin feumalachd na Gaidhealtachd fhéin de na nithean so ach a thuilleadh air an sin na dheanadh cuid-eachadh maith le tighinn a sheach an tighe le bhith 'ga chur gu margadh san taobh-deas.

Tha e gun teagamh 'na bheannachd is 'na neart do'n rìoghachd gu bheil a' Ghaidhealtachd ri àm cogaidh cho maith dheth; agus tha e 'na bheannachd agus 'na neart air leth dhaibh-san a tha air falbh a' dìon na rìoghachd gu bheil fhios aca gu bheil iadsan a dh' fhag iad aig an tigh gun dìth gun deireas a thaobh biadh is aodach.

* * *

Bu dual do isean an ròin a dhol chun na mara, agus mar sin bidh iarraidh aig an eileannach chun a' chladaich. Bha mi smaoineachadh sin an la-ròimhe nuair a bha sinn san Oban. Shaoileadh tu gun robh faileadh na mara agus samh na feumaidh 'nan slàinte dhuinn. Bha iad ann an sin.

Tha an t-àite sa' bheil mise an so cho bòidheach ri àite fo'n ghréin, ma ni enuic is glaic is glinn e, ma dh' fhoghas beanntan is achaidhean is aibhnichean, craobhan is coiltean is lochan brègha. Ach an deidh sin uile bidh mise ag ionndrain na mara. Tha gluasad is beatha sa' mhuir daonnan; chan 'eil dad marbh no leisg timchioll air an fhaireg uair sam bith. Chan 'eil a' mhuir àr mhionaid an aon rud, tha i daonnan ag atharrachadh; agus an deidh sin tha i an diugh mar a bha i mìle bliadhna air ais. Tha beothas is bàrdachd san fhaireg, agus mar sin, aon uair is gun dean i gréim air cridhe is aigne mhic an duine chan fhaigh e cuidhte is i fhad 's is beò e. Agus cha bu mhaith gun faigheadh. Bithidh i 'ga tharruing agus 'ga thàladh.

A dhuine, bha mi a' beachdachadh air an so aig a' Chonghail agus mi air tadhal san dol seachd san t-slighe do'n Oban air mo bhanacharaid chaomh bantrach an t-Siorraim MhicMhaighistir Caimbeul. Is ann an sin tha i air a dachaidh a dheanamh a nis taobh Loch Eite aig a' Chraos. Tha muir is maise aice an sin. Saoilidh na h-eileanaich nach b'urrainn i a bhith an àite na b'fheàrr bho nach robh i air eilean fhéin. Tha sìth is sàmhchar is làn mhaise mhara is tìre an so. Cò a shaoileadh an so gun robh a leithid a mhort agus a mhar-bhadh feadh an t-saoghal. Ach sin cor an t-saoghal, agus sin le aingidheachd dhroch dhaoine. Rinn ain-diadhachd Hitler agus na mic mallachd eile a tha an cùim ris sin. Ach thig crìoch orra-san agus chan fhada thuige.

Lean na nithean so ri m' inntinn mar a bha mi dol eadar a' Chonghail agus an t-Oban, agus a dol seachd faisg air Caisteal Dhùn Staffhinnis, a chaidh 'na theine o chionn ghoirid, chuimhnich mi mar a chuir a naimhdean as do Cholla Cìotach an sin gun truas gun trèair. Ghlac na Caimbeulaich le foill e, agus iad air am faeal a thoirt dha, agus e air tighinn a mach a bhruidhinn riu á Caisteal Dhun Naomhaig aige fhéin an Ile. Thug iad leotha an làimh e sa' bhirlinn aige fhéin gu Dùn Staffhinnis, agus chuir iad crann na birlinn aige thairis air sgor creige aig a' chaisteal, agus chroch iad an sin e. Cha b' ann an diugh no an dé a thòisich an t-òle.

Mar a tha cuimhne agaibh b'e Colla Cìotach athair Alasdair Mhóir, sineirer Mhontròis, saighdear cho gleusda agus cho calma 's a thogadh riamh air a' Ghaidhealtachd.

* * *

Tha sinn ag cur meal-an-naidheachd air Ragnhall MacLeoid, a tha 'na Fhearceasnachaidh Sgoilean fo'n chrùn, agus e air ùr phòsadh. Is i bana Sgitheanach a phòs e cuideachd, nigean do Chapein Tearlach Caimbeul san Ath-leathann. Is mór a tha an làimh luchd ceasnachaidh nan sgoilean air a' Ghaidhealtachd a thaobh leas ar cànan agus a thaobh soirbheachaidh oilean nan daoine o'n tàinig sinn. Nan robh a' Ghaidhlig agus na bhùineas dhi cho sealbhach anns gach cùis eile 's a bha i a thaobh luchd ceasnachaidh nan sgoilean bhithheadh i an diugh agus a litrenchas ann an suidheachadh anns nach 'eil i. Tha Ragnhall MacLeoid a' leantainn an cois-cheumannan feadhainn eile 'na dhreuchd a dh' fhaodamaid ainmeachadh, agus chan

urraim dhuinn teisteanas as fhearr a thoirt air.

Air an sgàth fhéin, ma tha, agus air sgàth nan daoine bho an tàinig iad tha sinn a' deanamh gairdeachas maille ris a' chàraid òig agus ag guidhe gach soirbh-eachadh agus gach sòlas tha feumail dhaibh fad am beatha comhla ri chéile.

Phòs Domhnall MacLeoid, Ministear Chille Mhoire an Uibhist, o chionn ghoirid cuideachd. Tha Maighstir Domhnall 'na dheagh bhall de'n Chomunn agus 'na fhear fhear Gaidhlig. Buinidh e do Bheàrnaraidh na Hearadh agus tha e nis san sgrè sin far an robh am ministear ainmeil agus diadhaidh sin Maighstir Domhnall nach maireann. Is e nighean do Fhrèd Gillios an Loch Baghasdail a phòs e, nighean an athar chluìtich agus na deagh mhathar. Gu meal iad an naidheachd, agus gu robh buaidh is piseach orra le beannachd an cairdean.

Tha sinn duilich gun chaochail fear a bha glé-eudmhor mar Ghaidheal an Glaschu, ar seana charaid **Niall Caimbeul Mac-a-chombaich**. Bha e air aon dhiubhsan a chuir Ceilidh nan Gaidheal an Glaschu air bonn an toiseach agus bha e dlèas do'n Chéilidh fad a bheatha. Dh' fhaig sin e gu maith fileanta an Gaidhlig bhlasda thoirtail agus déidheil air a litreachas. Bha beagan de spiorad a' bhaireid aige cuideachd agus gheibhear trì de na h-drain aige air an clodh-bhuailadh sna "Baird Thiristeach." Is ann an Tìreadh a rugadh e ach chuir e seachad a chuid bu mhòtha de òige san Eilean Sgitheanach far an robh athair 'na Cheisteir. Bha e 'na bhall de Ard Chomhairle a' Chomuinn Ghaidhealach agus e a' riochdachadh Céilidh nan Gaidheal an sin fad grunnan bhliadhnaich. Bha aon rud sonraichte is ionnholta timchioll air ar caraid is e sin cho fritheilteach 's bha e air a bhith ag aoradh gu follaiseach an Gaidhlig. Cha robh aon Ghaidheal eile an Glaschu bu fritheilteach air an t-seirbhis Gaidhlig na bha Niall san Eaglais d' am buineadh e. Dh' fhaodadh tu bhith cinnteach gu robh e tinn no a mach as a bhaile mura robh e aig an t-searmoin Ghaidhlig. Bidh sinn ga dh' ionndrainn agus ag cuimhneachadh a chairdeis 's a choibhneis.

Bu mhaith leam gun tuigeadh na cairdean coibhneil a thainig a bhruidhinn rium san Oban dh' innse dhomh mar a **tha An Gaidheal ag còrdadh riu**, agus ag cumail an cridhe riu—ged nach b' aithne dhomhsa cuid aca

agus an sin fhéin—bu mhaith leam gun tuigeadh iad gu bheil mi fada 'n an comain.

"Chan aithnich sibh mise," arsa fear, "ach feumaidh mi breith air làimh oirbh agus ceud taing a thoirt dhuibh airson a' Ghaidheil. Is e a chòrd riumsa: 'Is fhearr an cumadair nan cronadair.'"

Thubhairt fear eile rium agus e fhein a' breith ar làimh orm: "Is mise tha toilichte coinneachadh ri Fear-deasachaidh a' Ghaidheil. Tha mi fada 'nur comain airson 'Facal san dol seachad,' nam biodh fhios agaibhse an toileachas a tha e toirt dhomhsa." Ach cha dean maith dhomh a bhith ag innse an rud thuir càch. Thubhairt aon tè rium: "Bha làn dùil agam sgrìobhadh thugaibh a thoirt taing dhuibh ach thainig rudeigin as an rathad." "Bidh mi fhein," arsa mise, "mar sin uaireanan, ag cur romham rud a dheanamh agus gun dol agam air a dheanamh, ach tha an sgrìobtor ag ràdh: Do bhrìgh is gun robh e 'nad chridhe bidh e air a mheas dhuit mar fhreantachd."

Tha sin a' toirt 'nam chuimhne an fheadhainn a tha a' sgrìobhadh thugam agus nach 'eil e comasach dhomhsa taing a thoirt dhaibh ach anns an dòigh so. Cuiridh sinn mar so e: Bithidh e air a mheas dhaibh mar fhreantachd. Is fheàrr iad fhéine, agus cha mhìsd *An Gaidheal* e.

Firinn airson a' mhios so—Oir tha a shùilean air sliogean duine agus chi e a cheuman. Chan 'eil dorachadas no sgàile bàis ann, far am folaic luchd-deanamh na h-aingidheachd iad féin. Oir cha leig e tuilleadh 's a chòir air duine, chum gun rachadh e ann am breitheanas ri Dia. Brisidh e sìos daoine cumhachdach gun àireamh, agus cuiridh e suas daoine eile 'nan àite. Uime sin is aithne dha an gnìomharan, agus tilgidh e bun os cionn iad san oidhche, agus sgrìosar iad. Mar dhroch dhaoine buailidh e iad ann an sealladh soilleir dhaoine eile; a chionn gun do thionndaidh iad air an ais uath, agus nach tug iad faineir aon air bith d'a shlighean; air chor as gun tug iad air glaodh nam bochd teachd d'a ionnsaigh, agus gun cuala e glaodh nan truaghan. An uair a bheir esan fois, có ni buaireas? agus an uair dh' fhòlaicheas e a ghnùis, có a chi e? ma's ann a thaobh cinnich no a thaobh duine a mhàin. A chum nach rìghich duine a bhitheas 'na chealgair, air eagal gum bitheadh an slughair air an ribeadh.—Iob, xxxiv, 21-30.

EALDHAIN CHEILTEACH.
CELTIC ART.

An Outline of its Phases and Features.

By COLIN SINCLAIR, Ph.D., F.R.I.B.A.

I.

Ornamental patterns may be classified broadly in two groups.

The first group includes patterns consisting of arrangements of natural objects such as leaves, flowers, fruits, birds, or animals, selected for the purpose of forming the components or motives of the design. In the same category, artificial objects would find a place; the aesthetic result being attained through the art processes of delineation and composition. Examples of this mode of approach in decorative design may be observed in many wallpaper, lace, and embroidery patterns.

Ornament of the second group is fashioned under a different principle; it is inspired by a different conception. In this group, it is not the image, but the *form* of the image that the design seeks to express. Form itself, with its attendant attributes, become the motive of the art project.

This abstract, subjective or idealistic conception of form may be exemplified in such ornament as is composed of purely geometrical or non-pictorial patterns, wherein the curve—in circle, spiral, or meander; the straight—in square, triangle, or chevron, are enlisted as the media of art expression. In the first group, the motive of the design is the object—naturalistic or conventional; in the second, the beautiful is sought in figuration and pattern derived from idealised *form* in its manifold expressions. In the first category, the excellence may be found in such as the curved tendril of the plant; in the second, the ideal is contained in the curve itself.

In regard to the means by which this concept of form can best be expressed, it is obvious that the *line*, in virtue of its nature, is that which is capable of fulfilling this function with the greatest directness. The rendering of form is its prerogative, and its potentialities inspire to unlimited creations in ornamental design. Through the "art of the line," the highest manifestations of form as the motive of ornamental patterns are achieved.

It is in this category and capacity that Celtic art excels. In the representing of abstract form in figurations founded upon such primaries as circle, square, and triangle, Celtic art finds its province and expresses its genius; and the *line*, rather than the *likeness*, is the operative element of its emanations. Like the language of the people, identified with its creation and fulfilment, Celtic art is no new thing. To discover its genesis, we have to seek back to a period far removed from the days when the Book of Kells and the stones of Iona were fashioned. As the source of a river is often indeterminate in form and emergence, so also are the beginnings of all styles and modes of art expression.

In regard to the origin and development of Celtic art in this country, the dawn of its history appears in the Bronze Age, when the Gaidelic Celts, in scorings and scribings, traced out decorative patterns on cinerary urns and other sepulchral objects. The type of art associated with this early period was, however, but little differentiated from that which prevailed in regions as far removed from Gaeldom as Mycenae and Crete. This art consisted of rectilinear and geometrical patterns—the zig-zag or chevron, concentric circles, closely coiled spirals and a few symbolical figures, including the three-limbed Y-shaped device called the triskele, and other ancient symbolic forms. It might be said, therefore, that this Bronze Age phase of decorative art, while practised by a Celtic people, had scarcely yet become characteristic Celtic Art.

With the presence of another Celtic people in this country, the Brythonic group, bearing with them the art ideas then prevailing on the neighbouring continent, we find the stage of culture has advanced from the Bronze to the early Iron Age; and it is now, some three hundred years before the Christian era, that Celtic Art assumes a distinctive character, and begins to develop a native style.

The advent of this Iron Age culture does not imply that the use of bronze was discarded in favour of iron. On the contrary, the finest art objects of the period are of bronze. The significance of the Iron Age is in the fact that an addition has been made to the content of metallurgical knowledge.

The style of decoration associated with this Iron Age culture, of which a brief description will follow, may justifiably be regarded as a first phase of formulated

Celtic art, a national and characteristic art, whose vogue extended throughout the length of our islands, down into the early Christian centuries. That the influence of continental relations was formative in its development need not affect native prestige. It was the destiny of the Gaidheal to bring Celtic art to full fruition as a noteworthy contribution to the art achievements of the nations.

(To be continued.)

AFTER FIFTY YEARS.

[The following is the English address given by the President as chairman of the Jubilee Concert of An Comunn Gaidhealach in Oban on 26th September.]

Ladies and gentlemen,—Permit me to say a few words in our other language—for we Highlanders nowadays have two languages. We wield a two-edged sword, and we believe that we are all the better soldiers and citizens for that.

We are celebrating this evening the Jubilee of a great movement—we are celebrating the founding of An Comunn Gaidhealach—a movement which has spread from here, the town of its birth, till it now covers all the land and has become truly national, and has even spread to lands across the seas. You see it like the ripple of a resistless wave, rising and gathering strength, striking all our shores, and then turning and reaching continents and islands across the world and spreading over the seven seas.

As you know, the aim and purpose of An Comunn Gaidhealach is to preserve and continue the language and the music and the traditions, and all that is worthy in our race. By doing this we believe that we are enriching the life and culture of the whole country and empire. In these 50 years we know that we have enlightened and enriched the life of the country as a whole, as well as enlightening and gladdening the Highlands.

An Comunn Gaidhealach has done great things during these years. Let me mention a few in the passing. It has given a place and an influence to Gaelic, and all that is associated with it, in the mind and estimation of all classes of people—Highland and Lowland. When the Comunn Gaidhealach was founded, Gaelic was looked down on, and even despised, by our own people—many were ashamed of their own language. Many who knew it were ashamed that they did know it. It is mostly due to An Comunn Gaidhealach that

the people were enlightened as to the value of their own language and its literature. Now things are very different. Those who know it are often envied by those who hadn't the opportunity of knowing it in their youth. Gaelic is valued by the cultured and the learned, and on the whole by Highlanders themselves.

Then our Gaelic music is valued and admired by all classes and types of people, both in our own country and in other lands. Our great National Festival—the Mod of An Comunn—is an enrichment to the music of our country as well as to the social life of our land. An Comunn Gaidhealach, through its Mod, has made Gaelic music to be a part of the heritage of our land and empire.

And greatly through its efforts Gaelic is now taught in the schools of the Highlands—taught regularly and systematically—and Comunn na h-Oigridh is doing splendid work among the school children with regard to athletics and amusements.

An Comunn has also to its credit an imposing list of books published in Gaelic—prose, poetry, and music—and the only magazine, *An Gaidheal*, published in our own language.

There is much yet to be done, but we have cause this evening—on the Jubilee night of An Comunn Gaidhealach—to thank God and take courage. For it is a good work we are engaged in—the continuing of the language and the music and the noble traditions of our fathers.

Ladies and gentlemen, we remember this evening with gratitude the noble band of men who founded An Comunn Gaidhealach 50 years ago, and initiated this great movement. Shall I name them again? Provost Dugald MacIsaac, Sheriff J. Macmaster Campbell, Mr. John Campbell, Provost Hugh MacCowan, and Mr. G. H. Clements. Ex-Provost Hugh MacCowan is with us here to-night. We congratulate him and wish him every blessing. We remember these, this Jubilee evening, and the many noble women and men who carried on the work, and are still carrying on the work, as a labour of love. You had many of them here in this town and community, and have them still. I think of one, who I am sorry is not able to be with us this evening, who laboured well with regard to our music, and gave Oban a name for Gaelic music. I refer to John MacDonald, for so many years the conductor of the Gaelic Choir. We wish him every blessing.

Ladies and gentlemen, we are gathered here this evening not merely to enjoy ourselves, but to commemorate these men and women, and to give ourselves anew to the work. If there are any here who haven't a share in it, who are not members of An Comunn, I invite you to join it, and to join us in the work—for it is a good work.

PROFAGANDA NOTES.

Northern Area.

A meeting of the Northern Propaganda Committee was held recently, when the proposed activities for 1941-42 session were fully discussed. The greatest difficulty is the lack of hall accommodation in various districts.

Very successful Jubilee Concerts have been held at Fort William, Newtonmore, and Portree. The one held at Portree under the auspices of the Skye Provincial Mod Committee on Friday, 3rd October, was one of the best all-Gaelic concerts held in Skye. In addition to the School Choir, soloists and instrumentalists and local singers, Miss C. B. McLean and Sergt.-Major Neil McLennan assisted. A topical dialogue, "Coupons," was highly amusing. Miss K. A. Nicolson and Miss MacMillan deserve warm praise. The Mod Committee and Mr. J. F. Steele (Secretary), and Mr. D. MacMillan (Treasurer) are to be heartily complimented on this very fine concert. The drawings amounted to the handsome sum of £44 13s 6d, and after expenses have been met the nett proceeds will be handed over to An Comunn Mobile Canteen Fund.

Mr. D. MacPherson has now completed his term in Skye, and further itineraries are being arranged for him on the mainland. In addition to school classes, the instructor is (where possible) conducting physical instruction classes in the evenings for youths over school age. In this way much good work is being done, as the classes are conducted in Gaelic.

It is hoped that in the near future an appeal may be made to Comunn na h-Oigridh Feachdan to assist in raising money for the supply of Gaelic literature to Highlanders on service. There is a keen demand for this, and when the appeal is made, An Comunn can rest assured that Comunn na h-Oigridh members will pull their full weight.

In co-operation with the Ministry of Labour and National Service, the Organiser is bringing Ceilidh parties to entertain Gaelic-speaking girls engaged on work of national importance in the Northern Area. These visits, often to out-of-the-way places, are much appreciated by the girls.

Cumadh coinneamh de luchd-comhairle Ceilidh nan Gaidheal an Inbhir-nis o chionn ghoird agus rinneadh ullachadh airson Ceilidhean miosail bho 'n Damhar gus Am Mart. Aig a' cheud chuirn bithidh an Ceam-Suidhe Urramach an t-ollamh D. S. MacLeoid 'na Fhear-tighe.

Southern Area.

The Ayr Branch opened its session with a largely attended Ceilidh on 30th September. Mr. Coll MacDougall, Vice-President, presided and addressed the gathering in Gaelic and English. Mr. Findlay, Secretary, also spoke in Gaelic.

The Gaelic Class opened with an attendance of over 20 students. Mr. Alex. MacKechnie is again in charge as instructor.

The Country Dance Class, under Miss Alexander, also resumed with an attendance of over 40 at the opening night.

The Glasgow University Gaelic Class commenced on 7th October, at 7.30 p.m. and will continue each Tuesday evening throughout the session. Mr. Alexander Nicolson, M.A., is the teacher.

Clann nan Gaidheal have resumed their Gaelic Classes at 181 Pitt Street, Glasgow. The Class meets on Monday evenings at 7.30.

Ceilidh Band.—Will those interested in the formation of a small Ceilidh Band, please communicate with Mr. J. H. Miller at the above address.

THE LATE MRS. MACCORD.

The death took place at her home, Craigielea, Rothesay, of Mrs. MacCord, a lady who had been a life member of An Comunn for many years. She was one of the original members of the Bute Branch, and gave valuable support to the movement, locally and nationally. Her family also were enthusiastic members and supporters, and several were members of the Rothesay Junior Gaelic Choir which gained first prize at the Rothesay Mod of 1908. Mrs. MacCord was a lady of a most kindly nature, and her passing is a distinct loss to the movement in Bute. We express sincere sympathy with the members of her family in their bereavement.

COMFORTS FOR H.M. FORCES.

The Central Committee met in the Highlanders' Institute, Glasgow, on Tuesday, 7th October. Mrs. Bannerman, Convener, presided, and in her opening remarks made sympathetic reference to the death of Captain Campbell, manager of the Highlanders' Institute, who had at all times been most helpful to the members. Sympathy was also expressed with Mrs. John MacInnes, a valued member of the Work Party, on the death of her father.

Mrs. Dunlop, Convener of the Entertainments Committee, referred to the success of the Grand Concert held on 5th September, and thanked Mr. John Murray for his work in connection with the arrangements.

Mr. James T. Graham, Treasurer, submitted statements of the various funds as at 31st May, 1941, as audited, and these were considered very satisfactory and unanimously adopted. On the motion of the Convener, Mr. Graham was cordially thanked for his services as Honorary Treasurer. Messrs. Gillespie & Anderson, C.A., auditors to An Comunn, were also thanked for acting as Honorary Auditors of the various funds.

Mr. Graham reported that there is approximately £116 of the ambulance money on hand, after providing for three vehicles, in addition to the Comunn na h-Oigridh ambulance. The Committee recommended that this money be transferred to the Mobile Canteen Fund, and that this intimation be referred to in *An Gaidheal* for the information of subscribers.

The Committee decided to make immediate arrangements for the presentation of the first Mobile Canteen.

The new Wool Rationing Scheme was discussed in the light of the reply received from the Board of Trade, who declined to grant the Committee exemption in respect of coupons. The Convener reported that she had been in touch with several officials of approved organisations in the city, and had been favourably received by the Navy League and the British Sailors' Society. It was decided to purchase coupon free wool from these organisations, and continue the good work of providing comforts for men of the Navy and Mercantile Marine. A further effort will be made to procure khaki wool on similar terms.

The Secretary reported on donations received as follows:—Comforts Fund, £1863 16s; Mobile Canteen, £367 0s 11d. The total amount collected by the Committee to date was £3,556 13s 5d.

Outstanding contributions, as already noted in the magazine, were commented on. Miss Irene MacLachlan, Luing, who collected £13 10s, was cordially thanked for this splendid individual effort.

The Entertainments Committee is arranging for a Basket Whist Drive to be held in the Engineers' Institute, Elmbank Crescent, Glasgow, on Tuesday, 4th November, at 7.30 p.m. It is hoped that all 25 tables will be taken up by ladies interested in the Work Party, and that friends will readily respond. The price of the tickets is 2/-.

 WHERE MOONBEAMS RIDE.

"Nay, not for me!" fair Jess replied—
 "The far-land clime, its prize or glamour.
 Faith! I'd reside in Hebrid isle
 Where moonbeams ride on wimpling
 water.

Where moonbeams ride on tangled tide,
 And sea-birds fly with cries of laughter,
 There, bardic-eyed, the choric sky
 Is ever nigh in pious rapture:
 Where moonbeams ride.

"While golden rays roll out the day,
 And mists array the sable Cailleach*,
 (Like mirrored veil lies Broadford Bay)
 There, moorlands wake to Nature's
 carol.

There, shadows play on tumbling braes
 With broom aflame and waving heather.
 There, would I trail the myrtle gales;
 There, dream a lay where Fairies
 gather†—
 There, dream a lay."

ANGUS ROBERTSON.

[These stanzas were suggested by a letter from Miss Jess Mitchell, whose mother, a native of Broadford, is a Ross. A mile or two from Broad Ford on the road to Cille-Chrò, An Sìthean†—under the shadow of Beinn-na-Caill'ch*—is pointed out as the birthplace of that young prodigy, William Ross (1762-1790), our lyric bard.—A.R.]

Is ionnan tosd is aideachadh—
Silence is consent.

JUNIOR LITERARY COMPETITIONS, 1941.

The number of entries this year is 99. Only two Schools competed, viz., Nicolson Institute, Stornoway, and Sir Edward Scott School, Harris. Book prizes were presented to the best pupils in Classes IV, V, and VI in the Secondary Schools. These prizes are much appreciated by the Rectors and Gaelic masters.

Adjudicators — Duncan MacCallum, Glasgow; John MacKenzie, Greenock; Donald Macnair, B.Sc., Biggar; Rev. T. M. Murchison, M.A., Govan, and George Thomson, M.A., Muirend.

PRIZE LIST.

Group "A"—Pupils in First Year Post-Qualifying Courses—(a) Translation of an easy passage of Gaelic prose into English, and (b) Translation of simple sentences from English to Gaelic. Ten books will be awarded; awards based on the total marks gained in (a) and (b). Time, 1½ hours—1, John MacLennan, Sir E. Scott School, Harris; 2, Murdo Campbell, do.; 3 and 4 (equal), Donald Campbell and Christina McDermid, do.; 5, Donald J. MacLennan, do.; 6, Mary B. MacDonald, do.; 7, Flora MacLean, do.; 8, Mary MacLennan, do.; 9 and 10 (equal), Murdo I. MacLeod and Jessie Montgomery, Nicolson Institute, Stornoway.

Group "B"—Pupils in Second Year Post-Qualifying Courses—(a) Reproduction in Gaelic of a short English story read twice by the teacher; (b) Translation of English sentences into Gaelic. Prizes as in Group A. Time, 1½ hours (after reading)—1, Eiteag MacKenzie, Nicolson Institute; 2, Peter MacLeod, Sir E. Scott School; 3, Marion MacDonald, do.; 4, Mary A. Campbell, do.; 5, Marion MacLeod, Nicolson Institute; 6, Annie K. MacLeod, Sir E. Scott School; 7 and 8 (equal), Mary MacKinnon and Finlay MacDonald, do.; 9, Ann MacAulay, Nicolson Institute; 10 (equal), Donald MacLennan and Marion Smith, do.

Group "C"—Pupils in Third Year Post-Qualifying Courses—(a) Translation of an English prose passage into Gaelic; (b) Translation of a Gaelic passage (prose or verse) into English. Prizes as in Group A. Time, 1½ hours—1, Katie A. MacLeod, Sir E. Scott School; 2, 3, and 4 (equal),

Kenneth Smith, John MacKay, Nicolson Institute, and Norman MacLeod, Sir E. Scott School; 5, 6, and 7 (equal), Malcolm Campbell, Mona C. MacLeod, and Bessie Macaskill, Sir E. Scott School; 8, Kenneth MacIver, Nicolson Institute; 9, Annie MacLeod, do.; 10, Catherine MacLeod, do.

Group "E"—University or Training College Students—(1) Translation into English of a prose passage or poem. Prizes—1st, £1; 2nd, 15s; 3rd, 4th, and 5th, Books—1, Mary Murray, Stein, Skye; 2, Anne C. MacLeod, Swainbost, Lewis; 3, Mary F. Kennedy, Roundhouse, Coll; 4, Alexina MacKinnon, Garyvard, Lewis; 5, Helen A. MacKay, East Tarbert, Harris. (2) Gaelic Essay on a literary or historical subject (a choice of four subjects will be given). Time, 1 hour. Prizes as for No. 1—1, Isabella Montgomery, Lurebost, Lewis; 2, Annie Murray, North Dell, Lewis; 3, Flora MacKinnon, Bernera, Lochmaddy; 4, Kate M. MacDonald, Tigharry, North Uist; 5, Kenina MacPhail, Arnol, Bragar, Lewis.

Group "F"—Special Competitions, conditions laid down by the donor of prizes (the late Mrs Stewart, Simla). Essay in Gaelic on the Life of Nehemiah—Boys—1 (£2 and Gaelic Bible), Angus MacDonald, Nicolson Institute; 2 (£1 and Gaelic Bible), Iain A. MacIver, do. Girls—Prizes as for boys—1, Katie A. MacLeod, Sir E. Scott School, Harris; 2, Annie MacLeod, Nicolson Institute.

Group "G"—A book prize for each year of the Secondary Course beyond the Third Year will be awarded in every School presenting candidates in Gaelic for the Leaving Certificate. These prizes will be awarded on the marks gained in School examinations during the session. Dingwall Academy—Class IV, Jessie Fraser; Class V, Isabella B. Macrae; Class VI, Jessie M. Macrae. Fort William Secondary School—Class IV, Donald Alexander MacKinnon; Class V, Angus MacDonell; Class VI, Mary Buchanan. Inverness Royal Academy—Class IV, Fred MacAulay; Class V, Annie MacDonald; Class VI, Katie MacQueen. Nicolson Institute, Stornoway—Class IV, Angus MacDonald; Class V, Annie M. MacKenzie; Class VI, John MacDonald. Oban High School—Class IV, Christina MacIntyre; Class V, Mary MacKechnie; Class VI, Mary MacArthur. Portree Secondary School—Class IV, Farquhar MacIntosh; Class V, Archibald MacPhail; Class VI, Norman MacPhie.

LITIR COMUNN NA H-OIGRIDH.

Tha mi cinnteach gur e a' cheud nì a bu chòir dhomh ainmeachadh air a' mhiosa so gu bheil sinn a rèr gach coltais a' dol a chall ar caraid, Dòmhnall nan Cleas, car taeon. Tha Dòmhnall, mar a tha iomadh Gàidheal smearail eile, a' dol a chur uime deise an Rìgh gu cath a dheanamh as leth a dhùthcha. Tha e air gabhail ris air cheann Feachd an Adhair—an R.A.F., mar as fearr a dh'aithnichear an treasa meur de Fheachd a' Chrùin. Ged a ghabhadh e mar sin, ged thà, chan 'eil e air falbh fathast, is an àm dhomh a bhith a' sgrìobhadh chan 'eil fios air cuin a tha e ri ar fàgail, agus gu an gairnear suas e bidh e an ceann a dhleas-anis am measg na h-oigridh. Chuir e crìoch air a chuairt anns an Eilean Sgith-eanach, agus tha e an nis ag cur eolais air òigridh taobh an Iar Sierramachd Rois.

Tha mi cinnteach gun do leugh sibh uile an seanachas a thug e dhuibh is gach deagh chomhairle a thug e oirbh anns a' "Ghàidheal" air a' mhiosa a chaidh seachad. Tha dòchas againn nach bi an ùine fada gus an toir e dhuibh tuille de a chòmhradh taitneach; ach mur bi an comas aige, an rud nach bi an uair a dh' fhalbhas e bhunainn, tha sinn an dòchas nach bi an ùine fada gus am bi e féin is a bhriathrachas againn air an ais; agus gus an tig an t-àm sin, chan 'eil againn air ach gum bi ar deagh dhùrachd uile leis cìod air bith àite am bi e an seirbhis an Rìgh; agus tha sinn dearbhte gum bi an t-scirbhis sin air a coimhead gu coimhlionta mar bu dual!

Tha agam ri mathanas iarraidh air sgoiltearan Mhìngearraidh, agus Seonaid Nic-a-Phearsain a tha air an ceann. An uair a thug mi seachd àireamh is ainmeanan Fheachdan Comunn na h-Oigridh a sheas ceasnachadh Sàr-Ghàidheal is Làn-Ghàidheal air a' mhiosa a chaidh seachad, b' ann air Ath-Thoruicill a dh' ainmich mi iad an àite Mhìngearraidh. Is ann an Ath-Thoruicill a tha oifis na Postachd, ged is ann air Mhìngearraidh a tha an sgoil air a h-ainmeachadh, agus sin mar a rinneadh am mearachd.

Tha Céliidh Tir nam Beann an Dun-éideann ri an moladh a thaobh mar nach do dhi-chuimhnich iad Comunn na h-Oigridh maille ri an saothair as leth aobhar na Gàidhlig an coitcheannas. Ghléidh iad céilidh bho chionn ghoirid, agus mar thoradh air an oidhirp chuir iad £5 air aghaidh mar chuideachadh do obair Comunn na

h-Oigridh, is e sin obair a' chomuinn féin, taobh am mach de na rinn iad an togail airgid air cheann carbad-eiridinn Comunn na Croise Deirge. Tha sinn a' toirt ar taing do Mhgr. MacAoidh a tha air cheann na Céliidh so, is do gach aon eile a tha 'na chuideachd an baile mòr Dhun-éideann.—Bhur Caraid Dileas.

EACHANN MACDRUGHAILL.

CUIRM NA H-IUBILE.

Dh' fhaodichte talla mhór Cruinneachaidhean Earra Ghaidheal san Oban a bhith air a lionadh a dhà no thrì thurus aig Cuirm Iubile a' Chomuinn Ghaidhealaich air 26mh na Sultuine. Ged ghabhas an talla so eadar còig agus sia ceud duine bha a h-uile àite-suidhe innte air an reic seachdain roimh an chuir. Ach is i an talla as motha tha san Oban, agus mar sin cha robh air ach deanamh leis a' chùis mar a bha i, agus na ceudan mi-riarachte nach fhaigheadh iad a chum na cuirme. Bha iad ann as gach ceàrnaidh, chan e mhàin muinntir an Obain agus uaislean eile Earra Ghaidheal ach Gaidheil bho thuath is bho dheas agus bho'n iar is bho'n ear—cruinneachadh cìreachdail da-tribh, agus cruinneachadh a bha airidh air an aobhar airson an robhas cruinn, Iubile a' Chomuinn Ghaidhealaich. Tha Meur a' Chomuinn san Oban airidh air a moladh airson an ullachaidh ghriinn agus chothromaich a rinn iad. Gu dearbh is fhada bhios cuimhne air a' chruinneachadh mhór agus air a' chuirme eireachdail a bha so. Tha buidheann Ghaidheal san Oban an diugh a tha làn airidh air clùis is teistean nan laoch a chuir an Comunn Ghaidhealach air chois air tùs, leth-cheud bliadhna air ais—chan 'eil iad ceum air dheireadh orra. Bha mar sin a h-uile eal cho òrdail réidh o thùsa gu éis na cuirme 's dh' iarradh duine beò. Agus bha an t-seinn 's an ceol agus gach còmhradh a bh' ann cho binn agus cho blasda 's a bhiodh againn aig a' Mhod; agus their sibhshe tha eòlach gum foghnadh sin.

Bha Ceann Suidhe a' Chomuinn Ghaidhealaich air ceann na eùise, agus bha Niall, Runair a' Chomuinn, a' toirt aithne do'n chuideachd air na seinneadairean agus air an luchd-labhairt mar a bhatar gan gairm chun an àrd-brìair, agus ag innse nan òran a bhathas a' seinn, agus am Mod 's a bhliadhna air an do choisinn na seinneadairean fa leth am bonn-òir. Cha robh duine a' seinn an oidheud ud nach fhaodadh bonn-

òir a' Mhoid a chrochadh air a bhroilleach. Bheir sin fhéin rudeigin a bheachd dhuibh air binnead a' chiuil agus air grinnead na seinn.

Thòisich, ma tha, a' chuirn an deidh do Phara Mac-an-Fhleisdeir, ceann-suidhe Meur an Obain, facal no dha a ràdh ann an rathad a bhith toirt eòlais do'n chuideachd air a' Cheann Suidhe, fear-na-cathrach. Labhair an sin fear-na-cathrach na briathran a dh' fhaodar a leughadh an earrainn-chinn A' Ghaidheil so, agus am Beurla na briathran a chitear an àite eile. Thòisich an sin an t-seinn, agus mura b'e gun dubhairt fear-na-cathrach nach fhaodaichte na seinneadairean a thoirt air an ais sa' cheud leth de'n chuirn tha fhios nach robhas air faighinn dhachaidh roimh ghlasadh an ath latha. Agus mar a bhà, nuair a fhuair a' chuideachd an cead fhéin san dara leth thug iad na seinneadairean air ais a rithist agus a rithist. Cha chuirte coire orra. Bha ochnar sheinneadairean ann a choisinn bonn-òir a' Mhoid—ceithreir bhan agus ceithreir fhear. Bha Còisir-chiuil Cheann-loch Chille Chiarain a choisinn Sgiath mhór a' Mhoid uair is uair ann, agus ged nach b' urrainn am fear-iuil aca Mgr. MacCallum a bhith làthair comhla riutha chan aithnichte sin air an t-seinn no air a' chòisir agus iad fo stiùradh an fhor fhir-chiuil sin an t-Urramach B. Blackwood. Bha a' bhean-uasal Barry Milner ann leis a' Chlarsaich, agus gu dearbh bu bhinn a guth fhéin agus teudan a' clarsaich.

Thug Comunn na h-Oigrìdh aig Feachd Loch Obha Cluiche dhuinn, agus mura robh e air thoiseach cha robh e ceum air dheireadh an cainnt agus an taitneas air nì sam bith eile a bha againn an oidheche ud, agus is iomadh rud taitneach a bha againn. Mo bheannachd orra fhéin agus air an ceann-feachd NicChaimbeul, Bangoilear Taobh Loch Obha. Fhuair sinn Còmhraidh cuideachd ann an Gaidhlig bhlàth thoirtel bho Eilidh NicGriogair agus bho Niall MacLeod. Còmhraidh anns an robh fìor thàbhachd agus euibhrionn àbhachd mar an ceudna.

Bha rud againn cuideachd ann am meadhon na cuirme as còir ainmeachadh. Bha Cuach bhregha airgid a toirt seachad do'n Chomunn Ghaidhealach le Meur Cheann-loch mar chuimhneachan air an t-Siorram MacMhaighistir Caimbeul nach maireann. Nuair a thig an t-sith agus a bheirear buaidh air aingidheachd Hitler 's a chuideachd, agus a bhios ann Mod againn a rithist bithidh a' Chuach so 'na meadhon strìth eadar na Còisirean-dùthcha

ach cò a choisneas i agus aig am bi còir a gleidheadh fad bliadhna. Dh' innis an t-Urramach Tomas S. Mac-a-phaersoin ann am briathran cothromach mu dheidhinn na Cuaiche, agus an toilleachas a bha e tabhairt do Mheur Cheann-loch a toirt seachad do'n Chomunn Ghaidhealach mar chuimhneachan air leithid an t-Siorram chòir—caraid cho maith 's a bha riamh aig na Gaidheil. Thug an uair sin a' mhaighdean uasal NicHall na Teangaidh, a' Chuach an làimh Ceann Suidhe a' Chomuinn Ghaidhealach, agus rinn i sin le briathran taitneach agus fìor fhreagarrach. Ghabh an Ceann Suidhe a' Chuach an ainm a' Chomuinn Ghaidhealach agus thug e ceud taing do mhuintir Meur Cheann-loch, agus dhàibh-san a h-obhraig i le leithid a thaitneas agus a dh' uaisleachd. Thug e ann am facal no dhà iomradh air clù is saothair an t-Siorram uasail nach maireann. Seach gun robh banrach an t-Siorram an lathair dh' iarr an Ceann Suidhe oirre facal no dhà a ràdh. Rinn ise sin, agus le dbrachd a spioraid agus le grinneas a briathran chuir i loinn air a' chuid so de'n chuirm.

Ach is fheàrr dhomh a nis na seinneadairean a bh' againn ainmeachadh, agus eigin agus càit a fhuair iad bonn-òir a' Mhoid. Ainmichidh mi iad san òrdugh anns an do sheinn iad sa' cheud leth de'n chuirm. Thòisich an oidheche le ceol air a' phob le Aonghus Labhaird agus an deidh sin sheinn a' chuideachd "Suas leis a' Ghaidhlig." Thug Còisir Cheann-loch an sin dhuinn trì òrain: 'Mo rùn geal dileas,' agus 'Gradh geal mo chridhe,' agus Port; agus gu dearbh cha mhór nach cuireadh iad na h-coin a chadal. Sheinn an sin Gilbert MacPhàil 'Birlinn Cholla Chlotaich.' Fhuair Gilbert am bonn-òir aig Mod 1934 san Oban. Thug an sin Seonaid NicMhuirich 'Eilean mo Chridhe' dhuinn. Is ann aig Mod Inbhir-nis sa' bhliadhna 1923 a choisinn ise am bonn-òir; Fhuair sinn an sin 'Peigi sa' mbonadh' bho Niall MacGilleathain. Is ann aig Mod 1921 an Glaschu a fhuair Niall àrd urram a' Mhoid airson seinn. Thug an sin Ealasaid Chaimbeul 'Ealaidh Ghaoil' dhuinn. Fhuair ise am bonn-òir aig Mod Dhun Omhain sa' bhliadhna 1930. 'Na déidh-se thug Coinneach MacRath dhuinn 'Frith nan darnn ruidha.' Choisinn Coinneach am bonn-òir sa' bhliadhna 1920 aig a' Mhod san Oban. Fhuair sinn an sin 'Ailean Donn' bho Chatriona M. Chléreach agus a' bhean-uasal Barry Milner an comh-sheirm rithe leis a' Chlarsaich. Fhuair Catriona bonn-

suathchantais a' Mhòid ainm an 1935 an Dun-eideann. 'Na déidh-se thainig Petrine Stiùbhard air adhart le 'Faillill-o.' F'huair ise urram na seinne aig a' Mhòd an Dun-dèagh sa' bhliadhna 1937. Thug Donnchadh MacGill-fhaolain 'A' Chaileag Shuain-eartach 'dhuinn. Is ann aig a' Mhòd an Dun-dèagh sa' bhliadhna 1937 a choisinn esan am bonn-òir.

Chuir so crìoch air leth thoisich na cuirme; agus cha bu bheag agus cha b'ole a' chuirm sin fhéin ged is e an leth bu lugha a bh' ann.

Chaidh an oidhche mar so air adhart, agus ged a bha a h-uile duine a sheinn air àrde a mhaithois o thoiseach tòiseachaidh shaoil-eadh tu gun robh iad a' dol am feabhas agus a' dol am binnead mar a bha iad a' blàthchadh ris.

Agus a thuilleadh air na dh' ainmich sinn tha beagan eile ann do am bheil sinn fo chomhain airson cho soirbheachail 's a bha an cruinneachadh agus cho éireachdail 's a bha a' chuirm, 'se sin a' Mhgn. Mòrag Chamshron a bha 'na Rùnair agus 'na Bean-ionmhais air a' chùis, agus na mnathan usal a chuidich an t-seinn agus an ceol le còmhnaidh a' phiano — a' Bhean-usal Nansaidh Chamshron agus Bean Neill Mhic Ghilleathain (Seonaid NicMhuirich) agus Irene NicCòmhghain—iad sin agus Aonghus MacLeod, reachdair na h-Ard Sgoile, agus Domhnall MacThomais, oide-ionnsachaidh na Gaidhlighe san Ard Sgoil; agus grunnan eile a dh' fhaodadh sinn ainneachadh, ach feumaidh sinn stad.

Thugadh a' chuirm mhór so — Cuirm Iubile a' Chomuinn Ghaidhealaich — gu crìch, agus b'e sin a' chrioch éireachdail, leis a' mhór-chuideachd a bhith seinn 'Oidhche Mhath Leibh' agus Laoidh na Rìoghachd. Bha so aig cairteal an deidh aon-uair-deug. Is e a thubhairt seann duine còir rium an là-ar-na-mhàireach, an deidh dhùinn an t-Oban fhàgail, mu dheidhinn na cuirme: Tha mi còrr is ceithir fichead bliadhna agus cha robh mi aig a leithid.

F. D.

EADARAINN FHIN.

Ait-ainmean.

A Charaid.—B'ann le mòr-shùim a leugh mi an litir o làimh W. P. M. mu ainmean àitean, auns an do rinn e luaidh air *Torpenhow* mar ainm trèillte.

Ma 's ceart mo bhàrail-sa, is e Tor Pen a bha air an àite sin tràth bha 'n chàinain (Chimireach air a labhairt san taobh tìre sin. Tha cuimhne mhath again air a' cheud uair a chaidh mi do'n

àite sin. Cha robh fhios agam dé 'n seòrsa àite a bha ann, ach thuing mi ciall nan facal Tor Pen, agus nuair a chummaic mi trì cuic fhada ann, agus aon air an robh ceann, no mar a bhiodh bearradh air a mhullach, dh' aithnich mi an t-àite, agus cha robh dol am mughna.

Ged chanar "*Torpenhow*" mar "*Trepenna*" leis an t-sluaigh, is tric a theirear "*Tor Pen*," air a chanadh mar dhà fhacal, ris an àite leis a' mhuintir a tha 'n còmhnuidh ann. Am biodh e tuilleadh is dàna a ràdh gun bheil beul-aithris nan Cuimreach fhéin an so, agus beul-aithris nan coigreach ann an "*Trepenna*?"

Bho na chaidh luaidh a dheanamh air "*Tir nan Cuimreach*," ciamar a thainig ainmean Gaidhlighe air àitean an sin? Tha iad ann, agus chan eil teagamh nach Gaidhlig iad. So eisecampairean bhò'n taobh an iar, air còrsa Tràcht Romhra — *Drumburgh* (Druim Brugh), *Cardunock* (Càthar Dornag), *Drumleaning* (Druim Lìanain), *Balladogie* (Baile Dubh Gholl), *Garabata* (Garbh baile), *Tallantire* (Talla an tìr). Faisg air *Keswick* tha *Glenderramacken* (Glenn doire meacan). San taobh an ear, am measg nam *Penines*, tha na h-ainmean leuas. *Knock* (Cnoc), *Cardonyth* (Càthar Dòiniach), *Dunveallagh* (Dun Mhollachd), *Carlatten* (Càthar leathan), *Castle Carrack* (Caisteal Carraige), *Tarnmonath* (Tar an mònachd), *Glendhu* (Glenn Dubh), agus *Tordiff* (Tor Duibh).

Dh' fhaodainn tuilleadh a sholar, ach is leor sin mar chòmhachd gu bheil rian nan Gaidheal ri a fhaotainn san tìr sin, cho math ri rian nan Cuimreach.—Is mise,

TOMAS MACNEACAIL.

42 Nuns Moor Road, Fenham,
Newcastle-on-Tyne, 6/10/41.

COMFORTS FOR H.M. FORCES.

Donation List.

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Leabhar XXXVII.]

An Dùtlachd, 1941.

[Earrann 3

MODH-SGRIOBHÀIDH GAIDHLIG.

Co dhiùbh am briathran beoil no an còmhradh sgrìobhte is e crìoch àraidh gach cainnt, ar smuaintean a dheanamh soilleir agus faicsinneach dhuinn fhein agus do dhaoine eile. Is ceart agus is cothromach a chuir am bard MacMhaighstir Alasdair so:

Gur h-i crìoch àraidh
Do gach cainnt fo'n ghréin,
Gu ar smuaintean fhàsmhor
A phàrtachadh ri chéil';
Ar n-inttimean a rùsgadh,
Agus rùn ar crìdh',
Le 'r gnìomh 's le 'r giùlan
Sùrd chuir air ar dìth.
'S gu laogh ar beoil
A dh'ìobradh Dhia nan dùl,
'Se h-àrd chrìoch mhòr,
Gu bhith toirt dò-san cliù.

Is e, ma tha, feum agus dleasdanas cainnt, ar smuaintean a dheanamh soilleir do dhaoine eile. 'Se mar sin aobhar is dleasdanas gach facal a thatar ag cleachdadh, ar smuaintean a dheanamh faicsinneach. Agus ann an labhairt no ann an sgrìobhadh chan 'eil e ceart no feumail facal sam bith a chleachdadh ach facal a tha deanamh na smuaine—no cuspair sam bith air a bheilear a labhairt no a' sgrìobhadh—nas soilleire. Ma tha facal air a chleachdadh nach 'eil a' deanamh so is ann a tha e 'na chron agus 'na chois. Faodaidh am facal a bhith binn agus blasda gu leòr ach mura h-eil e deanamh na smuaine no a cuspair sgrìobhaidh nas soilleire, agus nas fhaicsinnich do neach eile, chan 'eil e ach 'na chron, agus bu choir fhàgail a thaobh, agus gun a chleachdadh idir.

Tha mi mar sin ag ciallachadh le modh-sgrìobhaidh, an dòigh sin air a bhith deanamh ar smuaintean faicsinneach do mhuintir eile ann an sgrìobhadh—neo staile, mar a theirear san Laidionn agus am Beurla, agus an cànan eile. Ma ni aon fhacal a' chùis cha chòir a' dhà a chleachdadh, agus ma ni a' dhà a chùis cha chòir a' trì a chleachdadh; oir tha am facal a thatar ag cleachdadh a bharrachd a' tarruing inntinn dhuine, chan ann chum na smuaine ach a chum an fhacail fhein, agus mar sin ag cur na smuaine nas fhaide air chùl. Chan e nach còir am facal as blasda agus as grinne agus as freagarraiche air an smuain, a chleachdadh, is còir agus a' mheud dhiùbh 's a tha ag cur soilleireachd air an smuain. Is e mar sin an staile sgrìobhaidh as fheàrr ann an Gaidhlig no an cànan sam bith eile, a' chainnt sin as fheàrr a ni soilleir agus faicsinneach an smuain no an cuspair air a bheilear ri sgrìobhadh. Ni àireamh shonraichte fhacal sin, agus ma's e agus gun cleachdar facal a bharrachd is ann a tha am facal sin a' tarruing inntinn is mac-meanma dhuine chun an fhacail fhéin—theagamh chun an fhuaim aige, agus chan ann eadhon chun na brìgh aige—agus mar sin a' dorchnachadh na smuaine an àite a bhith 'ga soilleireachadh. So gaibh a bhith dorchnachadh smuain no comhairle le briathran, mar a thuit an Sgrìobtur, agus fìor dhroch mhodh-sgrìobhaidh.

* * *

A nis chan aithne dhomhsa cinneach eile as motha thug de anacothrom san dòigh so do an cànan na na Gaidheil. Is ann a shaoileadh tu uaireanan nach robh smuain idir aca ri chur an cèill, no cuspair sonraichte ri sgrìobhadh air, leis mar a bhatar ag càrnadh

fhacal air muin fhacal, agus mar sin an smuain a' dol air chall an lionmhorachd nam facal. Chi thu so sna seann sgeulachdan, agus ann am mòran de'n bhàrdachd againn; agus sin cuideachd ann an cuid de bhàrdachd nam bàrd as fhearr a th' againn. Bhatar a' toirt barrachd aire do fhuaim nam facal na bhatar a' toirt do'n smuain air an robh na facail a' deanamh luaidh, agus a bu chòir do na facail a bhith deanamh faicsinneach. Tha cuid de bhàrdachd Ghaidhlig ann agus tha i air a deanamh suas de shrutan fhacal air a leithid a dhòigh agus gu bheil an smuain—ma tha log idir oirre—cho lom agus cho tana is gun itheadh bò am fear troimhe. So droch mhodh-sgrìobhaidh, droch staile—staile cho dona 's as urrainn a bhith.

Tha fhios gur ann bho na sgeulachdan, agus bho na bàird, a dh' ionnsaich cuid de luchd-sgrìobhaidh Gaidhlig an droch cleachdadh so; agus iad 'nan aineolas a' smuaineachadh seach gun robh am modh-sgrìobhaidh so aig na seanachaidhean agus aig na bàird ainmeil gum feumadh gun robh e ceart; seach gun dhorehnaich Donnchadh Bàn agus MacMhaighstir Alasdair smuain iomadach uair le bhith càrnadh ultach fhacal air a muin, agus a dhà no trì dhiubh gun fheum air domhain airson a' chuspair no an smuain air an robh iad ag iomradh a shoilleseachadh, seach gun do rinn iadsan sin gum bu chòir dhaibhsan an ni ceudna dheanamh. Bha fuaim nam facal taitneach do'n chluais, agus chaidh an smuain—tana is mar a bha i—a dhi-chuimhneachadh san fhuaim.

Tha eagal orm nach 'eil an droch staile so marbh fhathast. Tha cuimhne agam a bhith ag eisdeachd, agus a bhith leughadh, a leithid so a dha no trì thurusio o chionn ghoidir; agus sin briathran agus saothair dhaoine aig a bheil an deagh Ghaidhlig agus pailteas dhith; daoine, nam bruidheadh iad mar sud ri caraid no ri bancharaid san dol seachad, gun deante lachan gàire an clàr an acdainn riu. Tha cuimhne agam gun robh facail is facail is fuaim gun bhrìgh ann, agus gun deachaidh a' smuain 's an teachdaireachd air chall sna facail—droch staile.

* * *

Ach bho thòisicheadh air Gaidhlig a theagas anns na sgoilean tha modh-sgrìobhaidh na Gaidhlighe mòran nas nadurraich agus nas fhearr. Tha so chan ann a mhàin aig an òigridh ach aca-san a dh' éirich suas bho thòisicheadh air a' Ghaidhlig a theagas gu riaghailteach sna sgoilean. Thatar a nis, ann a bhith sgrìobhaidh Gaidhlig, mar bu chòir a bhith, ag còmhachadh smuain agus cuspair

leis na facail a tha deanamh sin soilleir agus faicsinneach; agus chan e bhith dorchnachadh cuspair le tuilleadh 's a chòir de chainnt.

Ach ann an iomadach dòigh bithidh staile reir an neach a tha ri sgrìobhadh. Ma tha inntinn-san eudomhaineach, neulach, bithidh am modh-sgrìobhaidh air an aon dòigh, agus ma tha i soilleir greim-eil bithidh an staile sgrìobhaidh mar sin mar an ceudna. Thubhairt Plotinus a cheud fhear a sgrìobh riamh air staile, gur h-e "an duine an staile" ach ged is è fhein, tha riaghailtean ann as còir do neach a tha cur a smuaintean air paiper a chuimhneachadh, agus a ghleidheadh.

FACAL SAN DOL SEACHAD.

Seana litrichean cogaidh.—Bha mi an oidhebe roimhe, agus mi meòrachadh air a' chreic a thainig air an t-saoghal, ag cuimhneachadh air seana litrichean cogaidh a tha maireann againn, litrichean a bha air an sgrìobhadh eadar dithis cheannardan airm còrr is trì cheud bliadhna roimh theachd Chrìosd. Bha so eadar an III Darius, rìgh Phersia, agus Alasdair Uaibhreach, rìgh mòr na Gréige. Tha na litrichean a' leigeil fhaicinn dhuinn an seorsa dhaoine a bha ag aobharachadh cogaidh san latha ud. Chuimhnich mi air bòilich cuid aca agus air cho fìor choltach 's a bha feadhainn aca ri Hitler agus riutha-san a tha an taic ris an duine through sin. Chan e gun robh iad cho fìor aingidh agus cho eagallach brùideil ri Hitler agus ris na Gearmailtich, ach chì sinn gun robh mòran de bhòilich san latha bh' ann aig cuid a bha leth choltach riu.

Bha greis agus bha uachdaranachd na h-àird-an-ear a' feuchainn ris an Roinn Eòrpa cheannsachadh agus a shaltairt fo na casan, agus bha cumhachd na h-àird-an-ear car ùine an làimh impireachd Phersia. Thainig, ma tha, a' I Darius, Rìgh Mòr Phersia a nall le armait do-àireamh mara is tìre chum so a dheanamh, ach chuir a' Ghreig an teicheadh air an cath mòr Mharathoin sa' bhliadhna 491 r.c.

Cleas nan Gearmailteach cha tug sin air na Persianaich a bhith rèidh agus sìtheil an deidh sin. Bha iad tìtbeach air an saoghal uile a cheannsachadh agus e bhith fo an riaghladh-san. Bha iad a' deanamh ullachaidh airson sin, ach cha d' fhuair iad leotha an rud a bha 'nam beachd. Nochdaidh na litrichean sin dhuinn, agus na dithis eile a bha mi ag ràdh cuideachd.

Thòisich an dithis aca a' rìgheachadh san aon bhliadhna, Alasdair air Macedonia, agus Darius air Persia, sa' bhliadhna 336 r.c. Cha robh na litrichean air an cur a mach riamh roimhe an

Gaidhlig agus mar sin tha fhios nach misde le ar leughadairean am faicinn an cruth Gaidhealach.

B'e an Darius a sgrìobh aon de na litrichean an treas rìgh de'n ainm so a bh' air Persia, fear ris an cante mar an ceudna Codomannus, mac nighinn de Artaxerxes II.

Rugadh Alasdair Uaibhreach am Pella, ceanna-bhaile Mhacedonia, anns a' bhliadhna 356 r.c. B'e athair, Philip rìgh Mhacedonia. Fhuair e sgoil is foghlum bho an fheallsanach mhòr agus ainmeil sin Aristotle; agus cha robh e air an fhichead bliadhna dhùdhan nuair a fhuair e crùn na rìoghachd, agus iad air athair a mhort. Chuir e roimhe air ball nach fhaigheadh na Persianaich an ath chothrom air an Eòrpa a sgrìos. Bha e na bu ghlice na bha sinne a thaobh nan Gearmailteach, rinn e orra far an robh iad mus d'fhuair iad an ath chothrom air dùthchannan eile a sgrìos. Dà bhliadhna, ma tha, an deidh a chrùnaidh, sa' bhliadhna 334 r.c. chaidh e thar na Hellespont agus 30,000 saighdear coise aige agus 5000 marc-shluagh, agus chuir e an ruig an toiseach air na Persianaich aig abhainn Ghranicus. Ghabh a' chuid bu mhotha de bhailtèan na h-Asia Bige ris an deidh sin. Ghabh e air adhart a sear gun an do champaich e air bruaichean abhainn Astukhus. Sin far an robh e nuair a sgrìobh Darius an litir so chuige.

(Darius gu Alexander.)

Bho cheanna-bhaile rìghrean an domhain: Cho fad 's a dhealas a' ghriann air ceann Iskander (Alexander) am fear-reubainn, etc., etc. biodh fhios aige gun do bhuilich Rìgh nan Nèamhan orm-sa uachdranachd an domhain, agus gun do thiodhlaic an Uile-chumhachdach orm-sa aghaidh nan ceithir chairtealan. Rinn Freasdal mar an ceudna comharraichte mi le glòir, àirdeachas, mòralachd, agus le treun-taovich dh'leas is luchd-cuideachaidh do-àireamh.

Thainig fathunn thugainn gu bheil thu air àireamh mhéirleach is dhaoidhearan eile a thional chugad, agus gu bheil am nòr àireamh aca air do mhac-meannna a lasadh air a leithid a dhòigh 's gu bheil dùil agad tre an còmhnaidh-san an crùn agus an rìgh-chathair fhaighinn dhuit fhéin, agus ar rìoghachd fhàsachadh, agus ar tìr is ar daoine a sgrìos.

Tha an rùn borb so a' làn chomhfhreagairt ri dalladh muinntir na Room (Roimhe, ag ciallachadh na h-Eòrpa). Is buidhe dhuit a nis, cho luath 's a leughas tu na tha am broinn na litreach so, thu thilleadh air ball as an àite sin a dh' ionnsaigh an tàinig thu. A thaobh a' ghluasaid chiontaich so a dh' èrich bhuaic na bi fo eagal sam bith roimh ar dìoghallas agus ar cronachadh, oir chan 'eil

thu fhathast air do mheas leinn air àireimh na muinntir sin a tha toiltinn ar dìoghallas agus ar peanas. Feuch! Tha mi ag cur chugad ciste làn òir, agus luchd asail de shesame, los gun bi beachd agad leis an dà chomharra so meud mo shaoibhreis agus mo chumhachd. Tha mi ag cur chugad cuideachd chum agus céisball, an dar na rud chum 's gum bi cur-seachad agad a tha freagarrach ri d' aois, agus a' cheud rud chum 's gum bi thu air do pheanasachadh.

Nuair a fhuair Alasdair an litir so thug e àithe seachad breith air na teachdairean a thainig leatha agus an cur gu bàs. Ach dh' aslaich na teachdairean, agus iad air chrith le eagal am beatha, e trócar a dheanamh orra. Rinn esan sin mu dheireadh, agus chuir e am freagairt so leò air ais gu Darius.

(Alexander gu Darius.)

Bho Zu-ul-Kurnain (Alexander) chuinge-san tha leigeil air gur h-e rìgh nan rìghrean, agus a tha de'n bheachd gu bheil slògh nan Nèamhan a' seasamh le uamhann roimhe, agus gu bheil luchd-àiteachaidh na talmhainn air an soilleseachadh leis. Cionnas a réist a tha a leithid a neach airidh air eagal a bhith air roimh nàmhaid cho diblidh ri Iskander? An e nach aithne do Dhàra (Darius) gu bheil an Tighearna a tha àrd agus treun a' tabhairt cumhachd do neach sam bith as àill leis? Agus mar an ceudna nuair a tha neach a tha anafhann agus bàsmhor 'ga mheas fhéin mar Dhia, agus 'na fhear-buaidh air slògh nan Nèamhan, gu bheil corruidh an Uile-chumhachdaich a' tarruing a mus fàsalachd air a rìoghachd? Cionnas a tha e an comas do neach do an dàn bàs agus truaillidheachd a bhith 'na Dhia, esan bho 'n toirear air falbh a rìoghachd, agus a dh' fhàgas an saoghal ri mhealtainn aig daoine eile! Feuch! Chuir mise romham coinneamh a thoirt dhuit an cath, agus mar sin a dhol air adhart dh' ionnsaigh do dhùthcha. Tha mise ag aideachadh gur mi seirbhiseach lag is iorasal Dhé, ris a bheil mi deanamh ùrnuigh, agus bho am bheil dùil agam ri buaidh is àrdachadh, an Dia do bheil mi deanamh aoraidh.

Maille ris an litir anns an do rinn thu a thuinge a bhòs as do mhòr chumhachd chuir thu chugam-sa céisball, ciste làn òir, agus luchd asail de shesame. Na nithean sin uile tha mi a' meas gu seabhach, agus 'gan gabhail mar dheagh mhanadh. Tha an cuip a' leigeil fhaicinn gum bi mi 'nam mheadhon air do chivradh, agus 'nam riaghladair agus 'nam fhear-oideachaidh agus 'nam fhear-stiuraidh ort. Tha an céisball a' sonrachadh a mach gum bi aghaidh na talmhainn agus cearcall a' chruinne fo mo luchd-comuinn-sa. Tha a' chiste de òr-pàirt de d' ionnhas—ag ciallachadh gum bi d' ionnhas air aiseag dhomhsa an aithgearr. Agus a thaobh an sesame, ge

do tha na sìleanan aige lionmhor an àireimh tha iad bog ri an laimhseachadh, agus de gach biadh is iad as lugha seirbhe, agus as blasda.

'Nan àite tha mi ag cur chugad cagais de shìol mustard chum is gum blais thu agus gun aoidhich thu seirbhead mo bhuaidh-sa. Agus seach gun d' àrdaich thu thu-féin troimh aineolas, agus gun d' fhàs thu uabhar troimh ghreadhnachas do rìoghachd, agus seach gu bheil thu leigeil ort gur Dia air thalamh thu, agus gun do thog thu an àirde dh' ionnsaigh nan nèamhan a' bhreatach so: Ise mise gu firinneach do Thighearna ro àrd—agus ged dh' fheuch thu ri eagal a chur ormsa, gidheadh tha làn mhuinghinn agamsa ann an teasraiginn Freasdal Dhé, agus dearbhadh gun deonaich an Uile-chumhachdach gun laigh tarcluis a' chinne-daonna air do bhòidhich-sa; agus a réir a' mherud san do dh' àrdaich thu thu-féin gun dean Easan d' ìsleachadh, agus gun toir e dhomhsa buaidh ort. Tha mo mhuinghinn agus m' earbsa anns an Tighearna. Agus mar sin slàn leat.

An deidh dha an litir so a sgrìobhadh b' fheadar do Alasdair Uaibhreach tilleadh do Mhacedonia agus a mhàthair ro thinn. Ach cho luath is chaidh ise am feabhas rinn e far an robh Darius, agus fhuaire e aig Faristan. Thug e blàr dha an sin agus chuir e ruag nan creach air. Theich Darius thairis air an Abhainn Euphrates agus thionail e armailt a bha mòran na bu mhotha an sin. Thairg e cumhachan sìthe do Alasdair agus e ag radh gun tugadh e dha leth a rìoghachd. Ach chuir Alasdair roimhe gun ceannsaicheadh e esan agus Persia gu léir, agus is so am freagairt a thug e do Dharius.

(Alexander gu Darius.)

Darius: Rinn Darius (air a bheil thu air d' ainmeachadh) ma's fìor eachdraidh, na h-uile bhailtean Greugach air cladach na Hellespont fhàsachadh—an treabhachas Ionach gu léir air an taobh sin. Cha mhò a bha e riaraichte leis an so, ach an deidh dha tighinn thar na mara le armailt ro-mhòr, thug e an dara h ionnsaigh oirnn. Ach an deidh ruag a chur air an cath mara thill e air ais, gidheadh dh' fhàg e Mardonius an seimleir aige as a dhéidh chum a' Ghréig uile a sgrìos, a' leigeil leis, a h-achaidhlean torach fhàsachadh agus a bailtean soirbheachail a leagail gu làr.

An cois so cuiream bàs m' athar, Philip, agus tu air iadsan a mhòrt e a cheannach gu diblìdh le foill, ag gealltainn suim mhòr airgid dhaibh.

Mar sin, tha thu gu h-eucorach a' tòiseachadh cogaidh, agus mar ghealtair e ga chur air adhart le thu bhith deanamh do dhìchill air iadsan a mhòrt gu diblìdh roimh am bheil eagal ort coinneamh a thoirt dhaibh sa' bhàr. Mar

fhianuis air an so, tha am mìle tìlant a thairg thu do neach sam bith a dheanadh mise mhòrt, eathon nuair a bha thu tighinn 'nam agaidh le armailt cho mòr. Is ann mar sin los mi fhein a dhìon a tha an cogadh so anns a bheil mi sàs; agus dh' fhoillsich na diathan ceartas mo chùis le bhith toirt soirbheachadh do'n arm agam ann am buaidh a thoirt air earrann mhòr de'n impireachd agat. Thug mi buaidh ort sa' bhàr, agus ged nach 'eil e mar chorachd orm, bho urram no bho thairgealachd, iarratus sam bith a thabhairt dhuit, gidheadh tha mi ag gealltainn gu dìleas dhuit ma's e is gun tìg thu chugamsa anns an dòigh a tha do shuidheachadh a' moladh, gun toir mi an saorsa do do mhnaoi agus do do chloinn, eadhon gun éirig. Bha fiosrachadh agat orm mar fhear-buaidh; chi thu gur h-aithne dhomh buntainn gu treibhdhreach riutha-san air an tug mi buaidh. Ach ma tha thu an teagamh a thaobh thu bhith sàbhailt an so, geallaidh mi luchd-dìon a chur air do thòir, agus an cur air ais leat a rithist. An ceartuair, uair sam bith a bhios aobhar agad sgrìobhadh gu Alasdair, cumhnich gu sgrìobh thu chwiige chan ann a mhàin mar rìgh, ach mar an ceudna mar do rìgh-sa.

Bho dheireadh, air aona-la-fichead na Sultuine sa' bhliadhna 331 r.c. chaidh Alasdair Uaibhreach le arm na Gréige thairis air an Abhainn Tigris agus thug iad còmhhdhail do arm Persia aig Arbela—aon de bhàir ainmeil an t-saoghail—agus chuir iad an ruag gu tur orra. Theich Darius le bheatha ach chaidh a mhòrt le aon de na ceannardan aige fhéin goird an deidh sin.

* * *

So agaibh litir eile a bha air a sgrìobhadh san linn ud, chan ann le rìgh no le ceannard cumhachdach ach le fìor dhuine bochd, le feallsanach cho ainmeil 's a bha san latha ud, le Diogenes, am "madadh piollagach." Is ann mu dheidhinn Alasdair Uaibhreach a tha an litir. Tha e coltach gun do chuir caraid do dh' Alasdair fios chun an fheallsanach gum bu mhiann leis an Rìgh Mhòr esan fhaicinn. Bha so ann an seagh a' toirt cuiridh do Dhiogenes tighinn do Mhacedonia agus tadhal air an Rìgh. Ach so am freagairt a thug Diogenes do'n fhear a thug an cuireadh dha an ainm an Rìgh.

Rugadh Diogenes am baile Shinope san Asia Bheag sa' bhliadhna 412 r.c. agus chaochail e am baile Chorintus ann an 323 r.c.

Tha e air aithris gur ann an cùdainn a bha Diogenes a' fuireach, agus gum biodh e balbh feadh a' bhàile le lanntair agus e ag amharc anns gach cùil is cèal dh' fheuch, an duirt e

fhéin, am faiceadh e aon duine onarach. Bha e air aon de na feallsanaich sin ris an cante na doirbhean, no na madraich.

Tha Plutarch ag radh mu dheihinn, gun robh Alasdair Uaibhreach an deidh so am baile Chorintuis agus gun deachaidh e seachad air agus e 'na shìneadh sa' ghréin. Nuair a chunnaic Diogenes uiread a shluagh timchioll air thog e e fhein an àirde beagan agus thug e sùil gheur air Alasdair Uaibhreach. Dh' fhoighnich Alasdair dheth gu coibhneil an robh e ag iarraidh rud sam bith. "Tha," arsa Diogenes. "thu theich eadar mi 's a' ghrìan." Agus tha Plutarch a' dol air adhairt agus ag radh gun do rinn am freagairt, agus mòrachd an duine, a leithid a' ghréim air Alasdair agus gun dubhairt e, mura b' e gum b' esan Alasdair Uaibhreach gur e an ath dhuine bu mhaith leis a bhith, Diogenes.

So ma tha litir Dhiogeneis :

Aristippus: Tha thu air fios a chur chugamsa gu bheil mór dhéidh aig Alasdair, Rìgh Mhacedonia, air mise fhaicinn. Rinn thu gu ceart an tìotal sin a thabhairt dha, oir ge b' e air bith mar dh' fhaodas na Macedonaich a bhith tha fios agad nach 'eil mise fo riaghladh aig dhuine beò. Ma tha deòin aig a' phrionnsa sin air eòlas a chur ormsa, agus air mo chaithe-beatha, thigeadh e an so, oir tha mise daonnan de'n bheachd gu bheil an Aithne cho fada á Macedonia 's a tha Macedonia as an Aithne.

Slàn leat.

Sin agaibh litir a fhuair fear a thug buaidh air an t-saoghal bho fhear a thug buaidh air fhéin.

* * *

Thatar a nis air tòiseachadh ri tional airgid chum duilleagan de litreachas Gaidhlig— agus pailteas dhiubh—a chur dh' an ionnsaigh-san a tha am feachd an rìgh, agus thuca-san uile tha an sàs air dhòigh sam bith an seirbhis na rìoghachd, air falbh no aig an tìgh. Thatar ag iarraidh air Comunn na h-Oigrìdh làmh a bhith aca san obair fheumail so. Tha fios gun dean iad sin. Ma bhitheas fuigheal uair sam bith ann air feumalachd nan gillean agus nan nigheanan a th' air falbh cuirear na bhios a chòrr ann de na duilleagan gu feachdan Comunn na h-Oigrìdh feadh na Gaidhealtachd. Chl an oigrìdh mar sin taghadh ar litreachais a thatar ag cur chun an luchd-airm le an còmhnaidh féin, agus bithidh rudeigin aca a leughas iad an Gaidhlig an dràsda 's a rithist.

Bheir an Gaidheal ceud taing dhaibh-san a chuidicheas, agus bheir e am follais sùim sam bith airson an aobhair so a chuirear dh' ionnsaigh

an Rùnaire aig 131 Iar Shràid Regent, an Glaschu.

* * *

Tha a' mhaighdean uasal a' Bhana Mhorair Sine Greum air tighinn gu ìre. Mar tha fhios agaibh is an nighean as òige aig Diùc Mhontròis. Tha sinn ag cur meal-an-naidheachd oirre le dùrachd ar crìdhe, agus ag guidhe saoghal fada is beatha srona dhi.

De dh' àrd-uaislean na rìoghachd chan 'eil teaghlach eile ann a tha 'nan cul-taic do'n Ghaidhlig, agus do na Gaidheil, nas fheàrr na teaghlach a' Ghreumaich Mhòir. Tha an Diùc fhéin gu maith tric air ceann cruinnichean Gaidhlig, agus a' seasamh nan Gaidheal air iomadh dòigh. Bu dual dha sin. Agus nochd a' Bhana Dhiùc a h-eud 's a dùrachd leis i a' Ghaidhlig ionnsachadh an deidh dhi tighinn gu ìre. Mar tha fhios aig muinntir a' Chomuinn chan 'eil mòran ann as fhileanta an Gaidhlig na Marcus nan Greumach, agus dh' ionnsaich a Bhana Mharcius aige a' Ghaidhlig cuideachd. Tha iad uile 'nam buill de'n Chomunn Ghaidhealach agus 'nam fìor chuideachadh dhuinn air iomadh dòigh. Chan iongnadh idir, ma tha, ged a dheanadh na Gaidheil gàirdeachas maille ris an teaghlach, agus an duine as òige aca air tighinn gu ìre. Tha iad a' deanamh sin.

Bha cruinneachadh mór mór aig an Diùc agus aig a' Bhana Dhiùc an Caisteal Bhreadhaig, agus muinntir Eilean Arainn a' leigeil fhaicinn le an deaghchean agus le an tìodhlacan am mór spéis 's an càirdeas do theaghlach Mhontròis aig an àm greadhnachais so. Thug muinntir an eilein grunnan thìodhlacan do'n Bhana Mhorair òig mar chumhneachan air an latha shealbhach ud. Fhuair i dealbh-seallaidh mìr de Eilean Arainn air a tharruing le Stiubhaird Orra, agus gothaichean brèaghaich, agus suim mhaith airgid a thuilleadh air an sin. Guma fada mhealas i iad uile.

* * *

A' Bhhratach.—Tha sinn ag cur fàilte agus a' toirt làn dì-beatha do'n mhiosachan so, agus e air ùr thighinn a mach air mìos na Samhna. Ged is e dà dhuilleig a th' ann, leis a' mheudachd a th' ann, toillidh mòran bheachdan is naidheachdan sna ceithir slios an aige. Chithear sin gu soilleir bho'n cheud àireamh so. Tha *A' Bhhratach* an Gaidhlig agus am Beurla, agus chan 'eil gainne nach 'eil i luamneach faicsinneach sa' ghaoith, agus i a' nochdadh gu maith soilleir a dreach is a dùthchas. Is geal is fhiaich i ag cumail suas; agus ma chumar suas i, chan 'eil teagamh sam bith nach dean i feum do dh' aobhar na Gaidhlig. Ni agus bheir i misneach

do mhóran a tha mì-mhisneachail agus lag chridheach. Is e I. H. Muilleir fear-na-brataich. Tha e fhéin 'ga deasachadh agus 'ga cur a mach, agus gu dearbh is maith is airidh e air a chuideachadh ged nach biodh ann ach a chreideamh agus a mhisneach aig a leithid so dh'ám. Cuirear *A' Bhrataich* an comhair gach mìos fad bliadhna gu neach sam bith a chuireas trì tasdain gu J. H. Miller, 63 Sràid Bunsaid, Glaschu, W.3. Tha fhios gun toir na Gaidheil làmh do ar caraid ann a bhith cumail suas na *Brataich*.

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Tha sinn ag cur **soraidh so na Nollaige** dh' ionnsaigh ar luchd-leughaidh a bhos is thall, agus gu sonraichte dh' an ionnsaigh-san tha am feachd an Rìgh; agus chan e sinne a mhàin ach frinn Dhé, a dh' fhanas gu siurruidh: "Na bitheadh eagal oirbh, oir feuch tha mi ag innseadh dhuibh deagh sgeoil mhór-aobhneis, a bhithas do'n uile shluagh: oir rugadh dhuibh an duigh Slànuighear, ann am baile Dhaibhidh, neach is e Crìosd an Tighearna.

Glòir do Dhia anns na h-àrdaibh, agus air talamh sìth, deagh-ghean do dhaoine."

AM FEAR-DEASACHALDH.

BRAONAN DRÌUCHD.

Air fonn, "Och, och mar tha mi,"

Tha tlus is àbhachd a stigh san fhàrdachd
Sam bheil a chàraid tha 'g altrun òigridh,
Iad toirt an gràidh do gach creutair pàisdeil,
A' togail àil anns am bheil an sòlas.

Gum b'e an dùrachd bhith daonnan dlùth dhaibh,
Is iad fo chùram nuair dh' fheum iad fàgail;
Ach bha 'n dùthchas mar ailm stiùraidh
'S a leanachd chrsa gu caladh sàbhailt.

Bha oilean phàrant gum cumail sàbhailt
Sa' bhuaireadh làidir tha 'n cois na h-òige,
'S an cuideachd gràise anns am bheil fàilinn,
'S a' falbh na sràide no san tigh-òsda.

Gum sròl no àilleachd sa' bhòthan àirigh
San d' fhuair mi m' àrach air slios na mòintich,
Bha daoine cràbhach is aoradh Sàbaid,
'S na sailm aig Dà'idh 'gan seinn Di-dòmhaich.

Is mi bha tràth air a' bheinn a b' àirde,
B'e 'n sealladh àlainn a' ghrian ag éirigh,
Is i a' deàrsadh air lònntean fàsail,
Bheir cimeas làidir ni lòn do'n fheudail.

A' mhil a' brùchdadh mar bhraonan drùchd ann,
Is fàileadh cùbraidh & lusan bòidheach;
Is sinn ri sùgradh 's air bheagan cùram,
'S a' choisir-chiuil ann a dlùths na còc-choill.

EOGHAN MACCOMHGHAIN.

San Oban.

The second instalment of "Celtic Art," by Colin Sinclair, Ph.D., F.R.I.B.A., has been unavoidably held over.

EXECUTIVE COUNCIL.

The Executive Council of An Comunn Gaidhealach met in Millars' Rooms, Stirling, on Friday, 7th November. The President, Rev. Malcolm MacLeod, M.A., Balquhiddy, presided and the following members were present:—

Mrs Barron, Glasgow; Donald C. Cameron, Glasgow; Dr. John Cameron, LL.B., Glasgow; Mrs. Iain Campbell (Airds); Nicol Campbell, Elgin; Mrs. J. R. Colquhoun, Largs; Stewart Cunningham, M.A., Kinbuck; Mrs. J. B. Dunlop, Glasgow; Mrs. M. C. Edgar, Killin; Mrs Macphail Holt, Appin; Miss Nettie A. C. Kennedy, Glasgow; Miss Lamont of Knockwood, M.A., B.Sc.; Donald MacDonald, Inverness; Kenneth MacDonald, M.A., B.Sc., Glasgow; Hector MacDougall, Glasgow; Rev. John MacKay, M.A., Glasgow; John MacKay, Edinburgh; John N. MacLeod, Kirkhill; Malcolm MacLeod, Glasgow; Farquhar MacRae, M.A., B.Sc., Glasgow; John A. Nicolson, M.A., F.E.I.S., Glasgow; Donald Thomson, M.A., Oban, and Miss Thomson, Motherwell.

In attendance:—James T. Graham, C.A., Treasurer; Neil Shaw, Secretary, and Donald MacPhail, Northern Organiser.

Minute of previous Meeting was read and approved, and intimation of apologies for absence from several members was made.

The President made sympathetic reference to the death of Capt. A. R. Campbell, Manager of the Highlanders' Institute, Glasgow, and to his association with the Council. He served the Highlanders' Institute well and truly, and his services to his fellow Highlanders will be remembered for a long time. Speaking in Gaelic the President referred to the passing of Mr. Neil Campbell Colquhoun, also a member of the Executive Council. He was one of the founders of Ceilidh nan Gaidheal and was an ardent supporter of everything that pertained to the Highlands and its people. The Secretary was instructed to convey the sympathy of the members to the widows.

The Treasurer read a Minute of Meeting of the Finance Committee. The Convener, Dr. John Cameron, in moving adoption of the Minute made reference to the Income Tax assessment on the Clachan surplus. The Committee still awaited a stated case from the Commissioners.

The Convener also referred to the conditions attached to the Strathmore Celtic Society Fund which provided that the capital should be maintained intact and that the interest be spent upon the teaching of Gaelic in the county of Forfar, and that failing claims from the county the revenue be directed to the general purposes of An Comunn, particularly to the teaching of Gaelic. The Minute was adopted.

Minute of Meeting of Education Committee was read. It was reported that the returns from the schools in the Gaelic speaking counties was being scrutinised by members of the Special Committee and that a final report would be submitted to next meeting of Committee. On the motion of the Convener, Rev. Malcolm MacLeod, the minute was adopted.

Minute of Meeting of Art and Industry Committee was read. The Committee reported on the competition just concluded and on the arrangements for the 1942 competition. The Committee recommended that the Plaque be offered for the best article suitable for wear, such as gloves, slippers, etc., made from the skin of any animal indigenous to the Highlands, as sheep, deer, rabbit, mole, etc., wool, or fur to be left on. On the motion of the Convener, Mrs. Iain Campbell (Airds), the minute was adopted.

The following letter from Lt.-Col. G. Dalyell of the Binns, Linlithgow, was read:—"In view of the contribution of the West Coast and Isles, and East Coast, to our naval effort, I venture to suggest for consideration that An Comunn might approach the Admiralty with the suggestion that a class of warship, cruisers, or destroyers, might be given Gaelic names." After consideration the Council decided to approach the Admiralty in terms of the letter.

Mr. Donald Thomson as representing the Oban Branch referred to the grave danger with which Gaelic was threatened and suggested that some action in the matter should be taken by the Executive. After discussion, the whole matter was remitted to the Propaganda Committee for consideration and report, on the motion of Mr. Thomson, seconded by Mr. John A. Nicolson.

On the suggestion of the President it was agreed to appeal for donations for the publication and distribution of Gaelic leaflets and other literature for H.M. Forces, and also to ask the Feachdan of Comunn na h-Oigridh to collect money for this purpose.

Mrs. Macphail Holt, suggested that Branches be asked for a return of their activities.

It was reported that the Rev. Coll. A. Macdonald, D.D., Logierait, could not see his way to accept nomination for a vacancy in the Executive Council and on the motion of Mr. Malcolm MacLeod, seconded by Mrs Barron, the Executive Council accepted the nomination of Mrs. J. M. Bannerman to fill the vacancy.

The Council decided to hold the next Meeting on Friday, 23rd January, 1942, at 6 p.m.

A vote of thanks to the President for presiding terminated the meeting.

PROPAGANDA NOTES.

Northern Area.

The Organiser attended meetings of the County of Inverness Education Committee, this being his first attendance since being appointed a member of the Committee, recently.

During October, he visited Comunn na h-Oigridh Feachdan in the Loch Broom Area, and had a talk with the members in the schools. At the Clachan Feachd two boys and one girl were enrolled, at Achiltibuie, three girls and at Alltan Dubh, one boy. The bigger girls and also some of the boys are doing their bit by knitting Comforts for the Central Committee of An Comunn.

During a visit to East Sutherland, the Organiser discussed with the various Branches the question of holding a Jubilee Concert in the Area, and it was ultimately decided to stage such a Concert at Brora on Friday, 5th December. The surplus will be devoted to An Comunn Mobile Canteen Fund. On the invitation of the Committee Mr. MacPhail is to preside. The Gathering will not only commemorate the Jubilee of An Comunn Gaidhealach but will be a meeting place for East Sutherland Gaels and supporters to foregather despite the difficult times. Miss Cathie B. MacLean and Sgt. Major Neil MacLennan will assist the local Artists.

The Organiser was handed a Donation of £5 towards An Comunn Mobile Canteen Fund. Five pounds was also donated to the local Red Cross Fund. These generous donations are from the Helmsdale Branch.

During a visit to North and West Sutherland four girls and five boys were added to the roll at Durness Feachd. The Feachdan at Old Shore and Badcall Inchard were also visited. The bigger boys and girls in these Feachdan are anxious to knit Comforts, and the Central Committee is to provide wool for this purpose.

Here is a little story from Durness—Two Englishmen were spending a short holiday in the village and were disappointed at the lack of modern facilities available. One morning, one of them, in rather a bad temper, enquired if any stamps could be had—to which the Gillie naively replied—"The Post Office ran out of stamps about a year ago but they will be getting them in."

So gaibh sgeul beag a Uibhist—Bha Tormod beag air a' shàrachadh le stad 'na chinnt a bha na dheuchainn dha féin 's do chait. Air uairean chan amaiseadh e air facal idir. Thachair Alasdair ris feasgar is e a' tighinn bho 'n bhaile a marcaidh. "Dé an uair a tha e"

ais Alasdair. (Bhiodh an uair cheart aig Tormod daonnan.) Thoisich Tormod air freagairt "T. Th. Tha e d. d. di. reach c. c. c. co. ig mi. mi. mi. min.—" Bi falbh, bi falbh," ars Alasdair is cabhaig air gus am Posta a ghlacadh—"Innsidh tu an corr dhomh 'nuair a thilleas mi."

The death of Mrs. D. MacIntyre, Cruachan. Portree is a distinct loss to the Gaelic movement in Skye. She was keenly interested in all matters Celtic but especially anxious that the Skye Provincial Mod should be an outstanding success year by year. She worked hard for the success of the Jubilee Concert held in Portree recently although it was obvious that her strength was failing. Ever cheerful and bright the late Mrs. MacIntyre can perhaps best be described as a gentle lady who went about doing good. Her fragrant memory will always be cherished. We offer sincere sympathy to the members of the family in their great loss.

By the death of Mr. Thomas Grant, J.P., Newtonmore, Badenoch has lost an outstanding personality and the Gaelic movement is the poorer by his passing. Mr Grant had been ill for some time and his death was not unexpected.

For many years he was a valuable member of the Northern Propaganda Committee, and he was faithful in his attendances at meetings. He also occupied the position of President of the local Branch of An Comunn, and when Newtonmore was the venue for the Badenoch Strathspey Provincial Mod his door was ever open to provide hospitality for Adjudicators and officials. Gaidheal gu chùl, a chuid de Phàrras dha.

ART AND INDUSTRY COMMITTEE.

Knicker Hose Competition.

At the meeting of the Committee, at Stirling, the members had submitted to them the entries received in this year's competition. Although these were not so numerous, the standard of the prize-winning pair was equal to that of last year. The prizes were awarded as follows:—1st, Retention for one year of An Comunn Gaidhealach Trophy, £2 and a Certificate, Mrs. D. MacAulay, Buaile-dubb, Iochdar, South Uist; 2nd, £1, Mrs. Alick Campbell, Balemartine, Tiree.

Arrangements are being made to have the Trophy and Certificate presented to Mrs. MacAulay at a meeting of An Comunn Branch, at Iochdar, some time this month. Mr. Donald MacPhail, Northern Organiser, is making the arrangements and he will be present to represent the Committee and An Comunn.

COMFORTS FOR H.M. FORCES.

A Meeting of the Central Committee was held in the Highlanders' Institute, Glasgow, on Tuesday, 28th October. In the unavoidable absence of the Convener and Vice-Convener, Mrs. Barron was called to the Chair.

The Committee unanimously agreed to share an equal proportion of the salary to be paid to the Secretary's assistant.

A Basket Whist Drive organised by the Entertainments Committee was held in the Engineers' Institute, Glasgow, on Tuesday, 4th November. There was an attendance of nearly 100 people, and all enjoyed the evening's entertainment. At the close of the whist proceedings tea was served, and thereafter prizes were presented to the winners by Mrs. Bannerman, who took the opportunity, in a few well-chosen words, of thanking those present for their continued support. Mrs. Dunlop thanked Mrs. Bannerman, and those who had gifted the prizes, and the Secretary thanked Mr. Bannerman for acting as card master.

The Committee is arranging to hold a Concert and Dance in the Highlanders' Institute, on Friday, 13th February, 1942.

Since the last report the Committee has received the splendid donation of £37 from the Skye Provincial Mod Committee towards the Mobile Canteen Fund, being surplus from the Concert held at Portree on 3rd October, already reported on. This handsome contribution is much appreciated by the Committee who tender sincere thanks to all concerned.

The Committee have again to thank the Glasgow Inverness-shire Association for adding a further donation of £15 to their numerous contributions to the Comforts Fund.

The Glasgow Morven Association who are joining the work Party have sent a donation of £5 as their second contribution, and for this practical expression of interest and support, the Committee tender thanks.

The Treasurer received a cheque for £18 11s. 6d. from the Treasurers of the Scottish Branch, British Red Cross Society on behalf of the British American War Relief Association in Seattle, U.S.A. This generous donation has been acknowledged direct to Mr. E. C. Thomas, of the above Association in Seattle, and the cordial thanks of An Comunn conveyed to our friends overseas for their remembrance and ready response to appeals from the Homeland.

LITIR COMUNN NA H-OIGRIDH.

Tha mi cinnteach gun cuala sibh an ràdh "Obair is Ath-obair." Sin agaibh, matà, an t-saothair a bha air mo laimh-sa an dràs! Bha mi air a' chuid mhór de'n litir so a sgrìobhadh an uair a fhuair mi fios nach robh, tha mi cinnteach, aon againn ag iarraidh. Dh' fhosgail mi mo chòmhradh mìosail ann a bhith ag ràdh gur cinnteach gum biodh maid uile toilichte gun robh Dòmhnall nan Lùth-cheas fathast air fhàgail againn. Dh'innis mi dhuibh anns an àireimh mu dheireadh gun robh e air gabhail ris anns an Fheachd Adhair, ach nach robh e fathast air a ghairm air falbh. Leis gun robh e mar so air fhàgail air a sheann ràmh rinneadh deasachadh a chùm is gun toireadh e cuairt air an dusan sgoil a tha an Ile. Bha e dìreach air cuairt a thoirt suas rathad Earaboill, agus bha an là a bha e ri dol do Ile is a chùrsa-oibreach an sin air an suidheachadh an uair a thainig a' ghairm.

Chuir so car eile anns an ruithil! Cha robh e gu feum sam bith dol na b' fhaide air an t-slighe sin, agus is e a rinneadh gu do chuir Dòmhnall am beagan làithean a bha aige mu'n feumadh e a cheum a chur ris an astar mu dheas seachad mu Ghearasdan Inbhir-Lòchaidh, ceàrn a tha goireasach d'a dhachaidh féin, agus tha e an sin an uair a tha mise a' sgrìobhadh. Ach mu'n ruig na briathran so sibhe bidh Dòmhnall le deise an Rìgh uime an àit-eigin far nach 'eil math dhuinne a bhith ag innseadh. Tha mi cinnteach gu bheil mise a' riochdachadh bhur dùrachd-sa uile an uair a tha mi ag guidhe gach soirbheachadh dhà, ciod air bith àite am bi e, e a thilleadh slàn le ceum—no iteag—na buadha gu dol an ceann a dhleasanais a rithist mar a bhà. Is dòcha gun cluinnear ri ùine ciamar a ghabhas ri cur chuige, agus innsear dhuibh e 's gun fios nach ann a bhuaileas e 'nur cridhe sgrìobag bheag an Gàidhlig a chur chuige gu a leigeil ris dhà nach do dhi-chuimhich sinn e agus gu bheil ar deagh dhùrachd 'ga leantainn.

Tha mi a nis a' dol 'gur cur air bhur n-earasal; oir chan 'eil fios nach bi sinn an ùine ghoirid a séideadh trompaid a shireadh bhur cuideachaidh. Bha coinneamh aig an Ard-chomhairle bho chionn ghoirid, agus thugadh fa-near ann a bhith ag cnuasachadh mu chor is mu chunnart na Gàidhlig, agus mar a dh' fheumar dol 'nar gartain gu a cumail suas, gum bitear a' sealltainn ri cuideachadh bho Chomunn na h-Oigridh. Chan 'eil mise a' dol a bhuiladh air an cinn gach dòigh anns am bitear a' sireadh a'

chuideachaidh sin, ged a tha sinn dearbhte gum faigh sinn e an uair a thig an glaoth. Ach aon ni a chaidh ainmeachadh is e gur dòcha gum bi sinn ag cur earbsa as aibh-se ann a bhith ag cur r'a chèile sgillinnean air cheann nithean àraidh a thatar am beachd a dheanamh.

Tha iarraidh mhór air litreachas Gàidhlig, agus gu sònraichte far nach gabh i solar mur cuir sinne luim air a cur air aghart. Tha mi ag ciallachadh am measg nan Gàidheal a tha 'nam prìosanaich an ceartair anns a' Ghearmailt. A nis, na'm b'òdh an t-airgid ag againn, rachamaid an gréim an litreachas freagarrach a thoirt a clòdh, agus a thoirt as a' bheairt cho tomadach 's gum biodh againn an déidh na prìosanaich a tha thall an sud a riarachadh gu leòr gu a chur air shìubhal feadh na Gàidhealtachd gu léir, a chùm is nach b'urrainn neach sam bith, cho iomallach 's 'gam biodh a dhachaidh, a ràdh nach robh e 'na chomas an litreachas a bha a dhith air fhaotainn. Sin aon dòigh anns am bi, gun teagamh sam bith, Comunn na h-Oigridh ri gairm air gu aobhar na cànan a chuideachadh. Agus ma bhios e comasach dhuinn litreachas de'n t-seorsa sin a chur air shìubhal ciod an dòigh a b'fhearr gu a dheanamh na le làmhnan is teangannan buill-stuic Comunn na h-Oigridh! Chan 'eil mi an dùil gum biodh dòigh eile a b'fhearr gu litreachas mar so a chraobh-sgaioleadh na le luath-chasan is lamhan na h-Oigridh, le an teanga fileanta anns a' Ghàidhlig gu a chur an tairge a' phobuill, agus iad féin dealasach air a chùl. Is dòcha gun cluinne sibh tuille mu'n chùis so ann an ùine ghoirid, cho math ri dòighean eile anns am faod Comunn na h-Oigridh cuideachadh anns na tha againn anns an amharc.—Bhur Caraaid Dìleas,

EACHANN MACDHUGHAILL.

LITRICHEAN BUIDHEACHAIS.

[Bha an còmhradh so air a thoirt seachad air an fhritheud air feasgar Di-haoine 10mh an Damhair leis an Rùnaire, Niall MacGillebheathanaich.]

Is cinnteach nach robh riamh roimhe uibhir mhnathan a' figheadh agus a' fuaigheal is a tha aig an àm so. Anns na ceàrnaidhean far an tuigear mo chànan chan e annas sam bith a th' ann na mnathan a bhith ri sniomh is ri càrdadh, agus ris an fhigheadh a tha an lorg sin. Ach tha mòran ann an ceàrnaidhean eile nach do laimhsich dealg gus an deach an èibh a mach air son stocainnean, miotagan, tonnagan

is curraicean a chumail nan gillean sgairteil a tha a' dìon ar dùthcha blath agus comhfhurtachail.

Mar a tha fios agaibh, chuir An Comunn Gàidhealach comhairle air bonn gu cuideachadh leis an obair ionmholta so agus tha e an comain nan càirdean a rinn còmhnaidh leis le tiodhlacan airgid a chum snàth 's a leithid sin a cheannach. Am measg nam feadhnach a tha ri figheadh fo stiùradh a' Chomuinn tha buill nam Meuran is Chomunn na h-Oigridh, agus buill chomuinn eile anns a' bhàile mhór. Tha mar an ceudna na Comuinn Ghaidhealach an Dun Eideann ri obair ionmholta de'n t-seòrsa so cuideachd.

Anns na beagan mhìonaidean a th' agam, tha mi cinnteach gum bu m'ath leibh nan innsinn dhuibh cho measail is cho taingeil 's a tha na gillean calma againn as na pasgan a chuireadh 'gan ionnsaigh. So agaibh litir air a sgrìobhadh gu h-èagnaidh an deagh Ghàidhlig a thàinig bho shairghear: "Móran taing dhuibh air son bhur coibhneis dhomh aig an àm so. Tha mi fada 'n ur comain air son nan nìthean feumail a chuir sibh thugam, air gu dearbh cha téid iad a dhìth anns an t-side fhuar reòdtha a tha sinn a' giùlan anns an àite so. Abraidh iad gu bheil a' Ghàidhealtachd fuar ach tha mise de bheachd eile a nis. Is e mo dhòchas gu soirbhich gach nì leibh anns an obair ghasda a tha sibh ag cur an ceill."

Tha an so aon bho shairghear eile a sgrìobh an Gàidhlig: "Móran taing dhuibh air son na tiodhlac ghasda a chuir sibh thugam. Ged bha mise air ghluasad sìos a deas ràinig e mi gu sàbhailte. Gu dearbh, cha bhì mo chasan fuar leo; nam faicheadh Gall an leithid ghabhadh e eagal. Bha sinn an dòchas greim teann a bhith againn air fear na h-ùpraid nuair a bha sinn san Fhraing ach thug e 'leum as fearr as'. Ma bhios mi beò bhì mi gun dàil sibh air Cèilidh an Glaschu. Suas leis a' Ghàidhlig."

Sgrìobh an seòladair so am Beurla: "B'ann le mór thoileachas a fhuair mi bhur pasgan an uair a ràinig sinn caladh. Bha na h-uile nì mar a dh' iarrainn gu h-àraidh na stocainnean fada, oir tha sinn a' ghnàth ag caitheamh nam bòtannan móra. Tha sinne a' deanamh ar dìchill a chum a' mhuir a chumail sàbhailte air son ar soithichean-marsantachd. Soirbheachadh leis a' Chomunn."

Ma's ruith an ùine, so dhuibh beagan fhacal as a mhóran a thàinig bho na gillean adhair 'Fhuair mi am pasgan a chuir sibh agus bhithinn 'n ur comain nan gabhadh sibh as leth a' Chomuinn ri mo mhóir thaing. Gabhaibh mo lethsgèul air son moile sgrìobhaidh. Bha

an cnatan orm agus a nis bho'n a tha mi air chomas dol mun cuairt tha mi ag cur gu deagh fheum na nìthean ciatach a chuir sibh chugam." Aon eile: "Tha e a' toirt toileachais dhomh innseadh gun d'fhuair mi am pasgan a chuir An Comunn Gàidhealach thugam. A thaobh na h-obrach a tha mi a' deanamh tha mi tric fo shìleadh nan siantan agus tha na buill chlàimhe a chuir sibh 'nan comhfhurtachd mór dhomh ri side fhuar."

Thaing litrichean cuideachd bhuahtasan a tha ag coimhead as déidh nan seòladairean aig na bailtean-puirt ag innseadh cho taingeil is a tha na balaich gu bheil iad-san aig an dachaidh cho cuimhneachail orra. Litrichean mar an ceudna bhuahtasan a tha a' riarachadh nam ball-clòimhe as na pasganan am measg sgioba nan soithichean marsantachd agus nam bataichean-sgrìobaidh. Tha iad-san gu h-àraidh ag cur feuma air còmhdaichean blàtha ri àm sine is gaillinn. Tha aon oifigeach a sgrìobhadh: "Bidh mi tric a' smuaineachadh am bheil bhur buill mothachail air cho fìor thaingeil is a tha na gillean air son nan cuimhneachan so."

Ann a bhith ag guidhe "Guma slàn do na fearaibh" fhreagair fear àraidh air son an sgioba aige—"Chan e uile gu léir 'guma slàn do na fearaibh,' ach gu ma slàn do na cailleachan gasda cuideachd."

Tha leabhrachean Gàidhlig air an cur gu ruig nan gillean a tha 'nam prìosanach ach gabhaidh na pasganan sin móran ùine air an rathad. Tha fios againn gum bi aoidh air na seòid an uair a ruigeas iad, oir bheir iad tìr an rùn 'nan sealladh is cluinnidh iad mar g'bhith-cagair fuaim nan dàn air an robh iad eòlach. Mar an ceudna chan 'eil dì-chuimhne 'ga dheanamh ri na gillean aig an tigh. Is mìlis blas na cainnt mhàthaireil an còmhnaidh ach is seachd mìlse i fada bho'n dachaidh.

Tha an Rìaghaltas air atharrachadh a dheanamh a thaobh ceannach snàtha is modh riarachaidh nam ball deanta. 'S e tha sin ag ciallachadh gum feumar an snàth is mar sin fhaighinn bho Chomuinn shònraichte eile do'n tugadh ùghdarras snàth is a leithid a thoirt seachad. Bithidh feum air gnìomh nan dealg is na snàthaide cho fad 's a mhaireas an ùpraid oithteil so, agus is cinnteach gum bi sùrd air figheadh is air fuaiigeal 's a' Ghàidhealtachd air a' gheamhradh so mar nach robh rianh roimhe gu blàths is comhfhurtachd a chumail ris na gillean againn fhéin air muir, is air tìr, is anns an adhair.

Móran taing dhuibh air son 'ur cuideachaidh agus guma slàn dhuibh,

EADARAINN FHIN.

"Companion to Gaelic Studies."

Sir,—Some time ago the Education Committee of An Comunn made a recommendation that the Gaelic Central Advisory Committee of the Educational Institute of Scotland be asked to consider the grading of Gaelic Text Books and the production of an Elementary Gaelic Grammar.

In view of the many important issues arising from this request, the Gaelic Committee agreed to defer meantime consideration of the question of new school text books but to go ahead with the standardisation of Gaelic orthography as the first step towards the production of an Elementary Gaelic Grammar. They realise that the time has come when "spell as you please" can no longer stand if the written language is to have any stability. Consequently it was decided to deal in detail with accents, apostrophe, hyphen, spellings, etc. It was further decided to ask certain persons for their views on the recommendations made. It was to these recommendations that Professor J. C. Watson referred in the September issue of An Gaidheal. Perhaps you will forbear with me while I dispose of some of his statements.

In the first place, let me say that the typescript he saw was no part of an Elementary Grammar as such, but merely recommendations for standardising spelling, etc. I admit there were mistakes, mostly typographical, in the sheets, but apart from these to say "there were many half-truths" is simply adding another.

Secondly, Professor Watson says it is useless, as well as foolish, to try to regulate the school teaching of Gaelic without the collaboration of the Lecturer in Celtic in Glasgow, the Reader in Celtic in Aberdeen, and the Professor of Celtic in Edinburgh. Why did he not include Oxford? Perhaps my remarks below will show. It will interest Professor Watson to know that all those he mentioned, in addition to others, were consulted and have replied. The replies were on the whole very encouraging and the Committee considered most sympathetically any observations made, and as a result made minor adjustments to the forms adopted. But in view of the fact that these experts, and others consulted, were not always in agreement it was decided not to trouble them with any more recommendations for the time being.

It is a well-known fact that even the best of experts are not always correct. Too often they cannot see the future for the past. They are apt to forget that it is better to see things as they are than remember things as they were. If they are asked to solve a problem you may be sure they will start with a bias in their minds that a solution is only possible their way. That's the way with experts whether military, economic or linguistic, and we cannot afford to shut our eyes and swallow whatever they give us, especially when the show they have made in these matters is not great. We must not forget that no matter who the experts are there are some equally good experts who take a different view.

I see no reason for anyone to take up an unfriendly attitude because this problem has been tackled for the first time by a body of men who have first-hand knowledge of the language. They have set themselves a difficult but very necessary

task, and it is certainly not encouraging to know that their work has been damned before it is hardly begun. Far be it from any of them to revolutionise Gaelic spelling out of total recognition. They are not laying down the law for all time. They are merely making recommendations which, as one of those consulted said, "are exceedingly sound and which should help to give authoritative stability to some of the essential written forms of the language. The effort to do so is not before time."

The aim of this Committee is simply to treat Gaelic at last as a living language, but they know that a living language does not remain unchanged through a quarter of a century and through two great world wars. Archaic forms of spelling divorced from speech have a certain right to appear in dictionaries, but we have no right to force them upon children. One spelling for the Gaelic for "egg," or for anything, should suffice. A child is not interested in etymology. That subject can be safely left to those interested in dead languages.

Our aim is to make the language as simple as possible, but certainly not by telling untruths. A simple rule should surely prevail where it is backed by usage and cannot be proved to be wrong. To have alternatives and say such and such is equally right does not get us much further ahead than our writers of 50 years ago, and in any case to have alternatives is evading the whole question.

Those who come after us may deem it necessary to revise and alter the work—and if the language is to live it will need to have fresh editions of dictionaries, grammars, Bardsachd and Rosg.

Professor Watson is very concerned at the attitude of the Education Committee and the Executive of An Comunn, who have pledged themselves in advance to support the proposed Grammar. I fail to see that they could have done otherwise after asking the Gaelic Committee to undertake the work. That *ipso facto* proves they had a great measure of confidence in them. To say that it is An Comunn's duty to uphold and raise the standard of Gaelic scholarship no one will dispute, but An Comunn need not be reminded that their first duty is to see that Gaelic is used, taught and preserved. If they fail in that, what does it profit them to have professors but no Gaelic-speaking children?

In the end it is certainly the big thing that counts, but remember Ionaire beàrna mhór le clachan beaga and he who waits and waits for the big thing usually misses the bus.

Finally let me stress that the Central Advisory Committee on Gaelic is a body of free men who prefer a show of hands at a conference table to a dictator. They have had enough of that. Perhaps when Professor Watson returns to his chair he will agree on that point.—Yours, etc.,

Oban High School.

DONALD THOMSON.

"Gaelic in Danger."

Sir,—I observe from the newspapers that the cry, "Gaelic in Danger," was loudly raised at the last meeting of the Executive Council. This is no new discovery. The older among us have been familiar with that lament for more than half a century. It is certainly true; Gaelic has been, and is, in danger. Had it not been in danger, and had the danger not been recognised, An Comunn Gaidhealach would never have been formed. But is it in greater

danger now than it was, say, sixty years ago? There are, unhappily, many indications that seem to exclude any but an affirmative answer, but I suggest that there is at least an arguable case in support of a negative reply. Is it not true that at the earlier period Gaelic was looked upon by the majority of parents, concerned about the worldly advancement of their children, as a disability rather than an asset, that it was widely regarded as the mark of an inferior caste, that its use was severely discouraged in the schools, that apart from a few ardent Gaels whose love of the language was deep and sincere, who appreciated its value and proclaimed its worth, there was a lamentable lack of interest in its well-being and no organised effort to enlist the sympathy of the mass of the people in its preservation? When, two generations ago, Neil MacLeod wrote his spirited verses of protest, "Am Faigh A' Ghàidhlig Bàs," there were signs which indicated a disposition in many quarters to let Gaelic fall into decay and death.

"Tha mòran sluaigh am beachd an diugh.

Nach 'eil ar cànan slàn,

Nach fhad a chluinnear fuaim a guth,

Nach téid i chaidh nas fhearr;

Gum bheil an aont' a bh' aic' air ruith,

Nach tog i ceann gu bràth;

'S a dh' aind-o'n buaidh Mhic' Ille-Dhu bh,

Gum faigh a' Ghàidhlig bàs."

What is the situation now? Let me mention a few items on the credit side of the account—Gaelic has its assured place in our Universities; by legislative enactment it must be taught in all schools in Gaelic-speaking areas; there is a new appreciation of the cultural value of bilingualism, and Gaelic speakers are regarded as enjoying a real intellectual advantage in the possession of two languages; through the activities of Comunn na h-Oigridh a new generation is growing up in the Highlands which is being taught to regard Gaelic as a gift to be cherished, and which is pledged to abiding loyalty; non-Gaelic speakers in considerable numbers throughout the country, Lowlanders as well as Highlanders, are learning the language. Gaelic has what it did not always possess, the friendly and sympathetic support of the Scottish newspaper press; "brither Scots" everywhere view our efforts to preserve and perpetuate it with hearty goodwill. These facts indicate a decided advance from earlier conditions, and without doubt the change is mainly due to the vigilance and energy of An Comunn and the wisdom of its policy. Notwithstanding all that, however, it is of course true that Gaelic is in danger, but the danger need not be deadly. Though Gaelic is in danger, it need not die. But it will live as a spoken language only if the present generation of Gaelic speakers make it a matter of honour and duty to transmit to their children the gift they have inherited from their own Gaelic-speaking parents. They cannot be compelled to do this. They can be influenced only by persuasion and appeal. That influence An Comunn Gaidhealach has been bringing to bear upon them in a great variety of ways, and not altogether ineffectively. If the people concerned refuse to hearken to An Comunn and its prophets, they will not listen though one should rise from the dead.

—I am, etc.,

ISLANDER.

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The annual subscriptions are now due and should be paid to the Treasurer at 5 St. Vincent Place, Glasgow, C.1. Remittances should be in favour of An Comunn Gaidhealach.

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AN GAIDHEAL.

Vol. XXXVI (October, 1940, to September, 1941), well bound in cloth, can now be obtained from the General Secretary, 131 West Regent Street, Glasgow, C.2. price 3/6 (postage 4d).

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Leabhar XXXVII.]

Am Faoilleach, 1942.

[Earrann 4

A' CHALLAINN.

Is e a' Challainn latha na Bliadhna Uire; agus is e Oidhche Challainn an oidhche roimh Latha na Bliadhna Uire, no an oidhche mu dheireadh de'n bhliadhna. Is ann an iasad bho'n Laidiann a thugadh am facal Callainn an toiseach, bho *calendæ* ag ciallachadh gairm, no ag éigheach. Aig na Romanaich fhéin b'e a' Challainn a' cheud latha de gach mìos sa' bhliadhna, agus theirte a' Challainn ris an latha sin seach gun robhas ag éigheach sa' mhaduinn sin gun robh mìos ùr air toiseachadh. Nuair a ghabh na Gaidheil am facal agus an cleachdadh an iasad cheangail iad e ri ceud latha na ceud mìs, ri *Ianuarie Calendæ*, 'se sin ri Latha na Bliadhna Uire.

A nis bha iomadach seana chleachdadh aig na Gaidheil—coltach ri cinnich eile—aig crìochnachadh bliadhna agus aig toiseachadh bliadhna ùr. Is e sin a dh' aobharaich gach cleachdadh is dol-a-mach a bha aig ar sinnsirean air Oidhche na Callainne, agus a tha nis gu ìre bhig air dol às.

Tha cuimhne mhaith aig cuid fhathast air mar a bhitheadh an òigridh a' dol mun cuairt bho thigh gu thigh 'nam buidheannan, agus craicinn mairt no caorach air a chruadhachadh ceangailte air druim aon aca. Rachte timchioll gach tigh deiseal air an tobhta, agus ghabhte Duan Callaig aig an uinneig no aig an doras. Bha caisean-uchd beothaich agus beagan dathaidh san teine air, aig fear de na balaich 'na phòcaid chum gun deanadh e fàileadh cùbhraidh uair sam bith a bheireadh e mach e. An deidh dhaibh an duan a ghabhail bhatar a' fosgladh an doruis dhaibh, agus an uair sin

rachte timchioll an teine deiseal agus fear-a-chraicinn air an ceann. Bha muinntir an tìghe a' bualadh a' chraicinn leis a' chlobha, no le bata, no le slachdan, no le ni sam bith eile a bhiodh ri làimh, agus theireadh iad an rann-sa mar a bha iad 'ga bhualachd :

Callainn a' bhuilg,
Callainn a' bhuilg,
Buail am boicionn,
Buail am boicionn.
Callainn a' bhuilg,
Buail an craicinn,
Buail an craicinn.

Callainn a' bhuilg,
Callainn a' bhuilg,
Sios e ! suas e !
Buail am boicionn.
Callainn a' bhuilg,
Callainn a' bhuilg,
Sios e ! suas e !
Buail an craicinn.
Callainn a' bhuilg,
Callainn a' bhuilg.

Bha bean an tìghe an uair sin a toirt uir de na bha stigh do na gillean Callaig—bonnach arain is im is càis, agus is dòcha staoig fheòla, no dad sam bith eile a bha fo a làimh. Bha bonnach àraid air a dheasachadh a dh' aon ghnòthach air son na h-oidhche so an iomadh ceàrna de'n dùthaich, agus sin mar a theirte Oidhche nam Bannag ri Oidhche Challainn.

* * *

Chan 'eil teagamh nach robh na seana chleachdaidhean so air tighinn a nuas bho aimsir dorch druidheachd. Chan 'eil teagamh nach robh iad 'nan samhla air a bhith fuadach

droch spioradan air falbh bho'n dachaidh—spioradan a bha ag cur dragh orra agus iad air seilbh a ghabhail air fiadh-bheathaichean cronail mar a bha am madadh-allaidh agus an sionnach agus beathaichean fiadhaich de'n t-seòrsa sin. Co-dhùbbh so mar a bha chùis 'nam beachd-san. Bha mar sin bualadh a' chraicinn 'na shamhla air creutairean sgriosail agus spioradan cronail fhudach air falbh. B'e Duan Callaig agus a bhith dol deiseal mun tigh agus mun teintein cuid de'n druidheachd a bh' ann.

Bha am Bonnach Callaig, agus na tiodhlacan eile a bha na gillean Callainn a' faotainn, 'na dhuais dhaibh airson an fhadaich a ghlanadh agus a dhlon bho dhroch spioradan aig crìoch na bliadhna. B'e so duais nan druidhean o shean, agus cha robh sùil duine 'na dhéidh agus iad air an dachaidh a ghlanadh agus air duine is sealbh a sheunadh fa chomhair bliadhna ùr.

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Bha iomadh Duan Callainn aca, agus bha na duain air an aithris rudeigin eadar-dhealaichte anns gach ceàrnaidh de'n tìr. So agaibh fear aca mar a bhithinn 'ga chluinntinn aon uair :

Is ann thainig mis' an tùbhsa (taobhsa)
Dh' ùrachadh Oidheche Challainn,
Cha ruig mi leas innse
Bha i ann ri linn mo sheanar.

Diream ris an àrdorus
'S tearnam ris an starsaich,
'S gabhaidh mi mo dhuhan modhail èolach
Air cùl còmhla bean an tìghe.

Caisean Callainn 'na mo phòcaid,
'S mór an ceò thig as an fhear ud,
Chan 'eil aon a gheibh de àile,
Nach bi gu bràth dhe fallain.

Gheibh fear an tìghe 'na dhorn e,
Cuiridh e shròn anns an teallaich;
Theid e deiseil air na pàisean,
Is seachd àraid bean an tìghe.

Gheibh bean an tìghe e, 's i 's fhiach,
Làmh riarachadh na Callainn,
Làmh a bhàirg chais is fm dhuinn,
Làmh gun spìocaireachd gun ghainne.

Gobhaidh sinn an t-aran gun an t-ìm,
Gobhaidh sinn an t-ìm gun an t-aran,
Gobhaidh sinn an càs leis fhéin
'S c'ùige réist a bhitheas sinn falamh.

Chì sibh a' dhà no thrì de na duain so ann an Carmina Gadelica; agus so agaibh fear beag goirid as fhiach aithris :

Beannaich an tigh 's na bheil ann
Eadar fhiodh is chlach is chrann;
Móran bìdh, is pailteas aodaich;
Slàinte dhaoine gun robh ann

A' Challainn so,

Dh' fhalbh na seana chleachdaidhean so a nis air a' Ghaidhealtachd. Ach tha cleachdaidhean eile, agus cleachdaidhean as fheàrr, againn 'nan àite—cleachdaidhean a tha ag comh-fhreagairt ri èolas is solus an t-Soisgeil, agus a dh' éirich bho bheatha is bho spiorad an t-Soisgeil. Thatar aig a' Challainn a nis ag cuimhneachadh agus a' deanamh luaidh air beannachdan is tiodhlacan—agus trioblaidean—na bliadhna chaidh seachad, agus air Freasdal Dhé do ar taobh. Thatar a' toirt buidheachais do

Fhreasdal caomh an Ti tha riaghladh
Chùm gu miorbhuileach tre ghràs sinn:
Bheir e reir a rùintean siorruidh
H-uile nì gu crìoch mar 's àill leis.

Air maduinn Callainne thatar 'gar cur air chùram an Ti sin a theid roimhinn san t-slighe agus a nì a' bhliadhna ùr dhuinn, agus a chì gun obraich gach nì chum maith dhùinn fad na bliadhna. So an fhìor Challainn air a' Ghaidhealtachd a nis o chionn iomadh linn, agus Callainn as fhiach a gairm, agus a gleidheadh.

FACAL SAN DOL SEACHAD.

Bliadhna Mhath Ur do ar leughaidearan uile. Tha a' bhliadhna a' fosgladh le rotaichean cogaidh a tha oilteil. Tha a' Challainn so mar nach robh Callainn eile riamh roimpe. Tha an saoghal uile cha mhór mun iadh grian 'na bhreisich le cogadh agus àmhghar. Chleachd na Gaidheil a bhith faighinn seasmhachd is misneach os cionn nithean caochlaideach is àmhgharach an t-saoghail so. Agus sin far am faighear seasmhachd is misneach an diugh—le bhith cur ar muinghinn agus a bhith leagail ar taice air nithean seasmhach Dhé, nithean nach gabh gluasad. So, ma tha, mar a bhitheas bliadhna mhath ùr againn san t-suidheachadh through sa' bheil an saoghal an diugh. Agus tha so an cois a bhith an comh-chomunn ris na nithean sin nach urrainnear carachadh—agus gu sonraichte ann a bhith an comh-chomunn Ris-san a thug buaidh air an Nàmhaid agus a tha nis ag àrd-riaghladh os cionn nan uile gu ro naomh, gu ro ghlic, agus gu ro chumhachdach—tha so 'na chois, gum bi sinn comasach, anns gach dòigh is cothrom a tha fosgailte dhùinn, a bhith ag obrachadh maille Ris-san chum buaidh a thoirt air luchd an

sgrios agus mic na h-aingidheachd, agus a chum àite thoirt a rithist do shith is do shaorsa Dhé am measg dhaoine.

Tha fhios againn gu math gur e so an aon nì a bheir misneach, agus mothachadh air cumhachd, dhaibh-san a tha ri aghaidh bualaidh air muir agus air tìr agus anns an adhar. Bithidh bliadhna mhath ùr againn, ma tha, anns an t-suidheachadh thrughas a' bheil an sgothail agus anns a bheil sinne mar phobul tre bhreathas is bhùidealachd dhaoine aingidh, bithidh sin againn anns an tomas anns am bi cuid is cuibhrionn againn, gu spioradail agus gu h-aimsireal, ann a bhith toirt buaidh air luchd an sgrios is mic an uile, agus anns an tomas anns an toir sinn sonas is saorsa sheasmhach dh' ionnsaigh muinntir eile. Fàgaidh so bliadhna mhath ùr againn.

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A' Chlainn Ghreughach.—Se so seanfhacal a bha aig na Romanaich mu dheidhinn nì nach tachradh gu sìorruidh. “Tachraidh e air a' Chlainn Ghreughach” theireadh iad mu rud a bhatar a' smaoinichadh nach tachradh gu bràth. Ma bha dùil aig fear ri tiodhlac no tabhartas sam bith, agus gun robh fear eile de'n bheachd nach bu tig an latha gheibheadh e e, theireadh am fear sin ris: “Gheibh thu e air a' Chlainn Ghreughach.” Bha so a chionn nach robh Callainn aig na Greugaich idir, cha robh a leithid a nì agus Callainn Ghreughach ann. Tha cuid a dhaoine ann, agus cha dean iad 'na àm rud a ghabhas fhàgail gu àm eile, agus is e thig as an sin iomadach uair, gun deanar air a' Chlainn Ghreughach e. Tha mi deanamh dheth gur ann o sheorsa de leisg a tha so ag éirigh. Thatar ag cur air na Gaidheil gu bheil so gu maith cumanta 'nam measg, ach ma tha, tha seanfhacal againn a tha calg-dhreach an aghaidh so: Am fear a nì obair 'na thràth bidh e rithist 'na leth thàmh. Agus tha cuimhne agam a bhith cluinntinn seanfhacal eile: Is iasgaidh nòin na maduinn, anns an t-seagh gun robh e na b' fhusa nì dheanamh an diugh na fuireach gu maduinn am màireach. Agus a thaobh tabhartais: Am fear a bheir 'na thràth bheir e dhà uiread. Agus bha an seafhacal fhéin ag ràdh: Ged dh' éignichear an seafhacal cha bhreugnaichear e.

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Duilleagan Litreachais.—Tha a' dhà eile de dhuilleagan litreachais Gaidhlig gu bhith ullamh chum an cur dh' ionnsaigh nan gillean agus nan nighean a th' air falbh an seirbhis a' chrùin agus a' dìon na rìoghachd. Mar tha cuimhne agaibh chuireadh a' dhà a cheana air falbh, agus fhuaireadh iomadach taing air an son. Nan cruinnicheadh Meuran a' Chomuinn Ghaidhealach feadh na dùthcha ainmean na

tha air falbh, le an làn sheòladh, agus an cur gu Niall, Runair a' Chomuinn, aig 131 Iar Shraid Regent an Glaschu, dheanadh sin einnteach gum faigheadh gach aon na duilleagan Gaidhlig. Tha fhios gur math leotha iad a bhith aca 'nam pòcaid, agus mar sin gum fad iad an leughadh uair sam bith a bhiteas fois aca. Ach co-dhùibh cuireadh neach sam bith ainm is làn sheòladh litreachairaid no banacharaid a th' air falbh dh' ionnsaigh na h-Ofis an Glaschu agus cuirear na duilleagan gus an neach siur. Agus an deidh so tha sinn an dòchas gum bi airgid gu leòr againn airson leabhar sam bith as miann leotha chur thuca. Ma nitear so a thaobh nam prìosanach cuirear pasgan leabhraichean thuca air ball. Thatar a' deanamh so a cheana thaobh nam prìosanach as aithne dhuinn an dearbh àite sam bheil iad.

Tha Eaglais na h-Alba agus an Eaglais Shaor an làmh an a' chéile air sia leabhraichean a chlo dh-bhualadh agus air an cur d' an ionnsaigh-san a th' air falbh am feachd an Rìgh. Tha na leabhraichean so ann an cumadh 's am meudachd a thoillean sa' pòcaid; agus ma tha neach sam bith air falbh nach d' fhuair iad chan 'eil aige ach sgrìobhadh gu oifis te de na h-Eaglaisean agus gheibh e fear no dhà dhiubh. Tha oifis Eaglais na h-Alba aig 121 Sraid Sheorais an Dun Eideann agus oifis na h-Eaglaise Saoire aig am Mound an Dun Eideann. So agaibh ainm na leabhraichean a chaidh a chur a mach mar thà: Teagasg nan Aithrichean; Mil nan Dàn; An Cogadh Naomh, a' cheud earrann; An Cogadh Naomh, an dara h-earrann; Faire agus Urnuigh; Teagasg nam Mìorbhuilean. Is e leabhraichean cràbhaidh a th' unnta gu léir, agus tha iad glé fhreagarrach airson an aobhair air a bheil iad air an cur a mach.

Tha aon leabhar Caitliceach an Gaidhlig as aithne dhomh agus a tha glé fhreagarrach dhaibh-san a tha de'n chreud sin air falbh, 'se sin An Cath Spioradail, le Lorentzo Scupoli. Is e an t-Athair Eoghan MacEachainn nach maireann a chuir an Gaidhlig e, agus tha an leabhar ann am meudachd a thoillean sa' pòcaid.

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Thainig smuain shonraichte a steach orm an latha roimhe mu dheidhinn **Phlato**, feallsanach barraichte na **Gréige**, feallsanach cho barraichte 's gum buin e do'n t-saoghal uile mun iadh grian. Chumhich mi air rud a tha Plutarch ag aithris mu dheidhinn an duine mhóir agus ghlic so. Tha Plutarch ag ràdh, nuair a mhòthaich Plato gun robh am bàs a' teannadh dlùth ris gun tug e clù do'n Fhreasdal caomh a bha riaghladh os

cionn a bheatha, an toiseach, airson gur h-ann mar dhuine is mar Ghreugach a rugadh do'n t-saoghal e agus nach ann mar dhuine-borb no mar bhrùid, agus a rithis, airson gur h-ann ri linn Shocrateis a thachair dha a bhith beò.

Is e a dh' ùraich so dhomh mi bhith meòrachadh air na sochairean agus na beannachdan a th' againn san rìoghachd so o chionn iomadan linn—saorsa is gòis an t-Soisgeil, lagh is ceartas agus urram do uaisleachd anam an duine. Bha mi a' meòrachadh air an so, agus air an inbhe àrd agus usal a thug so do na Gaidheil. Bha iadsan ainmeil feadh an t-saoghail mhòir airson an spioradalachd agus an uaisleachd; airson modh is coibhneas is carthannas. Chan iongnadh idir ged dheanadh sinne grèim daingean air na bheil againn mar Ghaidheil—ar creideamh agus ar cànan, ar ceol 's ar saorsa, ar gaisge 's ar n-oidéas—na nithean sin a chrùn ainm a' Ghaidheil le òirdhearcas is maise, nithean a thug air mòran òigheach maille ri Calum-cille caomh:

Gaidheil! Gaidheil! ionmhuinn ainm.

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Tha Domhnall Mac-a-Phearsoin air airgid an Rìgh a ghabhail agus gu dearbh cha b' ann 'ga sìndheoin. Tha e nis is deise ghorm an t-saighdeir-adhair air. Tha fhios gum bi Domhnall ro fheumail ann Feachd Rìoghail an Adhair chan ann a mhain mar a tha na mìltean ghillean calma is gaisgeil eile—agus cha chualas a riamh roimhe iomradh air barrachd gaisge na am Feachd Rìoghail an Adhair bho thoiseach an cogadh se—tha fhios gum bi Domhnall ro fheumail ann troimh an eòlas a th' aige air lùth-chleasan, agus leis an ealantas a th' aige ann a bhith 'gan teagasg, anns an dòigh sin cho maith ri àite ghabhail mar shaighdear-adhair eile.

Bidh Comunn na h-Oigridh 'ga ionndrainn, ach bidh iad ag cuimhneachadh gu bheil mar gum b' eadh làmh aca fhéin an obair Feachd an Adhair tre Dhomhnall nen Cleas agus a shaothair an sin.

Tha sinn làn chinnteach gum bi làmh, agus làmh chomasach, aig Domhnall agus aig na mìltean de ghillean agus de nigheanan Gaidhealach eile tha am feachd an Rìgh—air muir agus air tìr agus anns an adhar—ann a bhith cur corr-bhacaig air Hitler agus air Mussolini, agus a nis air na Iapaich bhuidhe lachdunn. Tha, ma tha, deaghghean is beannachd gach feachd is ball de Chomunn na h-Oigridh aig Domhnall còir. Tha agus deaghghean is beannachd gach neach a chuir eòlas air, 's tha iad lionmhor, feadh na Gaidhealtachd. Slàn gun till e fhéin agus càch, agus sin gun a bhith fada.

Rainig litir mi an latha roimhe bho charaid dileas a' Ghaidheil, bho Iain Dubh mac Dhomhnaill 'ic Iain à Brisbane an Astràlia. "Se a bhrosnach mi," ars Iain, "gu bhith sgrìobhadh facal no dhà thugaibh an dràsda a bhith faicinn clàr no dhà de'n Ghaidheil bàn. Is cinnteach nach 'eil luchd-labhairt agus luchd-sgrìobhadh na Gaidhliche cho gann 's nach teid agaibh air na beagan dhuilleagan a tha sibh ag cur a mach bho mhios gu mìos a lonadh."

Feumaidh e bhith gum bheil cur na mara, no rotaichean a' Chuain Innebaich, a' deanamh a' chùis air a' Ghaidheil corra mhios agus mar sin nach 'eil e comasach air lùth a ruigsinn airne bhithheadh fhios aige gun dubhairt sinn uair is uair gun robh mòran a bharrachd ri ar làimh na bha rùm againn dha sa' Ghaidheil—gun robh làn a' chleibh-bhriagaich againn a' feitheamh ri oisean uair no uaireigin. Chan e idir cion luchd a th' air an iùbhraich againn, is fhada mus e, ach cion comais luchd cho mòr 's cho trom a ghhlàlan. Ann an cainnt shoilleir, chan e cion sgrìobhainn a th' air a' Ghaidheil ach cion airgid. Agus is e tha fàgail an dà chlàr achlais aig a' Ghaidheil bàn cion an airgid; nach 'eil duine beò ann a phàigheas faradh na laigheadh air an dà chlàr sin san luing, agus nan cuirte luchd orra gun chuairt eile a chur air an luing gum biodh i an cunnart dhol a ghrund na fairge. Is ann air còmhndadh a' Chomuinn a tha an Gaidheil a' tighinn beò; cha b' urrainn dha seasamh air a chasan fhéin agus nach 'eil na Gaidheil a' toirt duais dha airson a shaothrach.

Is ann is iongantach nach deachaidh long a' Ghaidheil fodha bho chionn fada. Le cion an airgid b' fheudar do'n Chomunn an dà chuairt bheoil a thoirt dhi bho thòiseach an cogadh agus gun an tighinn-a-steach aig a' Chomuinn fhéin ach beag air tàilleimh a' chogaidh.

A bheil fhios aig ar caraid—tha fhios gu bheil agus e cho fìosrachail air gnothaichean Gaidhealach—nach do ghléidh na Gaidheil mìosachan Gaidhlig riamh air a chasan fhéin. Cha mhòtha chuidich marsant an ceannachan an Gaidheil le an cuid sanaisean, agus is e sanais no *advertisements* mar a theirear sa' Bheurla a tha cumail mìosachan no paiper sam bith air a chasan. Gu dearbh is e sanaisean a chleachd sinn a bhith cur air an dà fhliuch-bhord so tha bàn an dràsda sa' Ghaidheil.

Chuir ar caraid còir sgeulaichd thugainn a leugh e o chionn còrr is trì fichead bliadhna, agus i car a deagh sgrìobhadh. Tha i car fada gu toiltinn fo na tobhtaichean aig an iùbhraich againn an dràsda, ach cuiridh sinn san tigh-stòir i gun fhios nach toill i fo na tobhtaichean

mìos air choreigin eile.

Gu dearbh mo bhannag air Iain còir seana charaid a' *Ghaidheil*.

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Dhùisg an t-oran Beurla *Where Moonbeams Ride* le Aonghus MacDhonnachaidh a bha againn sa' *Ghaidheil* air mìos Octobar bana Sgitheanach a tha air falbh air a h-aineol an Sasann gu bàrdachd. Tha sinn an comain Aonghuis airson an rainn' a leanas a chur thugainn, toradh bàrdachd na maighdinn choir, Cumadh i a ribheid air ghleus agus is ioghantach mura faigh sinn tuilleadh bhuaipe. Eadar gum faigh no nach fhaigh tha fìor anail na bàrdachd san òran bheag chiatach so.

Faigheam mo rogha de aghaidh na cruinne,

Thaghainn-sa Eilean a' Cheò;

Tha e laighe san Iar ri siaban tunne

Po iarmailt cheilearach bheò;

Ged bhios ciaradh nan àrd is sgàil nam mullach

Air uair a' falach a ghnùis,

Am measg urram nam fìur san t-saoghal uile

Tha 'n crùn aig Innis nan sgrùr.

PEIGI NIDHONNACHAIDH

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Sùilean bean Thigraneis.—Tha Xenophon sgrìobhaiche ainmeil na Grèige, agus e deanamh iomradh air Cirus, Rìgh Mór Phersia—air a ghliocas, air a ghaighe, air caomhalachd a nàdur, agus air uaisleachd—tha e ag innse sgeul chiatach mu dheidhinn Thigraneis, mac rìgh Armenia, agus a bhean, agus iad 'nam prìosanaich cogaidh an làmhan Chirus.

Bha cogadh eadar Armenia agus Persia. Thug Persia buaidh air Armenia, agus ghlacadh Rìgh Armenia agus a Bhàn-rìghinn agus a theaghlach, agus rinneadh prìosanaich dhiubh.

Chaidh an tabhairt fa chomhair Chirus. Thubhairt Cirus ri Rìgh Armenia: “Dé bheir thu dhomhsa dh' airgid mar éirig air son saorsa do mhnatha? “Bheir,” ars esan, “na tha agam de'n t-saoghal.” “Agus de bheir thu air son do mhac?” “Bheir,” ars esan a rithist, “na tha agam de'n t-saoghal.” “Glé mhath,” arsa Cirus, “ach nach 'eil an sin a' dhà uiread 's a th' agad?” Agus a' tionndadh ri Tigranes mac an Rìgh, thubhairt e ris: “Agus thusa, a Thigraneis, dé an duais a bheir thusa mar éirig airson saorsa do mhnatha òig?” “Bheir mi,” ars esan, “mo bheatha air son a saoradh bho thràillealachd.” “Thoir leat i ma tha,” arsa Cirus, “is leats' i; tha mise deanamh dheth nach robh i 'na prìosanach idir seach nach do thréig a fear-pòda i.” “Agus thusa, mhic Armenia,” deir Cirus agus e tionndadh ris an rìgh, “bheir thu do bhean agus do chlann dhachaidh leat, agus cha phàigh thu éirig air an son gus nach bi mothachadh aca gu bheil iad a

tighinn thugad á thràillealachd. Ach an dràsda,” ars esan, “gabhadh sibh bhur suipear maille ruinne, agus an deidh sin theid sibh far an àill leibh.”

Nuair a ràinig Rìgh Armenia dhachaidh, agus a bha an teaghlach uile cuirinn sa' phàlas aige, bha iad a' bruidhinn eatorra féin air Cirus—aon a' bruidhinn air a ghliocas, neach eile air fhoighidinn, an treas neach air caomhalachd a nàdur, an ceithreamh fear air eirachdas a phearsa 's a mhaise. An sin thionndaidh Tigranes ri mhnaoi agus dh' fhoighnich e dhi: “An robh Cirus cho eirachdail 'na do shùilean-sa?” “Ah! mo thighearna, cha b' esan am fear a chunna mise idir.” “Agus có am fear a chunna tu?” arsa Tigranes. Phreagair ise: “Esan a thairg a bheatha chum mise a shaoradh bho thràillealachd.”

Tha iad lionmhor an diugh a tha a' tairgse am beatha air son ar saors-ne, agus a chum ar cumail bho thràillealachd; agus bu chòir do ar sùilean—agus gu sonraichte sùilean ar n-anama 's ar n-ùrnuigh—a bhith orra-san a tha ri aghaidh bualaigh, air muir, agus air tìr, agus anns an adhar.

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Fìrinn airson na Callainne.—Crùnaidh tu a' bhliadhna le d' mhaithreas; agus silidh do cheuman saill.—*Salm LXV-11.*

AM FEAR-DEASACHAIDH.

EALDHAIN CHEILTEACH. CELTIC ART.

An Outline of its Phases and Features.

By COLIN SINCLAIR, Ph.D., F.R.I.B.A.

II.

The art associated with the Iron Age culture of Celtic Europe is marked by two developments; an earlier, known as the Hallstatt type, and a later, called La Tène. These names are those of ancient Celtic settlements with which the two types of art are identified. The Hallstatt culture furnishes a link between that of the Bronze and Iron ages, and the later La Tène is itself the product of at least three phases. By about 400 B.C. this La Tène type of continental Celtic art had assumed the character of a definite, formulated style; and it is in this style that we find the prototype of our first phase of characteristic Celtic art. By reason of the existence of earlier phases, the term “Late Celtic” has been applied to this style of art as developed in Britain, a term which is inapt in the light of the subsequent development of the art in the Christian period. From the point of view of description, the term “Curvilinear Celtic art” might appropriately

express the manner of the style—a style which obviously is inspired by the beauty of the *curved line*. In this ornament, the possibilities of the curve as an art motive, are demonstrated with conspicuous results; the curve of spiral, circle and meander are the distinguishing features of the style. It is not in any manner singular that the spiral should enter into the composition of this early Celtic ornament. Decorative artists of all periods and places exhibit a predilection for spiral forms. In Celtic art these curving lines and spiral forms assume a highly distinctive character. The patterns display a system of gracefully undulating double or triple-line stems, punctuated by trumpet-like features at each change of direction of the curve. The stem lines, convolving in S and C curves, throw off spirals and scrolls, these often having expanded, crescent-like terminations. This strikingly effective style of ornamentation was singularly adapted to repousse work in bronze, the stem lines showing in relief, and the trumpet features had spiral ends bossed out to secure the enhancement which light and shade confers. Furthermore, in addition to its applicability as surface decoration, the manner of the style was such as to render it capable of moulding the form of the object to which it was applied; e.g. an armlet or necklet made of ornament as against an armlet or necklet bearing ornament.

That this style of art was derived from naturalistic sources is highly probable; but all traces of such origin are largely lost in those strongly conventionalised patterns which constitute and represent the style. Among the objects of the Continental Celtic group, there are some which suggest that the influence of Greek art, particularly the honeysuckle or anthemion motives. It is to be remembered that the art and architecture of ancient Greece were well established when this early Celtic art was in process of development. The great Parthenon dominated the Acropolis of Athens, together with other noble buildings whose beauty and grandeur of conception profoundly influenced the art and architecture both of the ancient and of the modern world. The culture of the Celts of Europe was by no means detached from such contacts; and channels of communication between that and the culture of Greece were by no means untraversed. It is known, for instance, that Massilia (Marseilles), within the territory of Gaul, was a Greek colony as early as 500 B.C. and the Celtic people were never unresponsive of new ideas. It was in our own islands, however, that the style was moulded to its finest fulfilment as a distinctively national achievement.

Another distinguishing feature in the Celtic art of this phase, was the use of coloured enamel to enrich the decoration of the many objects of bronze which were the art products of the era. There is considerable evidence to support the assertion that the Celts of Britain were distinguished in the art of applying enamel to metal, an achievement which represented a considerable advance in the development of decorative art. The colours employed were the primary ones—red, blue, and yellow; and the mode was that known as *champlevé*, where the field is sunk to leave an edge of metal as a dividing line. These coloured enamels superseded the use of red coral which hitherto prevailed.

From the evidence of the relics which reveal the nature of the art of this period—Celtic literature is extremely reticent in its allusions to art even of the later periods—it is clear as stated at the outset, that this ornament was essentially of a curvilinear character. The artists who produced these designs were obviously averse to the incorporation of straight lines in their schemes of decoration. It is true that there are a few rectilinear patterns such as the step-pattern in evidence, but these are comparatively rare.

While the scope of the art was widely spread throughout Britain and Ireland, the examples from Scotland bear their own individuality. Unlike the phase of Celtic art which was to follow, the ornament of this period was applied exclusively to objects of a secular kind; to bronze mirrors, sword sheaths, harness rings, fibulæ (pins), torques (necklets), armlets, spoons, and other articles. Outwith this category there are a few sculptured stones.

Without unduly stressing the achievements of this early phase of Celtic art, the conventional ornament which represents the style merits due recognition as a mode of art expression at once distinctive, effective and sincere.

While the curvilinear ornament of the earlier phase of Celtic art holds qualities of distinction and individuality, it is in the work of the Christian period that the style shows fullest expression, and becomes the manifestation of all that the term Celtic art implies.

To what extent the objects to which it was applied inspired this consummation, is a question upon which some light is shed by the exuberance of fervour and feeling which the style displayed. This Celtic art, unlike the art which preceded it, was primarily dedicated to the service of the Church. Here was beauty, in the form of Celtic art, laid as an offering upon the altar of the new Faith; embellishing the manuscripts

of the gospels, enriching the sacred relics, and adorning hallowed monuments of enduring stone.

The art of the former phase was limited in the main, to one theme—that of curvilinear forms; but the ornament of the early Christian Celtic art was of a three-fold character. Its music was a full-toned three-part harmony. Of the components of this new art, two of the elements or motives were new; but as it was the practice of the early Christian church to incorporate rather than destroy, to elevate and consecrate to new and higher purposes, so we find the spiral ornament of the older order, recreated and fashioned afresh, occupying a notable place in this higher development of Celtic art.

These spirals are strongly stylised in treatment, and of singularly elegant form. The trumpet feature of the old order is retained; but the spirals assume the form of closely coiled volutes interlocked with one another and emerging in C and S curves to link up with others in various formations. Earliest of the motives the spiral was the first to be discarded in the process of the decline of Celtic art.

In association with this representative of the older school, two new features enter into the composition of Celtic art of the Christian period. One of these is the key or fret pattern. Derived from an external source, the key patterns of Celtic art were transformed almost beyond recognition of such prototypes as the Greek or Roman key patterns of Classic ornament. The main point of difference between the Celtic key patterns and the Classic models, is that the former are set out on a system of squares turned round to an angle of 45 degrees whereby acute angles are introduced in forming the keys. Much ingenuity and artistry are displayed in the abundance of patterns produced and in the manner in which various shapes of panels are filled. The patterns indeed, reveal a wealth of designs unsurpassed by any other school.

It is the presence of a third component, however, which confers that character and distinction upon Celtic art which render it conspicuous as a style. This component is that which comprises the Interlaced Patterns, a type of ornament which was peculiarly compatible with the genius of the Celtic artist, and provided the real treble in the harmony of his composition.

On the analogy of music, it may be likened to the symphony or piobaireachd, with theme, variations, and grace notes. The interlaced ornament of Celtic art reaches the ultimate in linear design; it becomes the poetry of pattern.

Interlaced ornament as a mode or style, was not an exclusively Celtic production; it was

drawn from the common stock of the early art of Christendom, and was not unknown in earlier times.

In Celtic interlacing ornament, we have, however, a development so highly specialised that it eclipses all antecedents, and emerges as a new achievement. In origin, it is indebted to the Eastern Tradition of Christian Egypt and Syria. The forms and usages pertaining to Egyptian monasticism had a considerable influence upon the Celtic church; the monastery established on the islands of Lerins off the coast of southern Gaul, founded on the Egyptian model, being an important training centre for the Celtic emissaries of the Christian faith.

Eastern monasticism was the vogue in Gaul when Christianity passed over to Ireland, that great atelier of Celtic art.

Such sources of influence, however much they may have provided a basis for the development of the style, yield but little to the character and content of Celtic interlacing ornament. In general, a mere basket work of plaits was the stage which this ornament attained. The Celtic artist began, as it were, where the others left off, infusing a new spirit into his creations, and extended the scope of interlaced ornament beyond anything ever before accomplished or attempted.

While a network of squares set diagonally, formed the basic plan of most of these designs, its existence is barely discernible in the intricate knots and loops of which these patterns, rich in variety, and fascinating in form, are composed.

Of all the types of decorative patterns, interlaced ornament is that which was most closely identified with Christian art. It may be difficult to deduce a reason for this predilection of the early Christian artists. An analogy may be found in the choice which recognised a certain class of music as being appropriate to the church service; the sacred music which accompanies the act of worship. It is the expression of a mood, an attitude of mind. The symbolism of interlaced ornament is that of the spirit rather than of canons or conceptions.

It expresses the spiritual exaltation of the artist in his endeavour to beautify and enrich material objects dedicated to a holy purpose. In these intricate and ornate patterns with never a space unfilled, with the cross delineated in every movement and the infinite connoted in the endless cords, his fervour and aspiration are recorded. It is true that interlaced ornament was frequently applied to objects of a secular kind; but it was the higher office that inspired this form of art and made perfect its achievement.

(To be concluded.)

PROPAGANDA NOTES.

Northern Area.

Mr. D. P. Macpherson, Physical Instructor to Comunn na h-Oigridh completed his present term on Friday, 14th November. He is now in the R.A.F. and the best wishes of the Feachdan and leaders go with him to his new duties.

Ceilidh nan Gaidheal an Inbhirnis continues to draw large audiences to the monthly meetings which are held in the Town Hall, Inverness. It is pleasing to see so many members of H.M. Forces at these all-Gaelic meetings. As the Chairman recently said, "These Ceilidhs are held primarily for Gaelic-speaking members of the Forces and a cordial welcome always awaits them."

The Organiser is now a member of the Inverness School Management Committee, and he attended one of the meetings recently. He received a cordial welcome from Ex-Bailie Joseph MacLeod, Chairman.

Mr. MacPhail visited the Badenoch area in the course of the month. At Newtonmore, he was advised that the School is to hold a Gaelic Concert at Christmas, and, that a donation from the Concert surplus will be made to An Comunn for the purchase of Gaelic literature for members of the Forces and Prisoners of War Camps.

A large number of Gaelic speakers are engaged at Laggan and the Newtonmore Branch is to send a Ceilidh Party to entertain them. Other Branches might, with profit, follow this example as Gaelic-speaking girls from the Western Isles are engaged in many out-of-the-way places in the North. Any Branch wishing to help in this way should get in touch with the Northern Organiser at 98 Dochfour Drive, Inverness, who will supply full particulars.

While in the district, the Organiser called at Laggan and a keen desire was expressed to have Ceilidhs in the Camps. At Nethybridge, arrangements are now made to hold an Old New Year Ceilidh on 9th January, in aid of the Mobile Canteen Fund of An Comunn.

The fourth of the Jubilee Concerts in the Northern Area was held at Brora, on Friday, 5th December. Mr. Donald Macphail, Northern Organiser, presided. The Hall was packed and an excellent programme was submitted by local artistes assisted by Miss C. B. McLean, Glasgow, and Sgt.-Major Neil McLennan, Cameron Highlanders. The Mobile Canteen Fund of An Comunn will benefit to the extent of £40. The Concert was under the auspices of the Brora, Helmsdale, and Golspie Branches, and sincere thanks are due to these for their active

support. Mrs. Wilson and Mr. David Grant, President and Secretary respectively to the Brora Branch made all the arrangements. The Chairman made fitting reference to the great loss the County of Sutherland and the Gaelic Cause had sustained by the deaths of Sir A. N. MacAulay, Colonel Gilbert Gunn, O.B.E., and Mr. John Ross, Convener of the County, and Vice-President of the Brora Branch for many years.

On the 8th December, the Organiser was present at a meeting of the Inverness County Education Committee, and in the afternoon he proceeded to Kyle on his way to the Outer Isles. He will be visiting Branches and Comunn na h-Oigridh Feachdan in North and South Uist and Benbecula. A full account of this visit will appear in the next issue of *An Gaidheal*.

Ann am baile beag an Ceann a Tuath na Gaidhealtachd bha dà bhodachan ag combhaidh aig an robh na fairainmean,—Duineachan agus Busan. Aon latha bha sud thainig air Busan dol air tòir mòna agus bho nach robh e riamh gaolach air a' chliabh dh' fhalbh e air son coingheall bara mòna. Fhuair e am bara agus air a rathad chun a' phuill mhòna có a thachair ris ach an Duineachan. Roghnaich iad dol do'n Tigh Osa air son drama. Dh'òl iad dram is dram gus an tug Busan thairis. Cha chumadh e a chasan idir agus chan fhaca Duineachan na b'fheàrr na a chur 's a bhara agus sud air falbh dhachaidh leis. Bha Busan 'na shuain chadail, sinte air a' bhara. Dh' fhàs Duineachan sgìth, leig e a sìos am bara le sglog agus dhùisg Busan. Arsa Busan is a shuilean duinte "A bheil thu sgìth?" "Gu dearbh is mi tha" ars Duineachan. "Mata" arsa Busan "Leum a stigh 's bitheadh sinn dhachaidh còmhla."

The Organiser presided at an All-Gaelic Ceilidh at Morar recently. There was a large attendance. One of the outstanding items on an excellent Programme was an Action Song by the school children under the direction of Mrs. MacLeod, Teacher. Members of H.M. Forces delighted all with their fine renderings of Gaelic Songs.

Southern Area.

Branches in Ayrshire are meeting regularly and their meetings are being splendidly supported. Members at Ayr and Largs are heartily thanked for the manner in which they are conducting their gatherings, and for the support they are giving to the Gaelic cause.

The General Secretary visited the Dundee Branch, on 21st November, and addressed a large gathering on what An Comunn has

accomplished during the 50 years it has been in existence. He thanked the members of the Dundee Branch for their unflinching support of the parent Association, and for what they are doing locally to keep interest in Gaelic matters before the public. A fine musical programme was submitted.

The Secretary also visited the Skelmorlie and District Highland Association, one of the affiliated Societies, and gave a short resume of An Comunn's work and of the Central Committee's activities. Thereafter Mr. Shaw gave a short recital of Gaelic songs, confining himself to the better known Orain Mhora. There was a large attendance of members, and Mr. Malcolm Ramsay, President, was in the Chair. Miss Hannah, Glasgow, led the audience in community singing of Scottish and Irish songs. Mr. D. C. MacLeod, Hon. President, moved votes of thanks.

COMFORTS FOR H.M. FORCES.

There was a large attendance of members at the meeting of the Central Committee, held in the Highlanders' Institute, Glasgow, on 2nd December. Mrs. Bannerman, Convener, presided.

A Minute of the Entertainments Committee was read and approved, on the motion of the Convener, Mrs. Dunlop. The Secretary reported that Ex-Provost Hugh MacCowan, Oban, the only surviving member of the quartette who founded An Comunn in 1891, had accepted the Committee's invitation to preside over the Concert to be held on 13th February.

The Convener reported that a total of 9360 garments had been completed since the various Work Parties had been formed, and that parcels to individuals and units were being despatched regularly.

The Secretary reported on donations received as follows:—Comforts, £1943 5s. 9d.; Mobile Canteen, £424 2s. 8d. Adding to these the amounts received for the Ambulances Funds brought the grand total of money collected since the first appeal was launched to £3709 16s.

The Oban Branch had sent a donation of £18 towards the Comforts Fund, and for this handsome donation the Committee are very grateful, and record their cordial thanks to the members of the Oban Branch Committee.

This Branch has also contributed the handsome sum of £36 towards the Gaelic Literature Fund.

Branches in the East of Sutherland have once again shown their practical interest in the work of An Comunn and its Committees, by contributing handsome donations to the Mobile

Canteen Fund. Helmsdale Branch has sent £5 for this object and have been warmly thanked on behalf of the Committee for their generous gift. The Brora Branch has sent the largest donation that has yet been received from any single effort, viz.:—£40 5s. This is the net result of a Concert and Dance organised by the Branch on behalf of the Mobile Canteen Fund and it is pleasing to note, that in this effort, they had the whole-hearted co-operation of the neighbouring Branches. The sincere thanks of the Central Committee have been conveyed to the officials of the Branch and to those who gave hospitality to the artists. It is indeed a magnificent donation and the Committee are deeply grateful to all who made this result possible.

CHAN IONGHNADH NA GILLEAN.

GLEUS E Flat. Fonn.

d . r | m : d' : l | l : s : m . f | s : l : s
Chan ionghnadh na gillean na gillean na

d : r : m | m : d' : l | l : s : m . f |
gillean, Chan ionghnadh na gillean bhith

s : m : r . d | r : — : d . r | m : d' : l |
sir-eadh do phòig; Chan ionghnadh na

l : s : m . f | s : l : d' | d' : r' : m' | m' : d' : r' . d' |
gill-ean, gruaidh dhearg mar an t-sirist, Do phògan cho

t : l : d' . l | s : m : r . d | r : — ||
mil-is 's tha mhil air an ròs.

Rann.

'Se an t-àilleagan usal
Nighean òg a' chul-dualaich,
Ghabh mi beachd air do ghluasad
Gle luath 's mi rò òg;
'S an gaol thug mi beag dhuit
Cha chaochail e 'm feasda,
'S e cinnteach gun teagamh
Dol an treasad gach lò.

Cha tig dearmad no dìochainn
Eadar mise 's mo chiad ghradh,
Tha mo mheanmn' air a lionadh
Le d' ionmhaigh cho mòr;
Tha mo chridh' air a tholladh
Le mac-samhail bean t' aogaisg,
'S dealbh taitneach mo ghaol
'Tighinn fo 'm smaointinn ri m' bheò.

Nuair dhealaicheas na bilean
Tha cho dearg ris an t-sirist,
Nochdaidh deud-gheal na finne
An earadh fhinealt gun stòr;
'S cùbhraidh t' anail nan t-àileadh
Thig bho ùbhlán a' ghàraidh,
'S gura leasachadh slàinte
Suidhe làmh ris an òigh.

'S caismeachd éibhinn do chluasan
Bhith 'g éisdeachd an uair sin
Am facal as suaraiche
Thig bho ghluasad do bheoil ;
'S nuair thogadh tu luinneag,
Readh mo shòlas á coimeas
'S diachainn inntinn gam chur
Ann an cunnart bhith neoil.

Ach 'se ghoid bhuam mo shlainte
Nuair a ni thu fiamh gàire
'S na lagain a' tearnadh
Fo ghruaidh àlainn nan ròs ;
'S na cuarsgagan beaga
Làn suaireois is beadruidh
Le 'n inleachdan cleasant ,
Tàladh ceist nam fear òg.

Ged is ciantail an staid so,
Dh' aindeoin riasladh tha tlachd ann,
Leam is bliadhna gach seachdain
Gus an tachair mi d' chòir ;
Tha mo shlàint agus m' euslaint
'N do làmhan le chéile,
'S tha 'n dà ni cho réidh dhuit
Mo chuir eug na bhith beò.

So òran a thug mi sìos bho aithris na mnatha usail
Bean Sheumais MhicRath as an Lànrraig, an Dun
Blathainn. Bha i ag radh rium gur e fear de a
sinsrean féin, an t-Urramach Alasdair Beaton a bha
'na mhinistear aon uair sna Hearadh a rinn e. 'Se a
Bhean-usal Nic-an-t-saoir às Inbhir na h-Iola an
Dúran na h-Apunn a chuir am fonn thugam. Chitear
gu bhèil bardachd air leth air an òran, agus an deagh
fhoann air euideachd. Is geal as fhiaich e bhith 'ga
sheinn. Tha sinn fada an coimain nam ban usail a thug
dhuinn an t-òran agus am fonn.—F.d.

AIRSON NA CLOINNE.

A Bheil Fios Agad :

Gu sloinnear Franklin Roosevelt air ais 'na
fhuil dh' ionnsaigh Rìgh Raibeart am Brusach ?

Gur h-e Stailin ceann-feadhna Chlann
'icGhillechruaidh ?

Gun robh Abdullah, athair Mhahomaid, cho
àlainn is an uair a phòs e Amina—nach
taitneach an t-ainm nighe sin—bhrist dà
cheud maighdean an cridhe ?

Nach e ainm duine gu h-àraid tha an
Abimelech ach tiotal rìoghal bha aig na
Philistich, ag ciallachadh 'm' athair-rìgh' ?

Ciamar a rinn ceannaiche Bhagdaid an
gnothach air a' chaillich thamhaig a bha gach
oidheche 'ga bhuaireadh ?

Le eagal Dhé agus cumail ri àiteantan.

Gur h-e an aona choir bh' air Fionn nach
robh e ach ocd troighean a dh' àirde. Bha a'
chuid eile de'n Fhéinn os cionn sin ?

Gu bheil Sèine ag ciallachadh séimh-abhainn ;
Garrone, garbh-abhainn ; agus Lyons air
ainmeachadh air Lugh Lamh-fhada ?

Gu bheil an Fhraing a' bruidhinn Frangais
le blas na Gaidhllige ?

Gun do ghabh Céasar riaghailt thomhais
fearainn a bh' aig Gaidheil na Frainge ?

Gur h-ann an Caol-raithe rugadh an Siorram
MacNeacail, gun deachaidh e á sin gu Hùsbost
le phàrantan mu shia bliadhna dh' aois ; agus
gur h-e chuir feumalas cathair Cheilteach
Dhùn-éidinn air shùilean do'n Ollamh Bhlackie
an toiseach ?

CEISTEAR.

An Teaghlach Sona.

"M' eudail, bha mi an diugh anns a' m'bhargadh
agus thug mi mi an t-ubhal bòidheach ròs-dhearg
so thugad," thubhairt a mathair ri nighinn.
Thug an nighean òg taing d'a màthair, agus
ghabh i am meas, ach cha d' ith i e. Chùm ise
an t-ubhal airson a bràthar ; agus thug i dha e
nuair a thàinig e air ais as an sgoil. Dh' ullaich
am balach beag airson an ubhal abach agus
cùbhraidh itheadh nuair a chuimhnich e gun
robh athair ag obrachadh anns a' ghàradh fo
ghathan teth na gréine agus gum biodh am
pathadh mór air. Ruith am balach gu athair
leis an ubhal. Ghluais an comharradh gràidh
so cridhe athar, ach ghléidh e am meas airson
a mhnatha, agus thairg e dh' is' e nuair a chaidh
e air ais do'n tigh. Mar so thàinig an t-ubhal
air ais a rithis do làmhan na mathar a thairg
e air tùs ; agus thug ise taing do Ni-maith
nuair a chunnaic i an gràdh coibhneil a bha
ceangal buill a teaghlach ri chéile.

Chan 'eil an sgeulachd ag innse có dh' ith an
t-ubhal—ach creididh mi gun robh blas aig a'
cheathrar dheth.

An Dinnear Mhath.

Bha Frangach air thuras aon uair ann an
Sina. Latha àraidh agus e ag coiseachd air
sràidean Phekin chaidh e air chall anns a'
bhaile mhór sin. Bha e 'ga tholladh leis an
acras, agus e glé sgith, agus mu dheireadh
chunnaic e tigh-bidh Sìneach agus chaidh e
steach ann. Cha b' urrainn e a' chainnt
Shìneach a bhruidhinn, ach sméid e air a'
ghille-frithealaidh, agus thug esan glé mhodhail
pithean dha. Bhlaic am fear-siubhail air,
chòrd e ris, agus dh' ith e e. Bu toil leis faighinn
a mach cìod a bha anns a' phithean. Ghairm e
an gille agus thubhairt e, agus e nochdadh an
t-soithich fhalamb dha, "Couac couac ?"
(tunnag). Thug an gille. Chrath e cheann
agus fhreagair e : "Ouah, ouah" (cu!).

O'N FHRANGAIS LE E. B. NICGHILLEMHAOIL,
an Cill-fhinn.

LITIR COMUNN NA H-OIGRIDH.

Is e mo cheud dhleasanas 'nam litir air a' mhiosa so, a chlann, mo dheagh dhùrachd air cheann na Nollaige is na Bliadhna Uire a thairigsinn dhuibhse. Gum biodh, matà, an Nollaig is a' Bliadhna Ur a tha an nis gu bhith air an stairnich soirbheachail is toirbheairteach dhuibh uile, an dà chuid 'nur dachaidhean féin is mar bhuill-stuic Comunn na h-Oigridh; sibh féin a bhith fallain, slàn, gun chnead, gun túrsa, agus bratach na Gàidhlig a' sior chrathadh am barr a' chroinn! Sin mo dhùrachda dhuibh, agus do'n chùis anns a bheil sinn uile an grém.

Bha mi 'gur cur air bhur n-earalas air a' mhiosa a dh' fhalbh a thaobh na trompaid a bhatar ag cur air sorachan gu a séideadh! B' i sin an trompaid gu Comunn na h-Oigridh a chruinneachadh is a chur air dhealas gu teannadh ri ar cuideachadh an dòigh shònraichte: b'e sin ann an cur litreachas Gàidhlig gu ar saighdearan, ar seoladairean is gach aon eile a tha fo earradh an Rìgh. Tha roinn thomadach de'n litreachas so deas is air a thoirt à beairt a' chlàid mar thà, is thatar 'ga chur air shiubhal mar a tha an comas gu sin a dheanamh. Tha dà learg bheag, le ceithir taobhan duilleige air gach tè dhuibh, deas gu an riarachadh. An aon dhuibh tha "Litir o'n Tigh" le Ceann-suidhe a' Chomuinn, seanachas mu "Thigh a' Ghlinne" leis "A' Bhuachaille" agus na rannan bàrdachd grinne ud, "Am Badan Fraoich" le Niall MacLeod. Anns an aon eile tha smaointean mu "Chogadh Mór na Saorsa" leis a' Cheann-suidhe, seanachas mu'n "Airigh" leis "A' Bhuachaille" agus bàrdachd mu'n "Eun Siubhail" le Iain Mac a' Chléirich. Is leughaidhean ro fhreagarrach a tha annta le chéile, chan ann a mhàin dhoibh-san a tha an deise an Rìgh ach do gach aon a leughas Gàidhlig; agus is ann a chionn sin a bhith mar sin is e miann a' Chomuinn gum biodh cothrom aca air na duilleagan so a chur an laimh gach aoin a tha comasach air an leughadh, sean is òg, air feadh na Gàidhealtachd, cho math rianas a tha ri aghaidh bualaidh fa-chomhair nan naimhdean air muir, air tìr is anns an iarmailt. Gu sin a dheanamh comasach do'n Chomunn (maile ris gach nì eile anns a bheil iad an grém) feumar na sgillinean: cha dèan eadhon "an t-seann lair ghlas" ceum air an rathad gun an t-airgid! agus is ann gu bhur cuideachadh-sa a shireadh a tha an trompaid so an nis ri bhith air a séideadh. Leigear fios chugaibh an tìne ghearr cìmar a dh' fhaodar dol an ceann na h-obreach so.

Chan 'eil sgeul ùr no annasach agam dhuibh air a' mhiosa so na's fhaide na sin. Tha sinn air tighinn gu deireadh bliadhna ànrach eile, ach bliadhna a bha combharrichte anns an dilseachd, an dealas agus an t-seasmhachd a leig sibhse ris air taobh na Gàidhlig is ann an cùisean a bha a' togail cinn a thaobh na h-ìomairt anns a bheil sinn mar rioghachd an gréim. Agus tha e dearbhte nach lasaich sinn ar grém no ar ceum rè na bliadhna a tha an nis a' fosgladh romhainn is anns an inntich sinn mu'm bì na briathran so a' bheag ach air an leughadh. Mar sin féin e, matà; agus a rithist, Nollaig chridheil agus Bliadhna mhath Ur dhuibhse, a chlann, uile gu léir agus do gach aon is caomh leibh.—Bhur Caraid Dìleas,

EACHANN MACDHUGHAILL.

GAEIC AND ENGLISH POEMS.

By JOHN M. MCPHERSON.

One of the most sportsmanlike competitors at the National Mod for several years before the war was Mr. John M. MacPherson, London, the author of these verses. He was also a member of the London Gaelic Choir and was known to many at the Mod as a typical Highlander. These verses—there are eight poems in Gaelic and three in English—reflect what he says in the preface to the book:—"The Author in his effort trusts that this little book may be an inspiration to the young who have always been in his thoughts, that it may remind them never to under-estimate the value of the Gaelic language, the music, the customs, and the beauties of their Native Land, also the kind homely ideals of their old folk at home, whom they may be leaving behind."

The poems tell in simple narrative form the life and activities and scenery of his native Badenoch when he was a boy before fitting to the great city. The book is published by Archibald Sinclair at the Celtic Press, Glasgow, at 2/6, and like all Mr. Sinclair's publications is well printed on good paper and is excellently got up. We are glad to have such a handsome booklet at this time.

C. McL.

A bhith leisg is diomhain pàrantan gach olc—
Laziness and idleness, the parents of mischief.

An leisg: màthair na truaighe agus banaltrum na bochdainn—
Laziness: the mother of misery and the nurse of poverty.

EADARAINN FHIN.

Companach Foghlum Gaidhlig.

A Ghaidheil Urramaich,—Leugh mi an *Gaidheal* mu dheireadh a fhuair mi le smuaintean, feadhain grianach, agus feadhain eile dorch mar neul roimh fhraon an Grian-stad. Carson nach do sgrìobh J. Carmichael Watson à Duncideann na briathran a thug e dhùinn, anns a chànan a tha e teagasg? 'S math 'ad gu robh mi air ionnsachadh focal ùr nan robh e air sin a dheanamh. Bheil ioghnadh ged a bhiodh bhur cànan ag call a neart nuair nach 'eil bhurn-ard-sgoileir-ean a tabhairt dhùinn an smuaintean anns a' Ghaidhlig. Ghearradh an Duitheach a làmh dheas dheth—ged nach 'eil an cànan aca barrachd air fichead bliadhna, agus am B'obull aca air son coig bliadhna—mur sgrìobhadh e gu mhuintir fhéin ach anns a chànan Dhuitheach. Am bi Mgr. Watson cho math 's gun sgrìobh e na focail cheudna anns a chànan againn fhéin.—Le Dùrachd,

RUDHACH A PABAIL.

Sgoil Ard nam Balach,
Potchefstroom,
Transvaal.

A' Ghaidhlig an Cunnart.

A Charaid Chòir,—Chan 'eil unnam a ach duine maol-cheannach, gann de fhiosrachadh agus foghlum—ochan! ochan! eudail chan 'eil. Ach air a shon sin bìdh mi beachdachadh 'nam inntinn féin air cor na Gaidhlig an dràda 's a rithist.

Air re beachd c'òid de dhaoine tha a' Ghaidhlig air a' leabaidh-bàis bhò'n is cuimhne leam, agus iomadh latha mu'n do rugadh mi. Nach ann aig an luchd faire bochd so tha caithris bàis fhada.

Agus tha mi an dùil nach cuir iad fo'n fhòid i airson iomadh latha, oir tha a' cuisle glé làidir ged nach 'eil i ro mhòr am meud. Ach chan 'eil mi dol a ràdh nach 'eil a' Ghaidhlig an cunnart mura dion a muinntir féin i.

Cha robh riamh uiread de mheadhonan còthrom air labhairt, leughadh is sgrìobhadh na Gaidhlig ri fhaotainn agus a th' ann an diugh, ach tha caoin-shuarachas am meas cuid de na Gaidheil a thaobh luachmhorachd agus maise a' chànan dithcheail. Thug mo charaid còir Greum Cròll iomradh o' chionn ghoidir air staid ar cànan am measg na h-òigridh anns a' Mharbhairne. Dh' fhaodainn clach a chur air a' charn d'a thaobh àite no dhà eile, ach on is e àm a' dheagheugh ann measg dhaoine th' ann fanaidh mi 'nam thosd.

Nan robh còthrom aig Sasannaich is aig Goill dà chànan ionnsachadh cho math 's a th' againne saoil sibh nach cuireadh iad meas air. Ged nach b'e Ghaidhlig ar cànan màtharail idir bitheadh e 'na chuideachadh dhùinn an dà chànan ionnsachadh, agus cha b' ann 'na uallach. An cuala no'n do leugh neach againn gun robh eòlas litreachais agus comas mòran chànan a labhairt 'na chnap-starna do neach riamh a thaobh adhartais a' bheatha aimsireil, no idir 'na chuis-bhùirt is fanoid da. Cuimhichid air na h-Eivionnaich agus na Cuimrich, an craobh-sgoilleadh agus an àth-leasachadh mòr a rinn iadsan air an cànan dithcheail. An ni a rinn iadsan carson nach bitheadh e 'nar comas-ne tomhas deth a dheanamh? Guu teagamh tha staid

a'amsireil na Roinn Eòrpa a toirt, tha mi creidsinn, a'ir mòran, leigeil leis a' bhàta falbh leis an t-sruth a thaobh cùis na Gaidhlig, ach feumaidh sùil na h-òigridh co-dhùibh bhith ri laithean as fhearr; agus c'òid an dòigh as fhearr a bheir iad urram do an dùthaich 's do na Gaidheil chliùiteach threibh-dhìreach o' n tàinig iad na le bhith cur meas agus luach air an t-seann chànan Albannach—'a' Ghaidhlig chaomh. A nis on is e aimsir na Callainne th' ann,

Do'n *Ghaidheal* shuairc tha strìth san uair
Ar cànan chliùiteach chumail suas;
Gun gu'dh mi féin le iarrtas buan,
Deagh thoradh obrach da mar dhuais
An Tir nam Beann is thall tha chuan.

Bliadhna Mhath Ur duibh uile.

Is mise,

TAOBH-TUATH EARRAGHAIDHEAL.

COMFORTS FOR H.M. FORCES.

Donation List.

COMFORTS.

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Work Party (Cigarette Box)	0	12	8
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£1961 5 9

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Leabhar XXXVII.]

An Gearran, 1942.

[Earrann 5

COMBAISTE A' MHARAICHE.

Bha mi an latha roimhe a' meòrachadh air a' mhòr àireamh de na Gaidheil a tha air muir—anns a h-uile dòigh anns a bheil iad ann—a' dìon ar rìoghachd agus an sàs ann a bhith toirt buaidh air ar naimhdean. Gheibhear na gillean Gaidhealach an dràsda anns gach meur de obair na mara a tha dìon ar n-impireachd agus ar dachaidhean, agus a' seasamh ar cùis agus ar còir an aghaidh nàmhaid fulteach agus brùideal. Tha iad anns an néibhi, agus tha iad anns a' chabhllach mharsantais, tha iad ann am bàtaichean sguabaidh méinean sgrìos as an fhairge, tha iad anns a h-uile meadhan dìon agus inneal bualaidh a tha aig maraichean air an nàmhaid.

Bha agus tha na Gaidheil 'nan deagh mharaichean. Co-dhiùbh is e sin a cheud eòlas a th' againn orra ann an eachdraidh. Tha sin feumail an dràsda do cheartas agus do shaorsa dhaoinne. Tha e cuideachd 'na chuis-eagail do na Gearmailtich agus do na h-aingidh eile a tha an comh-bhainn riutha aig cogadh 'nar n-aghaidh-ne agus an aghaidh fireantachd.

Bha mi a' meòrachadh air na nithean so agus smaoinich mi gum bitheadh e iomchaidh do'n *Ghaidheal* beagan a ràdh an dràsda 's a rithist mu sgoil na mara. Tha fhios gum bitheadh so na ùrachadh do ar seòladairean air muir. Tha fhios gun dean iadsan gàirdeachas ann a bhith leughadh 'nan cànan fhéin ni sam bith a bhùineas do an dreuchd 's do'n obair, agus do an caithe-beatha air fairge.

Is e, ma tha, Combaiste a' mharaiche ni as cudthromaiche agus cuspair as fheumaile a bhùineas do sgoil na mara. Is fheàrr dhùinn mar sin, an toiseach tòiseachaidh, beagan eòlais

a chur air a' Chombaiste, agus air a ghné 's a dhòigh obrachaidh.

Nam faigheadh tu fhéin snàthad chumanta, agus gum faigheadh tu an t-inneal sin ris an can sinn magneit—a chleachd sinn a cheannach sa' bhùith air beagan sgìllinnean—agus gun sgrìobadh tu an t-snàthad leis a' mhagneit so aon leth-dusan uair, 'ga slìobadh an aon taobh gach turus, agus gum stòbadh tu an t-snàthad an uair sin ann am bideag àrc agus a cur an soitheach uisge, chitheadh tu gun tigeadh an t-snàthad 's an àrc daonnan mun cuairt san uisge dh' ionnsaigh an aon àirde, no an aon suidheachaidh. Crath an soitheach, no cuir mun cuairt e, ach thig an t-snàthad dh'ionnsaigh na h-aon àirde. So an àird-a-tuath. Tha feart ainn an àird-a-tuath an t-saoghail a tha de'n aon ghné ris an fheart a tha sa' mhagneit, agus tha an fheart so a' taladh gob na snàthaid thuice féin. An dubhairt an seanfhacal: Is ionmhuinn le gach neach a choltas.

So, ma tha, gné agus cridhe Combaiste a' Mharaiche. An àite an t-snàthad a bhith ann an àrc ann an uisge tha i air a cur air sorchan air a leithid a dhòigh agus gu bheil làn shaorsa aice dol mun cuairt mar a thogas i. Tha i air a cur am bucus (boca) cruinn agus cairt os a cionn a tha samhachadh cearcal na h-iarmailte. Tha cearcal na cairte so air a roinn 'na dhà roinn dheug ar fhichead, a' samhachadh dà àird dheug ar fhichead na h-iarmailte. Mar so, seach gu bheil snàthad a' Chombaiste daonnan san àird-a-tuath, ma tha claigeann a' bhàta, abair, ris an iar air cairt a' Chombaiste tha sin ag ciallachadh agus ag cur an céill gu bheil am bàta a' seòladh an iar.

Tha e cho math dhomh an Combaiste a bhualadh, agus chlì sìonn an deidh sin nas fheàrr mu a dheidhinn.

TUATH.

Tuath 's a bhith 'n Ear,
 Tuath 's an Ear Thuath,
 An Ear Thuath 's a bhith Tuath,
 An Ear Thuath,
 An Ear Thuath 's a bhith 'n Ear,
 An Ear 's an Ear Thuath,
 An Ear 's a bhith Tuath,

AN EAR.

An Ear 's a bhith Deas,
 An Ear 's an Ear Dheas,
 An Ear Dheas 's a bhith 'n Ear,
 An Ear Dheas,
 An Ear Dheas 's a bhith Deas,
 Deas 's an Ear Dheas,
 Deas 's a bhith 'n Ear,

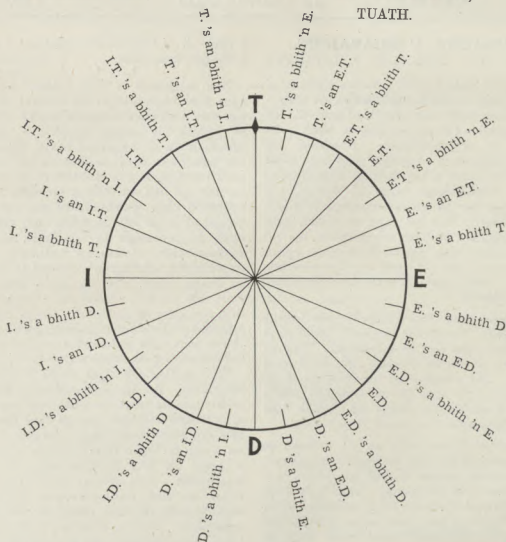
DEAS.

Deas 's a bhith 'n Iar,
 Deas 's an Iar Dheas,
 An Iar Dheas 's a bhith Deas,
 An Iar Dheas,
 An Iar Dheas 's a bhith 'n Iar,
 An Iar 's an Iar Dheas,
 An Iar 's a bhith Deas,

AN IAR.

An Iar 's a bhith Tuath,
 An Iar 's an Iar Thuath,
 An Iar Thuath 's a bhith 'n Iar,
 An Iar Thuath,
 An Iar Thuath 's a bhith Tuath,
 Tuath 's an Iar Thuath,
 Tuath 's a bhith an Iar,

TUATH.



Is fheàrr dhomh a nis na h-àrdean a chur sìos air cairt a' Chombaiste mar os cionn so agus chlì an òigridh nas soilleire mar a bhitear a' bualadh a' Chombaiste. Ma tha gin aca nach do dh' ionnsaich fhathast an Combaiste a bhualadh an Gaidhlig is fheàrr dhaibh sin a dheanamh sa'

bhad, oir bithidh e feumail dhaibh ged nach teidheadh iad gu sàl nam beatha.

Chi sinn san ath àireamh tuilleadh mu dheidhinn sgoil-mhara agus seòladaireachd am measg nan Gaidheal, agus gu sonraichte mu dheidhinn a' cheud eòchdraidhath' againn air na Gaidheil mar mharachean.

FACAL SAN DOL SEACHAD.

A' cheud seòrsa eathair.—Chan 'eil dad dh' fhios cuin an eachdraidh an t-saoghail a chaidh duine gu sàl no gu uisge an toiseach. Is iongantach mura h-ann air stoc craoibhe a chaidh e mach bho thir an toiseach, agus tha fhios nach rachadh e air taisdeal fada san t-suidheachadh chugallaidh sin. An deidh so, dheanadh duine tuigseach ràth de ghrunnan bun chraobhan air an ceangal ri chéile. Ach eadhon air an leithid sin cha chuireadh duine a bheatha an cunnart le dhòl fada bho thir. Agus is ann glé mhì-sgiobalta a bhicdh an ràth ri a laimhseachadh.

Chan 'eil teagamh nach e a' cheud seòrsa eathair a rinn duine tùrainneach an toiseach plios math de stoc craoibhe a chladhach le lamh-thuagh cloiche, no le teine, no air dhòigh air choreigin eile. Fhuaradh bàta de'n t-seòrsa so air a tiòdhacadh fo làthaich na Cluaidhe, agus an àitean eile. Chithear na tha gun chnàmh de'n bhàta so ann am Museum Ghlaschu.

Gu math moch ann an eachdraidh an t-saoghail thòisich daoine air bàta dheanamh le seòrsa de bhascaid mhór a dheanamh, agus a' bhascaid so a chòmhdach air an taobh a muigh le seiche mairt air a cairteadh. So an seòrsa eathair ris an canadh na Gaidheil curach; agus thatar fhathasd 'gan deanamh agus 'gan cleachdadh an Eirinn. Tha feadhainn aca anns a bheil meudachd mhór, agus bheir iad leotha luchd nach creideadh duine mura faicheadh e e. Chunnaic mi sin aig an Innis Mheadhoim sna h-Eileanan Araineach air cladach a siar Eireann, agus grunnan aca air tighinn a mach an coinneamh bàta-na-smùide. Chitheadh tu iad 'gan luchdachadh le leth-dusan bolla mine an tè, agus earnais tighe air muin sin, bocsaichean ceannachd a thuilleadh air an sin, agus fichead rud eile air a thilgeil 'nam measg.

Chan 'eil teagamh nach e fìor bhàta calma tha sa' churach ma tha i air a laimhseachadh le deagh mharaichean. Agus tha iad air an deanamh leis na h-Eireannaich a cheart cho cuimte agus cho grinn ri bàta sam bith a chunnaic thu; is ann a shaoilinn ri amharc orra gur ann a tha iad nas aotroime agus nas lhusa an laimhseachadh na bàta sam eile de'n aon mheudachd riutha.

Tha cuimhne agam gu bheil Herodotus ag innse mu bhàtaichean de'n aon seorsa a chunnaic e air an Abhainn Euphrates a' dol sìos gu ruige Babilon, agus an iongnadh a chuir iad air.

“Tha,” ars esan, “na bàtaichean a tha tighinn a nuas an abhainn gu Babilon cruinn, agus air an deanamh de sheicheanan. Tha an crannlach aca air an deanamh de sheileach a tha air a bhuaig an dùthaich nan Armenianach os cionn Asiria, agus thairis air a' chrannlach so a tha 'na fhuaigh-shlat do'n eathar tha còmhdach sheicheanan air a righeadh air an taobh a muigh, agus mar sin tha na bàtaichean air an deanamh gun toiseach gun deireadh, làn chruinn mar sgiath. Thatar an sin 'gan lionadh le conlaich agus thatar ag cur an luchd air bord, agus a' leigeil leotha seoladh leis an t-sruth. Is e an luchd as motha a bhios unnta fion, agus e ann am buideil a tha air an deanamh de fhiodh na craoibh-phailme. Tha iad air an laimhseachadh le dithis fhear agus iad 'nan seasamh unnta, ràmh an urra aca, agus fear ag iomramh agus am fear eile a' putadh. Tha na bàtaichean de gach meudachd, cuid dhiubh mór agus cuid nas lugha; an fheadhainn as motha cho mór 's gun giùlan iad luchd chòig mìle tàlant. Tha asal bheò air bord anns gach bàta, agus tha barrachd air a h-aon anns an fheadhainn as motha. Nuair a ruigeas iad Babilon tha an luchd air a chur air tìr agus air a reic; agus an deidh sin tha na bàtaichean air am briseadh agus thatar a' reic na conlaich agus crannlach an eathair. Thatar an uair sin a' luchdachadh nan asal leis na seicheanan agus a' deanamh air an turus air ais do Armenia. Tha an sruth nas làidire na gum biodh e comasach do bhàta tilleadh air ais an aghaidh an t-srutha agus is e sin as coireach gur ann de sheicheanan a thatar a' deanamh nam bàtaichean agus nach ann de fhiodh. Air ruighinn dhaibh Armenia air ais tha iad a' togail bàtaichean ùra airson an ath thuruis.”

* * *

Mo Churachan.—Tha cuimhne agam air laoidh bheag laghach an seann Ghaidhlig na h-Eireann a rinn fear dh' a churachan. 'So mar a tha i a' dol san t-seann litreachadh :

In toeb mo churachan iar
 For in cian n-ucht-lethan n-an?
 In rag a ri richid reil
 As mo thoil fein ar in sal ?
 Imba sessach imba seng
 Imba fressach torgib drong,
 A Dhe in congene frimm
 O thi ac techt for lind loud ?

Agus so mar a chuir mi charaid caomh nach maireann an t-Òllamh Calum MacGillinnein do'n Ghaidhlig againn i :

An tog mi mo churachan ciar
 Air broilleach liath a' chuain as àill' ?
 An rachams', a Rìgh ghil nan speur,
 As mo cheann féin gun éis air sàl ?

Co dhiùb is leathan i no caol,
 Le sgioba laochraidh air a clàr :
 An dean thusa còmhnaidh leam, a Dhé,
 'S mi teachd air uamhla ghorm is bhàitht ?

* * *

An tarruing art.—So an sean ainm a bha aig na Gaidheil air a' chloich-iùil. Is e fìor shean fhacal Gaidhlig airson clach a tha ann an art. Bha aithne aig daoine air an tarruing art cho fada air ais agus a tha eachdraidh a' dol. Bha fhios aca gun robh feart sa' chloich so a tharruingeadh mìrean iarunn d'a h-ionnsaigh ; agus bha fhios aca cuideachd nan suathaidhte clach aig an robh buaidh mar so ri mir iarunn grunnan thurus gum biodh an uair sin a' bhuaidh a bha sa' chloich anns an iarunn fhéin. Is e magneis a theirte ris an fheart so sa' Ghréig ach is e an aon bhuaidh a th' ann agus a tha san tarruing art—direach dà ainm air an aon rud.

Is ann bho'n éifeachd a tha an so a thugadh a' chlach-iùil oirre, seach gun robh i comasach air a' bhuaidh so a chur an snàthad, agus an deidh sin gun leagadh an t-snàthad a gob air an àird a tuath. Mar so, mar a bha mi ag innse, dh' éirich cairt-iùil no combaiste a' mharaidhe—agus theirte a' chlach iùil ris a' chloich. Ach is e an tarruing art a' cheud ainm a bha oirre aig na Gaidheil, agus ainm a bha glé fhreagarach.

* * *

Greath an Lùbaire.—So greath dhubh air a ceann-direach an taobh a stigh de bhucus a' chombaiste fa chomhair ceann a tuath snàthad a' chombaiste. Tha an t-greath so a' deanamh fìor ghobhal ri mar gum biodh greath bho thoiseach gu deireadh an eathair troimh an druim aice.

Ann a bhith stiùradh bàta sam bith tha sin air a dheanamh ceart ma tha ceann a' chùrsa air cairt a' chombaiste air a thoirt fa chomhair Greath an Lùbaire. Cumaidh so saidh thoisich an eathair dìreach air àird a' chùrsa air a bheillear 'ga stiùradh.

* * *

Starbord agus Port.—Is e starbord taobh a deas a' bhàta agus tu 'na broinn ag amharc ri a toiseach. 'Se port taobh chli a' bhàta 's tu san aon seasamh. Aithnichear taobh a' starbord

agus taobh a' phuirt air an oidhche leis na soluis a bhios orra. Tha solus uaine air an taobh dheas—taobh an starbord—agus solus dearg air an taobh chli—taobh a' phuirt.

* * *

Is e **cùrsa an eathair** an àird sa bheil i seòladh. Ma tha i a' seòladh a reir cairt a' chombaiste, an Iar Thuath 's a bhith Tuath, is e sin an cùrsa th' aice. Tha cinn a' chombaiste uaireanan air an roinn 'nan ceithir earrannan, mar so : an Iar Dheas 's a bhith 'n Iar agus cairteal an Iar—no dà chairteal an Iar—no trì chairteal an Iar—a reir mar a bhios i dol. Theirear uaireanan earrann an àite cairteal ; mar so, an Iar Dheas agus earrann a Deas—an Iar Thuath 's a bhith Tuath agus dà earrann a Tuath. Ach is e cairteal as fhearr a ràdh seach gur h-ann 'nan ceithreamhan a tha na cinn air an roinn.

* * *

Bhàriation.—Ann a bhith stiùradh eathair air cùrsa a tha rudeigin fada, tha iarunn a tha sa' chruinne a' tarruing snàthad a' chombaiste an uiread a mach as an àird cheart, agus mar so tha cùrsa an eathair an uiread so air seacharan. So rud ris an can na maraichean Bhàriation. Agus ann a bhith deanamh suas an fhìor chùrsa air a bheil i a' seòladh feumar an uiread so a leigeil leatha an dara taobh no an taobh eile.

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Debhiation.—Ma tha iarunn an luchd an eathair, no air dhòigh sam bith san eathair, tha an t-iarunn sin a' tarruing snàthad a' chombaiste an uiread as an t-slighe cheart. So an rud ris an canar Debhiation ann an sgoil na mara. Feumar so a chuimhneachadh agus a leigeil an dara taobh cuideachd ann a bhith deanamh suas fìor chùrsa seòlaidh an eathair. Ach tha nise dòigh air an combaiste a dhìon—ann an earrann mhór—bho tharruing de'n t-seòrsa so.

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An duine air an toil leis an rìgh urram a chur.—Tha sinn ag cur meal-an-naidheachd air a' Chòirneal Iain MacSuain, M.A., Maighistir Sgoile Aird an Rubha an Eilean Leodhais, agus an Rìgh air an urram O.B.E. a chur air. Is e an Còirneal MacSuain a tha air ceann Freiceadan na Dachaidh an Eilean Leodhais. Rinn ar caraoid obair mhór agus obair mhaith as leth an Airm Thighe, agus tha sinn uasal as air a shon. Ach rinn e obair pailt cho math agus a' cheart cho mór a thaobh na Gaidhlig le a shaothair mar Mhaighistear Sgoile agus le

eiseimpleir mar Ghaidheal, san Rubha agus an Eilean Leodhais uile. Bha e greis 'na Cheann Suidhe air meur Comunn Gaidhealach Leodhais agus tha e fhéin agus fir is mnathan uasal eile a' deanamh saothair is feum nach beag chan ann a mhàin am measg na cloinne san sgòil ach air iomadach dòigh eile. Rinn an Còirneal MacSuain feum mhór cuideachd le bhith teagasg sgòil mhara do ghillean an Rubha, agus tha iomadach balach an diugh air sàl a tha fo chomain dha air son sin. Gum meal is gun caith e an onair so bho làimh an Rìgh.

Cò a chleachd a bhith dol gu Mòd do nach aithne an **t-Ollamh Rob MacLeod** an Dun-eideann? Nach tric a bha e 'na bhritheamh air ceol aig a' Mhòd, agus tha sinn an dòchas gum bi e sin fhathast. Chan 'eil mòran ann aig a bheil barrachd eòlais air ceolnan Gaidheal na Raibeart MacLeod. Fhuair esan an t-urram O.B.E. mar dhearbhadh air na rinn e as leth ciuil. Tha an *Gaidheal* ag cur meal-an-naidheachd air a charaid Rob Ruadh agus ag guidhe saoghal fada dha air a chuairteachadh, mar bu mhiann leis, le ragha ciuil.

Raibeart Armstrong—Fhuair sinn litir *Chalvim Sgoileir* agus tha sinn mothachail air gur moladh a mholadh-san. Ceud taing dha. Tha e ag ràdh gum biodh e fada fada an comain a' *Ghaidheil* ma chanas e facal san dol seachad ruinn nu dheidhinn Armstrong a chuir a mach am faclair Gaidhlig. Chan 'eil dad a dh' fhios aige cò e, no cia as a bha an duine còir. Agus cha mhotha, tha e ag ràdh, a chunnaic e dad nu dheidhinn ann an sgrìobhadh.

Bhuineadh Raibeart Gilleasbuig Armstrong—so mar a sgrìobh e fhéin ainm air clàr an fhaclair mhóir aige—do shiarrachd Pheairt. Bha athair an toiseach 'na mhaighisteir sgoile an Dul agus an deidh sin sa' Cheannmhor. Is e Rob a bha air fhéin cuideachd. Thug Rob òg—fear an fhaclair—am foghlum a mach an Oil-thigh Chille Rìmhinn. Chaidh e troimh Thalla na Diadhairachd an sin an dùil ri bhith 'na mhinisteir, ach cha deachaidh e na b' fhaide na sin fhéin sa' cheum sin. An deidh am foghlum a thoirt a mach chaidh e gu uige Lunnainn, agus chuir e air bonn an sin sgoil-chairtealan bhalach air son chloinn nan uaislean; agus sin far na chaithe e bheatha.

Chuir e mach am Faclair sa' bhliadhna 1825, agus bha e 'na fhaclair a bha fìor fheumail 'na latha ged nach fhaicear ach fìor thearg gin an diugh dhiubh. 'Se leabhar mór mór a th' ann, agus tha Gaidhlig—Beurla, agus Beurla—Gaidhlig ann. Tha e ann am meudachd Bìobull mór cùbainn, agus bha e cosg trì ginidhean gu leth nuair a thainig e mach.

Thug Oil-thigh Chille Rìmhinn an t-urram LL.D. dh' an ùghdar airson a shaothrach air sgàth na Gaidhlig agus àrd fhoghlum sa' chànan sin. Bha e pòda agus dh' fhàg e triuir nighean. Chaochail e sa' bhliadhna 1867. Is geal as fhaic ainn agus a shaothair a chumail air chuimhne; ach cha robh na Gaidheil a riamh déidheil air urram a thabhairt agus cuimhne chumail orran-san a shaothraich as leth an cànan.

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Tha Fionnlagh ag innearadh.—Nuair a bhios Fionnlagh 'na thàmh bidh e ag innearadh, theireadh an seanfhacl. 'Se sin, ma tha duine dichìollach ann agus deagh obraiche, an àite suidhe le làmhnan diomhain nuair a dh' fhàsas e sgith, bithidh e an sàs an obair eile a tha eadar-dhealaichte ris an obair a tha e deanamh. Tha so 'na anail dha. Nuair dh' fhàsadh Fionnlagh sgith ri riamhar thilgeadh e buaithie a' chaschrom car greis agus thòisicheadh e ri innearadh.

Bheirinn a chomhairle air neach sam bith a leughas na briathran so e an t-saothair bheag thaitneach a tha an àite eile sa' *Ghaidheil* so air "An t-Innèradh" a leughadh cuideachd. Chì e an sin saothair munatha usail a dh' ionnsaich a' Ghaidhlig bho thainig i gu ìre. Tha i ag innse dhomh nach 'eil ach dà bhliadhna bho thòisich i ann an da-rìribh air a' Ghaidhlig ionnsachadh. Bu chòir so a bhith 'na mhisneach do mhòran eile leis am bu mhiann a' Ghaidhlig ionnsachadh, 'se sin ma tha iad ann an da-rìribh a taobh sin. Agus leigidh e fhaicinn do dhaoine aineolach, a their gu bheil a' Ghaidhlig nas duilche a h-ionnsachadh na cànan eile, nach 'eil an sin ach aineolas coltach ri iomadach rud eile a bha air a ràdh mun Ghaidhlig agus mu na Gaidheil.

Chan 'eil cànan sam bith furasda ionnsachadh, ach gabhadh i a h-ionnsachadh agus a h-ionnsachadh gu maith ma tha neach ann an da-rìribh dh' a taobh, agus ma bhitear, cleas Fhionnlaigh, ag innearadh nuair a bhios e 'na thàmh.

* * *

Firinn airson a' mhios so.—Mar so deir an Tighearna Theid mise romhad, agus nì mi na slighean fiara dreach; na còmhlaichean umha spealgaidh mi, agus na croinn iarunn brisidh mi 'n am bloighdibh. Agus bheir mi dhuit ionmhasan an dorchadais agus taisgeachan nan ionada diomhair; a chum gum bi fios agad gur mise an Tighearna, a ghairm thu air d' ainm, Dia Israel—*Isaiah*.

EALDHAIN CHEILTEACH. CELTIC ART.

An Outline of its Phases and Features.

By COLIN SINCLAIR, Ph.D., F.R.I.B.A.

III.

In Celtic ornament, the interlaced patterns are frequently enlivened by the introduction of figures assuming animal forms. The presence of such zoomorphic features does not, however, connote a departure from that abstract principle which governs the manner and character of the style; a principle to which Celtic decorative art, up to the zenith of its development, stands true. These zoomorphic figures, fanciful in shape and fantastic in attitude, do not depict particular, specific creatures; they are renderings of *forms*, abstracted in the literal sense, from the creature world. Nor does the inclusion of those features weaken or impair the linear character of Celtic art. These figurations are strongly linear, and such is the manner of their presentation that they might almost be regarded as phases of exuberance in line manipulation.

In consequence of its linear character, Celtic art precludes what may be termed colour-brush ornament; but the value of colour as a means of emphasising this character and of enhancing the decorative effect of its ornamental patterns, was markedly appreciated. In the art objects of metal, coloured enamels heightened the beauty of spiral and scroll; and in the pen work of the manuscripts, the ornament was vividly illumined by contrasting colour on field and band; a yellow ground, it might be, with black interlacements, red ground with yellow bands, green ground with black interlacements edged with yellow, or other combinations, the colour range including also blue, purple, and a shade of brown. In the case of the sculptured monuments of stone, the Celtic artists,—unlike the Greeks, who, with favouring climate, applied colour to the enrichments of their marble architecture, were content in the acceptance of such enhancement of effect as the play of light and shade might confer.

By the tenth century, Celtic art, now at the pinnacle of its powers, had become a highly specialised style. These ornate compositions, brilliantly imaginative and rich in forms of expressions, were the manifestation of gifts and genius of a very special kind. The standard of attainment reached in their production was of an order beyond the capacity of ordinary folk-art; the executants were the specialists, of whom the skilled and practised ecclesiastics were the chief. Such circumstances imposed

limits upon the duration of Celtic art as a living style. Furthermore, by reason of its own achievement, in having so perfectly fulfilled its promise as a distinctive mode of art expression, it had reached that stage of ascendancy which heralds a halt; and, with the added action of external forces prejudicial to its continuance, Celtic art, like a full-blown flower shedding its petals, gradually lost its bloom and lapsed into inactivity, witnessed by the crumbling edifice of the native Church, the cause and inspiration of its highest excellence.

For the purist in the subject of style divisions, the story of Celtic art would end here; but by the end of the fifteenth century, there had bourgeoned out of the roots of the past, a new phase of native art; an art perhaps less academic, but more pictorial, more intimate. As a unified, characteristic development, this art is indigenous to Argyll, and should rank as one of its glories. Of its features, perhaps the most striking is the scroll-work,—a conspicuous component of its decorative scheme. In this ornament, a reversion to curvilinear forms is observed in the twining and intertwining stems which the patterns display. The scroll-work is of phyllomorphic type, that is, of foliageous character, and bears three-lobed leaves of a peculiar and distinctive kind. Within the decorative compass, interlaced work and zoomorphs—not excessively elaborate nor intricate, find a place. The symbolic subjects are of a nature which are in most instances easily read; and altogether, this folk-art of Dailriada and its Isles, comes close to the aspirations and art ideals of a Gaelic people.

For those who would desire to capture its spirit, recourse to abundant examples is rendered easy in the circumstance that they are all delineated on enduring stone. In a special sense, this beautiful art may worthily be fostered as a cultural complement of ar cànan 's ar ceòl.

A' CHRIOCH.

GREAT LOVER OF THE NORTH.

Great Lover of the North,
Who cradled me,
Who watched me grow,
And helped me climb with stumbling step
and slow
The upward path to youth.
When summer comes, my Lover,
So I come;
I gaze into your great dark eyes and see
All that I had hoped and planned and tried
to be
But somehow failed.

Reflected in their depths
I see a soul:
Can it be that, that soul is my own?
So weak and so afraid of the unknown
Beyond this hour.

But something in your greatness
Bears me up:
I feel it surge and pulse through every vein;
A little of your strength and love, let me
retain
Within my soul.

And now the time has come,
And we must part;
The busy bustling world recalls me forth:
Farewell! great Lover of the North,
Farewell, my own!

But when the shadows fall
Afar from here,
At even' on my knees, you will be there
To breathe again with me my prayer
Within your heart.

CHRISTINE HAMILTON.

NOTE.—The Glen, of course, is the "Lover" referred to, and his eyes the great dark lochs, before which I make so many resolutions and before which at times I see so far.—C. H.

PROPAGANDA NOTES.

A VISIT TO UIST.

There must be few districts where Gaelic is so freely spoken by old and young as in Uist. Such were the thoughts which possessed the writer of this article written at Loch Boisdale, South Uist. A visit of 15 days was crowded with incidents which on reflection give rise to happy thoughts—that whatever may happen in other parts, Uist remains true to Gaelic and that for a long time to come, there is no danger to the language there. True, there are influences not helpful to Gaelic but these cannot be discussed here. Here are a few incidents to show that even at tender years children are masters of the idiom— Little Neil, three years old, sauntered into his Granny's house. She gave him some steam pudding which had been left over at lunch time, and added a *little* milk. Milk was rather scarce but, whatever there was, had been soaked up by the pudding. Arsa Niall, "A bheil bainne idir agaibh?" "Tha" ars a sheanamhair, "chuir mi

drudhag air." "Ma chuir" ars' am fear beag "cha ruig an spainn air."

Seventeen Feachdan of Comunn na h-Oigridh were visited and an additional 26 girls and 43 boys were enrolled. All the children were proud of their badges and some were enquiring about our next Summer Camp. The older members are to make collections for our Gaelic Literature Fund.

One keen supporter of Comunn na h-Oigridh handed to the Organiser the sum of £1 to be used as Prizes for Competitions through the medium of *An Gaidheal*. He realizes the value of these competitions in the absence of Provincial Mods. The donor wishes to remain anonymous but our thanks are due to him. Fìor charaid do'n Ghaidhlig.

AN COMUNN'S PLAQUE.

Over 100 people gathered in Iochdar Public School, South Uist, on 19th December, the occasion being the presentation of the Plaque presented by An Comunn Gaidhealach to the winner of the competition, "best hand-spun, hand-knit pair knicker hose." The winner was Mrs. Donald MacAulay, Baile Dubh, Iochdar. The whole proceedings were in Gaelic, and a full report of the meeting and ceildh is given in Gaelic on another page.

LADIES' GAELIC CHOIR.

Miss Margaret MacDonald, who prior to the war was one of An Comunn's most successful Music Teachers, has, during her temporary stay at Lochboisdale formed a Ladies' Gaelic Choir. The first public appearance of this combination was at a concert held there recently under the chairmanship of Mr. Donald MacPhail, Northern Organiser. The school was packed to overflowing and all thoroughly enjoyed an excellent programme of Gaelic song and piping. Selections by Pipe-Major John Steele and Sgt. Major Neil MacLennan evoked the keenest appreciation. The choir rendered six part-songs and brought the concert to a close with a really fine rendering of a Port a beul. Miss MacDonald and her choristers are to be heartily congratulated on the excellent work they are doing in these difficult times.

An action song, in character, by the school children, was very warmly received. Solos were sung by well-known Uist singers and duets and quartettes also found a place on an excellent programme.

The chairman expressed the thanks of all present to Miss MacDonald and all who had

helped to provide such an enjoyable entertainment. On the call of Mr. Malcolm MacPherson, Mr. MacPhail was heartily thanked.

CEILIDH.

On the eve of the Organiser's departure from Uist an All-Gaelic Ceilidh was held in Loch Boisdale School of which Mr. Alasdair Fraser, M.A., presided. Mr. MacPhail gave an account of the work of An Comunn in the War effort and this was warmly welcomed. There is no scarcity of talent in Uist and a most pleasant evening was spent in song and story.

On the evening after his arrival home, the Organiser was present at the opening Ceilidh of the Session at Glen Urquhart. This was in aid of the Royal Northern Infirmary and fully £17 was taken for this worthy object.

On Friday, 9th January, Mr. MacPhail presided at an Old New Year Ceilidh, at Nethy Bridge. This was held under the auspices of the local Branch and proved highly successful. As a result a sum of about £10 will be handed over to An Comunn Mobile Canteen Fund.

Thanks are due to Mr. Duncan M. MacKenzie, Headmaster, Newtonmore, for a donation of £5 towards An Comunn Gaelic Literature Fund. A School Concert was held there recently, and in addition to assisting local charities this handsome donation from the surplus, reflects the keen interest of the children in the work of An Comunn.

Meetings of the Propaganda and Education Sub-Committees were held on Saturday, 10th January.

COMFORTS FOR H.M. FORCES.

The Work Party resumed after the Christmas and New Year holidays on 13th January, and there was a good turn out of members.

The Central Committee did not meet last month and the next meeting has been arranged for Tuesday, 3rd February.

The Entertainments Committee met on 23rd December, and considered arrangements, for the Concert to be held in the Highlanders' Institute, Glasgow, on Friday, 13th February. The price of admission to the Concert is 1/6 (including tax) and it is hoped that there will be a packed Hall to welcome the chairman Ex-Provost Hugh MacCowan, Oban.

Concerts in aid of Mobile Canteen Fund have been held at Carradale and Nethy Bridge. Substantial donations are expected as a result of these gatherings both of which were well attended.

FRAOCH GEAL.

LE NIALL MAC GHILLE SHEATHANAICH.

Am fonn le C.M.P.

GLEUS B.

{ : s , d : - r : m | s : m : r | d , l : -
Fraoch geal, chan 'eil ann ach am badan,

{ : l | s : m : s | l : d : - d | r : -
A bhuan mi sa' mhad-uinn air raon,

{ : m | m : s : s | l : s : m | m : r : -
'S tric chuir mi le spéid gu mo leannan,

{ : d | d : l : s | l : d : - d | d : -
'Sa liubh - air e theachdair-eachd gaoil.

{ : r , r | r : m : s | l : s : m | m : r : -
Ged bu bhòidheach a bhàth air a' mhonadh

{ : d | d : r : d | s : m : d | r : -
Is fhàil - e cho cùbh-raidh sa' ghaoith,

{ : s , s | s : l : s | s : m : - r | d , l : -
Bu ro-bhòidh-che leam snuadh mo bhean-chomuinn,

{ : s , s | s : m : s | l : d : - d | d : - ||
Bu ro-chùbh-raidh leam an - ail mo ghaoil.

A' ghrian a tha 'g éirigh sa' mhaduinn
A' sùghadh na dealt bhàrr a' ghruaidh,
'S bidh seillean a' stòradh na meala
'S 'ga tarraing le srann gu a chuach.
Dhèarrs oirre-se gathan nam Flaitheas
A thug àilleachd aingil d'a snuadh;
Chriochnaich i h-obair air thalamh,
Is tha m'fhàrdach-sa falamh is fuar.

Ged sheargas am blàth air a' mhachair,
Gum fàs e fhathast a suas,
Ged thejheas an seillean fo thalamh,

Gun dùisg e san Earrach á shuain :
Air an fhòid a tha còmhach mo leannain
Thig neòineanan geala ri usair,
Mar shamhladh air Samhradh a chailleadh
Is air faillean a dh'abaich ro-uath.

LITIR COMUNN NA H-OIGRIDH.

Tha sinn an nis air jintreachadh gu math a steach air bliadhna eile, agus is mithich dhuinn a bhith, an dà chuid, a' beachdachadh air ar ceumajbh ré na bliadhna a dh'fhalbh agus mar an ceudna 'gan cuimseachadh ris a' bhliadhna so troimh a bheil e an dàn dhuinn triall. Tha caochladh ionadan amhare a gainn gu ar sealladh a shuidheachadh. Tha aon gu sònraichte a bhios an còmhuidh fo ar n-aire, biodh againn geamhradh no samhradh, doirbheas no soirbheas, cogadh no sith. Is e sin cùis na Gàidhlig a bhi daonnan air an ramh-bhràghad 'nar siubhal.

AN T-INNEARADH.

Tha taobh eile ris am bu mhath leam buntainn an dràs, agus is e sin an taobh mun do sgrìobhadh anns a' *Ghàidheal* mar thà, anns an litir so is an oisinnibh eile dhe—taobh nan leargan beaga litreachais a thatar ag ullachadh do ar gillean is ar nigheanan a tha fo earradh an Rìgh. Fhuair sibh uile, tha mi cinnteach, leth-bhrec de'n chuairt-litir a chuireadh chugaibh bho cheann-oifis a' Chomuinn, maille ri leth-bhrec de'n dà learg ùr a tha air an ullachadh. Dh' fhaodainn ainmeachadh na so ciod iad na clòdh-sgrìobhaidhean a tha annsa le chéile. An aon, tha beachdachadh air "Sporadalachd nan Gàidheal," le Ceann-suidhe a' Chomuinn, smuaintean mu bhith "Fo Dhubhar Craoibhe," leis a' Bhuachaille, agus rannan bàrdachd as an dàn thaghte ud, "Eilean na h-Oige," leis an Athair nach bèo, Ailean MacDhòmhnaill. Anns an té eile tha beachdachadh air "Seasmhachd nan Gàidheal"—glé fhreagarach le "Sporadalachd nan Gàidheal" anns an té eile—le ar Ceann-suidhe, "A' Phìobaireachd Fhalaich," le Iain Mac Cormaic, agus a' bhàrdachd ghrinn ud, "Am Bothan Beag," as an leabhar, "Am Fear-ciuil." Maille ri so tha na h-iomallan beaga a bhiodh as an eugmhais air am fàgail falamh air an cur gu feum le corra shean-fhacal agus rann no dhà as na sean-fhacail mar a bha idir air an cur am bàrdachd le Donnachadh Loudaidh. Chan 'eil Gàidheal aig a bheil an comas cainnt a shinnseara a leughadh nach bu chòir na duilleagan beaga so a sholar dha féin is a leughadh. Agus ma tha seòl aig aon agaibhse, a Chlann, air cuid dhiubb a riarachadh an dòigh sam bith a bhios gu adhartas na Gàidhlig, no gu math leughadairean, cuiribh fios gu Niall, an oifis a' Chomuinn. Ach cha chumar beairt a' chlàdh, nas mò na beairt sam bith eile, a' dol gun na sgillinnean, agus tha calpa-airgid air a chur an leth-taobh air cheann na chùise so. Tha daonnaan beul na stocainn anns a bheil e air a ghlèidheadh fosgailte gu tuille a ghabhail, agus ciod na sgillinnean a bu luachmhoire na bu buinn a rachadh a sholar is a thilgeadh innte le buill-stuic Comunn na h-Oigridh!

Chan 'eil nì eile, tha mi an dùil, a tha feumail ainmeachadh an ceartair, am mach bho aon nì, agus is e sin, ged nach 'eil Dòmhnall nan Cleas maille ruinn an dràs gu bheil e ag cumail sùil is cluas fada-air-astar ri ar deanadas, agus gu bheil e féin gu math 'na shlàinte. An uair a ruigeas na briathran so sibhse bidh e an àiteigin nach 'eil math dhùinn ainmeachadh taobh a stigh de chriochan na h-Albann,—Bhur Caraid Dileas.

EACHANN MAC DHUGHAILL.

Is gann a thàinig glasadh an là nuair a ghabh sinn mach ris an innearadh. An dùl-lachd a' gheamhraidh, am measg nam beanntan àrda, tha a' ghrian gu math fada ag eirigh: cha robh i ach a' cur rughadh air na neoil eutroma, coimheach, a bha a' snàmh an doimhneachd nan speur. Bha sàmhchar diomhair air a sgaioleadh feadh nan cluaintean fàsail aig ceann an locha. Cha robh deò gaoithe ann, no gluasad sam bith air nachdar an uisge a bha 'na throm shuain. Fo sgàile dhubharach nan creag, far an robh an liath-reothadh 'na laighe fad an là, bha a' cheud cèo mòna ag éirigh á cagailtean aonaranach nan cìbeir. Sheall mi timchioll orm le toillinntinn nach gabh inneadh. Sa' phàirc fhuarsuing chotromach, cha robh duine ach mi fhein is each. Feadh nam monaidhean uaigneach, cha robh creutair beò r'a fhuacinn ach caora no fiadh fad as air an fhàire, no fuaim r'a chluinntinn ach torman tiamhaidh nan allt.

Tha mòran ag ràdh nach eil dùn innearach 'sa Mharairne a bheireadh bàrr air an fhear againne, agus gun teagamh sam bith 's i sin an fhìrinn. Tha an dùn so air a thogail gu math dìreach, cothromach, ceithir-chearnach, Bha sinn a lionadh a' chairt 'nar dithisid, mi fhèin is tuathanach òg. Is bochd an obair a nithear gun fhacal a ràdh; agus fhad 's a bha na meallan innearach ag itealajch troimh an adhair, bha sinn a' bruidhinn gun stad san t-seann chànan.

Air dhùinn a' chairt a lionadh, dh' fhalbh mise an ceann a' eich. 'S ann an sin a thòisich an t-saothair dhomh. Cha n 'eil ann, mar a their idir, beathach cho mì-fheumail ri each gun obair; agus, a reir mo bhàrail-sa, chan 'eil beathach san t-saoghal mhór cho draghail ri each leig. Bha Maggie féin de'n t-seòrsa sin. Cha bu fhada gun an robh mi air mo chlaoidh le sgios nan seachd sagart. Cho luath 's a mhòthaich Maggie gun robh an rathad a' fàs doirbh fo a casan rionn a stad. Is iomadh gad a bhris mi air a druim gun fheum sam bith chan fhaod mi àicheadh. Ach nuair ràinig sinn a' phàirc, agus thòisich mi air an innear a thilgeil a mach, de rinn am beathach beannaichte sin ach gabhail roimpe cho luath 's as urrainn dhi, gun stad idir, nan leiginn leatha a dheanamh mar a thogradh i fhein. Agus le sin uile, dh' fhàs sreathan innearach cho cam ri cas coin. Mo thruaighe! nach mise bha brònach nàireach!

Ach an deidh sin thachair rud eile, a chuir tuilleadh nàire orm. Bha sinn dìreach an deidh ar dlùineir a ghabhail, agus, ma's fhìor, dh' ith

mi cùs. Dh' fhalbh mi a rithid leis a' chairt gun sac innearach a bhith innte idir! Bha an tuathanach bechd ag éigheach 's a' glacadhaich mar neach air bhoile, ach le fuaim nan cuibhleachan cha chuala mi dad dheth is mi fhèin gu bhith 'nam chadal 's fo bhruadar àghmhor. Bharrachd air sin, bha dithid chibeir tighinn 'gam ionnsaigh air an rathad, agus saoileadh iadsan gun robh mise as mo chiall. Agus, mo nàire cha bhiodh iad fada ceàrr! Is iomadh rud neònach a tha r'a fhaighinn air a' Ghaidhealtachd, is icmadh duine éibhinn, ach cha mhiseid sinn sin gu dearbh.

MAIREAD LEIGH.

CLAR A' CHOMUINN.

Bithidh da latha 's Di-Domhnaich mun di-chuimhich muinntir an Iochdair an oidheche mhór ud nuair a thug Sagart na Sgìre, An t-Urramach Aonghas Mac Suain, Clar A' Chomuinn Ghaidhealaich seachad do'n Bhean Uasal Nic Amhlaidh, is ise a choisinn a' cheud duais 's a Chomh-fharpuis airson figheadh paidhearstocainean le snath cloimhe Gaidhealach.

Bha an Sgoil lomlan nuair a chuir Domhnall Mac Phail, Fear Deilbhe an Taoibh Tuath, faithe chairdeal air a' chuideachd. Thubhairt e gun robh iad uile moiteil gun robh Sagart na Sgìre cuide riutha chum an Sgiath agus na duaisean eile a thoirt seachad ann an ainm A' Chomuinn Ghaidhealich.

Rinn an sagart coir sin agus ann an Gaidhlig choimhlionta. Thubhairt e gun tug a' bhean usal urram do'n Eilean air fad, agus gun robh e an dochas gun rachadh i fhein agus Ban-Uibhistich eile gu uchd an dèichill a chum agus gun cumadh iad an Sgiath lurach so an Uibhist. Chuir a' bhean usal a taing an céill am beagan bhriathran ach an deagh Gaidhlig.

Air iarrtas Fear na Cathrach thugadh taing chridheil do'n t-sagart airson a laithearachd agus an ùidh a tha e ag gabhail anns gach aobhar a tha a chum maith an t-sluaigh.

Chuireadh an sin Domhnall Aonghais Mhóir an ceann na cuideachd agus fad dà uair a thide b'ann an sin a bha a' Chéilidh, le orain, sgeulachdan agus ceol na Pioba. Nuair a sheinn a' bhean usal Nic Neacaill òran Mghr. Iain: "Seoladh mise null gu Tìr chaomhmo rùin" cha mhór nach tugadh a nuas cabair an tìghe.

Ged a bha an oidheche dorcha agus fliuch is beag a chuir sin air muinntir an Iochdair, bha còrr is ceud an làthair.

SEOLTACHD.

Chaidh Domhnall is a mhac, trì bliadhna dh' aois, a steach do Thigh Sgoile aen latha bha sud. Rinn bean-an-tìghe copan tea dhajbh. Fhuair

am fear beag mìr air a dheagh chomhdachadh le *jam*, ach thug e an aire gun robh fm is càise air a' cheapaire a fhuair athair. Bha am fear beag toigheach air càise agus thubhairt e gu modhail ri bean-an-tìghe; "Am bi daoine ag gabhail càise le. *jam*? "O cha bhi," ars ise." "Direach sin," ars am fear beag, is a shùil air a' chàise. "Is dòcha gur e gruth a bhios iad ag gabhail le *jam*."

Nach ann anns a' cheann bheag bha an t-seòltachd ach cuide ri sin modhalachd.

ARDNAMURCHAN.

Ardnamurchan tìr nan àrdbheann,
Tìr as àillidh ta fo'n ghréin;
Tìr sam faic thu daitean brègha
Far an cinn gach biadh do'n spréidh.

O! 's traugh nach b' aithne dhomh do mholadh:

Gach eas is doire, 's coire fraoich;
Gheibhear sud ann agus fagadh
Bho gach caladh an séid a' gnaoith.

Chì thu féidh ann air gach guallainn,
Iad 'nam buailtean air gach taobh,
Tìric a thug iad spòrs do uaislean,
Chuireadh luaithe ghlas 'nan taobh.

Chì thu crodh ann agus caoirich
Is muil mhaola nach 'eil gann;
'S cha bhì gainnead biadh no aodach
Air na daoine tha fuireach ann.

Chì thu sealladh ann tha brègha
Bharr Beinn Shianta no ghràidh,
'S ma dhreas tu chun a' Chabair
Gheibh thu sealladh air gach àit.

Chì thu Ormasaig cho bòidheach,
Cill-a-Chòmhghaim taobh an làin,
Mìongaraidh ghorm nam buailtean,
Buarblaig is Coire Chràic.

Chì thu Achateine is Suardail,
Ochdal an taobh shuas de chàch,
Braig-nan-àilt is Cill-a-Mhoire,
Far am b' e mo roghainn bhith tàmh.

Chì thu na h-Eileanan an iar as;
Muile mun iadh an làin;
Mharairne bhòidheach uaine;
'S Beinn Nibheis na guallainn àrd.

Dé nach fhaigh thu ann am dhùthaich?
Gheibh thu coibhneas, mùirn is gràidh,
'S ma gheibh mise trian dh'am dhùrachd,
Sid an ùir san deam mi tàmh.

TAOBH-TUATH EARRACHAIDHEAL.

Faodaidh luingeas mòra dol air taidseal fada,
Ach feumaidh sgothan beaga seoladh dlùth do'n chladach
*Big ships may sail to distant strand,
But little boats must hug the land.*

OBITUARY.

Miss Christian MacDonald.

We regret to record the passing of Miss Christian MacDonald, late Headmistress of Kinloch Rannoch Public School, which took place at her sister's residence in Blair Atholl on 19th December.

Miss MacDonald was well known to our members, particularly to those who attended the Perthshire Provincial Mods at Aberfeldy and Pitlochry. She acted as Hon. Secretary of these gatherings for many years, and to her untiring efforts and genuine enthusiasm much of the success of the Perthshire Provincial Mods were due.

She was reared in an atmosphere of Gaelic, and her love for the language of her people continued until the very end. She taught for many years in Pitlochry School, and was instrumental in reviving the Branch of An Comunn there during the Presidency of the late Dr. George W. MacKay, Killin. She was also a member of the Executive Council and attended many meetings at Stirling.

The work of the Central Comforts Committee found in Miss MacDonald a keen supporter, and she continued knitting until her physical strength failed her.

Miss MacDonald's name will be cherished by those who as children came under her influence as teacher and Mod Secretary and gave them an insight and interest in the beauty of Gaelic prose and poetry.

We have had occasion to refer to other workers in the Gaelic field in the County of Perth who have passed away within a recent period, and now the passing of a leader in the movement leaves a blank that will not be easily filled. The Gaelic cause in Perthshire is much the poorer by the loss of Miss MacDonald. To her relatives we offer sincere sympathy.

EADARAINN FHIN.

Companion to Gaelic Studies.

Dear Sir,—The September issue of *An Gaidheal* has just come to my hand from home, and it was with great pleasure that I read Professor Watson's letter re Gaelic Study.

I heartily support his proposed "Companion to Gaelic Studies." Never was there a greater need for such a book; a need felt not only by "Sassenach" students, but also by those born and bred in "Gaidhealtachd."

It must, however, be clear to everyone that it is a task beyond the capabilities of any single person, and I would add, beyond those of a "lay person." It is a project which can and should only be attempted by a University Department, which has access to sources of literature beyond the reach of ordinary persons. There are three such Departments in Scotland, and it would indeed be a great achievement if these Departments would combine to produce this "Companion."

There are several other defects in our "study series" I should like to see remedied. First of all, a series of small books in simple Gaelic, relating the tales of the three Ancient Cycles of Celtic mythology—the Gods, the Red Branch Knights, and the Fingalian Host. There are numerous books of Highland folk tales and legends, but they are of "locality" type, and therefore their appeal is necessarily restricted. Such a series of books has been produced successfully by Irish authors.

Secondly, it is time we had a few books of essentially feminine character, for young girls.

These same young girls will have a tremendous effect on the children of to-morrow, and in the cause of Gaelic we must take a very long view, if we are to succeed.

Lastly, I think our provision for adult students is very inadequate. In my opinion, we could well do with the following scholarships:—

(1) A musical scholarship to be held in Glasgow, Edinburgh, or other centre, specifically for the study and advancement of Celtic music. This might prove a great stimulus to our choir conductors.

(2) A post-graduate literary scholarship (probably part-time) for Celtic literary research and original production.

These are merely suggestions, of course, but I feel that it is time that our aims took concrete form, instead of the rather nebulous form they frequently tend to assume.—I am, Yours sincerely,

A. D. TELFORD GOVAN,
M.B., Ch.B., F.R., F.P.S.

University of Birmingham,
30th December, 1941.

ANNUAL SUBSCRIPTIONS.

There has been a very fair response to the Treasurer's circular letter to Ordinary Members asking for payment of their subscriptions for the current year, but a considerable number have still to be received by him. Ordinary Members who have not yet made payment will greatly oblige the Treasurer by doing so now. Remittances, including arrears, if any, should be made payable to An Comunn Gaidhealach, and sent to the Treasurer at 5 St. Vincent Place, Glasgow, C.1.

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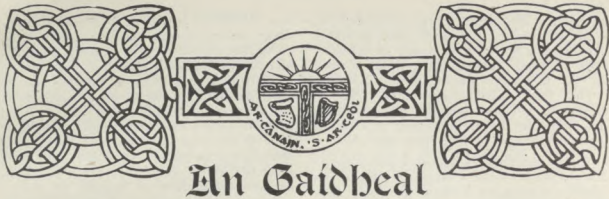
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[Earrann 6

SGIOBAIREACHD NAN GAIDHEAL.

Is e Beatha Chalum Chille air a sgrìobhadh le Adhamhnan an leabhar as sine chaidh a sgrìobhadh an Alba, no am Breatainn gu léir. Rugadh Adhamhnan sa' bhliadhna 624, seachd bliadhna fichead an deidh bàis Chalum Chille, agus bha e 'na Ab air Manachainn na h-Idhe bho'r bhliadhna 679 gus an do chaochail e sa' bhliadhna 704. Feumaidh mar sin gun do sgrìobh e an leabhar so roimh an bhliadhna sin, abair timcheall air 700. Tha an leabhar mar sin còrr is dà cheud deug bliadhna dh' aois. Is ann air a' Ghaidhealtachd—an Eilean I—a chaidh a sgrìobhadh, agus is anns an Laidionn a tha e sgrìobhte. Bha an lamh-sgrìobhainn as sine th' air lorg dheth air a sgrìobhadh air craicinn gaibhre le fear Doirbhein—fear a bhraithrean Manachainn na h-Idhe—agus tha an lamh-sgrìobhainn sin an dràsda ann an leabhar-lann baile Schaffhausen san Eilbhich. Tha sinn an dòchas agus ag guidhe gun stiùir Freasdal air ais e do dh' Alba far an còrr dha a bhith.

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Feumaidh, ma tha, gun do ghabh na tuiteamasan a th' air an ainmeachadh ann àite ri linn Chalum Chille, agus seach gu bheil mòran air ainmeachadh ann a thaobh na mara agus a thaobh eathraichean is sgiobaireachd tha mar sin eòlas cinnteach againn air na Gaidheil mar mharaichean o chionn fhad an t-saoghail—co-dhìubh cho fad air ais ri dà cheud deug bliadhna.

Is e fìor mharaiche a bha an Calum Cille fhéin. Chi sinn sin gu soilleir bho leabhar Adhamhnan. Agus chan e mhàin Calum

Cille ach na soisgeulaichean eile a bha saothrachadh 'na latha, agus 'na dhéidh an aobhar Chrìosd—maraichean cho maith 's cho calma 's a chuir long riamh air sàl.

Bha iad uile suas ri eathraichean de gach seòrsa. Tha cuimhne agam gu bheil aon dusan ainm aig Adhamhnan air caochla sheòrsa bhàtaichean. Bha an curach gu maith eumanta san latha ud, ach bha iomadach seorsa bàta fiodha aca cuideachd—agus luing is bàtaichean anns an robh meudachd mhór, cho maith ri feadhainn bheaga de gach seòrsa. Tha curach air an ainmeachadh ann am Beatha Bhreanainn anns an robh deich duine fichead a sgioba, agus long fhiodha anns an robh trì fichead fear.

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A nis a leigeil fhaicinn dhuibh cho ealanta 's a bha Calum Cille fhéin mar mharaiche innseam dhuibh an ni a thachair dha air Loch Nis agus na Druidhean ag cur 'na aghaidh. So mar a tha Adhamhnan ag innse mar a thachair. Tha caibideal aige 'na leabhar air an tuiteamas a bh' ann. So ceann a' chaibideil agus pàirt dheth:

“Mar a chuir an duine beannaichte an aghaidh Bhròichein, an Druidh, agus mun ghaoth a bha an ceann.

An deidh nan tachairtean ud a dh' ainmich sinn àite ghabhail. bhruidhinn Bròichean latha bha sud ris an duine naomh agus thubhairt e ris: “Innis dhomh a Chalum Chille cuin a tha dùil agad seòladh air falbh as an so?” “Air an treas latha,” ars an Naomh, “ma cheadaicheadh Dia is slàinte e tha sinn ag cur romhainn tòiseachadh air ar turus-cuain.” “Chan urrainn

dhuith sin a dheanamh," arsa Bròichean ris, "on tha mise comasach air gaoth a dheanamh a bhiteas an ceann ad aghaidh, agus air tiugh dhorchadas a thoirt a nuas air do mhuin." Fhreagair an Naomh: "Tha feart uile-chumhachdach Dhé a' riaghladh os cionn nan uile nithean, agus 'na ainm-san tha ar gluasadan uile air an treòrachadh agus e féin 'gan stiùradh."

Ciod a bharrachd a leigear a leas a ràdh? Air an dearbh latha a chuir e roimhe 'na chridhe thàinig an Naomh gu loch fada abhainn Nis, agus mór shluagh 'ga leantainn. Ach thòisich na Druidhean an sin air gárdeachas a dheanamh nuair a chunnaic iad tiugh dhorchadas a' tighinn thairis orra, agus gaoth an ceann ann le àrd dhoionn.

Mar sin nuair a chunnaic ar Calum Cille na dùilean air an dùsgadh le feirg 'na aghaidh ghairm e air Crìosd an Tighearna, agus chaidh e air bòrd. Bha na seòladairean an imcheist ach thug esan òrdugh dhaibh leis a' bharrachd muinghinn iad an seol a thogail ris a' ghaoith. Cha bu luaithe rinn-eadh so, agus am mór shluagh ag amharc orra, na a sheol a' chulaidh le luathas iongantach an aghaidh gaoth an ceann. Agus ann an ùine gun a bhith fada thionndaidh a' ghaoth mun cuairt bho bhith an ceann gu bhith dìreach leatha. Bha so 'na shoirbheachadh d' an turas, agus 'na mhór ionghantas dhaibh uile. Agus mar so bha bàta an duine bheannaichte air a giùlan air a h-adhart le gaitean fàbhorach gus an do ràinig iad an caladh bu mhiann leatha."

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Tha so a' leigeil fhaicinn dhuinn gur e fìor mharaidhean a bha an Calum Cille agus 'na mhuinntir. Is e maraidhean maithe a chuireadh a mach an bàta ri stoirm is àrd dhoionn, agus is e seòladairean is maraidhean barraichte da-iribh a laimhsicheadh an bàta ri leithid a dh' uair air chor is gun seòladh i an sùil na gaoithe.

Ach tha dearbhachd eadhon as fheàrr na so againn bho leabhar Adhamhain gur h-e maraidhean neo-chumanta a bha sna seann Ghaidheil. Tha e ag innse mu dheidhinn fir eile, fear Cormac—no Cormac nan Cuan mar a theirte ris an àite eile—a bha 'na mharaidhe ainmeil 'na latha is 'na linn agus fad an deidh sin. Tha e ag ràdh so mu dheidhinn-san.

"Nuair a bha an Cormac ceudna a' saothrachadh thar na fairge thòisich e ri bhith ann an cunnart—eadhon air a bhith dlùth do'n bhàs. Oir an deidh do'n luing

aige a bhith fo làn sheòl fad cheithir latha deug samhraidh agus cho liugha oidliche le cùrsa dìreach ris an àird a tuath air falbh bho fhearann, roimh ghaoth a deas, bha e coltach gun deachaidh a thurus-cuain fo dheireadh na b' fhaide air falbh na bha eòlas aig duine riamh roimhe, agus glé choltach gum bitheadh e eu-comasach dha tilleadh air ais. Is ann mar sin a bha, gun thachair an deidh deich uairean air an cheathramh latha deug sin, gun d' éirich uamhasan eagallach air gach taobh dheth a' lìonadh na fairge, uamhasan cha mhòr na h' eagalaiche na b' urrainnear a ghiùlan, oir thomr creutairean sgreitidh agus cunnartach nach fhacas riamh roimhe gus an sin fhéin timcheall orra. Le sìthedh garg bhuaill iad ri druim is cliathaichean a' bhàta, agus ri deireadh 's ri toiseach, air an leithid a dhòigh 's gun robh dùil aca gun reubadh iad an còmhach craicinn a bh' air a' bhàta. Agus mar dh' aithris iadsan a bha maille ris, an deidh làimhe, bha iad mu mhèudachd losgannan, agus gathannan eagallach unnta; agus bha iad na bu choltaiche ri creutairean a bhiodh a' snàmh na ri creutairean a bhiodh ag itealaich. Bhrùchd iad 'nan sgaothan thairis air liaghan nan ràmh.

Nuair a chunnaic Cormac agus a chompanaich na biastan so, agus uil-bhiastan eile air nach 'eil ùine againn an dràsda iomradh a dheanamh, bha iad ann an trioblaid mhòr agus fo uamhann, agus ghuidh iad le deuraibh air Dia a tha coibhneil agus 'na fhear-cobhair 'na àm orra-san tha ann an àmhghair."

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Agus tha Adhamhan a' dol air adhart agus ag innse mar a dh' atharraich Dia a' ghaoth tre ùrnugh Chalum Chille, agus a sheid a' ghaoth a tuath fad mhòran làithean gus an d' fhuair Cormac air ais a rithist gu fearann.

Leigidh so, ma tha, fhaicinn dhuinn an seòrsa mharaidhean a bha sna Gaidheil an tìs an eachdraidh. Cha robh iad cearbach air muir an uair sin nas motha na tha iad an diugh. Bha iad an uair sin mar a tha iad an diugh, 'nan seòladairean dàna agus 'nam maraidhean calma agus ealanta. Tha sin feumail do'n rìoghachd ann a bhith toirt buaidh air ar naimhdean.

Am fear a ruitheas an eathar shalach theid e air sgeir-mhara uaireigin.—He that sails a foul-bottomed boat will some day run on a rock.

FACAL SAN DOL SEACHAD.

Blàr na léine.—B' e cogadh nan creach e! Mar a chì sibh b' fheudar do'n *Ghaidheal* dol an ceann a' chatha as a léinidh. Bha a' chùis a' fàs cho teth agus an cath a' fàs cho cruaidh 's gum b' éigin da a bhreacan-gualne agus a pheitean-mór a thilgeil dheth. Tha e nise mar a chì sibh, an sàs sa' chath as a léinidh agus as fhéileadh. Cumaibh bhur sùil air agus chì sibh gur maith as aithne dha cathachadh mar so, agus muinntir eile a bhrosnachadh sa' chòmhraig cuideachd.

Bithidh e mar so gus an cuirear ceann-crioch urramach air a' chogadh. Cha teid breacan-gualne air, no peitean-mór no beag, gus an cuirear ruaig nan creach air na Gearmailtich agus air na Iapaich agus air na fideacha-dige eile tha air taobh an uile maille riutha. Ann a bhith còmhrag mar so tha e gu bhith seasamh nas dilse, ma ghabhas sin deanamh, as leth na nithean móra sin a bhùineas dhuinn mar Ghaidheil—ar ceartas agus ar cànan agus ar ceol—agus an deidh an cath mòr so a chur agus a' bhuaidh a thabhairt a mach tha làn dùil aige an uair sin a dhol a rithist 'na làn éideadh Gaidhealach. Cha luaidh a theid an teicheadh air luchd an uile, agus a chromas iad fhèin agus iad-san aig a bheil taobh riutha an cinn le nàire na chithear an *Gaidheal* a rithist 'na làn éideadh Gaidhealach.

Ach an dràsda chì na Gaidheil eile gu bheil e cheart cho calma agus a cheart cho geurchuiseach 's a bha e riamh roimhe. Chì iad gun dean eann a dhleasdanas a thaobh na Gaidhlighe agus a thaobh a' cheartais pailt cho maith as a léinidh mura dean e nas fhèarr e. Chì iad nach teid an ruaig air agus nach toir e aon cheum air ais fhad 's a bhitheas boinne fala 'na chom.

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Iomhhasan an t-sneachda.—Bha sneachd mór mór againn an deidh na bliadhna ùire. Is minic a bhitheas sneachd againn an siorrachd Pheairt aig an àm sin de'n bhliadhna ach bha e am bliadhna nas truime gu mór na chleachd e bhith. Bha e sin feadh na riochadh gu léir ach a reir inneis is ann a bha an sneachd 's an reothadh 's am fuachd an dùthchannan eile. Bha e trom da-riribh an Ruisia agus ann an seagh is maith gu robh. Theagamh gun robh an sneachd so air a thasgadh fa chomhair latha a' chatha agus a' chogaidh an aghaidh naimhdean na saorsa is a' cheartais.

Cha thric a bhithear a' moladh an t-sneachda. Gu dearbh cha chumhne leam a bheag fhacinn, maith no ole, mu a dheidhinn an litreachas nan Gaidheal gu h-iomlan. Tha fhios gur e as coireach ris an sin gur ann gu tric ri an-uair is

gaillinn a tha e a' tighinn; agus mar sin nuair a thig e le cur is cathadh gu bheil e 'na chunnart air muir is air tìr. Cò riamh a bha air muir ri cur is cathadh le gaillinn aig nach bi cumhne air fhad 's as beò e? Is minic a chaidh bàtaichean cho calma 's chaidh riamh air sàl fhuadach le cur is cathadh ri gaillinn. Eadhon is cas duine air tìr, tha e an cunnart a bheatha ma tha e a mach air dorus ri an-uair le cur is cathadh. Tha e mar sin rudeigin buailteach nach deante mórán iomraidh air an t-sneachd, co-dhiùbh 'ga mholadh.

Ach chan e sin uile e. Eadhon nuair nach 'eil e 'na chunnart do dhaoine air muir no air tìr tha e iomadach uair 'na chunnart agus 'na mheadhon dogainn do'n sprèidh gu h-àrd do mheanbh-chroth. Tha mar sin cunnart is iomagain an cois an t-sneachda gu tric, agus chan 'eil e 'na iongnadh idir ged nach deante mórán molaidh air ann an litreachas. Thatar toilichte nuair a thig an aiteamh agus a dh' fhalbhas an sneachd agus a chithear aghaidh na talmhainn a rithist.

Ach bha mise a' smaoinichadh nuair a bha an sneachd ud againn agus an talamh uile còmhdaichte le thrusgan geal gun spot gun smal, bha mi a' smaoinichadh gur h-e sealadh ann an dòigh cho bòidheach 's a chunnaic duine riamh. Thainn an sneachd ud thugainne le ciùineachd gun ghaoh gun ghailliom agus mar sin bha e ag còmhachadh gach ni gu rèidh còmhnd mar gun cuirte an crann air—gach beinn is gleann is achadh mar gum bitheadh iad le còinnich ghil, agus na craobhan fhéin luchdaichte le an trusgan dealrach glan. Chan fhaca tu riamh dad bu ghile agus bu mhaiseiche na an dùthaich uile mun cuairt oirnn an so ris an t-sneachd ud—na beanntan àrda corrach le an curraicean geala, agus slios gach cnuic agus ùrlar gach glaic mar gum bitheadh iad 'nan annart geal air ùr iarnaigeadh, agus na craobhan uile 'nan culaidh bainne.

Is ann an so, agus 'na leithid a dh' àite, a thuigeas duine an seanfhacal: Sneachd na h-aon oidheche. Tha cumhne agaibh air an fhreagairt a thug a' mhaighdean do Fhionn nuair a chuir e a' cheist oirre: "Ciod as gile nan sneachd?" "Tha," ars i, "an fhrinn." Chan aithne dhomh ni cruthaichte as gile agus as glaine na an sneachd, ach aon ni eile. Agus shaoileadh tu gur e an oidheche, agus a' ghealach air a còinneil, a b' fhuor mhaiseiche. Chan fhaca duine riamh dad bu dhealraiche—solus na gealaich a' dannsadh gu lannireach air na beanntan 'nan eideadh geal, na miltean rionnag le an sùilean lasaireach 'nan seasamh san adhar liath-ghorm agus iad a' priobadh air a' chruinne uile 'na trusgan bainne.

Ag amharc air an t-sealladh ghlòrmhor so aon oidhche, thuit mi ann am mòr iongnadh, agus chuir mi air an nì a thubhairt an Tighearna ri Iob: “An deachaidh tu steach do ionnhasan an t-sneachda? no am faca tu ionnhasan na cloiche-meallain? a thaisg mise fa chomhair aimsir na teanntachd, fa chomhair latha a' chatha agus a' chogaidh.”

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An Long Ghloine.—Chan 'eil aon nì eile a tha dearbhadh dhuinn mar a bha 'na seann Ghaidheil 'nan sàr mharaichean nas fheàrr na a' chreud a bha aca thaobh nèimh mus d' fhuair iad an soisgeul. Is ann a null air a' chuan mhór a bhatar a' seoladh gu ruige an àite shona sin. B'e so Innis nan Òg, no mar theirte ris uaireanan eile, Tir nam Beò, no Tir nam Muinntire Dealraich, no Tir Tairngire, no Magh Meala. Bha a h-uile ainm a tha an so aca air an àite aobhneach sin fada fada thall sa' chuan mhór. Agus is ann an long ghloine, no long air a deanamh de christal, a bhatar a' faotainn an aiseig thuige. Bha neach air choreigin—teachdaire sonraichte—a' tighinn air an tòir á Tir nam Beò le luing ghloine, long nach iarradh ràmh no seol no stiùir ach a sheoladh leatha fhéin an aghaidh doininn is soirbheis tre 'n bhuaidh a bha innte fhéin.

Bha mar sin a' mhuir comh-cheangailte 'nan cridhe is 'nan creideamh ris an nì a b' fheàrr, agus ris a' bheatha bhithbhuan, agus mura b'e gun robh iad 'nan sàr mharaichean cha bhith eadh a' chùis mar sin.

Is ann an Leabhar na h-Uidhri a gheibh sin so sgrìobhte an toiseach. 'Se so lamh-sgrìobhainn a chaidh a dheanamh timcheall air a' bhliadhna 1100 A.D., ach bha chreud so air a h-àithris a nuas tre bheulachas feadh nan linntean gus an do sgrìobh fear Moelmuiri Mac Ceileachair sios i maillle ri iomadh sgeul eile air seiche bà. Tha e coltach gur e bò odhar a bha sa' bhoin, oir is e sin bu choireach gun tugadh Leabhar na h-Uidhri, no leabhar na ba uidhri, air an lamh-sgrìobhainn. Tha an lamh-sgrìobhainn a nis am Baile Atha Cliath an Eirinn.

Tha e air innse, ma tha, an Leabhar na h-Uidhri gun robh Connla Cam Mac Chuinn Cheudchathach, e fhéin agus athair, latha air Uachdar Uisnich agus gum fac iad bean ann an éideadh iongantach a' tighinn dh' a' ionnsaigh. Dh' fhaighnich Connla dhith cia as a thainig i agus fàth a gnothaich. Dh' innis i gun tainig i á Tir nam Beò air a thòir-san, agus gum robh an long ghloine an uair sin a' chladach a' feitheamh riutha. So mar a tha na briathran an cainnt Leabhar na h-Uidhri: **Asbert Conla:** “Can dodeochad a ben?” or se. “Dodeochadsa for in bean,” a

tírìb beó áit inna bí bás nó peccad no immorbus. Domelom fleda buána can rithgnom, cáincomrac leind cen deabaid. Sid mór itaam, conid de suidib nonn ainmnigther áes síde.”

Is e sin an Gaidhlig an latha an diugh. Thubhairt Connla: “Cia as a thainig a' bhean?” ars esan. “Thainigeadar,” ars a' bhean, “a tírìbh beò, àite anns nach bi bàs no peacadh no tuaisleas. Tha sinn a' mealtainn fheadha buana gun ghainne, caoin chòmhradh gun dheasbuid ann. Is ann an sidh mór a tha sinn, agus is ann de sin a dh' ainmichear an Aois Sidhe oirnn.” Tha i dol air adhart agus ag ràdh gu bheil rìgh mór buadhach a' riaghladh os an cionn; agus Connla a thighinn leatha agus am bata gloine aice a' feitheamh ris air a' chladach. Dhiùlt e an toiseach agus athair Conn Ceudchathach an aghaidh dha a thir agus a dhaoine fhéin fhàgail. Ach thig i ubhal thuige agus dh' fhalbh i. Fad mìos chan iarradh Connla Ruadh—bha an dà ainm air, Connla Cam agus Connla Ruadh—chan iarradh e biadh ach mir as an ubhal; agus an ceann a mhios bha an ubhal slàn mar a bha e an toiseach. Thainig a' bhean an uair sin a rithist agus sheinn i duan a' toirt cuiridh do Chonnla e thighinn comhla rithe 'na Long Gloine agus ged a bha a' ghrian a' dol fodha gu ruigeadh iad Tir nam Beò mus tigeadh an oidhche.

Cha bu luaithe a sguir i na dh' fhàg Connla a mhuinntir fhéin agus leum e air bord na luing ghloine. Chunnacas a' seoladh air falbh bhuape e, mar gum b' ann an ceothaidh, cho fada s' a dheanamh am fradharc e. Is ann thairis air a' mhuir a chaidh iad agus cha do thill iad riamh tuilleadh.

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Mo churachán.—Tha *Iain Bàna* 'foighneachd dhinn am bheil fics cinnteach an robh an seòrsa bàta ris an canar curach cumanta am measg a' mhòr shluaigh san dùthaich againn fhéin, no an ann a' mhàin aig manaich agus aig daoine sonraichte de'n t-seòrsa sin a bha iad.

Tha làn chinnte gun robh iad cumanta am measg a' mhòr shluaigh aon uair am Breatainn. Tha Iulius Céasar ag innse sin sna comantairean a sgrìobh e air a' Chogadh Sìbhhalta. Tha e ag ràdh mar so (Leabh., caib. LIV.): “Nuair a bha cùisean Chéasair san t-suidheachadh mhì-fhàbhorach so agus na bealaich uile air an dìon le saighdearan is marc-shluaigh Afranius, agus gun e an comas drochaidean ullachadh, thug Céasar àithne d'a shaighdearan iad bàtaichean a dheanamh de'n t-seòrsa air an tug eòlas air Breatainn beagan bhliadhnanan roimhe sud aithne dha. An toiseach bha an druim agus na reangan air an deanamh do

fhiodh aotrom, agus an sin bha a' chuid eile de shlige an eathair air a deanamh de obair-slaite air fhighe, agus air a chòmhdach le seicheaman. Nuair a bha iad so ullamh thug e aon oidhche sìos chun na h-aibhne ann an slaodan iad, astar dà mhìle fichead bhò'n champ, agus dh' aiseig e umnta cuid de na saighdearan aige thar na h-aibhne, agus ghabh iad seilbh ann an tiota air cnoc a bha ri bruaich na h-aibhne. Dhaimhnich e so air ball mus do mhòthaich na naimhdean dha." Tha so a' leigeil fhacinn dhuinn gun robh curachan aig seoladairean, agus aig maraichean cumanta eile, an ceann a des Bheatainn nuair a bha Iulius Céasar ann sa' bhliadhna 55 agus sa' bhliadhna 54 r.c.

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An rud dh' fhalbhas leis an tràghadh cuiridh am muir-làn air tìr.—Bha mi an latha roimhe 's mi meòrachach air cho sean 's a tha cuid de na seanfhacail againn nuair a chuimhnich mi gum b' aithne dhomh co-dhìubh aonan a bha còrr air mìle is dà cheud bliadhna dh' aois; 'se sin am fear so a dh' ainmich mi. Chuimhnich mi gun robh an seanfhacail so air ainmeachadh ann am Beatha Chaluim Chille a tha air a sgrìobhadh le Adhamhnan. Tha Adhamhnan ag radh gun tàinig fear a sheirbheisich Chaluim Chille—fear ris an cante Lugaid Làidir—far an robh an Naomh latha, agus an seirbheiseach so ag ullachadh ri dhol air taisdeal-cuain do Eirinn, agus gun duirt e ris: Thug mi an craiceann bainne as a' bhàta agus e air fàs cruaidh agus chuir mi 'ga bhogachadh fo'n làn e is clachan air a mhuin." "Direach sin," arsa Calum Cille agus e deanamh faite gaire, "ach cha bhì an craiceann agad air son do thuruis am màireach, ach an deidh sin: an rud a dh' fhalbhas leis an tràghadh cuiridh am muir-làn air tìr."

Mar a thubhairt an Naomh b' fhìor. Dh' fhalbh an tràghadh leis a' chraiceann agus cha robh e aig Lugaid Làidir air son a thuruis air an latha màireach. Ach an deidh sin chuir am muir-làn air tìr e san dearbh àite.

* * *

Mort is breug is braid.—Sin agaibh clu neo-mhearachdach nan Gearmailteach. Dh' oilltich m' fheol air mo chnàmhan an dràsda agus mi a' leughadh ann am mìcsachan àraidh cunnata cinnteach air mort nan Gearmailteach anns na dùthchannan sin a shaltair iad fo na casan. Tha iad a' mort gach duine sna dùthchannan sin a sheasas air taobh na saorsa agus na firinn, agus nach dean a réir an droch chuibheartan-sach. Dh' oilltich mi, agus chan iongnadh e, agus mi a' leughadh dol-a-mach nan Gearmailteach ann

am Polaind agus anns na rìoghachdan eile a chuir iad fo an casan. Agus mar a tha dualtach tha breug is braid an cois na mort. Ann an toiseach a' chogaidh cha robh e furasda dhuinn a thuisginn cho fìor eagalach breugach 's tha na Gearmailtich, ach chunnaic sinn ann an ùine gun a bhith ro fhada gur e a' bhreug as fheàrr leotha nan fhirinn. Tha iad dìreach mar gum bitheadh an Droch Spiorad fhéin air seilbh a ghabhail orra, agus mar a thubhairt an seanfhacail, cha robh breugach nach robh bradach. Tha iad a nis ag goid as na dùthchannan sin a rinn iad dhaibh féin gach nì air an gabh an suil, gu sonraichte nithean grinn agus luachmhor mar a tha gnòthaichean ealaidhean—deilbh agus cruthan is iomhaighean cloiche agus umha, agus eadhon sean leabhraichean priseil. Chunnaic mi gun do ghoid Hitler air a shon fhéin as an Louvre am Paris an dealbh ainmeil sin am Mona Lisa le Leonarda de Vinci, agus an iomhaigh iomraiteach Ghrèigach, Buaidh Sgiathach Shamothrace, iomhaigh a tha còrr is dà mhìle bliadhna dh' aois.

Agus chan e sin uile e, ach bhris is mhìll iad a' chuid as motha de iomhaighean agus de chruthan maiseach agus luachmhor anns gach baile sna rìoghachdan a tha fo an spòig aca. Leag agus mhìll iad cuideachd tighean rìomhach agus togalaichean luachmhor anns gach àite an deachaidh iad. Tha iad mar sin mar phlàigh a' milleadh agus a' sgrìos gach ceàrn air an do ràinig iad.

Ach tha tilleadh air tòiseachadh air tighinn orra agus chan fhada gus am bi iad gu maith iosal agus diùid agus sin 'nan àite suarach fhéin. Is e as mìosa dheth ta, nach bi leaghas no leasachadh air mòran de'n sgrìos a rinn iad. Ach an deidh sin bithidh fois aig an t-saoghal nuair a theid iadsan agus na tha an cùim riutha a cheannsachadh agus an cur fo chis. Gun greasadh Dia air an latha sin.

* * *

Firinn airson a' mhìos so.—Ach bitheadh fhìos so agad, gun tig anns na làithean deireannach aimsirean cunnartach. Oir bithidh daoine féin-spèiseil, sanntach, ràiteachail, uairbreach, toibheumach, eas-umhal do phàrantaibh, mì-thaingeil, mì-neonha, gun ghràdh nàdurra, 'nan luchd-brisidh coimhcheangail, tuailleasach, neo-gheamhnuidh, borb, gun ghaol do'n mhàith, fealltach, ceann-làidir, àrdanach, aig am bheil bàrr gràidh do shàimh na tha aca do Dhia; aig am bheil coslas diadhachd, ach a tha 'g àicheadh a cumhachd: o'n leithidibh sin tionndaidh-sa air falbh.—*An t-Abstol Pol.*

AM FEAR-DEASACHAIDH.

EXECUTIVE COUNCIL.

The Executive Council met in Stirling, on Friday, 23rd January. In the absence of the President and Vice-Presidents, Mr. Malcolm MacLeod, Ex-President, occupied the chair. The following members were present—Mrs. Barron, Glasgow; Nicol Campbell, Elgin; Mrs. J. B. Dunlop, Glasgow; Mrs. M. C. Edgar, Glasgow; Miss Anne Gunn, Glasgow; John MacKay, Edinburgh. In attendance, James T. Graham, C.A., Treasurer; Neil Shaw, Secretary; and Donald MacPhail, Northern Organiser. Minute of previous meeting was read, approved and signed, and apologies intimated from a large number of members.

The Treasurer read two Minutes of the Finance Committee. The Committee reported that they had agreed, subject to the approval of the Executive Council, to the request of the Scottish War Savings Committee to allow Mr. Donald MacPhail, Northern Organiser, to give part-time services to the Savings Committee as organiser for the counties of Inverness, Ross, Sutherland, and Caithness. It was also reported that in a full year the saving to An Comunn from this arrangement would be about £180.

In moving the approval of the Minutes the Chairman drew attention to the reference in the Minutes to the serious depletion of An Comunn's reserves and hoped that no expenditure except such as was immediately necessary would be incurred while existing conditions continued.

The Minutes were approved.

Minute of Meeting of Publication Committee was read. It was reported that the printers had intimated an increase in the price of producing the Magazine owing to additional costs of wages, paper and other materials. The Committee agreed to recommend that for the duration of the War the cover be dispensed with which would meet the increased cost, and that the wrapping and issue of the magazine should be done from the Office thus saving £12 per annum.

On the motion of the Chairman the Minute was approved.

The Secretary read the reply made by the Admiralty to the request that a class of vessels should be given Gaelic names. The letter stated that as a result of the national Savings Campaign, War Weapons Weeks, and Warship Weeks so many requests to have vessels named after cities and towns had been received that it had been impossible to comply with such suggestions. Moreover, the names suggested by An Comunn were not suitable for cruisers

and destroyers, which were named in accordance with a previously defined policy. The names had been noted for possible use in naming smaller craft in which Gaelic-speaking fisherman and seamen were likely to be serving.

The Secretary read a circular letter which had been sent to each Feachd of Comunn na h-Oigridh in connection with the Scottish Education Department's Welfare of Youth Scheme. Satisfaction was expressed that Comunn na h-Oigridh was to be continued among Voluntary Organisations which would benefit under the Department's Scheme.

The Secretary reported that the Hugh MacCorquodale (Fingal) Memorial Committee had agreed to give a sum of £100 to An Comunn for the provision of a prize, at the National Mod, to be called the "Hugh MacCorquodale (Fingal) Memorial Prize." This would provide a prize of £3 per annum which the Committee suggested, and the Executive agreed, should be attached to the short Story Competition in the Mod syllabus. The Executive Council accepted with thanks this gift and instructed the Secretary to convey their thanks to the Committee.

This being all the business the meeting adjourned until Friday, 20th February, at the same hour.

Mr. MacLeod was accorded a vote of thanks for presiding.

PROPAGANDA NOTES.

Northern Area.

Meetings of the Northern Propaganda and Education Committees were held in January, when important matters bearing on the activities of An Comunn were fully discussed.

Now that Mr. Macphail devotes part of his time on behalf of the Scottish Savings Committee, his area, including the Counties of Inverness, Ross, Caithness, and Sutherland, an effort is being made to hold Joint meetings in many places. This was evident in Lochaber recently when the Organiser addressed meetings on "War Savings," and, afterwards, presided at Ceilidhs under the auspices of the local Branches. These meetings proved very successful. At Arisaig the Branch Secretary, Mr. Simon MacDonald, presided over an attendance of about ninety. Captain Grant (Rothiemurchus) opened the Ceilidh with selections on the Pìob-Mhor and the Chairman welcomed Lady Grant to the meeting. Local singers sustained an excellent programme and the Chairman and Mr. Macphail told many amusing stories.

At Morar the Very Rev. Canon McNeil, Branch President, was in the Chair, and after the "Savings" address by the Organiser, the meeting resolved itself into a Ceilidh. Local singers gave of their best and they were ably assisted by Mr. Hugh MacDonald, Mallaig, (who by the way had walked to Morar in order to assist) and several Islesmen who are temporarily resident there.

The Mallaig meeting and Ceilidh were held under the hospitable roof of Mr. MacLellan, Station Hotel. Mr. MacLellan is doing excellent work by holding Ceilidhs periodically in his Hotel and he adheres strictly to the rule that these must be all-Gaelic. On this occasion over 100 people attended, and enjoyed a splendid programme in a fine atmosphere. Mr. Macphail presided.

In the course of this visit to Lochaber twenty-three new Savings Groups were formed.

CEILIDH NAN GAIDHEAL AN INBHIR NIS.

The fourth meeting of the Session was held in the Town Hall, Inverness, on 17th January, when over 300 were present. The Hon. President, Dr. D. J. McLeod, H.M.C.I.S., presided. Songs, Sgeulachdan, Bagpipe, and Violin music, and Highland Dancing met the needs of all tastes and this Ceilidh was voted one of the best yet staged by this all-Gaelic Association.

The Organiser attended the monthly meeting of the Inverness School Management Committee, on 20th January, and on the following Friday he was present at An Comunn meetings at Stirling. On 5th February, he attended a meeting of the Propaganda Committee at Glasgow. This meeting was necessary as owing to the weather conditions, a quorum was not present at Stirling. Many matters of great importance were dealt with, and these recommendations will be submitted to the next meeting of the Executive Council.

The Organiser is now arranging a visit to Wester Ross, after which, he will proceed to Skye and then to the Outer Isles.

Southern Area.

The General Secretary paid his annual visit to Comunn Tir nam Beann, Edinburgh, on 29th January. There was a large attendance of members and friends and he addressed them in Gaelic and English, making a strong plea for the more general use of the language by Gaelic speakers, the preservation of which should be the duty of every son and daughter of Highland parents.

The following Branches in the Area are meeting regularly and are having splendid gatherings—Ayr, Largs, Oban, Stirling, and Tobermory. The Secretary hopes to visit a number of other Branches in the near future.

COMFORTS FOR H.M. FORCES.

The Central Committee met in the Highlanders' Institute, Glasgow, on Tuesday, 3rd February. Mrs. Bannerman, Convener, presided over a fair attendance of members.

The Entertainments Committee reported on the arrangements made for the Gaelic and Scottish Concert to be held on the 13th of February.

The Convener reported that attendances at the Work Party were well maintained and that to date 9726 garments had been completed. This included the work of Branch and Comunn na h-Oigridh parties. The number of garments despatched since 1st October was 1253.

The Secretary reported on donations received as follows:—Comforts, £1971 11/3; Mobile Canteen, £569 7/4, making a grand total to date of donations received for all funds of £3943 8/1.

Outstanding donations referred to were £60 from Carradale; £6 4/- from Nethy Bridge; and £31 2/- from the recent Free Gift Scheme.

The Committee tender sincere thanks to Mr. William Galbraith, Mr. Charles Reppke, and all others who helped to make the Carradale Ceilidh and Dance such an outstanding success. This is the largest sum received from a rural area, and the Committee are very grateful to the members at Carradale for their splendid response. The Committee offer sincere thanks to the members at Nethy Bridge for organising a ceilidh on behalf of funds.

It was reported that two Mobile Canteens are on order and it is fully expected to have these presented before the end of the month.

Branches who have not yet returned their Collection Sheets are asked to do so on as early a date as possible as the Committee would like to close the Fund immediately following the presentation.

GAELIC LITERATURE FUND.

The fund for Gaelic Literature is mounting up, and we are glad that Comunn na h-Oigridh is responding so well to the appeal. We hope that Branches and individual members and all friends of our movement will send in contributions, large or small, so as to ensure a continuance of the work of providing reading

matter for our gallant lads in the Forces at home and those who are prisoners of war.

A third set of leaflets is now in the hands of the printer and like the others contains articles by our President as well as prose, pieces, and poems, by well known authors. These leaflets are for use of serving men and several thousands of them have already been distributed.

Parcels of Gaelic books are being sent to prisoners of war as names are received, and continued regularly. Fifteen parcels are just now on the way, but as these take a long time to reach their destination it may be assumed that only a few have actually been delivered.

A few of our Branches have sent in names, and we appeal to all our readers to assist us in securing as many names as possible, so that our Gaelic speaking prisoners of war may receive parcels of books. We know how much they appreciate gifts from home and we also know how they yearn for Gaelic reading matter. The parcels sent contain books of prose and poetry, grammars, and drama, and Gaelic song books. We can visualise a good going ceilidh in the Stalags when these arrive.

BHA MI'N RAOIR GU SUNNDACH, SUNNDACH.

Tha am fonn so air a thoirt á comh-chruinn-eachadh fhonn a thionail a' Bhean-usal A.C. Scotland agus a fhuair duais aig Mod 1930. Tha am fonn an so mar a bha e air a sgeinn leis a' Mhgn. Seonaid Chaimbeul am Baile Mhàirtinn an Tìreadh. Is e Niall MacGhàilleathain nach maireann, Tìris-each còir a chait a' chuid bu mhòtha de bheatha an Glaschu a rinn an t-òran. Bha Niall 'na shàr Ghaidheal agus 'na dheagh bhard. Tha còrr is fichead òran eile a rinn e anns "Na Baird Thìrisdeach."—F.D.

GLEUS E. Moderato.

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		Tha mi'n nochd 'amo chridhe tìr - sach,
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Sma' ri ionndrainn a' ghill' òig.		

'S lionmhor buaidh a th'ort ri àireamh.
Ged nach innis mis' ach pàirt dhiubh
'S cumadail dens grinn air sràid thu,
'S tu mo ghràdhsa de'n bheil beò.

Gur h'e mise thug an gaol dhuit,
'S mi nach àicheadh air mo dhaoin' e;
Do dhà ghruaidh cho dearg 's na caoran
'S bheirinn fhiln le faoil dhuit pòg.

'S math thig sùd dhuit 'shiubhal garbhlaich.
Féileadh preasach, sporan seana-bhrúic,
'S cuma bhradain air do chalp'
Fo osan balla-bhrec sealg air coin.

'S lionmhor gruagach th'ann an déidh ort.
Eadar so is rudha Shléite.
Culaidh fharmaid do na ceudan,
Ge b'e gheibh o'n chléir ort còir.

LITIR COMUNN NA H-OIGRIDH.

Bhuail e 'nam intinn an àm dhomh teannadh ri litir a' mhìosa so a sgrìobhadh gu bheil earail a bu mhithich dhomh a thoirt oirbhe, a chlann, gu sònraichte sibhse a tha a' streap suas ris na tè bliadhna-deug an ceartair. Tha sinn a' toirt fa-near an uair a ruigeas ar balaich Ghàidhealach, mar an co-aoinse feadh na tìre uile, an aois sin gu bheil an t-Ard-riaghaltas 'gan tagar gus an ceangal ris na buidhnean fa-leth a tha air an cur air bonn an rian-dìon na dùthcha. Tha sinn fiosrach gun seas ar balaich agus ar nigheanan Gàidhealach an taobh féin ann an dleasan sam bith as leth an dùthcha ris an seòlar iad; ach tha aon ni nach bu mhiann leinn iad a dhearmad. Is e sin gum buin iad do Chomunn na h-Oigridh, agus gur Gàidheil, Làn-Ghàidheil is Sàr-Ghàidheil iad! Le sin a chumail daonnan fa-chomhair an intinnean, tha iad a' deanamh an dicheil gus an t-aobhar air a bheil an Comunn do'm buin iad uile gu léir an crochadh—cumail suas na Gàidhlig—a ghleidheadh 'nan sealladh. Ged nach bi iad ach tearc am measg an coimprean, fathast coinnichidh iad uair no uair-eigin ri aon eile aig a bheil Gàidhlig no iarraidh air a cluinn-tinn 'ga labhairt. C'niribh, matà, an t-seann chànan an cleachdadh cho tric 's a tha an cothrom agaibh. Sin agaibh, matà, an earail a bhuail 'nam intinn a bhiodh cubhaidh a thoirt oirbhe an dràd.

Chan 'eil aobhar agam air a chur 'nur cuimhne, oir tha fios agaibh air, gu bheil sinn an nis air imtreachadh gu math a steach anns an Earrach, solus prìseil na gréine a' tighinn nas tràithe, agus a' feith-eamh air ar feum nas fhaide air aghaidh anns an fheasgar. Faodaidh sinn an nis na làithean gus an Fhéill Pàdruig a chunntas, an latha sin am beachd nan Gàidheal a bha a' seasamh mar chomharradh-erliche eadar gearmhradh is earrach. Is ann an déidh Nollaige a bha fìor fluachd is ana-cothrom a' Gheamhradh r' am fiosrachadh, an dà chuid le duine is le ainmhidh; agus is dòcha nach robh àm eile de'n bhliadhna a bha a' tarraing aire an t-sean-duine na bu mhò na

teachd a' Mhàrt is na Féill Pàdruig, le ùr-theannadh nan lus ri fàs, dùsgadh nan èau gun ceilearadh is ath-bheothachadh spèird uan ainmhidh. A dh'aindeoin cruaidh a dh'fhaoitheadh fhiosrachadh le reòdlitachd ia gaillinn nam Faoilleach, ma bha an Fhéill Pàdruig a' breith air "an anail am barraibh nan cluas" aig duine nó ainmhidh, bha e suas am bruthach tuille! Bha "an làir mhór Rumach" a' tilleadh ri a searrach féin trì uairean gus itheadh leis an acras; ach dh'éirich grian àghmhor na Feill Pàdruig oirre, bha am fear air gobachadh agus a gréim-se is gréim a searrach an nis r'a sholar; mar sin cha dò rinn i an gnìomh a bha riamh air a chunntadh cho sgreimheil leis an t-slugh—an gnè no am fuil féin a chur gu feum mar lòn. Sin an gnìomh ris an abair luchd na Beurla "cannibalism"; ach bha de ghràn aig na Gàidheil air 's nach d'thug iad de mheas dha ainm a thoirt air idir! Thug na Gàidheil fa-near an uair a bhiodh ainmhidh na machrach fann le cìon lòn gun robh maorach a' chladaich aig fheabhas. "An uair a tha an t-each caol tha an crùban reamhar," arsa an sean-duine. Is dòcha gun biodh an tuille miadh air solar cladaich an uair sin co-dhiubh a thaobh gainne na h-ainisire, ach bha fàs cladaich math mar bhìadh daonnan, is bu chòir an tuille feum a bhith air a deanamh dheth na thatar a' deanamh an diugh.

Bha mi a' dol a dh' innsadh dhuibh an dràsdu mu "fhéisd a' bhuchaille," ach fàgaidh mi e gus an ath mhias a thaobh nach 'eil uiread ruim 's a bhiodh feumail air a luigheasachadh dhomh; agus mar sin, fàgaidh mi soraich agaibh an ceartair. Ach, sibhse, a bhalachaibh, a tha a' streap ris na sè-deug, cuimhnicibh an earail a thug mi oirbh; agus mar an ceudna cuimhnicibh gu bheil ar smuaintean is ar deagh dhùrachd 'gur leantainn cìod air bith taobh an téid sibh.

Bhur Caraid Dìleas,

EACHANN MAC DHUGHAILL.

FACAL DO CHOMUNN NA H-OIGRIDH.

Bha mi meòrachadh, uair-eigin roimhe so, air cùis shònraichte mun bu mhaith leam facal no dhà a labhairt. Gun tuilleadh dàlach, innsidh mi dhuibh brìgh mo smuain, agus nochdaidh mi an rud air an d'thug mi 'n aire. Theagamh gum bi mo bharail fada cearr, ach cha chreid mi nach bi cuid de bhuill Comunn na h-Oigridh aig am bheil dèidh air dealbhadairachd, no "drawing," mar a theirt ris anns a' Bheurla Shasunnach, agus leis am

miann a' ghnìomhasan sin a chleachdadh. Ma 's fìor sin, tha e mar bu chòir e a bhith; agus leis a sin, 's e mo bharail fhéin, nach 'eil ann de'n t-sòrsa so obair nas fheàrr no nas iomchuidhe do mo chàirden òga na ealdhain Cheilteach, ealdhain bhur sinnsir. Is e sin mo bheachdsa co-dhiubh; agus ma 's e, tha mi 'm bharail gun cuir ar caraid Eachann Mac Dhughail agus Ceann Suidhe a' Chomuinn iad fhéin an aonta ris. Ma chuireas, tha mi làn chinnteach nach bi iad fada cearr! Leis gun do chuir mi mo chomhairle ruibh air a' chùis, tha e mar fhiachaibh orm aig an àm cheudna seòladh a thoirt dhuibh chum a chleachdadh; oir tha fios agam gum bheil e furasda gu leòir deagh chomhairle a thoirt, ach tha fios agam cuideachd gum feum mi a nochdadh dhuibh an dòigh air am bi an gnothuch r'a thoirt gu buil. Air an aobhar sin, ni mi na 's urrain mi còmhnaidh a thoirt dhuibh chum a' chùis a chur air dòigh.

Tha mi fhéin a' sòilsinn gur e so an dòigh as fheàrr an gnothuch a chur air ghluasad. Cuiribh fios do'n Cheann Feachd agaibh ag innsadh dhà gum bheil sibh dèidheil air ealdhain Cheilteach a dh' ionnsachadh, agus gur e fear-teagaisg a th' gur dith. Faoaidh gum bi an Ceann Feachd e fhéin eòlach oirre; ma bhios 's ann a tha fear-teagaisg agaibh a cheana! Ma 's ann nach bi e teòma air a' chuspair, tha mi creidsinn gum bi e toileach gu leòir air cuideachadh a thoirt dhuibh cho math 's as urrain dhà. Mura dean an dòigh so an gnothuch, faoidh gum bitheadh bhur maighstir-sgoil cho math agus a' chùis a ghabhail òs làimh le bhì sreadh a mach neach anns a' choimhearsnachd a chuir seachad greis anns an Sgoil Shàmhradh far an robh ealdhain Cheilteach 'ga teagasg.

Ma theid agaibh air fear-teagaisg a dh' fhaotainn chan 'eil teagamh sam bith nach tig soirbheachadh 'nur lorg. Nis, a thaobh leabhraichean, dh' fhaodainn innsadh dhuibh an so, gur ann aig Rùnaire a' Chomuinn a tha an fheadhainn a bhios feumail is freagarrach an dà chuid do'n fhear-teagaisg agus do na sgoilearan. Cuiribh litir gu ionnsaigh agus tha fios agam gum bi e glé thoilichte leabhraichean iomchuidh a chur chugaibh gun dàil. Eadarainn fhìn, faoidh mi a ràdh nach 'eil iad ro-dhaor! Ma bhios gum faigh sibh an obair car deacair no duilich air uairean gabhaibh misneach agus cumaidh ris gu dicheallach, dealasach. 'S ann a tha an sean-fhacal ag ràdh "Is fearr sìor-obair na sàr-obair." Bu dual dhuibh, obair a' ghnè so a chleachdadh, còmhla ri cànan is ceòl. Mar as fhaide a theid sibh ann a bhith cleachdadh nan nithean sin 's ann is dlùithe a bhios sibh a'

leantuinn ri cliù bhuir sinnsir. Tha mi creidsinn gur ann as an obair so a thig aiteas a' ghlomh; agus saoilidh mi gun toir i dhuibh móran toileachas is toil-intinn iomad feasgar fada, gearhraidh; oir 's i an obair "a chuireas fuadach air gach gruaim." 'Nuair a thig an sàmhradh saoilidh mi gun imich sibh an dràsda 'sa rithist, a mach thar a' mbonaidh do'n t-sean eaglais far am bi mun cuairt air na tobtachan, an clachan-sgrìobhte, 'nan làighe air feur 's air fòid, a' foillseachadh gu soilleir, teòmachd nan daoine bho'n tàinig sibh. Buaidh oirbh agus soirbheachadh math leibh.

CAILEAN MAC-NA-CEARDACH.

Cha do chailleadh bàta riamh 's i ag giùlan nan seol.—*A boat was never lost that carried her sails.*

RANN MAIRI AN DOICBILL.

Bha an sgeul so air a toirt sìos mar a bha i air a h-aithris le Erig Churaidh sa' Leth Mheadhonach air treas la deug an Iuchair 1934—F.d.

Chuala mise ann a siod seana bhoirionnach ris an cainteadh Màiri an Doichill. Bha i a' fuireach ann an seann tigh leatha fhéin agus cha do dh' fhuiling i riamh duine a dh' fhuireach còmhla rithe agus ged a rachadh duine 'ga coimhead no air chéilidh oirre chan abradh i aon fhacal as a bial ris fhad 's a bhiodh e a stigh. B' ann mar sin a thugadh Màiri an Doichill oirre.

Nis dé thachair ach gun robh còmhlan de ghillean òga a' piocadh agus ag cladhach chlach goirid do thugh Màiri. Còmhla ris gach rud air an tug iad greis a' bruidhinn thug iad greis a' bruidhinn air Màiri.

"Cuiridh mise call ruibh" arsa fear de na gillean "gun téid mise a thigh Màiri an Doichill a nochd agus gum faigh mi biadh aice agus gun cuir mi seachad an oidheche còmhla rithe." Mun robh na faclan ceart a mach as a bhial bha na gillean eile air am bonn 's thuir iad gun toireadh iad dha ceud bonn òir nan deanadh e an rud a thubhairt e, Cha robh an gille cho bras an uair sin 's a bha e 'nuair a bhruidhinn e an toiseach ach thuir e ris fhéin nach rachadh e air ais air fhacal mun nàraicheadh càch e.

Ach co-dhùbbh am bial na h-oidheche 'nuair a sguir na balaich a dh' obair ghabh càch dhachaich agus ghabh am fear a bha a' dol a chomhead air Màiri dìreach chon an tìghe aice. 'Nuair a tàinig e an doras dh' éigh e àrd a chlaiginn.

"Gun beannaicheadh Dia an tigh dorcha doichill."

"Bheannaich thu 'n tigh mun tàinig thu

stigh ann," arsa an te bha stigh.

"Sin an cleachdadh a tha anns an àite as an tàinig mi," arsa esan.

"Co as a thàinig thu?" arsa ise. "O, thàinig mise bhean mo ghaoil o shiubhal sléibh is garbhaich o éirigh gréine gu dol fodha gréine 's cha teid mi fhéin ceum nas anmoiche a nochd."

"An dà," arsa ise, "tha latha gu leòr fhathast ann, 's falbh thusa. Ged a tha na cearcan a' dol gu h-àrd chan 'eil annta ach eireagan earraich 's chan 'eil tuigsinn aca air moch no anmoch."

"An dà 's mi nach fhalbh idir," arsa esan.

"Thig dhachaidh mun falbh," arsa ise.

Chaidh esan a stigh.

"Dén t-ainm a th' ort?" arsa ise.

"Tha Uilleam bi d' Shuidhe," arsa esan.

"Cha chuala mi riamh roimhe an t-ainm" arsa ise, "Uilleam bi d' Shuidhe!"

"Bithidh 's maith an airdh," arsa esan

"'s bean an tìghe 'ga iarraidh orm."

Dh' fhalbh esan a' dol a shuidhe ach cha robh àit ann air a suidheadh e.

"C'ait an suidh mi 's tu fhéin 'ga iarraidh orm?" arsa esan.

"Air do mhàs fhéin," arsa ise.

"Suidhidh mi air mo mhàs fhéin gun tàinig dhuit," arsa esan.

"Uilleam bi d' shuidhe," arsa ise, "'s ged a shuidheadh cha n' fheàrrde, chan fhaigh thu ach làr lom is talamh toll is deargannan, deargannan spàir is deargannan làir gu criomadh do mhàs gu h-ansehsagair."

"Bi do mhàs fhéin an toiseach aca," arsa esan.

Bha Màiri a' pronnadail san dorchadas ach cha deanadh esan a mach dé bha i 'g ràdh. "Thoir dhomh-sa biadh a chailleach," arsa esan. Fhreagair ise:

"Ged a tha mise gun aran cha rachainn fo ghearain craosaire. Chan 'eil agam-sa de bhiaidh na chuirinn air sgiath na faochaig; chan e 'n fhaochag dhubb no 'n fhaochag dhonn ach aon fhlor fhaochag ruadh a bhiodh air bharr shuas a chladaich, agus on nach 'eil, théid mi a chadal an doichill agus a chadal gun téid mi." Leum ise do'n leabaidh. Sheall esan uige agus bhuaidhe, 's chunnaic e slacan maide an taobh an tìghe. Rug e air an t-slacan 's dh' amais e buille dheth air leth-deiridh na caillich 's e ag éigheach àrd a chlaiginn.

"Erich a chailleach, érich a chailleach."

"B'e so éirigh na h-éiginn," arsa a' chailleach.

"B'e éirigh na h-éiginn e gu dearbh" arsa esan 's duan aig oirre leis a' mhaide.

'Nuair a chunnaic ise gum robh e air thuar a pronnadh leum i air a bonn.

Chuir esan a làmh air bàrr a' bhalla 's fluair e ceann is casan coarach 's thòisich e air an glanadh o'n t-sùidh.

"So a chailleach" ars esan "dath sìod."

Thòisich a' chailleach air dathadh.

"Dé cuid fir an tighe?" ars esan.

"Na sùilean, an t-ionchainn agus àrd-labhradh a chinn," ars a' chailleach. Ach co-dhiùbh chuireadh air an ceann 's na casan 's cha b' fhada gus an robh e bruich. 'Nuair a bha na bha 's a' phoit bruich leum esan uice 's thug e bharr an teime 's thòisich e air ithe na bha 'na broinn. Cha robh cnaimh a chrìomadh e nach thèadh e chon na caillich.

"S lom a chrìomas tu," ars ise.

"O 's éirig ged nach do cheannaich mi e," ars esan. Ach coma leat 'nuair a chunnaic a' chailleach so leum i air a bonn 's thug i min á bolg 's thòisich i air deanamh bonnaich. Cha do chuir i 's a' mhéis ach cho beag 's a b' urrainn dhi de mhìn.

Dhóirt i ann uisge 's thug esan buille bheag dhi 's chaidh tuilleadh 's a chóir de dh' uisge anns a' mhéis 's bha am bonnach ro bhog.

Dh' fhalbh ise a dh' iarraidh tuilleadh mine a chuireadh i ann agus fhad 's a bha i crom air a' bhog chuir esan tuilleadh uisge 's a' mhéis. Thàinig ise leis a' mhìn 's chuir i ann i ach bha am bonnach ro bhog fhathast.

"Nach e am bonnach a dh' fhan bog," ars ise, 's tilleadh a dh' iarraidh tuilleadh mine.

"Nuair a chunnaic Dia beag e, rinn e bog e," ars esan, is e a' cur tuilleadh uisge sa' mhéis. Chùm e mar sin a' chailleach air n-ais agus air n-aghaidh ag iarraidh mhine gus mu dheireadh an do rinn e am bonnach cho mór 's bu mhaith leis. Mun robh am bonnach bruich 's ann a dh' fhàs esan agus a' chailleach uamhasach companta agus mu dheireadh thall 's ann a dh' fhaighneadh a' chailleach am pòsadh e i. Thuir esan gu dearbh nach pòsadh.

"An dà" ars ise, "tha cliabh làn òir agam-sa a stigh fo 'n leabaigh agus théid mi chon na féille a máireach leis, agus reicidh mi e air son cliabh na dhà airgid agus nam pòsadh tusa mise bhiodh cliabh airgid an duine againn agus bhitheamaid glé mhaith dheth còmhla."

'Nuair a chuala esan mun chliabh òir thuir e ris fhéin gun pòsadh e i, no co-dhiùbh gun leigeadh e air gun robh e a' dol 'ga pòsadh, 's thug e a ghealladh do'n chaillich.

Cha robh air sin ach sin fhéin. 'Nuair a thàinig a' mhaduinn rinn a' chailleach deiseil 's thug i mach an cliabh òir a bha fo'n leabaigh agus chuir i air a muin e, agus dh' fhalbh iad le chèile.

"Tha an sac sin ro throm air do chois chaoil cham," ars esan, is toil aige fhéin greim fhaighinn air a' chliabh.

"Ged a tha mo chas caol cam," ars ise "tha smior sa' chnàimh."

"Bheil fhios agad," ars esan, "gun dubhairt mise riut a raoir gur e Uilleam bi d' Shuidhe m' ainm. "Matà chan e sin m' ainm idir."

"An dà bha mi 'ga smaointinn sin," ars ise, "ach dé nis t' ainm."

"Se m' ainm," ars esan,

"Am Faca tu mo Leithid Riamh."

"Am Faca tu mo Leithid Riamh," ars ise.

"Bhiodh sin doirbh dhomh," ars esan.

Ach co-dhiùbh leig a' chailleach as an cliabh air creig 's i a' dol a leigeil anail.

"Fuirich thusa an sin," ars esan, "gus an till mise 's mi a' dol air cheann gnothuich dhomh fhéin 's cha bhi mi fada."

Dh' fhalbh esan 's chaidh e am falach an cùl a chléibh gun fhios do'n chaillich 's thòisich e air toirt as an òir. Mu dheireadh thall bha an cliabh falamh 's lion e le clachan e. Thug e an uair sin a chasan as leis an òr.

Nis bha a' chailleach ag gabhail fadachd nach robh esan a' tilleadh agus 's ann a thuir i rithe fhéin gun rachadh i chon na féille feuch an deach e ann. Dh' fhalbh i ach cha deach i fada 'n uair a chuir i uibhreachd air cho trom 's a bha an cliabh 's thug i bharr a droma e agus chunnaic i na clachan. Thug i 's a' mhionaid gur e esan a theich leis an òr 's dh' fhalbh i 'n a leum sìos far an robh muinntir na féille feuch an robh e am. Thòisich i air ruith 's air ruideis mu chuairt 's i ag éigheach do'n h-uile duine, "Am faca sibh, am Faca Sibh mo Leithid Riamh?" Dh' éigh muinntir na féille:

"Gu dearbh chan fhaca sinne do leithid riamh a chreutair ghòraich," 's rug iad oirre 's cheangail iad i 's iad a' smaointinn gur aun bharr a cinn a bha i.

Chaidh esan dhachaidh 's cliabh òir na caillich aige 's fluair e an ciad bonn òir a gheall na balaich eile dha 's dhealaich mise ris.

OBITUARY.

MISS JULIET MACDONALD, LOCHABER.

The passing of Miss Juliet Macdonald removes one of the oldest members of An Comunn. She had been a member for 33 years, during 21 of which she served on the Executive Council as a representative of the Lochaber Branch. She also served on the Education and Propaganda Committees. She spoke Gaelic well, and lost no opportunity of commending its use to others.

She came into prominence as a worker in the Gaelic field in connection with the first Summer School of Gaelic held at Roy Bridge in 1909, and for her services she was accorded the cordial thanks of the Education Committee.

Miss Macdonald was President of the Lochaber Branch for many years, and under its auspices she

instituted local Juvenile Mods. These were continued for a number of years, and did good work for the cause of Gaelic and Gaelic music in Lochaber.

She was acting secretary when the Lochaber Branch invited the National Mod of 1922 to Fort William. The invitation was accepted at the annual general meeting of An Comunn, and the result justified all that Miss Macdonald claimed for her beloved Lochaber. The National Mods of 1927 and 1932, also held in Fort William, were outstandingly successful.

Her work for Gaelic in Lochaber is her memorial and her example should be an inspiration to all who have the real interest of Gaelic at heart.

She attained the venerable age of 94 years, and passed to her rest at Lochdhu, Nairn, on 1st February, and was buried at Fort William.

Tha sinn 'g a cuimhneachadh air son na rinn i as leth ar cànan agus ag cur cloiche air a càrn.

SEANACHAS.

Gaelic Literature for the Forces.—We again remind our readers of the leaflets of Gaelic literature printed by An Comunn. If men and women on service or their friends communicate with the Office these leaflets will be sent direct if their full address is given, or to their friends, so that they can slip them into a letter when writing.

These broadsheets, as well as Gaelic books, are being sent to men in hospitals, and letters of sincere appreciation have been received. We notice that these letters are written in Gaelic, as they ought to be.

We are deeply indebted to those who are generously enabling us to do this through their contributions to our Gaelic Literature Fund (Maoin Litreachais Gaidhlig).

Parcels of Gaelic books are being sent continuously to prisoners of war, and any change of address or new address should be sent to the General Secretary, 131 West Regent Street, Glasgow, C.2.

An Gaidheal.—Readers would have seen that *An Gaidheal* is now appearing without its cover. This is due to excessive costs of paper and production on account of the war. For this reason it had shed four pages previously, and now the cover is gone. This is only an emergency measure, and we trust that when better times of peace are restored, and the enemies of culture and freedom are put in their proper places, that *An Gaidheal* will appear again in all its fulness and its accustomed Highland dress. Small as it is now, it is the only magazine providing Gaels with reading matter in their own language.

Our Branches.—We appeal to our Branches to help us in our propaganda work at this critical time. This can be done by helping us in the distribution of our Gaelic literature for the forces. Nothing can better uphold the morale of our men and women on service than reclaiming the old associations of home and country through reading matter in their own tongue. Secretaries of An Comunn's branches would do good war work by supplying the General Secretary with the names and addresses of those who are away from their Branch area. This would ensure their getting our literature as well as other comforts. F.D.

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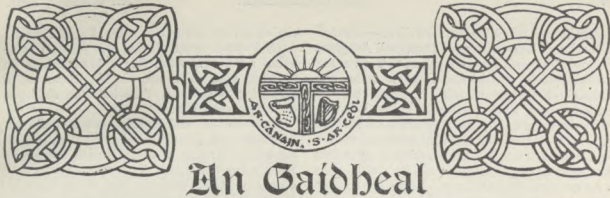
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Leabhar XXXVII.]

An Giblein, 1942.

[Earrann 7

SGIOBAIREACHD AN LATHA AN DIUGH.

Chunnaic sinn san àireamh mu dheireadh de'n Ghaidheal mu dheidhinn sgìobaireachd nan Gaidheal san t-sean aimsir, agus dh'fhaodadh sinn mòran a bharrachd innse nach do rinn sinn. Thug an Naomh Brèanainn (484—577 A.D.), sàr mharaiche nan Gaidheal san t-sean aimsir, seachd bliadhna a' seoladh na mara agus e an tòir air Tìr Tairngire, no àite tàimh sa' chuan. Thug e còig bliadhna an toiseach air falbh, a' seoladh bho thìr gu thìr gun tilleadh dhachaidh, agus bha trì luingean aige fhéin agus aig a' mhuintir air an turas so agus deich duine fichead anns gach long. 'Se curaich a bha san luingean so. Dh' fhalbh e rithist le aon long fhiodha. Bha trì fichead fear aca san luing so agus bha iad dà bhliadhna a' seoladh a chuain mhóir.

Thatar aig cumail a mach gur h-e Brèanainn a' cheud fear a bhuail cladaich America. Bha so san t-seathamh linn fada fada mus do lorg Columbus an tìr sin air an tugadh America an deidh làimhe. Is ann, ma tha, mar a thubhairt mi, a' sireadh Tìr Tairngire, no Innis nan Og, a bha Brèanainn fad nan seachd bliadhna bha e seoladh na mara. Is iomadh rud a chunnaic e agus is iomadh tìr air an do bhuail e fad na h-ùine sin. Tha so air innse gu mionaideach anns a' Bheatha aige a tha air a sgrìobhadh an seana Ghaidhlig.

Chan 'eil teagamh sam bith nach robh na Gaidheil san t-sean aimsir agus a nuas tre na linntean 'nam maraichean calma, agus iad ro ealanta air sgìobaireachd.

Chithear so cuideachd bho chuid de na seann sgeulachdan. Tha cumhne agaibh mar a chuirte iùbhrach gu sàl sna sgeulachdan.

Chuirte suas siùil bhreaca bhaidealsch air am bu lionmhor dealbh leòghan is leopard ri croinn fada fulangach nam fiùthaidh; bhiodh easgannan dubha nan càrn nam brataichean am bàrr nan slat agus bheireadh faochagan dubha an eigeil glog air a h-ùrlar. Dheanadh e an seol 'na toiseach agus an stiùir 'na deireadh agus sgoilteadh i an ugh-cìrce air fheòrling le feabhas a bha an t-òigear 'ga stiùradh. Sin agaibh sgìobaireachd. Chan 'eil dà dheanamh air nach robh na seann Ghaidheil maith air sgìobaireachd.

* * *

Ach dé mu dheidhinn nan Gaidheal 'nar latha féin? Tha mi deanamh dheth gu bheil iad 'nam maraichean a cheart cho dàna agus pailt cho maith anns a h-uile dòigh anns an gabh thu iad. Tha cumhne mhaith aig cuid agaibh air mar a bhitheadh na h-iasgairan a' dol a mach agus a steach air faireir ri droch uair nuair a bha an t-iasgach 'na làn neart air a' Ghaidhealtachd ged tha grèis bhuaithe nis. Chan 'eil duine a chunnaic na b'ataichean iasgach a' tighinn gu acarsaid ri an-uair a dhi-chuimhnichas ri a bheò calmachd nan iasgairan agus ealantachd an sgìobaireachd. Chunna sinn eadhon eathraichean fosgailte, ri àrd dhoinn is ghailinn, agus an fhaire a' d'òirteadh thairis orra 'nam marannan bàna agus iad a' seoladh an aghaidh an t-soirbheis cho aotrom aighearrach ris an fhaoleig, agus sin le feabhas na sgìobaireachd.

Tha cumhne agam cuideachd agus mi 'nam bhalach a' dol dhachaidh as an sgoil á Steòrnabhagh aig làithean saora na Nollaige agus mi air an aiseag fhaighinn air Caolas Uig eadar Callarnais agus Miabhag, tha cumhne mhaith agam air sàr sgìobaireachd dithis ghillean treuna. Cha robh san eathar bheag

fhosgailte ach dithis 'ga laimhseachadh—Tormod Dhomhnaill Thormoid agus Domhnall Aonghuis Mhurchaidh nan Uigean—agus mise 'nam aonar comhla riutha air bòrd. Bha an latha cho uamhasach,—agus thainig e mach na bu mhiosa—agus nach saoilleadh duine beò gun rachadh eathar beag no mór air sàl. Bha an stoirm an ceann, ach ma bha, chùm na seoid a saidh-thoisich an sùil an t-soirbheis, agus fear san sgòd agus am fear eile air an stiùir. Bha i ag gearradh troimhe agus i laighe 's ag éirigh mar an sgarbh, agus i fo'n chòrsa. Cha ghiùlanadh i snaim a bharrachd. Cha robh làgaraid a bhuaileadh ri guallain an fhuaraidh aice nach robh toirt na h-aileig ormsa leis na bha tighinn a steach dhith. Cha robh dad a dhùil agamsa gun cuirinn cas air tìr tioram gu sìorruidh. Ach rinn feabhas na sgiobaireachd agus misneach nan gillean calma ar toirt gu caladh sàbhailte.

Bha agus tha na ceudan sna h-Eileanan agus air cladaichean na Gaidhealtachd a ni sgiobaireachd coltach ris na gillean ud a dh'ainmich mi.

Saoilidh tu gur h-ann an eathraichean fosgailte as fheàrr a nochdas iad an calmachd agus an teomachd air sgiobaireachd ri éigin is droch uair. Is e sin as coireach gu bheil iad ag cur ionghnaidh air an t-saoghal mar a laimhsicheas iad eathraichean beaga ri droch uair 's' chuan mhór nuair a tha an namhaid ag cur fodha na luinge air am bi iad. Is e feabhas ah sgiobaireachd agus mar a tha maraieachd san fhuil aca as coireach gun seol gillean òga, mar a nochd iad gu minic sa' chogadh so, eathraichean fosgailte ri droch uair agus air bheag bidh is dibhe. Cha chuireadh duine uibhir a dh'umhail air ged dheanadh braisichean agus fir a thainig gu greis a latha sàr sgiobaireachd de'n t-seòrsa ud. Rinn agus ni iadsan e. Ach is e tha 'na chùis uail dhuinn sàr sgiobaireachd nan gillean òga. Agus mar a nochd mi gu soilleir bho thòisich mi a' bruidhinn air seoladaireachd is sgòil mhara bu dual dhaibh sin.

* * *

Rud eile. Chan 'eil na Gaidheil ceum air dheireadh mar sheoladairean air bòrd luingeas mharsa aon-chuid san nèibhi no sa' chabhlaich mharsanta. Chithear so co-dhùbhb a tha iad 'nan làmhan no 'nan oifigich air sàl. Fhaic thu an àrd sgiobaireachd a thà agus a bhà air bàtaichean MhicBrathainn, gu seachd sonraichte ri droch uair. Cha do bhàthadh agus cha do chuireadh daoine as an rathad ri an linn-san. Cha b'e sin do bhàtaichean eile e, air nach robh Gaidheil 'ga stiùradh agus 'gan caitheamh. Is iomadh oidheche dhorch agus uamhasach a

chaidh iad am Minse, ach le deagh sgiobaireachd nach d' éirich beud dhaibh féin no do dhuine a bh' air bord. Seall mar a laimhsicheas an Caiptein agus an sgioba na bàtaichean ud ri an-uair is ri gaillinn. Tha iad 'nan sùileagán do'n rìoghachd uile.

Agus tha an aon aithris agus iomradh air sgiobaireachd nan Gaidheil a tha 'nan oifigich agus 'nan làmhan a' seoladh nam bàtaichean móra a tha dol thairis air seachd cuantean an domhain. Chan 'eil fhios agam air an t-saoghal co as a dh' éirich an droch alladh aineolach a chì thu uaireannan an leabhraichean Beurla mu dheidhinn nan Gaidheil—nach robh iad riamh 'nan sàr mharraichean. Is iomadh rud aineolach eile a bhà agus thà air a chur as leth ar daoine agus ar cànan agus ar dùthchas. Ach is ann againne tha choire a leig sin leotha.

Tha e, ma tha, soilleir anns a h-uile dòigh—cho soilleir ri làr a' mheadhon-latha—gun robh na Gaidheil 'nan deagh mharraichean bho thùs an eachdraidh, agus gu bheil iad sin fhathast. Agus tha e dearbhte gu bheil sgiobaireachd nan Gaidheil an diugh pailt cho maith is cho cinnteach, mura h-eil i nas fheàrr, 's a bha an sgiobaireachd sin ri linn Chaluin Chille agus Chormaic nan Cuan agus Bhreanainn an sàr mharraiche.

FACAL SAN DOL SEACHAD.

Mathair-aobhair a' chiuil as binne.—

Tha e ag cur iongantais air leth 'nar latha-ne air àrd luchd-ciuil an t-saoghail mhóir cionnas a tha ceol cho binn agus cho coimhlionta aig na Gaidheil. Chan 'eil iad a' tuigsinn air an t-saoghal cionnas a dh' éirich ceol cho grinn agus cho binn agus cho coimhlionta am measg dhaoine cumanta. Chan 'eil iad a' tuigsinn idir cionnas a dh' éirich a leithid a cheol am measg dhaoine gun fhoghlum agus dhaoine coitichionn mar a bha na seann Ghaidheil 'nam beachd-san. Ach sin far a bheil iad càrr. Cha b' ann am measg dhaoine cumanta agus dhaoine gun fhoghlum a dh' éirich a chuid as motha agus a' chuid as fheàrr agus as binne de cheol nan Eilean agus nan Gaidheil idir ach am measg phearsachan eaglais agus dhaoine a bha glé fhoghlumte. Tha iarmad a' chiuil so againn air a' Ghaidhealtachd fhathast agus gu sonraichte sna h-Eileanan, ceol a bha air a dheanamh le daoine fìor fhoghlumte, pearsachan eaglais a bha air an gluasad le binneas is grinneas nithean spioradail is nàmhaidh cho maith ri maise a' chruthachaidh timcheall orra. Is e naoimh is manaich agus cailleacha-dubha is mnathan beannaichte eile na h-eaglaise a bu mhathair-aobhair do mhóran de cheol nan

Gaidheal; agus dh' fhàg sin loinn is taitneas air. Nan deanadh Gaidheil is Goill gréim air an so bhrìtheadh fhios aca cia as a dh' éirich móran de ghrinneas agus de uaisleadh nan Gaidheal agus an ciuil. Bha mi a' smaoineachadh sin agus mi a' leughadh Beatha Bhreanainn Chluana Fearta, àrd mharaiche nan Gaidheal.

Rugadh Brèanainn sa' bhliadhna 484 agus chaocail e 'na fhìor shean aois sa' bhliadhna 577. B' è aon mharaiche nan Gaidheal. Tha cuid ag cumail a mach gun do ràinig e cladaich Ameriga air aon de thurusan euain.

Bha eachdraidh a bheatha air a sgrìobhadh an seann Ghaidhlig agus tha leth-bhreac dhith 'na lamh-sgrìobhainn an baile Bhrussels, co-dhiùbh bha i ann an sin mus do thòisich an cogadh. Bha an lamh-sgrìobhainn so air a deanamh leis a' bhràthair bhochd Micheil O Cléirich. Maillle ri iomadach rud taitneach eile a tha sa' Bheatha so aig Brèanainn tha sgeul bheag chiatach air ceol, ceol a chuala Brèanainn aon uair agus a bha cho binn agus cho blada agus cho nèamhaidh agus gun chuir e roimhe nach éisdeach e chaoidh tuilleadh ri ceol cumanta saoghalta. So mar a tha an sgeul air a cur sìos ach gun chuir mi an Gaidhlig an latha an diugh i:

"Bha Brèanainn mac Fionnlogha aon uair an Cluain Fearta air a' Chàisg seachd bliadhna mus do dh' eug e. Bha òrdugh an aoraidh air a chuirteachadh san eaglais, an searmon air a thoirteachadh, agus an aifheann air a labhairt. Nuair a thainig am meadhon-latha chaidh na manaich do'n tigh-itheanaich, agus bha Brèanainn air fhàgail leis fhéin san eaglais. Thòisich càch air òrdugh na h-itheanaich. Bha mac-cléireach òg comhla riutha agus cruic bheag aige 'na làimh. Thòisich e air cluiche dhaibh agus bheannaich iadsan e air son sin. "Bu dheagh thoil leamsa," ars am mac-cléireach, "gun leigeadh Brèanainn a steach air làr na h-eaglaise mi air chor is gun cluichinn trì fuinn dha." "Cha leig e 'da ionnsaigh idir thu," arsa na manaich, "tha seachd bliadhna bho nach do rinn Brèanainn gàire agus bho nach cuala e ceol de cheolaibh na beatha so, ach dà ubhal chéire agus snaithe eatorra air an leabhar air a bheulaibh. Nuair a chluinneas e ceol cuiridh e na h-ubhlán na chluasan."

"Theid mi," ars am mac-cléireach, "agus seinnidh mi a' chruit dha."

Dh' fhalbh e agus a' chruit gleusda 'na làimh. "Fosgail," ars am mac-cléireach. "Cò tha so?" arsa Brèanainn. "Tha mac-cléireach a sheinn cruit dhuit-sa," ars esan. "Seinn am muigh" arsa Brèanainn. "Ma's e do thoil e bu bhuidhe lean na leigeadh tu a steach 'gad

ionnsaigh mi do'n eaglais." "Glé mhaith," ars esan, "fosgail an dorus romhad."

Chuir am mac-cléireach a' chruit air an làr eadar a dhà chois. Chuir Brèanainn an dà ubhal chéire 'na dhà chluais. "Cha mhaith leamsa," ars am mac-cléireach, "cluiche dhuit mar sin—mura toir thu a' chéir asda." "Ni mi sin" ars esan. Chuir e sin an dà ubhal air an leabhar 'na fhianuis.

Sheinn e an sin trì fuinn dha. "Beannachd ort a mhic-cléirich" arsa Brèanainn, "agus ceol nèimh dhuit an deidh so."

Chuir e an deidh sin na h-ubhlán 'na chluasan oir cha b' àill leis éisdeachd ri ceol de cheolaibh an domhain. "Carson nach éisd thu ri ceol" ars am mac-cléireach, "an e gur h-òle leat e?" "Chan e idir, a mhic-cléirich, ach beathas san eaglais so a sheachd bliadhna gus an diugh, agus an deidh na h-aifhinn agus an t-searmon chaidh na mic-cléirich do'n tigh-itheanaich agus bha mise an so 'nam aonar. An deidh dhomh an comanachadh a ghabhail thainig miann air leth orm air mo Thighearna. Mar a bha mi san t-suidheachadh sin thainig crith agus uamhann orm, agus chunnaic mi eun san inneig agus laigh e air an altair. Cha b' urrainn dhomh sealltainn air leis na gathan geala grianach a bha uime. "Beannaich dhuinn a chléirich," ars esan. "Beannaicheadh Dia thu," arsa Brèanainn. "Cò a th' ann?" arsa Brèanainn. "Micheil Aingeal" ars esan, "air thòisinn a bhruiddhinn riut." "Buidheachas do Dia," arsa Brèanainn, "carson a thainig thu?" "Gus do shianadh agus a chluiche ciuil dhuit bho'n Tighearna." "Is e do bheatha bhuamsa," arsa Brèanainn. Tharruing e a ghob thairis air cliath itean. Bha mi ag éisdeachd ris o'n tràth sin gus an uair cheudna an ath latha, agus an uair sin dh' fhàg e slàn leam."

Tharruing Brèanainn an uair sin an comharra-leabhair thairis air bràighe na cruite. "Am binn leat so?" a mhic-cléirich? "Air mo choguis an lathair Dhé," arsa Brèanainn, "chan 'eil ceol de cheolaibh an domhain as binn leamsa an deidh a' chiuil sin ach fuaim a' chomharra-leabhair so; agus gabh mo bheannachd agus bitheadh nèamh agad air sgàth cluiche dhomhsa."

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Cùil Bhreanainn.—So a theirear gus an latha an diugh ri aon de na h-Eileacha Naomha—na h-eileanan beaga sin a tha aon leth-dusan mìle sìar air Eilean Luinn agus an earra-dheas air cladaich Mhuile. Thog Brèanainn—no Brianainn—eaglais an so agus bha e greis a chòmhnaidh ann. Tha sin air innse sa' Bheatha aige a tha sgrìobhte san t-seann Ghaidhlig.

Tha e sìos innte mar so ach gun do chuir mi dreach an latha an diugh air a' Ghaidhlig:

“Thainig e air ais a rithist do Bhreatainn agus thogadh eaglais leis an innis Eileach. Latha àraidh agus Brèanainn air carraig àrd san èilean sin chunnaic e dà uilebheist mara a' tighinn bho dhoimhneachd na fairge agus iad ag cathachadh gu cruaidh ri each a chèile agus a' feuchainn ri chèile a bhàthadh. An sin dh' fheuch an dara biast ri teicheadh agus lean a' bhiast eile i. Thubhairt a' bhiast a bha teicheadh le guth duine: “Tha mi ag guidhe ort an ainm Bhrìghde naoimh thu leigheil leam.” Dh' fhàg a' bhiast eile i air ball agus chaidh i do dhoimhneachd na mara.

Chuir an nì sin mòr iongnadh air Brèanainn agus thainig e far an robh a mhuintir agus thubhairt e riutha: “Eiribh gu luath agus rachaibh do dh' Eirinn agus bruidhribh ri Bhrìghde naoimh.” Is ann an uair sin a rinn esan an iomann (laoidh) oirdhearc sin: *Brìghid bith bithmhaith*.

Nuair a ràinig e far an robh Bhrìghde dh' innis e dhi an còmhradh a bha aig an dà bhéist agus dh' fhaighnich e dhi: “Cidh e am maith a rinn thusa do Dhia seach ormsa agus gun do ghuidh an uilebheist ort is gun thu làthair, agus nach do ghuidh i ormsa ged a bha mi an làthair.” Thubhairt Bhrìghde ri Brèanainn: “Dean d' fhaocsaid.” “Aidicheam” ars esan, “nach deach mi thar seachd iomairean riamh gun mo mheanmain a bhith air Dia.” “Thoir thusa d' aicheadh dhomh,” arsa Brèanainn. “Bheir mi m' aidmheil” arsa Bhrìghde “nach do thog mi mo mheanmain bho Dhia bho chuir mi an toiseach air i agus nach tog gu bràth. Ach tha thusa,” ars ise, “cho minic an gàbhadh mòr mara is tìre 's nach fhaod thu gun d' ùidh a bhith sna nithean sin, agus chan e idir gun dean thu dearmad air Dia as coireach gur h-ann a mhàin air gach treas iomair a bhitheas do mheanmain air Dia.”

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Brìghid Bith Bithmhaith.—So agaibh an laoidh oirdhearc—an dubhairt an neach a sgrìobh Beatha Bhreanainn an Gaidhlig—a rinn Brèanainn air carraig àrd an Cùil Bhrèanainn. Tha mi 'ga cur sìos san t-seann Ghaidhlig an toiseach los gum faic sibh am fàs agus an t-atharrachadh a thainig air ar cànan bho linn Bhrèanainn, no co-dhiùb bho chaidh an laoidh a sgrìobhadh, agus chà 'b' ann an diugh no an dé bha sin. Tha mi cuideachd 'ga tionndadh gu Gaidhlig an latha an diugh chum is gun tuig sibh uile fìor bhrìgh na laoidhe. Chì sibh gu bheil fìor auail na bàrdachd innte.

Ghlèidh mi beagan shean fhacal san eadar-theangachadh a thuigear fhathast ged nach 'eil

iad glé chumanta, mar a tha *bith* ag ciallachadh ciùin, no sàmhach. Their sinn fhathast: tha i cho bith ris an luch. Agus *leug* no *leig*, 'se sin neamhnaid, no san dara seagh nì no neach a tha ro luachmhor.

Brìghd bé bithmhaith . brèd órde óiblech, donfé don bithflath . in grén tìnd tóidleach.

Ronsóira Brìghd . sech drungu demne : roróina reunn . cathu crah thedme.

Dìrodha indìunn . ar colno cìsu, in chròib co mbláthib . in máthir Isu.

Ind fìróg inmain . co norrdon adbil, bé sóir cech inbaid . lam nóib dì Laignib.

Lethcholbe flatho . la Patric príme in tlacht ós lìgib . ind rìgin rigde.

Robot éir sinit . ar cuirp hi cìlic : dia rath rombróina . ronsóira Brìghd.

Brìghd bé.

Agus so i an Gaidhlig an latha an diugh:

Brìghid bith bithmhaith, lasair òir éibhleach, Thoir sinn do'n bhith-fhlathas : a' ghrian theinnteach thainneach.

Gu saoradh Brìghid sinn seach còmhlan dheamhnan :

Gum briseadh i romhainn cathan gach plàighe.

Gum bàthadh i amainn cìsean na colainne : A' chraobh le blàthan, a' mhàthair aig Iosa.

An fhìor òigh ionnhainn, leis an uaisle as àrde, Bidh mi sàbhailt 's gach inbhe le mo naomh á Laignein.

Lethchalp na rìoghachd le Padraic am prìomh-fhear,

An tìlachd os cionn gach léig, an rìghinn rìghail.

Gum biodh an deidh ar sean-aois ar cuirp an saic-aodaich ;

Gum braonadh Bhrìghde rath is saors' oirne.

Brìghid bith.

Dé nis a their na h-aineolaich a tha smaoinneachadh gur còir a' Ghaidhlig a bhith 'ga sgrìobhadh an diugh mar a bhatbas na ceudan bliadhna air ais, gun fhàs gun atharrachadh. Cha bu mhisde iad aithne a chur air ar cànan a nuas troimh na linntean bho latha Chalum Chille agus Bhreanainn.

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Cambota.—Mar a bha mi a' meòrachadh air sgiobaireachd nan Gaidheal chuimhnic mi air cho deais is cho sgariteal an gnothaich mara is seolaidh 's a bha na Gaidheil ainmeil siu a thug

an Soisgeul feadh na h-Eorpa san t-sèathamh agus san t-seachdamh linn, mar a bha Columan agus Gall agus Dicul. Is e cho deas 's a bha iadsan air sgiobaireachd bu choireach gun robh e comasach dhaibh a dhòl na h-astaran fada a chaidh iad, thairis air aibhnichean leathan agus air lèchan fada agus farsuing. Is e cho eòlach 's a bha iad air curach agus air mar a bhatar a' deanamh nan eathraichean sin agus 'gan seoladh air loch is abhainn, agus 'gan tarruing thairis air tìr, 'se sin a b' aobhar gun robh e comasach dhaibh an Soisgeul a chraobh-sgoileadh feadh na h-Eòrpa san latha ud mar a rinn iad.

Tha cuimhne agam a bhith leughadh am Beurla a thaobh saothair Cholomain rud a sgrìobh fear de na daoine foghlumte sin ris an canar eachdraiche. Bha e a' bruidhinn air facal a gheibhear an seann Bheatha Cholomain, am facal *combata*—"a word," ars an eachdraiche so, "of unknown origin." Direach sin. Seach gur h-e facal Gaidhlig a th' ann, facal an cànan mhàthaireil nan soisgeulaichean mòra a chraobh-sgaol an deagh sgeul feadh na h-Eòrpa, tha e "of unknown origin." Nam b' ann an cànan sam bith eile na h-Eòrpa a bhithheadh e bhiodh nàire air duine foghlumte—agus gu seachd sonraichte air eachdraiche—aideachadh nach b' aithne dha e. Nam b' e facal Gearmailteach no facal Frangach no facal Laidinn no Greugais a bhithheadh ann dheanadh an duine foghlumte so agus daoine foghlumte eile mion sgrùdadh ach cia as a dh' éirich am facal. Ach cha do smaoinich iad riamh air cànan màthar Cholomain—a' Ghaidhlig chòir. Is e an *combata* an t-ainm a bha aig Columan agus aig a' mhuintir air bachul Cholomain, 'se sin an cam-bata, no am bata crom no a' chromag mar a thairrean an diugh.

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Tha An Gaidheal da-ririb an comain nan càirdean sin a tha a' sgrìobhadh chuige as iomadh càrnaidh thall 's a bhos. Thatar 'ga mholadh air son an toileachais agus an togail cridhe a tha e toirt dhaibh, ach gu h-àraidh, tha mòran aca ag ràdh, air son an eòlais agus am mór fhicsrachadh a tha e toirt dhaibh gach mìos; feadhainn eile ag ràdh gu bheil e nas mùirniche aca seach nach 'eil e deanamh dearmad air nithean cudthromach an spioraid, mar bu dual do Ghaidheal.

Thatar 'nan comain-san cuideachd a tha cur rud thugainn air son a' chlodh-bhualaidh. Chi iad ri ùine a' chuid as motha dheth, ach faodaidh iad a thuigsinn nach 'eil an rùm ach gann an dràsda. Coma leibh, gheibh a' chuid as fhiaich dheth àite uaireigin. Agus facal san dealachadh: Na abair ach beag agus abair gu maith e. Agus

a rithis: Ceithir rann agus fonn deagh sgònn òrain. Ma 's e amhran no port a th' ann air do bheatha na bitheadh e nas fhaide na ceithir no còig cheathrannan.

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Firinn airson a' mhios so—

Chaidh ged nach toir crann-fige blàth,
's nach fàs air fion-chrann meas;
Saoth'r a' chroinn-olaigh ged a thréig,
's fàs déis gun bhith air slios;
Gach treud o'n mhainnir ged a bhual
grad fhuathas nuair nach saoil:
Greigh ged nach fàg an t-Earrach cruaidh,
no bò air uachdair raoin;
Gidheadh san Triath bidh mise ait,
is ni mi uail 'na ghràdh;
Mór-aoibhneas ni mi ann am Dhia;
'se Dia mo shlàint gu bràth.
Bheir Dia dhomh neart chum ruith gu dian
mar fhiaidh air fireach àrd:
Is bheir e mi gu rìogh'chd na glòir',
fo sheoladh caomh a ghràis.
'Se Dia mo stòr, mo bheatha 's m' iùil
o'n tig mo lùth 's mo threis;
Gainne no gort', beatha no bàs,
cha sgar o ghràdh mi 'm feasd.

Habacuc.

AM FEAR-DEASACHAIDH.

—◇—

Ge b'e gheidheas a long gheibir e latha.—He
that keeps his ship will get a day.

—◇—

EXECUTIVE COUNCIL.

The Executive Council resumed its meeting in Millars' Rooms, Stirling, on Friday, 20th February. The President, Rev. Malcolm MacLeod, M.A., Balquhider, presided and in addition to those already named the following members were present:—Mrs. J. M. Bannerman, Balmaha; Dr. John Cameron, LL.B., Glasgow; Mrs. J. R. Colquhoun, Largs; Stewart Cunningham, M.A., Kinbuck; Miss Lamont of Knockdown, M.A., B.Sc.; Kenneth MacDonald, M.A., B.Sc., Glasgow; Rev. John MacKay, M.A., Glasgow; Hugh MacPhee, Bearsden; Farquhar MacRae, M.A., B.Sc., Glasgow; Angus Matheson, M.A., Glasgow; Rev. T. M. Murchison, M.A., Glasgow; Alex. Nicolson, M.A., Glasgow; John A. Nicolson, M.A., F.E.I.S., Glasgow; Donald Thomson, M.A., Oban. In attendance, James T. Graham, C.A., Treasurer; Neil Shaw, Secretary, and Donald MacPhail, Northern Organiser.

The President made sympathetic reference to the passing of Miss Juliet Macdonald, Lochaber, at the age of 95 years. She had been a member of the Executive Council for many years and was intensely interested in the work of An Comunn. For many years she organised Junior Mods in Fort William, and in many other ways she helped to further interest in the movement.

The President gave a very cordial welcome to several members who were attending for the first time.

Minute of meeting of Education Committee was read. It was reported that the Scottish Education Department, in replying to the Committee's communication regarding the position of Gaelic teaching in schools, referred the Committee to the Department's Report of 1937 on Gaelic teaching. This report was read and was considered very satisfactory. It was recommended that no further action be taken in the matter in the meantime.

Mr. Donald Thomson submitted an interim report on the recent returns from schools in the Gaelic-speaking areas. He hoped to have a complete report for next meeting.

The Minute was approved, on the motion of the Chairman.

Minute of meeting of Propaganda Committee was read. The Committee in terms of the remit made by the Executive Council in November submitted proposals by which the present position of Gaelic might be improved. Mrs. Dunlop moved the approval of the Minute, and Rev. John MacKay, seconded. After discussion, the Council unanimously resolved that the Committee's proposals be remitted to the Propaganda Committee and the Finance Committee, meeting jointly, for consideration and report. Otherwise the Minute was approved.

It was agreed to hold the next meeting, which will be the Gaelic one, on Friday, 10th April.

A vote of thanks to the Chairman terminated the meeting.

PROPAGANDA NOTES.

Northern Area.

In the interests of An Comunn and the Scottish Savings Committee the Organiser visited part of Wester Ross in the latter part of February. Six girls were added to the Poolewe Feachd and a new Feachd was formed at Inverasdale. He also had a talk with the children at Lochluichart, Achanalt, Gairloch and Aultbea.

Mr. Macphail intended to continue on his tour over Dundonald Hill to Lochbroom, but severe weather conditions prevented him. On his way back, arrangements were made to hold a Concert at Garve on 3rd April, and in addition to local artistes, several singers will travel from Inverness, and Miss Cathie B. MacLean (Glasgow) will appear at Garve for the first time. That Gaelic stalwart, Miss Isabella MacKenzie, Alderbank, will preside. Concerts will also be held at Glenurquhart and Conon Bridge where Miss Cathie B. MacLean will have well-known local artistes to support her.

A keen Garve supporter of An Comunn war work handed to the Organiser a donation of £5 5/-. Sincere thanks are due to this lady who wishes to remain anonymous.

Mr. Macphail was in Skye recently. All the Feachdan except two were visited. Additions were made to existing Rolls and a new Feachd was formed at Staffin—12 girls and 15 boys. Several of the Feachdan are anxious to obtain wool to knit into Comforts for friends in the Services, and this is having the attention of the Central (Comforts) Committee.

At Knockbreac, Skye, it was interesting to learn that 8 boys and 4 girls from Glasgow had Gaelic as their first language in the city, five others have acquired the language since coming to the district.

Miss Joan Macpherson of Port nan Long School, Skye, has been off duty for some time owing to illness. She has done excellent work as leader of the local Feachd of Comunn na h-Oigridh and it is the earnest wish of all Gaelic people that she may soon be enabled to resume her work again. Miss Macpherson is a sister of the late Mr. John Macpherson, Broadford. By the way, a medal is to be presented annually to the best Gaelic pupil in Broadford School, this in memory of Mr. Macpherson, who was one of the foremost Gaelic Teachers of his day.

A sum of £40 has been gifted to the Inverness-shire Education Committee, to be invested for this object. Sincere thanks are due to the Committee in charge of the Memorial to Mr. Macpherson for this gift.

Congratulations to Dunan School, Skye. The Children, who are members of Comunn na h-Oigridh, sent a donation of £10 to Mrs. Churchill's Russian Fund. Well done!

The Organiser also visited 17 schools where Savings Groups are conducted and he had an opportunity to speak to the children on the value of Savings and thank them for the excellent work they are doing for the War effort.

Adult meetings were held at Dunvegan and Portree.

The visit was brought to a close with an All-Gaelic Ceilidh by the Portree Feachd on the Saturday evening. A short report in Gaelic will be found on another page. Suffice it to say here that the Portree Feachd of Comunn na h-Oigrìdh is maintaining the fine standard they set up several years ago and that, for wealth of real Gaelic talent, they stand second to none. Many of the boys and girls will be leaving at the end of the term, but, they will carry with them that tradition and culture of which they are torch-bearers.

Southern Area.

The Secretary visited the Ayr Branch on 24th February, and presided over the largest attendance yet attained at the monthly Ceilidhean. A fine programme of Gaelic and Scottish songs was submitted, Mr. Donald MacIsaac being the principal Gaelic artist. Recitations and Highland Step Dancing formed part of the programme.

Mr. Shaw gave his usual resumé of the work of An Comunn and War Comforts Committee, and complimented the Branch on the splendid work it is doing. Attendance at the Gaelic Class in Ayr Academy is well maintained, and Mr. Alasdair MacKechnie, the teacher, is well pleased with the progress made by those attending. Gaelic songs form part of the instruction and members were able to join heartily in the Gaelic choruses.

The Country Dance Class under Miss Alexander is also being well attended. An interesting item at the close of the Ceilidh was an exhibition by members under Miss Alexander's tuition of a new Country Dance named the St. Valerie Reel. This dance was arranged by some Scottish Officers who were taken prisoners of war at St. Valerie to commemorate an occasion on which Highland Regiments, true to their traditions, played an heroic part. Detailed instructions of the new Reel was sent home by one of the Officers and it is understood that this was the first occasion on which it was performed publicly in this country.

Mr. Colin MacDougall, a Lewisman, moved votes of thanks to the Chairman and the artists, and referred to the presence that evening of a number of original members of the Branch when it was formed by Mr. Shaw in 1929. Among them was Mr. Norman MacKinnon who has been Hon. Treasurer during all those years. Mr. David Findlay,

secretary, is largely responsible for the success of the monthly meetings and to him and members of his Committee the cordial thanks of An Comunn are due.

The Dundee Branch has just closed a very successful session. The Gaelic Class under the leadership of Mr. Roderick MacDonald, a native of Mull, has had a good session, as also has the Country Dance Class. As readers will have observed from time to time the Country Dance Class has been a regular supporter of An Comunn's war efforts. For these and for the high tone of its Social Meetings under the direction of Mr. MacDonald Chalmers, Chief of the Society, and Mrs. Adamson, secretary, An Comunn tenders cordial thanks.

The Govan Branch has not been able to meet with its customary regularity this session, owing to Hall difficulties, but there was no lack of enthusiasm at the gathering recently held under the chairmanship of Mr. John A. Nicolson. Mr. Coll MacDougall, who has been a tower of strength to the movement in the Govan area, has temporarily retired from the Presidentship owing to family bereavement. Expressions of sympathy have been conveyed to him from friends and kindred Associations.

The Oban Branch has been very active this session and we hope to give an account of its annual Donnehadh Ban Night in our next issue. We believe the Oban Branch to be the only organisation in this country to commemorate a Gaelic bard in this way and we commend the example to other Branches of An Comunn.

The Tobermory Branch is continuing with its fortnightly meetings and it is interesting to note that the veteran, Mr. John Cameron, is occupying his accustomed place as chairman at the ceilidhean. The meetings are being well attended.

COMFORTS FOR H.M. FORCES.

The Central Committee did not meet last month, but the work is going on steadily and parcels are being sent out regularly.

The Concert organised by the Entertainments Committee and held in Glasgow, on 13th February did not receive the support the occasion warranted. The Chairman, Ex-Provost Hugh MacCowan, the last surviving member of the noble band who instituted An Comunn, travelled from Oban and delivered rousing addresses in Gaelic and English. Indeed, it is rarely that orations of such high order are delivered at gatherings of this kind in the city, and the pity is that so few were

present to hear them. Ex-Provost MacCowan is a poet of no mean order and this gift is apparent in the felicitous phrasing of his orations in the old language.

The programme throughout was in keeping with the Chairman's address and was worthy of a full hall at any time, to say nothing of the object of the gathering.

The President, Rev. Malcolm MacLeod, M.A., Balquhider, introduced the Chairman and votes of thanks were moved by the Rev. T. M. Murchison, M.A., Govan.

The Entertainments Committee hopes to stage another gathering early in May when fewer counter attractions may be expected.

The Magistrates of Glasgow have again granted the Central Committee permission to hold a Flag Day in the city, and the date selected is Saturday, 31st October. The collection will be in aid of the Comforts Fund and an appeal is made for collectors. Those wishing to assist should send their names to the Secretary so that they may be communicated with when definite arrangements are being made.

Outstanding donations recently received are £10 from the Newtonmore Branch; £5 5/- from the Directors of the Empire Theatre, Inverness, and £5 from the Glasgow Sutherland Association. The Committee accords all these contributors very grateful thanks. Mrs. W. MacLean, Bearsden, has been busy all winter making artificial flowers for her fellow members in the Work Party, and by the sale of these she has added £5 to the Mobile Canteen Fund. Mrs. MacLean is warmly thanked for this splendid contribution.

ORAN FIR HEISGEIR.

Fhuair mi am foun ciatach so blo mo sheann charaid an t-Ollamh Urramach Gilleasbuig MacDhonnall Chille Taraghlain agus a tha nis a' fuireadh an Dun-cìeann. Chan 'eil mòran beò an duigh a rinn barrachd as leth air litreachais na mo charaid eomh, agus chan 'cil mòran ann as comasaiche air cùl peann Gaidhlig na e. Tha *An Gaidheal* usal as agus a' toirt ceud taing dha.

Is e Raonaid Dhonnallach, Raonaid Nighean 'ic Neill an Gréinetobht an Uibhist a' Chinn a Tuath a rinn an t-òran agus i ri port san Eilean Sgitheanach ri droch thìde nuair a thainig Fear Heisgeir agus a thug e an t-aiscag dhì 'na Bhirliun. Gheibhear an t-òran uile — fìor sgìobaireachd agus deagh bhàrdachd — an Comh-chrùinreachadh nan Donnallach (MacDonald Collection of Gaelic Poetry). Chithear an sin cuideachd eachdraidh beatha na bana bhàird agus ionradh air Fear Heisgeir. — F. D.

GLEUS C.

{ 1 : 1 | 1 : s : 1 | d' : —, r' |	
Gur e | mis tha fo | mhi-ghean	
{ m' : r' | d' : 1 : s | s : — |	
'S mi leam | fhìn air a' | chnoc	
{ : m' : r' | m' : m' : s' | l' : — s' |	
Fada | fada bho'm | chairdean	
{ m' - r' | d' : | 1 | i : — |	
Ann an | àite ri | port	
{ m' - m' | s' m' - r | r' : — d' |	
Gus am | faea mi | 'm bàta	
{ : m' - r' | d' : 1 : s | s : — |	
Le sìùil | àrda ri | dos	
{ : m - m | s : 1 : 1 | d' : —, r' |	
Tigh'n bho | Rudha na | h-Airde	
{ : m' : r' | d' - 1 : 1 | l' : — |	
'S mac an | armuinn ri | stoc.	

'S ann leat a b' èibhinn a sealladh,
'S i air bharrachd nan tonn;
'S gu bheil an iùbhrach cho daingean,
'S i air a ceangal cho team;
'A sgìobadh féin 's iad cho calant',
'N am bhith tarraing a ball,
Gus am buaileadh i caladh,
Troimh na glèannaibh 'na deann.

Bu tu sgìobadh na faire,
Bu tu fear falmadair grunn,
Gur tu b' urrainn a stùradh
Nuair a dhùltadh iad i;
Ged a bheireadh iad thairis
'S iad 'nan laighe san tair,
Chumadh tusa i cho gairreach
Gus an tàradh i tir.

Dé is long ri gach luchd? Teachair gobha:
gùlainidh i teth is fuar.—*What is a ship for every cargo? A smith's tongs: it can carry hot and cold.*

LITIR COMUNN NA H-OIGRIDH.

Gheall mi air a' mhiosa a dh'fhalbh gu'n toirinn cunntas air "Féisd a' Bhuachaille" air a' mhiosa so. Leis gur e buntàta ùr cuid de'n fhéisd sin, theagamh gu'n saoilcar gur e ám neonach a tha an so, an uair nach 'eilear fathast ach 'ga chur, gu bhith a' toirt iomraidh air féisd nach fiosaichear gus am bi fàs air tighinn air! Ach chan 'eil e neònach idir: mur cuirear cha bhuainear, agus tha sean-fhacal againn air sin cuideachd. Mar sin, ma tha sibhse an geall air co-phàirt a bhith agaibh anns an fhéisd so an uair a thig cinneas air a' bhuntàta, deanaibh bhur dìchioll an duigh a

chùm is nach bi am pòr a theid anns an talamh gann, agus gum bi am fonn anns an téid e air a làn-ghiolachd. Gun an corr seamasain, matà, so agaibh mar a theid sibh an grèim anns an fhéisd so—biadh is annlann !

Abairibh gu bheil bun math air tighinn air a' bhuntàta, 's e deas gu a chur gu feum. Tha sibh ag cladhach na tha a dhith oirbh bho bhun na cuiseige agus 'gan nigheadh anns an t-sruth. Tha sibh an sin 'gan leagail air leac réidh creige is 'gan còmhach le gainmhich thioraim, ghil na mealbhaich. Tha sibh a' fadadh teine de chonnadh sam bith a tha goireasach os an cionn ; agus esan a tha eolach tha fios ro-mhath aige cuin a tha am buntàta bruich. Aig a' cheart am tha leac lom, ghlan eile air a còmhach le bàirnich a' chladaich, oir ri oir, air am beul fòdhpà. Tha teine fraoich air a shadadh os an cionn-san mar an ceudna, agus an déidh dha dol 'na ghriosach is an sin a' tuiteam 'na luathre, tha an luath air a sguabhadh is air a glan-shéideadh air falbh le gas fraoich. Tha na bàirnich iad féin bruich, agus mar sin am biadh is an t-annlann as blada deas air cheann na h-ithinnich. Chan 'eil mi a' dol a ghabhail de dhánadas a ràdh gum biodh a cuibhrionn féin de'n fhéisd air a thagar bho'n bho-bhainne, oir cha bhiodhte ris, is cha bhiodh e ceart gum bitheadh, ged is cinnteach gu'n cuireadh am bainne "fo chobhar 's e blàth" clach-mhullaich air an fhéisd so.

Ach cha b'e am buachaille a mhàin a bhiodh a' deasachadh na féisd so. Is math a thigeadh i ri càil an iasgair an uair a bhiodh faobhar a' tighinn air fhiaicall is e a' feitheamh ris an t-sruth-mhara a thionndadh, no gum am biodh an iasgach air a dheanamh leis na lìn.

Tha an rùm a tha fo mo chuimrig an nis air teirgsinn, is chan 'eil a' bheag tuille agam r'a ràdh, ged a bu mhath leam beagan a ràdh mu Dhi-dòmhaich Càsg, a bhios againn an nis an latha no dhà—latha eile air am biodh deagh fhéisd aig òigridh. Ach dh'fhalbh latha a' phailteis an uighean air cheann na Càisg no fheadhachas sam bith eile ! Ciod am fios nach ann a sgrìobhas aon no aon-eigin agaibh féin chugamsa an uair a bhios a' Chàisg seachad is gu'n innis sibh dhomh ciamar a mheal sibh i.

Aon fhacal eile : feuch nach di-chuimhnich sibh na h-ea-railean a bha mi a' toirt oirbh a thaobh na tha an earbsa ruinn ann an litreachas Gàidhlig a sholar dhoibh-san a tha an earradh an Rìgh, no aon sam bith eile aig a bheil iartràs air is gun an cothrom aca air fhaectainn.

Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

FEACHD PHORT RIGHEADH.

Tha am Feachd so de Chomunn na h-Oigridh ag cumail bratach ri crann an da-riribh. Bha so soilleir aig a' cheilidh ghriinn a' chumadh am Port Righeadh o chionn ghoidh. Bha faisg air ceud gu leth an lathair agus an Ceannard coir—Gilleasbuig MacPhail á Sollas air an ceann. Bha Iain Steele an Ceann-Feachd agus Coinneach Caimbeul agus Domhnall MacPhail 's an lathair mar aoighean.

Le Orain, Sgeulachdan, Comhradh agus Dealbh Chluich, Amladh Cainte fo stiuradh Mhurchaidh Mhic Suain agus Coisir Chaileag gun ghuth idir air Ceol air Piana agus iomadh Inneal-ciuil eile, chuireadh seachad corr is dà uair a thide a thogadh cridhe an fhir nach maireann—Scoras coir. So agaibh aon de na Deuchainnean "Amladh Cainte"—"Tri uairean gu a dhol iomrall timcheall earbail meanbh-chuileig." Chan aon ghille an sreith so tri uairean gun mhearachd. Mo laochan !

Labhair an Ceannard gu deas-bhriathrach, dòigheil, mar a thigeadh do ghille a rugadh an Uibhist a Tuath. Mhol e obair A' Chomuinn agus dh' earb c ris a' chloinn a bhi dileas do na bòidean a thug iad mar bhuill de'n Chomunn Og.

Ann an ainm A' Chomuinn thug am Fear-deilbhe taing chridheil do gach aon a chuidich leis a' cheilidh agus gu h-àraide do Iain Steele, an Ceann-Feachd, a tha a' deanamh obair cho fìor ionmholta. Ann tuilleadh buaidh leis agus leis na gillean is na caileagan a tha e a' treorachadh air an t-slighe cheart.

MAC RIGH LOCHLAINN IS NIGHEAN RIGH AN TALLA DHEIRG.

I.

Tha an sgeulachd so air a cur sìos mar a bha i air a h-aithris le Eirig Churaich san Leth Mheadhonach an Uibhist a' Chinn a Deas air 20mh de'n Iuchar 1934.—F.p.

Chuala mise aon uair rìgh a bh' air Lochlann agus bha aona mhac aige. Bhiodh an gille so daonnan a' dol do'n bheinn-sheilg còmhla ri athair. Ach an là bha so bha e anns a' bheinn-sheilg agus bha òg-sheachd air an talamh. Dé a mharbh e ach fitheach agus thuit boinne de dh' fhuil an fhithich air an talamh. Choinhead esan air an t-sneachda 's choimhead e air an fhitheach 's thuit e ris fhéin nach pòsadh e boirionnach gu bràth ach té a bhiodh a falt cho dubh ri it an fhithich, a gruaidh cho dearg ri fuil an fhithich, agus

a cneas cho geal ris an òg-sheachda. Smaointich e an uair sin gun rachadh e air a tòir air an t-seasaidh bonn. Dh' fhalbh e 's thug e trì bliadhna air falbh ach ma thug chan fhac e tuar no coltas air an té a bha e ag iarraidh. Thug e greis a stigh an uair sin 's dh' fhalbh e a rithist. Thug e trì bliadhna air falbh an uair sin ach, ma thug, cha deach a thuras leis dad na b' fhèarr na chaidh e a' cheud uair. Thill e dhachaidh a rithist. Bha e nis seachd bliadhna air tòir na té a bha dhith 's na dhéidh sin cha d' fhuair e i.

'Nuair a chunnaic e so bhuail e air fàs tinn 's chaidh e gu laighe na leapa. Thug e an uair sin seachd bliadhna tinn, là a dh' éireadh e 's là nach éireadh. Cha robh fic aig athair no aig duine sam bith eile dé a ghabhadh deanamh ris. Thug iad lighichean thuinge ach ma thug cha deach aca sin air dad a dheanann dha.

Là de na làithean 's e 'na shineadh air chùl gaoithe 's ri aodann gréine ann an gàradh mór a' chasteil thàinig bodach beag liath far an robh e.

"Fàilt ort fhéin a mhic Rìgh Lochlainn" ars am bodach.

"Fàilt ort fhéin a bhodaich léith" arsa Mac Rìgh Lochlainn "s maith tha fios agam ceann-fàth do mhulaid 's do bhochdainne" ars am bodach.

"Chan 'eil fhios sin aig duine fo 'n ghréin ach agam fhéin" arsa Mac Rìgh Lochlainn.

"Sin far a bheil thu-sa glé cheàrr" ars am bodach "Bha thu là 's a' bheinn sheilg 's mharbh thu fitheach 's dhòirt an fhuil aige air an òg-sheachda. Thuirt thusa nach pòsadh tu gin gu bràth ach té a bhiodh dath it an fhithich air a falt, dath na fola air a gruaidh 's dath an t-sneachda air a cneas. 'Nuair a dh' fhairtlich ort i sin fhaighinn fhuair galair a' ghaoil buaidh ort. Co-dhiùbh nis a th' agam sgeul-fhior no sgeul-bhreug."

"Tha agad sgeul-fhior" arsa Mac Rìgh Lochlainn.

"Matà" ars am bodach "théid agam-sa air do chuideachadh 's a' chàs anns a bheil thu. Chan 'eil aon té air an t-saoghal de'n t-seòrsa air a bheil thu 'n geall ach nighean Rìgh an Talla Dhearg. Tha trìuir nighean aig Rìgh an Talla Dhearg agus 'e 'n té is òige dhiùbh an té tha thusa ag iarraidh. Nis tha e an comas an trìuir so iad fhéin a thionndadh 'nan ealachan 's bidh iad a' dol 'g am faragadh fhéin a h-uile latha chon an locha tha fo thigh an athar. Nan rachadh tusa am falach ri taobh an locha chitheadh tu far an cuireadh iad dhiùbh na cochaill 'nuair a thigeadh iad 'nan trì ealachan. 'Nuair a théid iad-san a mach ealaidh thusa sios far am fàg iad na

cochuill. Beir air na cochuill agus cùm agad iad gus an tig iad-san gu tir agus bi fhios agad fhéin mar a théid an corr leat."

Thug Mac Rìgh Lochlainn tàinig do'n bhodach agus dh' fhalbh am bodach mar a thàinig e. Cho moch 's gun tàinig an latha bu mhoiche na sin a dh' éirich Mac Rìgh Lochlainn 's cha mhór a dh' aithnichteadh air, an là sin 'nuair a bha e fàgail tigh athar, gun tug e seachd bliadhna air laighe na leapa. Mharcaich e air falbh air an steud bu luaithe bha aig athair 's cha tug e ach là agus oidhche a' ruighinn caisteal Rìgh an Talla Dhearg. Chunnaic e lochan beag uaine shìos fo thigh an rìgh 's ghabh e sios. Shin e e fhéin ri taobh tolmair bhig an cois an locha 's chuir e seachd an oidhche an sin. Cho moch 's gun tàinig an latha bu mhoiche na sin a dh' éirich esan ach cho moch 's gun do dh' éirich esan bha trìuir nighean Rìgh an Talla Dhearg 'g am faragadh fhéin anns an locha. Leum esan gu h-ealamh air a bhonnann 's dh' ealaidh e sios far an d' fhàg iad-san na cochuill agus rug e orra. 'Nuair a thug iad-san greis mhath a' snàmh agus 'g am baslachadh fhéin thàinig iad gu tir.

'Se an té bu shine a bh' air thoiseach.

"A mhic Rìgh Lochlainn," ars ise, "thoir dhomhsa mo chochull."

"Ni mi sin," ars esan, "Ma bheir thu dhomh pòg".

"Bheir mi sin dhuit gu toilichte," ars ise, 's thug i sud dha agus dh' fhalbh i.

Thàinig an ath té.

"Thoir dhomhsa mo chochull, a mhic Rìgh Lachlainn," ars ise.

(Ri leantainn.)

OBITUARY.

THE DUKE OF ATHOLL.

The general sorrow felt throughout Scotland at the death of the Duke of Atholl is fully shared, and not without reason, by the members of An Comunn Gàidhealach. His passing adds another to the lengthy list of well-known and influential members we have lost by death in recent months.

The late Duke was a patriotic Scot and an ardent Highlander. His record of service in military and civil life was one of high distinction. That service was appreciated and recognised in the highest quarters as is evidenced by the imposing catalogue of honours conferred upon him—K.T., G.C.V.O., C.B., and D.S.O.

It is, however, as a notable Highlander and a lover of our language we like to think of him. Like his brothers and sisters, he was taught Gaelic as a child and maintained his interest in it unimpaired throughout his life. He served for six years as President of An Comunn; his sister, Lady Helen, was a member of our Executive Council for many years; his brother, Lord James, is still a

member of the Executive. All the members of the family were whole-hearted supporters of An Comunn, and the things it stands for. They were not content with merely lending it the influence of their names; they gave it willing and effective service.

Head of the houses of Murray of Tullibardine and Stewarts of Atholl, most worthily throughout his distinguished career did he bear himself as a great Highland gentleman. A man of simple tastes and broad human sympathies, totally devoid of class narrowness and aloofness, always zealous for the honour of Scotland, proud of its history, and interested in all that is worthiest in its contemporary life, he won for himself in a high degree the admiring regard of his fellow-countrymen. He rendered unforgettable service by his chairmanship of the Committee which planned and carried through the erection of the National Shrine at Edinburgh Castle in proud and grateful memory of the men who fell in the war of 1914-18. As a landlord he was popular and respected. He looked upon a landlord, he said, "as a life trustee for the benefit of the estate and not as a proprietor for his own benefit."

By the death of the Duke of Atholl, a great national figure has passed from among us. As members of An Comunn Gaidhealach, we thankfully remember his unvarying support of our cause and his many services in its behalf. The respectful sympathy of An Comunn is tendered to the Duchess and his surviving relatives.

"An cogadh no'n sith cha till e tuille."

REV. JOHN BAIN.

An Comunn Gaidhealach and the Gaelic cause generally have lost a loyal member and a faithful worker by the death of the Rev. John Bain, Edinburgh. Though Mr Bain was more intimately concerned with the Highland Associations in the Capital, he served for several years on the Executive of An Comunn and was for a time a member of the Mod and Music Committee. This brought him into real connection with the Gaelic cause, and he greatly enjoyed the opportunity and the privilege.

Mr Bain was a native of Gairloch and had an excellent command of colloquial Gaidhlig. He also studied the language and its literature under the late Professor Mackinnon, Edinburgh.

He was called away after a short illness. We shall miss his cheery and kindly personality, and extend the sympathy of An Comunn to his wife and family.

MR. THOMAS PATON.

An Comunn and the causes it stands for have also lost a loyal and enthusiastic supporter in Mr. Thomas Paton, whose death is announced in his 92nd year. Mr. Paton was a sincere lover of Gaelic, of which he had acquired a good knowledge, of Gaelic music, and of the Highland dress which he habitually wore. He was a member of An Comunn of long standing, and attended the National Mod with unflinching regularity. He was a member of the Edinburgh Gaelic Choir, and was also a member of Clann an Fhraoich, whose all Gaelic social functions in Glasgow he regularly attended.

Many non-Gaels are in hearty and active sympathy with the work of An Comunn Gaidhealach, and of these Mr. Paton was a conspicuous example.

EADARAINN FHIN.

"Companion to Gaelic Studies."

Sir,—The controversy between the Pedagogue and the Professor on the above subject would be amusing, if not very enlightening, were it not also tragic: the physicians quarrelling and the patient "in extremis." Mr. Donald Thomson, in appealing to the judgment of your readers (I must presume that is the purpose of his letter), might have shed more light on the questions in dispute and enabled your readers, to whom he appeals, to understand the principles in dispute.

I am certainly *not* an expert. I am just a Gaelic speaker. I learned to speak Gaelic when Gaelic and Gaelic only was practically the only language spoken in the island of Mull. I had no schooling in Gaelic. In fact, the scholars of my day were thrashed if they spoke Gaelic in the school or its environs. Nevertheless, though over forty years an exile from Scotland, I can still converse fluently and think facetly in my mother tongue, which is more than any of the younger generations who have had the advantage of schooling in Gaelic, but through the medium of English, seem able to do, judging by the few of them that I have contacted in this country.

But I have had the experience of seeing another language fighting for its existence in circumstances not unlike those in which Gaelic now seems to be, and I have seen it succeed. I know the secret of its success, and therefore I have a question, a vital one, to ask both controversialists, and one comment to offer.

The question is: Is this proposed book, or whatever it is, in English or in Gaelic? If it is just another attempt to teach Gaelic to Gaelic-speaking children through the medium of English, then it had better be burned before it is published. That is the sure method of killing Gaelic. If it is intended to keep Gaelic as a living language, then we must think in Gaelic and teach the children to think in Gaelic. This cannot be done through the medium of English.

Had the Africaanders accepted such a proposal—it was being thrust on them—their language would have been extinct by now. But they insisted on Africaans being taught through the medium of Africaans, and a language which, twenty years ago was a farmers' patois, is now not only a living language but is seemingly becoming the chief cultural language of this country. *Verb. sap.*

Would either Professor or Pedagogue or whoever is the moving spirit in this matter ever dream of suggesting that the children of England should be taught English through the medium of Gaelic, or Welsh, or any other language? The fact that such a controversy should be carried on in the pages of "An Gaidheal" in English seems to me to bode no good for Gaelic as a living language.—Yours faithfully,

D. LIVINGSTONE.

Johannesburg.

Rannan Breige.

Sir,—I sometimes find myself humming lines of a delightfully fantastic poem which was current in my native parish in my boyhood days, and perhaps still is among older people. The author of the poem, who was said to have come from Strath, Gairloch, was supposed to have made the poem as

a result of a wager. He was challenged to compose a poem containing nothing but impossibilities—and he succeeded very cleverly in doing so.

The snatches which I can still remember are not all consecutive, and go something like this:—

Chunnaic mi na sanntagan
A dìreadh ri Meall Andrairidh.

An eal' is piob thombac aine
Sa chearc a gabhail snaoisean.

Fhuair mi trosg is falmaire
Le gunn' air Loch a Gharbh-dhoine.

and so on.

It would be interesting to know whether any of your readers are familiar with the poem, and, if they are, whether they know where the poem could be procured. I have never heard of its publication, nor have I come across it in any general or local Gaelic anthology of verse.

There is another song I should be much obliged for some information about. Its authorship is quite well authenticated, for it was composed by a descendant of Alasdair Buidhe MacIomhair, bard to Sir Hector, Laird of Gairloch. It may have appeared in the *Celtic Magazine* of some date, for the Editor of the *Celtic Magazine* was a blood relation of the author. But I have never seen the poem in print, and should like to know where to find it. It is entitled, "Tigh mo Sheanair," and runs like this:—

Au cuala sibh riamh mu'n tigh a bh' aig Iomhair?
'S ann air a bha 'n deanann bha ciallach ceart,
'Se duine . . . a chuir ceanna-chrioch air,
'S gu mor am pianadh a fhuair a phears;
Le clachan mora 'gan cur an ordugh
'S "simente" coinntich gan cumail ceart.

Bha doras mor air mu choinninn 'n oiraich
Is . . . oir air 'ga chumail glaisht
'S bha uinneag ghrinn air mu choinninn 'n
teinntinn
'S scrine shiod' oirr' de dh' fhodar glas.

Any further information which any of your readers can give about one or both of these poems will be gratefully received.

J. MACDONALD.

Callander.

[The Rannan Bréige—leithid a' cheud òrain a tha ar caraid ag iarraidh—san Duanaire, rannan a rinneadh le Gillesbuig na Ceapaich. The Rannan Bréige eile ann an Comh-chruinneachadh nan Domhnallach ach tha iad le cheile eadar dheal-achichte ris an fhear a thatar ag iarraidh le ar caraid. Tha sinn an dòchas gun cuir cuideigin thugainn fear Gheàrrloch.—F.D.]

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Leabhar XXXVII.]

An Céitein, 1942.

[Earrann 8

LEABHAR DHEIR.

Seach gun robh mi a' bruidhinn an so air Leabhar Adhamhnain is fheàrr dhomh iomradh a dheanamh air seann lamh-sgrìobhainn eile, lamh-sgrìobhainn anns am faighear a' Ghaidhlig Albannach as sine ar a bheil lorg againn, 'se sin leabhar Manachainn Dhéir. An deidh leabhar Adhamhnain is e so an ath leabhar as sine chaidh a sgrìobhadh an Albainn; agus tha so a bharrachd an leabhar Dhéir gum faighear ann cuid de'n Ghaidhlig as aosda air a bheil lorg an diugh. Agus a reir sgeoil an leabhair fhéin bha Manachainn Dhéir air a suidheachadh air tùs le Calum Cille agus le Drostan aon de mhuintir Chalum Chille, agus tha bunntanas ann an seagh mar sin aig an leabhar-sa ri Calum Cille cuideachd.

Tha an leabhar sgrìobhte an Laidinn ach gu bheil cuimhneachain air tiodhlacan fearainn a bha morairen is mathean na dùthcha a tabhairt bho ám gu ám do Mhanachainn Dhéir am Bùchan sgrìobhte an seann Ghaidhlig air trì no ceithir dhuilleagan a bha bàn agus air iomall dhuilleagan eile. Bha an leabhar fhéin air a sgrìobhadh san deiceamh linn, agus bha na h-earrannan Gaidhlig a th' ann, a reir coltais, air an sgrìobhadh bho ám gu ám a' tòiseachadh timchioll air a' bhliadhna 1000 A.D. agus a dh' ionnsaigh na bliadhna 1150. Fàgaidh sin Gaidhlig leabhar Dhéir suas ri mille bliadhna dh' aois, agus chì sinn an deidh so dreach is cumadh na Gaidhlighe sin.

Is e na soisgeulan sgrìobhte ann an Laidinn a tha san leabhar ged nach 'eil iad uile slàn air an sgrìobhadh ann. Tha an soisgeul a reir Eoin gu léir ann ach chan 'eil de na soisgeulan eile ann ach a' cheud shca caibideilean de shoisgeul Mhata agus gus an treas rann ar

fhichead de'n t-seachdamh caibideil, agus a' cheud chróig caibideilean gus an cóigeamh rann deug ar fhichead de shoisgeul Mharcuais, agus a' cheud trì chaibideilean de shoisgeul Lucais agus a' cheud dà rann de'n cheithreamh caibideil.

Tha creud nan Abstol agus Orduh Frithealaidh nan Easlan ann cuideachd, agus cóir-fearainn a thug a' Cheud Rìgh Daibhidh do mhanaich Dhéir air gach fearann a bhineadh dhaibh mar a tha sgrìobhte san leabhar aca. Tha sin uile ann an Laidinn san leabhar, agus an còrr an Gaidhlig. Tha an lamh-sgrìobhaidh sa' chorra-litir mar a bha cumanta san latha bh' ànn.

* * *

So agaibh aithris an leabhair fhéin air ceud stéidheachadh Manachainn Dhéir. Cuiridh mi sios an toiseach i an Gaidhlig an leabhair agus an dearbh rud a rithist an Gaidhlig an latha an diugh.

Columcille 7 drostán mac cósgreg adálta tangator áhí marroalseg día dóib gonic abbastobóir 7 béde cruthnec robomormar búchan araginn 7 esse rothídnafg dóib ingathráig sáin insaere gobráith ómormar 7 óthóséc. tangator asáathle sen incathráig ele 7 doráten ricolumcille sí iarfallán doráth dé 7 dorodloeg arinmormar .i. béde gondas tabrád dó 7 níthará 7 rogáb mac dó galár iarnéré nagleréc 7 robomareb act mádbec iarsén dochúid inmormar dattác nagleréc góndéandae ernacde les innac gónísad slánte dó 7 dorát inedbáirt dóib uácloic intiprat gonicé chlóic pette meic garnáit doronsat inernacde 7 tánic slante dó; Iarsén dorat columcille dódrostán inchadráig sén 7 rosbenact 7 foracaib imbrether

gebe tìsad ris nabad blienec buadacc tângatar deara drostán arscartháin fri columcille rolaboir columcille bedéar ánim óhunn ímacc.

Agus so a nis an sgeul mar a sgrìobhamaid an diugh i:

Calum Cille agus Drostan mac Chosgraich a dhalta thainig iad á h-I mar a dh' fhoillsich Dia dhaibh gu ruig Obair-dhobhair, agus is e Bède Cruithneach a bha 'na mhorair air Bùchan air an cinn, agus is e a thoidhlaic dhaibh a' chathair sin an saorsa gu bràth o mhorair agus o thòiseach. Thainig iad 'na dhéidh sin gu cathair eile agus thaitinn i ri Calum Cille, oir bu làn de rath Dhé i; agus dh' iarr e air a' mhorair, eadhon Bède, gun tugadh e dha i, agus cha tug, agus ghabh mac dha galair air dha na cléirich euradh, agus is beag nach robh e marbh. An sin chaidh nam morair dh' athchuinge nan cléireach gun deanadh iad ùrnuigh leis a' mhac chum gun tigeadh sláinte dha, agus thug e an iobairt dhaibh o chloich-an-tioprát gu ruig cloich Peit-mhic-Gharnaid. Rinn iad an ùrnuigh agus thainig sláinte dha. An sin thug Calum Cille do Dhrostan a' chathair sin; agus bheannaich e i, agus dh' fhàg e am briathar, "cia b' e thigeadh ris ('na aghaidh), na biodh e bliadhnach buadhach." Thainig deòir Dhrostan air sgaradh ri Calum Cille. Labhair Calum Cille, "biodh Deur ainm o sin a mach."

* * *

Tha an lamh-sgrìobhainn a nis ann an leabhar-lann Oil-thigh Drochaid Chaim agus tha sinn an dòchas gun stiùir freasdal uaireigin air ais do Albainn i far am bu chòir dhi a bhith an Leabhar-lann Nàiseanta na h-Alba.

Chaidh leabhar Dhéir a chloidh-bhualadh an toiseach leis an *Spalding Club* fo làimh an Ollaimh Iain Stiubhart sa' bhliadhna 1869, gach Gaidhlig is eile a th' ann. Gheibhear gu maith goireasach na tha de Gaidhlig ann anns an leabhar *Rosy Gaidhlig* fo làimh an Ollaimh U.I. MacBhàtair, agus i uile air a cur an dreach Gaidhlig an latha an diugh cuideachd ach gu bheil seòladh Gaidhlig a tha an Ordugh Frithealaidh nan Easlan agus guidhe-dealachaich an fhir-sgrìobhaich air a thoirt sa' Bheurla Shasannaich, 'se sin an dà ni so: "Hisund dubeir sacrofaicc dau—an so thoir an t-sacramaid da"; agus "For chubus caich duini imbia arrath in lebran colli aratarra bedacht for annain in truagain rdscribai—i.

biodh e air coguis gach duine air am bi an rath an leabhran so a leughadh e thoirt beannachd air anam an truaghain a sgrìobh e."

* * *

Tha eaglais sgìreachd Dhéir air a togail air seann làrach Manachainn Dhrostan agus chan 'eil ni ri fhacinn ann an diugh ach sin fhéin agus an cladh, ach mu dhà mhìle an iar air an so chuireadh air bonn sa' bhliadhna 1219 abaid de na manach bhàna ris an cante dha iomadh linn Manachainn Dhéir cuideachd agus tha làraichean briste na manachainne sin ri am faicinn gu soilleir fhathast. Tha cuimhne agam agus mi sgrìob am Bùchan agus làithean agam dheth, a bhith fuireach an àite ris an canar *Birkenhills*. Chuir mi romham gun rachainn air an rothair aon fhichead mìle dh' fhacinn làrach manachainn Dhrostan agus làrach abaid nam manach bàna. An deidh dhomh an eaglais agus an cladh fhacinn far an robh seann mhanachainn Dhéir thainig mi sin dh' ionnsaigh làrach far an robh abaid nam manach bàna. Chunnaic mi gun robh na tobhtaichean an oisean gàraidh an taobh a stigh de bhalla glé àrd. Rinn mi air geata a' ghàraidh los a dhol a steach a dh' amharc air an làraich naoimh ach choinnich an gàirnealair sa' gheata mi agus thubhairt e nach fhaodainn a dhol a steach agus e dùnadh agus a' glasadh a' gheata. Thubhairt mi ris nach deanainn cron sam bith agus gun tainig mi astar fada dh' aon ghnathach a dh' fhacinn agus a sheasamh air an làraich naoimh. "Sud m' òrdugh-sa," ars esan, "gun duine a leigeil a steach." "Agus co leis an gàradh?" arsa mise. Tha le leithid so a mhorair agus e 'ga ainmeachadh air ainm. "Agus a bheil e fuireach san tigh mhór sin thall?" "Tha "Glé mhaith" arsa mise, "theid mi shealltainn air an duine chòir, ach feumaidh mi faighinn a stigh dh' ionnsaigh làrach na manachainne. Gu leibideach bha am morair còir agus a theaghlach uile a muigh a' sealg, agus b' eigin dhomh-sa tilleadh mar dh' fhalbh mi. Bha an gàirnealair air taobh a stigh a gheata nuair a thill mi. "Tha iad sud," arsa mise, "uile sa' bheinn sheilg agus chan 'eil duine beò aig tigh ach na seirbheisich, an leig thu steach a nis mi?" "Cha leig, chan fhad mi," ars esan. "So dhuit matà," arsa mise, "a' chairt so, is fheàrr dhuit a gleidheadh, sin agad m' ainm 's mo shloinneadh agus cò 's mi 's m' aite-fuirich. Tha am balla sin gu maith àrd agus glé dhuilich a shreap ach chaidh mise thogail glé fhaig air na creagan agus an cois a' chladaich agus cha chuir e duileadas sam bith orm a shreap." Dh' fhalbh mi agus shreap mi an gàradh agus ràinig mi tobhtaichean briste na manachainne. Mhion bheachdaich mi orra agus thug mi an deagh

ghreis a' meòrachadh air na manaich bhàna agus air na h-aimsirean a bha a' Ghaidhlig cho slàn agus cho làidir am Bùchan agus a tha i an diugh an Eilean Leodhais. Faireagain a shuidhail is tu tha caochlaideach, agus ràinig a chuid fhéin air a' Ghaidhlig chóir dheth. Ach cha tàinig atharrachadh no sgàile tionndaidh air an t-soisgeul 's an deagh sgeul a bha aig Calum Cille agus aig Drostan agus aig na manaich bhàna. Nuair a bha mi làn riarachta a bhith meòrachadh air an so agus air sean eachdraidh eile Bhùchain dh' fhàg mi soraidh aig an àite agus rinn mi air son falbh. Thàinig an gàirnealair far an robh mi agus thubhairt e gun leigeadh e mach air a' gheata mi. "Tha e cheart cho furasda dhomhsa," arsa mise, "dhol a mach agus a bha e thiginn a steach." "Ge ta," ars esan, "leigidh mi mach air a' gheata sibh." Thug mi taing dha agus leig mi beannachd leis an deidh innse dha am briathar a dh' fhag Calum Cille aig seann Mhanachainn Dhéir. Thug e taing mhór dhomh agus dhealaich sinn gu caomhail càirdeil.

Nuair a thàinig mise dhachaidh sgrìobh mi dh' ionnsaigh rùnaire Comision nan Seann Chuimhneachain agus dh' innis mi dha gum bu mhi-choltach an rud làrach is tobhtaichean Mhanachainn Dhéir a bhith fo ghlais. Thug e taing dhomh agus e ag aontachadh leis a h-uile facal a thubhairt mi. Roimh cheann nan sea mìosan chuir iad fics thugam gun do ghabh an comision seilbh air seann làrach Manachainn nam manach bàna an Déir agus gu bheil an t-àite a nis fosgaitte do neach sam bith a thogras a dhol dh' amharc air. Agus is geal as fhiach e a thadhal do neach aig a bheil beagan mac-meanma agus aig a bheil ùidh sa' Ghaidhlig agus an ceud tòiseachadh an t-soisgeul am Bùchan. Tha an t-àite air sgàth na seann Ghaidhlig agus air sgàth saothair na h-eaglaise airidh air urram agus air mòir.

Cha deanar sagart gun fhoghlum 's cha dean foghlum sagart.—*A priest should be learned but learning won't make a priest.*

FACAL SAN DOL SEACHAD.

Na Manaich Bhàna.—Is e na cistercianach a theirte riutha gu tric seach gur h-ann an Cîteaux faisg air baile Dijon san Fhraing a bha a' cheud mhanachainn aca. Theirte na manaich bhàna riutha seach gur h-ann bàna a bha an trusgan aca, trusgan clò de chlàimh na caorach mar a dh' fhàs i gun dath gun truailleadh. Bha manachainn aca an Déir agus an Saghadal agus an Ceann Lossa agus an grunnan àitean eile an Albainn. B'e na manaich bhàna aon

tuathanaich na h-Eòrpa ri an latha agus ri an linn. Bha iad air leth gleusda air cadhlaidhean agus air cosnadh de gach seòrsa le an làmhan, agus chan 'eil lorg an diugh air a' mhór fheum a rinn iad ann a bhith teagasg an t-sluaigh an gnothaichean tuathanachais is fearainn, agus an togail thighean agus thogalaichean eile. Bha iad 'nan eisempleir agus 'nan oid-ionnsachaidh do'n mhór shluagh sna cùisean so. Bha iad cuideachd ro sgilear air togail sprèidh de gach seòrsa—crodh is caoraich is gobhair is mucan is eich.

Bha iad 'nan gàirnealairan taghte agus bha na liosan aca ainneil a thaobh nan craobhan-meas a bha iad a' togail, agus mar a bha iad a' sealltainn as an deidh. Bho chionn àireamh bhliadhnan an so bha dùil aig gàirnealairan móra is fiosrachail ar latha-ne gun d' fhuair iad nì ùr a mach a thaobh craobhan-meas. Fhuair iad a mach gum biodh barrachd meas is toradh air a' chraoibh nan cumadh iad freumhan na craoibhe gun dol domhain san talamh. Fhuair iad a mach nan cuireadh iad leacan fo fheumhan na craoibhe nuair a bha iad 'ga plantachadh chum 's nach rachadh iad ro dhomhain san talamh gum biodh a dhà uibhir a thoradh air a' chraoibh sin. Ach fhuair na manaich so a mach o chionn còrr is oched ceud bliadhna. Tha na leacan a bha aca fo fheumhan nan craobhan-meas ri fhaotainn 'nan àite sna seann liosan aca fhathast. Agus iomadach gnothach eile mar sin.

Cha robh àite sam bitheadh na manaich bhàna 'nan latha nach deanadh iad torach is maiseach. Dheadadh iad a' mhòinteach lom agus an fasach creagach torach, agus bheireadh iad an cruadhach agus am boglach le chéile fo bhlàth mar an ròs. Sin an seòrsa dhaoine a bha am manaich Dhéir, agus cha b' ann gun aobhar a tha lios an tigh-mhóir timchioll air làrach is tobhtaichean na manachainne. Chan e gun robh iad a' deanamh diochainn no dearmad air foghlum is air sgoil leabhair no air crioch àraidh am bithe a thaobh gnothaichean an spioraid ach bha iad ro sgilear agus eòlach an cùisean tuathanachais is fearainn, agus tre'n sin bha iad 'nam meadhan cuideachaidh is treòrachaidh do'n t-sluaigh, agus an soisgeul 'gam beothachadh agus 'gan gluasad chum gach maith a rinn iad.

Mo Lios.—“Eirich a ghaoth a tuath, agus thig a ghaoth a deas, séid air feadh mo liosa, rachadh faile cùbhradh a spioraidh a mach.” Tha mi deanamh dheth nach 'eil aon nì eile ann as taitniche agus as tarbhaiche na lios air a dheagh àiteachadh agus air a dheagh chumail an òrdugh. Chan 'eil nì eile timchioll air tigh as taitniche

na gáradh fo làn bhàrr agus air a dheagh ghréidheadh; agus chan 'eil nì eile as fheumaile do'n dachaidd na lios làn lusán is luibhean itheanaich agus craobhan-measa. Tha maise agus loinn air lios fo làn bhàrr agus bhlàth, agus ruigidh a' mhaise sin mòran. Chan 'eil duine a tha a' falbh 's a tighinn chun an tìghe nach fhaic loinn is maise an liosa, agus mura faicear e—ma's e 's gu bheil e air cùl an tìghe far nach 'eil tadhal is dol dhaoine—faireachair fhàile cùbhraidh. Tha lios an òrdugh 's an uidheam ag cur loinn is maise air tìgh no air dachaidd sam bith.

Tha lios mar sin a' togail fianuis gu bheil nithean maith is maiseach an oisean air choreigin an cridhe na muinntir a tha fuireach san tìgh.

Gun teagamh ri ám cogaidh 'se nithean a tha feumail chum bith as còir dhuinn a chur sna liosan, mar a tha bunnta is càil is currain agus luibhean itheanaich eile. Agus ged nach biodh ann an lios ach luibhean mar sin fhéin, nuair a tha e fo làn bhàrr agus air a dheagh ghréidheadh tha lios de'n t-seòrsa sin cho taitneach do'n t-sùil ri nì a chumna duine riamh. Ach is ainneamh lios no gáradh anns nach 'eil oisean beag air choreigin far am freagair flùr is dithean is blàth a mhàin; agus is còir co-dhiubh beagan dhiubh a bhith ann. Saoilidh mise nach 'eil lios 'na lios mura h-eil beagan bhlàthan ann.

Tha lios agamsa an so a dheanadh beag thuathanas. Is ann is éigin dhomh earrann dheth fhàgail bàn agus bu mhór am beud agus b'e sin an call agus an talamh cho maith ann. Tha e rithis ri cùl gaoithe 's ri aodann gréine agus e air leth-leathad air cùl a' Mhansa.

Fàsaidh pòr sam bith ann, co-dhiubh pòr sam bith a dh' fhiach mise ann agus iomadh pòr nach d' fhiach mi. Tha e ag cur dheth feumalachd an tìghe a h-uile bliadhna de bhuntata agus de chàl agus de leiceis agus de pheasair agus de phònar agus de gach lus is luibh itheanaich eile a tha feumail an tìgh. Agus tha iomall aig mòran eile air cuideachd. Tha bannabuidh agam, banacharaid a tha glé mhór as a tuathanachas fhéin agus faodaidh i sin, 'se bean tuathanach agus bean-baile a th' innte. A h-uile bliadhna aig ám Lunnastail tha mi ag cur thuice a' cheirsle chàil as fheàrr agus an stocan càil-gruithem, as motha 's as eireachdaile tha san lios agam gus a h-ioraslachadh! Thig i a nios chun a' Mhansa am feasgar sin no an ath latha agus leisgeul gothach air choreigin aice, a mholadh a' chàil agus a dheanamh cinnteach ma's fhior gur h-e mise a thug fàs air. "Ah!" their mi rithe, "bha dithis againn timchioll air." "An

robh? Cò an dithis?" "Bha an Cruithear agus mi fhein."

Tha mòran de chraobhan-measa san lios agam; beagan a bha ann mus tainig mise an so, agus a' chuid as motha chuir mi fhéin ann. Tha craobhan-ubhal ann, grunnan mòr dhiubh. Is deagh chaomh leamsa craobhan-ubhal a bhith sa h-uile lios a bha riamh agam oir bheir iad daonnann 'nam chuimhne an earrann ghlòrmhor sin san Dàn a tha 'na sàsachaidh cluais is cridhe: "Mar chruinn-ubhal am measg chrann na coille is amhull no rùn-sa am measg nan òganach: fo a sgàile mhiannaich mi, agus shuidh mi sìos, agus bha a thoradh milis do m' bhlas."

Tha craobhan plumbais ann agus gròiseidean agus suidheagan agus dearcan dubha agus grunnan sheòrsachan eile. Tha na suidheagan air sàilbh a ghabhail air cuibhreann de'n ghàradh a tha mi fàgail bàn, agus coltach ri neach nach 'eil 'ga chumail féin fo cheannsaill tha iad air a dhol bho rian. Ach an deidh sin tha dearcan gu leòr a' fàs orra agus tha sin feumail do mhuinntir eile a thuilleadh oirne. Agus tha mi deanamh dheth gur h-e sin a tha fàgail an lios cho torach, gu bheil mòran a' faighinn iomall air.

Is ann bho shèa gu naoi uairean sa' mhaduinn as fheàrr leis an lios fhéin thu bhith ag obair ann. Fàsaidh gach pòr nas fheàrr agus gu seachd comhraichte na fùraichean le thu bhith an conh-chomuinn an liosa sa' mhoch mhaduinn mar so. Agus bithidh e 'na bheannachd dhuit fhéin cuideachd.

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Am fonn "Mo Lios."—Thug na bha mi ag ràdh os cionn so 'nam chuimhne fonn ciatach air an ainm so a tha air laoidh ghrinn agus bhlasda. Gheibhear le chéile iad anns *An Laoidheadair*. So a' cheud dà rann de *An*:

Eirich, éirich a ghaoth tuath,
Eirich, éirich thig gu luath;
Séid air feadh mo lis gun dàil
Ullaich e do fhear mo ghràidh.

Tha mo lios gu tioram cruaidh,
Chan 'eil spioraidh a falbh uaith;
Séid-sa air le t' anail bhlàth,
Ullaich e do fhear mo ghràidh.

* * *

Cur an t-sil.—Tha ám na curachd nas fhadalaich am bliadhna. Bha an t-earrach fuar is fliuch feadh na Gaidhealtachd, agus sneachd an iomadh àite. Ach a nis air cóigeamh là deug a' Ghiblein thatar gu dripeil leis an treabhadh agus tha a h-uile duine anns gach àite a' treabhadh agus ag àiteachadh barrachd

talmhainn am bliadhna a rithist. Is maith a bhith faicinn a' chroinn 's an spaid a dol ann an talamh nach deachaidh a thionndadh o chionn àireamh bhliadhnanachan. Bidh feum air a h-uile leud coise dheth ann a bhith cur ruaig air Hitler agus air a' ghràisg aige.

Chan 'eil e 'na bhuannachd idir a bhith cur sil ro thràth. Ma tha an talamh fuar is amh tha e ag cur puinnsean anns an t-sìol nach fhàg idir e ged dh' fhàsadh e. Cha robh e 'na chleachdadh aig na seann daoine air a' Ghaidhealtachd a bhith cur an t-sìl gu Latha Bealltainn san t-seann chunntas, 'se sin an dara latha deug de'n Chéitein. Bhatar ag cur a' bhuntata an t-seachdain no deich latha roimh an sin. Bha an talamh an uair sin blàth thoiraidh, agus bha e mar gum b' eadh a' toirt ùr-beatha do'n t-sìol, agus bha sin a' fàgail fàs is fallaineachd san t-sìol. Is ann eadhon nuair a thigeadh an latha gu blàths is teas an deidh mheadhnan-latha a chuireadh iad an sìol. Is maith a bha fhios aig na daoine sin dé bha iad a' deanamh oir bha iad 'nan deagh thuathanaich. Dh' fheumadh iad sin agus gur h-ann ris an talamh a bha am beò-shlaint uile an crochadh no a' mhòr chuid dhì co-dhiubbh.

* * *

An smeòrach.—Bheil fhios 'eil eun eile san ealtainn as binne na'n smeòrach nuair a tha i air ghlheus. Tha mi a' smaoinneadh sin gu tric sna maduinnnean so toiseach mìos Aprail. Ged a tha a' mhoch-mhaduinn fhathast, leis an uair ùr dùbailte, rùdeigin fuar, ma tha dad de bhlàths agus de thuraidh idir ann, cluinnear ise ag cur nam both dhith an glasadh an latha agus a rithist o àrd-fheasgar gus an tuit an oidheche. Tha a leithid de chraobhan againn an so agus mar sin tha mòran de na h-eoin bhuchallach againn, agus gum faigh iad fasnadh agus àite neadachaidh sna craobhan agus sna callaidean a tha cho pailte mun cuairt. Tha iad a nis air tòiseachadh ri seinn agus saoilidh mi ag éisdeachd riutha gur h-e an smeòrach a tha air an ceann; agus b' e an taitneas agus an riarachadh cluais is cridhe a' chòisir bhinn so nuair a theid iad an comh-sheirm air maduinn chihinn earraich, no air feasgair grianach an deidh froise an dràsda.

Chì mi agus chluinn mi an lon-dubh agus am brù-dhearg agus am bricean-beithe cuideachd, breac an t-sìl agus an trean-donn agus an òidig 's a bhuidheag arbhair, agus grunnan eile timchioll an lùis agam. Le an seinn agus le an ceileireadh tha iad a' toirt daonnan 'nam chuimhne an earrann bhinn agus bhlasda sin san Dàn: "Feuch tha an gearmhradh seachd, tha an t-uisge thairis, dh' imich e roimhe; chithear na blàthan air an talamh,

tha am seinn nan eun air teachd, agus chluinnear guth an turtuir 'n ar tìr; tha an crann-fige ag cur a mach fhionn glasa, agus tha dearcann maotha a' chroinn-fhiona a' toirt fàile cùbhraidh uatha."

Tha mi a' faicinn san lìos agam gu bheil na dearcann-dubha agus na craobhan gròiseid agus an crann ubhal ag cur a mach an ceud dhuilleagan glasa, agus tha a' ghealag-làir agus an crocus fo làn bhlàth, agus an dafoidail air lunn a bhith tighinn fo bhlàth. Tha ùr-fhàs nan craobhan-measa a' toirt fàile cùbhraidh uatha.

Tha seinn nan eun agus ceud fhosgladh ùr-fhàis nan craobh, agus ceud bhlàth nam fìr earraich a' dùsgadh iomadh smuain a tha taitneach agus tarbhaich an cridhe duine, agus a' toirt dhuinn iomadh aobhar thaingeachalach aig an àm so de'n bhliadhna.

Nach bochd gu bheil bròn is briseadh-cridhe aig mòran tre bhreathas is tre shuaraichead dhaoine aingidh is olc, agus a leithid de mhaise sùl agus de bhinneas cluais aig Dia 'ga chur san t-saoghal timchioll oirnn. Nach bochd tre mhì-dhiadhachd is shuaraichead nan Gearmailteach is nan Iapach agus na tha an comh-bhainn riutha nach 'eil ceol na smeoiraich féin cho binn do dhuine a tha beò, agus nach 'eil fàile cùbhraidh a' chroinn-ubhal cho taitneach 's bha e mus do thòisich an cogadh, agus nach bi gu sìorruidh tuilleadh do mhòran a tha beò an diugh. Ach bidh briathar Chalum Chille a thaobh neach sam bith a thigeadh an aghaidh Dhrostaìn is muinntir Dhéir air a choimhlionadh d'an taobhsan. "Ge b'e neach," ars esan, "a thig 'na aghaidh cha bhì e bliadhnaich buadhach"

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Nead na smeòrach.—Tha an smeòrach a cheart cho grinn agus a cheart cho gleusda ann an togail a nid 's a tha i air seinn nam port. Is minic a bha mi a' beachd-smuaineachadh air an tùr agus air an innealach a tha air cùl nead na smeòrach. Tha a nead cruinn cuimr agus air a dheanamh cho dìongmhalta agus cho seasgair 's gum bu mhiann sùl leat a bhith ag amharc air. Tha céis an nid air a deanamh de chòinnich agus de shràbhan agus de chloimh agus de bhiorain air am fighe 'na chéile, no de nì sam bith eile tha freagarrach; agus cha luait a chì thu e na their thu: "Tà bha an deagh fear-ceird agus làmh a ghrinneis air chùl so." Tha broinn an nid 'na chuaich chruinn réidh agus e air a dheanamh dìonach le buachair mairt air a shìobadh gu còmhnard grinn air. Theireadh tu gur e seorsa de aol odhar glas a tha deanamh cuaich an nid cho réidh grinn. Tha e 'na chuis ionghnaidh cionnas a ni i obair cho grinn agus

cho coimhionta le a gob agus gun spàin aoil aice ach e. Chan 'eil ni a tha timchioll air an smeòrach nach 'eil grinn agus eireachdail agus air a dheagh dheanamh.

Tha ceithir agus uairean còig uighean san nead, agus tha i a' togail grunnan àil san t-séasan agus a' deanamh nead ùr air son gach àil.

Tha an smeòrach mar so a' teagasg dhuinn, ge b'e ni a ni sinn a dheanamh le ar n-uile neart agus a réir gach buadh agus comas a bhuilicheadh oirnn; thà agus nach e aon ni a mhàin as còir dhuinn a dheanamh ceart agus grinn—co-dhiubh is e seinn no rumar no teagasg a th' ann—ach gach ni ris an cuir sinn ar làmh no ar guth no ar cridhe. Bidh mì a' smaoinichadh so a thaobh iomadach seòrsa obrach agus a thaobh caochla sheòrsa dhaoine, agus bidh e tighinn a steach orm gu tric nuair a chluinneas mi seinneadairean binn agus droch Ghaidhlig aca, seinneadairean a bhithheadh ainmeil ann a bhith ag gluasad aignidhean nan Gaidheal agus a' dùsgadh an gear-maith nan gabhadh iad an aon saothair ri an cainnt agus a ghabh iad ri an ceol. B' fheàrr leam gum faicheadh iad nead na smeòrach. "Leanaidh ar n-obair sinn uile."

* * *

Fear na dùthcha.—Bha mi a' smaoinichadh an dràsda agus a leithid ri fhaicinn agus ri ionnsachadh timchioll oirnn air an dùthaich gur h-ìomadh beannachd agus cothrom a tha aig fear na dùthcha nach 'eil aig fear a bhaile-mhóir. Chan ionghnadh idir ge do bhithheadh fear a' bhaile-mhóir aineolach air obair nàduir agus cruthachadh Dhé. Tha e ann an sin. Agus tha ìomadh easbhuidh eile an cois an aineolais. Ach tha fear na dùthcha a' faicinn daonnan cruthachadh Dhé ag obrachadh agus an cruthachadh sin daonnan fo atharrachadh dreach. Tha an dràsda, as t-earrach, gach lus is craobh is creutair ag ath-bheothachadh; a bheatha fhéin agus a dhòigh fhéin aig gach ni is beathach. Chan urrainn gun eòlas is tuigse a bhith aig fear na dùthcha. Chan ann mar sin a tha fear a' bhaile-mhóir, chan e nithean beò agus nithean a tha leigeil fhaicinn dha miorbhuilean a chruthachaidh a tha timchioll air. Bu chòir truas a bhith aig muinntir na dùthcha ri muinntir a' bhaile-mhóir agus iad cho blian agus cho searg 'nan inntinn agus 'nan cridhe. Chan 'eil dòigh aca a bhith air a' chaochladh.

Tha tairbhe is toradh sin talamh nach ithear leis a' bheul. Tha beathachadh sin dùthcha a thuilleadh air beathachadh le aran; agus is e na tha de bheathachadh is de ghliocas is de

dh' aithne san dùthaich a tha ag cumail nan bailtean-móra suas. Nach e an Searmonaich a thubhairt: "Tha tairbhe na talmhainn air son nan uile; riarachear an rìgh féin as an fhearann."

Tha cuimhne agam gur h-e aon de bhàird mhór an domhain, Virgil an bàrd Ròmanach, a thubhairt: "O fear na dùthcha, a tha tuilleadh is sona ma's aithne dha a dheagh fhortan."

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Firinn airson a' mhios so.—Feòraich a nis de na h-ainmhidhean agus teagaisgidh iad thu; agus a dh' eunlaith nan speur agus innsidh iad dhuit; no labhair ris an talamh agus teagaisgidh e thu; agus cuiridh iasg na mara an céill duit.—*Iob.*

AM FEAR-DEASACHAIDH.

—♦—

Chan 'eil ni as fheàrr na tuathanas, chan 'eil ni as tairbhiche, chan 'eil ni as taitniche, chan 'eil ni air an fheàrr as airdh duine saor.—*Cicero* (106—43 R.C.).

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BASKET-MAKING AS A HOME INDUSTRY.

By AUGUSTA LAMONT.

Basket-making is one of the most ancient of crafts, and from very primitive times man has made use of wild grasses, rushes, and withys, to construct receptacles in which to carry his goods.

Yet, in spite of its ancient lineage, it is quite certain that basket-making has prospects of continuance and development through long vistas of future years. It is impossible to envisage a stage of society in which baskets could not be used for countless purposes necessary in the various activities of the human household. The prospects of continuous demand being good, it is therefore worth while to cultivate this craft; and, in addition, it has to recommend it that the material required is to hand in many areas of the Gaidhealtachd in the form of wild bents and willows. Besides, it requires no elaborate or expensive apparatus to put it into practice, and can be comfortably worked at about the eottage door or at the fire-side.

Under present conditions baskets are especially in great demand. When we go shopping we have to carry home all our

unwrapped purchases; many of us now do more gardening than we formerly did, or have taken to it as a new occupation, and baskets are required for delivering our fruit and vegetables; or maybe the trouble of gathering brambles and blaeberrys seems more worthwhile just now, and again, baskets are indispensable. Then again baskets of a larger and stronger type are most useful for carrying in peats or fire-wood; the coal shortage makes us appreciate any additional fuel that we can get, so we wander along the shore to gather drift-wood, or we carry home fallen branches from the neighbouring woodlands, and saw up basketfuls of logs with which to make a cheery blaze.

From the artistic point of view basketry has also something to recommend it, for it provides scope to the craftsman to exercise his ingenuity, taste, and skill. He is responsible for both design and execution from start to finish, and the completed article is his own creation in which, if reaching a satisfactory standard, he is able to take pride and pleasure.

In view of all these considerations the Art and Industry Committee of An Comunn has decided to hold a competition in Basket-making as announced elsewhere in this issue. Competitors, even though not prize-winners, may have good expectations of finding a ready sale for their goods, and it is hoped that many an otherwise idle hour may be filled with pleasure and profit through the revival and encouragement of this ancient and useful craft.

ART AND INDUSTRY COMMITTEE.

Owing to Government restrictions on wool, fur, etc., the Committee are unable to proceed with the competition previously mentioned. The Committee have now decided to promote the following competition and award prizes for:—

The best Basket made from willow, bent, cane or other material.

The Basket to be suitable for shopping, gardening, carrying peat, logs, etc.

Prizes—1st, An Comunn Gaidhealch Trophy and £2 with certificate; 2nd, £1 10/; 3rd, £1.

Entries must be in the hands of the Secretary, 131 West Regent Street, Glasgow, C.2., not later than 1st November, 1942.

Several items held over for want of space, including "Letters to Editor" and instalment of *Mac Rìgh Lochlainn*.

PROPAGANDA NOTES.

Northern Area.

The Organiser was present at the March meeting of the Aberdeen Branch, when there was an attendance of about 100. Mr. Dugald MacDonald, President, was in the Chair.

An excellent programme was submitted and the highlight of the evening was the narrating of a folk-tale in the traditional style by Mr. John Campbell, late of Fearn and a native of Lewis. The title of the *Seulachd* was "De bh'ann?" In addition to local artistes, Sgt.-Major Donald McLeod, D.C.M. (Achlitibie) and L/Bdr. Iain MacSween (Scalpay) delighted all by their beautiful renderings of some of our finest Gaelic songs. Mr. Macphail spoke in Gaelic and English, and thanked the Branch for the excellent work which was being done despite difficulties. The Chairman with his usual versatility led the audience in Community Singing, and this in no small measure helped to make the evening a very happy one. "Cumaibh oirbh ag cumail oirbh."

From 27th March to 3rd April, four successful Concerts were held in the Northern Area. The first of these promoted by the Fort William Branch and at which Dr. D. J. McLeod presided, was in aid of the Yugo-Slav Relief Fund and it is gratifying to report that a sum of £43 10/- was realised for this worthy object. The Chairman was introduced by the Northern Organiser and the entire Concert programme was in Gaelic. By special request, Miss Cathie B. McLean gave a beautiful rendering of that martial song "Highlanders" at the close of the Concert. Mr. Lachlan MacKinnon (Hon. Secy.), and Miss M. MacInnes (Hon. Treas.), deserve to be congratulated on the great success which attended their efforts.

The second of the series was held at Glenurquhart and was highly successful. Mrs. Jollyman of Shewglie presided, and was introduced by the Branch President, Mr. Rob. Gollan. This effort was in aid of An Comunn Central Fund. Mr. T. S. G. MacLean and Mr. A. C. MacKell, Hon. Secy. and Treasurer, respectively worked hard to make this effort a success and have the sincere thanks of An Comunn for their assistance.

The third Concert also in aid of the Central Fund, held at Cononbridge and arranged by Mr. Alasdair Fraser, M.A., was presided over by Mr. Tom Mackenzie, Dingwall. An excellent programme was submitted but the attendance here was not so large, due mainly to lack of transport facilities. Sincere thanks are due to

Mr. Fraser for his continued active interest in the Cause.

The last of the series was held at Garve on Friday, 3rd April, and the Hall was packed to overflowing. Miss Iseabal MacKenzie, Alderbank, a real Gaelic stalwart, was in the Chair and explained that the object of this Gathering was to assist in the provision of Gaelic literature to members of the Forces and to Prisoners of War Camps. The arrangements were in the capable hands of Miss MacKenzie, Garve Hotel, and she spared no effort to make this Gathering an outstanding success. The Gaelic artistes were Miss Cathie B. McLean, Miss M. C. Macphail, Sgt.-Major Neil McLennan (Cameron Highlanders) and Alasdair Campbell, while Mrs. D. Fraser, Miss Ancell, Mr. A. Cameron, and Mr. Lee Fraser, delighted all with songs, sketches, duets, and impersonations in English. A most successful dance followed. The gross drawings amounted to the splendid total of over £56 and Miss MacKenzie, the Hotel, is to be heartily congratulated on this marvellous achievement.

In the interest of An Comunn and War Savings, the Organiser visited the Lochbroom Area recently, and also attended a conference of County representatives in Edinburgh re War Savings and Warship Weeks in particular. Warship Weeks are to be held in all of the Northern Highland Counties during May and in the organisation of these, Gaelic will take its rightful place.

Southern Area.

The Secretary visited Stirling on 20th March, and on the invitation of Mr. Eneas Mackay attended the weekly luncheon of the local Rotary Club, and addressed those present on the work of An Comunn. Mr. A. B. Learmonth of the well-known printing firm of that name presided.

In the evening the Secretary attended a meeting of the Stirling Branch, and presided over an attendance of about 80 members. This Branch has been meeting regularly throughout the winter and the attendance has seldom been less than 80 or 90. A fine programme of Gaelic and Scottish songs, instrumental music, and step-dancing was gone through and greatly enjoyed by the members.

Votes of thanks were moved by Messrs. MacLean and MacNicol and by Mr. Shaw to the office-bearers for their good work.

The Secretary attended a meeting of the Largs Branch on 26th March. There was a

large attendance of members and friends, and the President, Councillor Malcolm Black, presided. Sincere sympathy was expressed with Mrs. J. R. Colquhoun, Hon. President, who was unable to attend owing to indisposition.

A varied programme of Gaelic and Scottish songs was submitted, also bagpipe music. Mr. Shaw spoke in Gaelic and English and congratulated the Branch on the splendid work it is doing in Largs, and thanked the members for their generous support of the various funds of An Comunn. Capt. Colin Campbell, Ardrossan, was present and also spoke.

Mr. John R. Colquhoun, Vice-President moved votes of thanks at the close and Mr. Shaw thanked the Chairman for his good work on behalf of An Comunn.

The Oban Branch, as mentioned in the previous number, held its Donnchadh Ban Night on 26th March. The Rev. D. MacCallum, Connel, was in the Chair and he was introduced by Mr. Peter Fletcher, President. Mr. MacCallum referred to the works of Donnchadh Ban and to the foremost place he holds among our Gaelic Bards.

A fine programme of Gaelic songs was gone through, an acted Dialogue, and selections on the bagpipes and violin and piano. The Ceilidh was organised by Mrs. Charles MacGregor (Miss Nellie Cameron) who was cordially thanked by the President who also proposed votes of thanks to the Chairman and other artists.

COMFORTS FOR H.M. FORCES.

There was a large attendance at the meeting of the Central Committee held in An Comunn Office on 27th March. Mrs. Bannerman, Convener, presided.

The Entertainments Committee reported that a Concert had been arranged for 8th May, and will be held in the Highlanders' Institute, Glasgow. The artists engaged are Neil MacLean, Alexander Brown, Gold Medallists, and Miss Betty Holmes. Mr. Alex. MacKenzie had kindly agreed to give a repeat performance of two of his latest sketches which attracted a large audience when produced in Glasgow recently. He will also provide a trio of young lady singers. The Rev. Alexander MacDonald, St. Columba's Church will preside. A large attendance is expected on this occasion and members and friends are asked to make the Concert widely known.

The Convener reported on the number of garments completed by the various Work Parties, and these now amount to almost 10,000.

Arrangements for the presentation of the two Mobile Canteens were considered, and the meeting agreed to hand these over to the Y.M.C.A. for immediate service in Sutherland and Ross-shire, operating from Golspie and Poolewe respectively. It was hoped that the presentation ceremony would take place in Glasgow on 17th April.

AN ARD CHOMHAIRLE.

Chumadh Coinneamh Ghàidhlig na h-Ard Chomhairle air Di-haoine, an deicheamh là de'n Ghiblein, an Sèomraichean Mhìc a' Mhuilleir, Srùighlea. Bha an Ceann Suidhe, an t-Urr. Calum MacLeod, A.M., anns a' chathair, agus bha na buill a leanas san làthair: —Neacal Caimbeul, Eilginn; an t-Ollamh Iain Camshron, LL.B., Glaschu; A' Bhean Uasal Dunlop, Glaschu; an t-Urr. Iain MacAoidh, A.M., Glaschu. Iain MacAoidh, Dùn-éideann; Ruairidh MacDhòmhnaill, Dun-deagh; Eachann MacDhùghaill, Glaschu; a' Mhgn. Nic-Laomhainn a' Chuic Dhuibh, A.M., B.Sc., Calum MacLeod, Glaschu; Iain A. MacNeacail, A.M., Glaschu; Murchadh MacRath, Glaschu. A' frithealadh Niall MacGhille Sheathanaich, Rùnaire.

Leughadh Gearr-sheanchas na Coinneimh roimhe, chaidh gabhail ris agus chuir Fear na Cathrach a làmh ris.

Labhair an Ceann Suidhe mar a leanas agus na buill 'nan seasamh do thaobh trìùir de bhuill a' Chomuinn a chaochail bho choinnich a' Chomhairle roimhe:—

“Tha sgeul bròin againn mar Ghaidheil agus mar Chomunn an diugh. Rainig sgrìos a' chogaidh oirnn mar Ard Chomhairle a' Chomuinn Ghaidhealach. Tha sinn ag caoidh is ag ionndrainn aon de bhuill na h-Ard Chomhairle, an Gaidheal òg agus foghlumte sin, **Profeseair Seumas MacBhàtair** á Dun-éideann. Thainig fios gun do chuireadh fodha an long-chogaidh air an robh e 'na sheoladair agus nach do thog esan ceann bho'n uair sin, agus mar sin gu bheil a h-uile coltas gun deachaidh e as an rathad. Tha sin 'na sgeul bròin agus 'na chall chan ann a mhàin d'a luchd-dàimh is d'a chàirdean ach do ar cànan agus do aobhar na Gaidhlighe 'nar tìr uile.

Tha fhios aig a h-uile duine aig a bheil dad idir a dh'èolas air foghlum air canain is ar litreachais air àrd sgoilearachd Sheumais MhìcBhàtair agus air eud as leth ar cànan agus ar daoine. Bu dual dha sin,

Cha robh e ach òg—dà bhliadhna dheug ar fhichead—ach rinn e saothair mhaith agus obair a mhaireas a thaobh na Gaidhlighe.

Ach an diugh is ann is maith leinn a bhith cuimhneachadh air mar charaid agus mar chomh-obraiche dileas, eireachdail am pearsa 's an intinn, agus le fìor uaisleachd a' Ghaidheil.

Thug esan a bheatha an éirig air son a dhùthcha 's a dhaoine agus an diugh tha sinne mar Chomunn Gaidhealach ag caoidh caraid daingean agus dileas agus aon de àrd Ghaidheil ar latha. Tha comh-fhaireachdainn againn ri a athair agus ris an teaghlach uile 'nam bròn agus 'nan call.

Chaochail Gaidheal mór eile bho bha sinn cruinn an so fo dheireadh, aon de àrd uaislean na dùthcha, **Diuc Athall**. Bha an Diuc fad iomadh bliadhna 'na fhìor phost sa' Chomunn —bha e sèa bliadhna 'na Cheann Suidhe air a' Chomunn Ghaidhealach—agus cha robh ni a bha chum leas na Gaidhlig agus maith nan Gaidheal nach robh gle dhlùth air a chridhe. Bha a' Ghaidhlig aige bho òige, agus fad a bheatha bha e fèin agus an teaghlach do am buineadh e gu saothrachail a' seasamh còir ar cànan agus ag cur air adhart na bhùineadh dhi. Tha a bhràthair am Morair Seumas, a tha nis 'na Dhiuc Athall ùr, 'na bhall de'n Ard Chomhairle comhla ruinn, agus e glé fheumail dhuinn mar Chomunn. Tha sinn taingeil air son na rinn an Diuc nach maireann. Tha comh-fhulangas againn ris a' bhantraich agus ris a' Mhorair Seumas agus na cairdean uile.

Tha sinn duilich cuideachd gun do shìubhail an t-Urramac Iain MacGille Bhàin an Dun-éidinn. Bha esan eudmhor dìcheallach greis air an Ard Chomhairle comhla ruinn, agus bha e 'na bhall de Chomhairle a' Mhoid 's a' Chiuil. Bha e 'na fhìor chul-taice do Ghaidheil Dhun-éidinn ann a bhith cumail suas agus ag cur air adhart cùis na Gaidhlighe an sin. Bha e 'na mhinistear eudmhor, agus aoiheil dàmheil mar charaid. Tha an Comunn Gaidhealach agus cùis na Gaidhlighe nas laige às aonais Iain Mhìc Gille Bhàin. Bhùineadh e do Ghearrloch agus mar sin bha an deagh Ghaidhlig chluais aige, ach bha Gaidhlig a b'fhèarr na sin aige o'n dh'fhoghlum e i an Oilthigh Dhun-éidinn fo stiùireadh Profeseair Dhòmhnail MacFhionghuinn oide-ionnsachaidh aig an robh barrachd Gaidhlig na bha aig duine eile a bha beò 'na latha. Tha sinn ag cur air comh-fhaireachdainn dh'ionnsaigh na bantraich agus an teaghlach.”

Leughadh Gearr-sheanchas co-choinneimh de Chomhairlean an Ionmhais is a' Chraobh-sgaoidh. Chnuasaich a' Choinneamh sin air beachdan trid am faod cor na Gaidhlig aig an

ám a bhith air a leasachadh mar dh'iarraidh leis an Ard Chomhairle, agus chuireadh na beachdan a leanas fa chomhar na h-Ard Chomhairle:—

(1) Comhairle àraidh a chur air bonn a rannsachadh suidheachadh a' Chomuinn Ghaidhealaich bho gach aomadh, dòighean adhartachaidh a chliùthachadh agus sanas an a thoirt fo aire.

(2) Gun téid iarraidh air na Meuran ionmhasan a' Chomuinn a chur air stéidh chothromaich agus tagradh a dheanamh air a shon sin. Gum bi àithne air a thoirt do na Fir-dheilbhe iad a dheanamh oidhirp gus mìle punnd Sasunnach (£1000) a sholar air son a' Chomuinn agus gun cuir na Fo-chomhairlean anns gach ceàrna fa leth a mach an tagradh féin.

(3) Thatar a' faireachduinn, a reir mar tha suidheachadh an ama, agus mar tha innealan giùlain, biadh, tallachan is a leithid sin nach 'eil e comasach Mòdan Cloinne a chur air adhart. Tha Comhairle a' Chraobh-sgaoilidh ag gabhail aire le mòr thogradh ris an obair mhaith a tha air a deanamh le àireamh luchd-teagasg air a' Ghaidhealtachd agus anns na h-Eileanan, ann a bhi ag altrum gràdh is meas do thaobh na Gàidhlig agus ceòl na Gàidhlig, agus tha iad ag cliùthachadh an eisimpleir sin do luchd-teagasg eile an sgoilean far am bheil Gàidhlig air a teagasg. Tha e air iarraidh air na Fir-dheilbhe gach cuideachadh agus misneach a thabhairt co-cheangailte ri so.

(4) Tha e air a chliùthachadh gun deanar còmh-dhail ri Comhairlean nan Eaglaisean air son na Gàidhealtachd is nan Eilean an rùn fiosrachadh fhaotainn bhuatha mu àireamh nan eaglaisean anns am bheil seirbhisean Gaidhlig air an cumail gun gnàthaichte, agus uair na seirbhis. Tha e mar an ceudna air a chliùthachadh gun iarrar air na Comhairlean sin Sgoilean Sàbaid Gàidhlig a chur air bonn far an comasach e.

(5) Tha e air a chliùthachadh gun téid iarraidh air na Fir-dheilbhe nuair a tha iad air chuairt am measg nam Meuran gun tadhall iad air pàrantan aig am bheil Gàidhlig agus gum misnich siad iad a' chànan a chleachdadh anns na dachaidhean.

(6) Gun téid iarraidh air na Fir-dheilbhe uibhir de na Meuran a fhrithealadh agus is comasach e roimh dheireadh bliadhna a' Chomuinn agus am misneachadh 's an cuideachadh gu leantuinn air an obair ghnàthaichte.

(7) Tha e air a chliùthachadh gun gabhar seòl air Meur de'n Chomunn a stéidheachadh an Glaschu.

Air iartras Fhir na Cathrach chaidh gabhail ris a' Ghearr-sheanchas agus ris na beachdan so, agus chaidh Comhairle Araidh a' stéidheachadh mar a leanas:—An Ceann Suidhe, Fear-gairme Comhairle an Ionmhais, Fear-gairme Comhairle a' Chraobh-sgaoilidh, Iain MacAoidh, Coinneach MacDhòmhnaill, A' Mhgn NicLaomainn a' Chnuic Dhuibh, Calum MacLeod, Iain A. MacNeacail.

Leughadh Gearr-sheanchas Coinneimh de Chomhairle an Ionmhais. Thug so aithisg air Càin air Teachd a Steach a' Chlachain agus air na meadhanan a ghabhadh a chum faighinn saor bho chuid de'n Chàin so a phàidheadh. Bha suim airgid ri phàidheadh air ais agus bhiodh so air a roinn eadar An Comunn agus Comunn Gnìomhachas Nàiseanta na Gàidhealtachd, aig an robh an dearbh ùidh anns a' cheist. Thugadh aithisg mar an ceudna gu robh cuid de na Comunn Dhaimheil agus Buill Chumanta air dheireadh le an cisean agus shònraich a' Chomhairle sgrìobhadh thuca ag cur 'nan cuimhne mu na cisean so.

Dh'iarr am Fear-gairme, an t-Ollamh Iain Camshron, gun rachadh gabhail ris a' Ghearr-sheanchas, agus chuir Mgr. Murchadh MacRath aonta ris. Chaidh gabhail ris an Iomradh mar a leughadh e.

Leughadh Gearr-sheanchas air Coinneimh de Chomhairle an Fhòghluim. Thug so aithisg gun do chuir Mgr. Dòmhnall MacThómais fa chomhar na Comhairle buil na h-obrach a rinneadh co-cheangailte ris na freagaritean a fhuaradh bho na sgoilean. Chaidh na buill thairis air gach ceann fa leth agus thug iad taing do'n luchd-sgrùdaidh, Mgr. Ruairidh MacFhionnghuinn, Mgr. Dòmhnall Greum agus gu h-àraidh do Mhgr. MacThómais a chuir gach cùis fa'n comhar cho soilleir agus cho rianail.

Ann a bhi ag iarraidh air a' Choinneimh gabhail ris an Iomradh thug Fear na Cathrach gearr-iomradh air buil na h-obrach. Chaidh gabhail ris an Iomradh.

Leughadh Gearr-sheanchas air Coinneimh de Chomhairle a' Ghnìomhachais is nan Ealdhain. Thugadh aithisg aig a' choinneimh so nach robh e ceadaichte dol air aghaidh leis a' cho-fharpuis a shònraicheadh aig a' Choinneimh mu dheireadh a thaobh bacadh leis an Rìghaltas air clòimhe, is fionnadh. Shuidhich a' Chomhairle gum biodh Clàr a' Chomuinn air a tairgseadh am bliadhna air son Bascaid, no sgrùil, air a deanamh de sheileach, muran, cuile no ni sam bith eile. Feumaidh a' Bhascaid a bhith freagarach air son gnòthaichean ceannachd, gairneilearachd, mòine, connadh 's an leithidean sin.

Air iartras na Mgn. Uasail NicLaomhainn a' Chnuic Dhuibh, air a còmhadh leis a' Bhean Uasal Dunlop, chaidh gabhail ris an Iomradh.

Thug an Rùnaire aithisg gum biodh dà Charbad-bidh air an toirt thairis do'n Y.M.C.A. air an 17mh là ann am baile Ghlaschu.

Shònrachadh gum biodh ath choinneamh na Comhairle air a cumail air an deicheamh là de'n Iuchar.

Thugadh a' Choinneamh gu crìch le taing chridheil a thoirt do Fhear na Cathrach.

LITIR COMUNN NA H-OIGRIDH.

Is còir dhomh a chur 'nur cuimhne anns an àireamh so, 's am Màigh a' tarruing dlùth, gum bi paipearan-ceasnachaidh na h-Oigrìdh ri an sgrìdadh is breith air a thoirt orra an ùine ghearr an déidh dhuibh na briathran so a leughadh. Bha na paipearan glé mhath an uridh, ach is e fìor obair choimhlionta air nach gabh feairrd cur. Deanaibh, matà, bhur dichìoll gus an fheairrd sin a bhith agaibh air na paipearan am bliadhna. Tha aon nì a tha agam ri innseadh dhuibh co-cheangailte ri obair na bliadhna so (agus gach bliadhna eile, ma's ann 'na "bhliadhnaean") a bhios sinn 'ga thomhas gus an tig crìoch air a' chogadh so anns a bheil sinn an grèim). Thatar an nis, cha mhòr, air ruith am mach as na bràisdean, an dà chuid làn—is sàr-Ghàidheal; agus cha ghabh an còrr faotainn an ceartair gun choisinn a thig tuille is trom, ma ghabhas iad faotainn mar sin féin. Ach ged nach bi bràisde r'a sholar dhuibh uile a tha ag cur paipearan air an aghaidh, gheibh sibh dearbhadh air dhòigh eile gur airdh sibh air an ainm làn—no sàr-Ghàidheal. An déidh na h-uile rud, is e a' Ghàidhlig a bhith anns a' cheann is anns a' chridhe an nì a sheasas is chan e bràisde, ged is ceart is freagarrach an comharradh sin a bhith agaibh, le meas agaibh air. Co-cheangailte ri so, nach ann a thainig sgeul a chuala mi bho chionn fhada gu mo cuimhne.

Bha fear an sud—Aonghus, tha mi an dùil a b'ainm dha—is bha e air a chumntadh gun robh rud beag 'ga dhith, co-dhiubh, gun robh e socharach seach an cumantas. Ach ma bha e an cuid de dhòighean anfhann 'na intinn, bha e làidir anns a' chreideamh is geur-chuisseach thar a' chumantais an nìthean spioradail. Ri ùine chaidh e air aghaidh gu suidhe aig Bòrd Comanaich, agus mar aon a bha ro-airidh air co-phàirt a ghabhail an Suiper an Tighearna, fluair e an "comharradh" gu dol air aghaidh chon a' Bhùird.

An àm dha a bhith a' dol a ghabhail àite aig a' Bhòrd, theann e ri a phòcannan a shiubhal

ag iarraidh a' "chomharradh" ach cha robh e 'ga fhaotainn. "An do chail sibhan comharradh Aonghuis" arsa am foirfeach a bha 'gan togail aig ceann nan àitean-suidhe. "O, cha do chail," arsa Aonghus caomh, "ach tha mi an dùil gun do chail mi a' bhìdeag bheag luaidhe a thug sibh fòin dhomh an dé!"

Na biodhmaid, matà, a sealltainn ri comharradh bho'n taobh am mach a thaobh na Gàidhlig, ach ris an ionmhas a bhith anns a' cheann is anns a' chridhe.

Earail bheag eile, an nis: tha mi cinnteach gum faca sibh an "Gàidheal" a' Ghiblein far an robh Dòmhnall MacPhàil a' toirt iomraidh air a chuairt anns an Eilean Sgitheanach, is mar a tha clann á Glaschu, a chaidh a chur an sin mar thearuinteachd, ag ionnsachadh na Gàidhlig. Is e sgeul thaitneach a tha an sin gu fìor; ach tha an cunnart ann gum faod taobh eile a bhith air a' chùis. Is e an cunnart sin, an àite a bhith ag ionnsachadh Gàidhlig do chloinn nam bailtean, gur ann a bhios cuid a' bruidhinn rìusan am Beurla, is am Beurlasan (is cuid dhi nach e idir rogha is tagha na Beurla!) acasan 'ga h-ionnsachadh bhupasan. Thoiribh bhur deagh aire air so. Cumaidh a' Ghàidhlig rìusan; na bruidhinn riu am Beurla idir, is mar sin thoiribh orra a dheoin no a dh'aindeoin a' Ghàidhlig ionnsachadh!

Leanaibh air Beurla ionnsachadh gun teagamh; ach ionnsaichibh i ceart mar a b'abhuist dhuibh—as na leabhraichean is bho'n Mhaighstir-sgoile.

Bhur Caraid Dileas,

EACHANN MAC DRUGHAILL.

OBITUARY.

PROFESSOR JAMES CARMICHAEL WATSON.

When it became known that Ordinary Seaman James Carmichael Watson was reported missing, presumably killed, Highlanders everywhere felt a great shock. They realised that this was the young Professor of Celtic Languages, Literature, History, and Antiquities at Edinburgh University, of whom instinctively they felt proud. To many Highlanders James Watson, with his outstanding qualities, fine scholarship, and attractive personality, represented what is best in our Gaelic race; and that he is missing and that his career here is presumably completed came with a sense of loss for all that is best in the culture of our people. It is difficult for those of us who were his personal friends to reconcile ourselves to his being lost to us for good. The wise though unsatisfying saying of our folk came to us continually: Bidh dùil ri bial cuain ach cha bhi dùil di bial uigh.

As our readers know, Professor Watson joined the Royal Navy last year, and was glad to serve his country and the cause of freedom in the first opening possible, as an Ordinary Seaman. Writing to us after some months there, he says: "I am enjoying

life in the R.N. very much. I had always wanted to join it, but didn't see how to be both a professor and a sailor—now it has happened!"

James Watson grew up in the atmosphere of the best culture of our country, and in that culture, as he knew, the Gaelic race had contributed what produced some of its finest blooms.

His mother—Ella Carmichael—was perhaps the most cultured and the most genuinely Gaelic woman of her generation, with a sensitiveness and fineness, which was not shyness, that James inherited. He also inherited his father's mental grasp and sense of high and genuine scholarship. Again many of us could never forget, as we watched his courtesy and charm of manner, that he was the grandson of that Prince of Highlanders, Alexander Carmichael.

He had a brilliant School and University career; took double honours at Edinburgh University with, of course, Celtic as the goal of all else. After three years Lecturer at Glasgow University, he was appointed in 1938 to his father's Chair in Edinburgh, and was having an ever-widening influence among students and others for splendid scholarship and high ideals of culture and life. His standards were high—for Gaelic and all scholarship.

Though only in his thirty-third year, he left us finished works of permanent and authoritative value, such as the "Gaelic Songs of Mary MacLeod" and the two extra volumes of "Carmina Gaelica" with another one almost ready for the press. We are grateful for that.

But this and the rest of what he has given us is only the beginning of what many of us knew he could give—had he been spared—with credit to himself and benefit to Gaelic scholarship, and for the good and honour of his race.

James Watson was of a lovable personality, and An Comunn Gaidhealach miss and mourn a distinguished member and a loyal friend.

Our respectful sympathy and prayers go to his father and brothers in their irreparable loss and sorrow.

Sàr ghaisgich Chogaidh na Saorsa
Na laoiich a chaidh romhainn.

C. McL.

MR. J. G. MACKAY.

We regret to intimate the death at his home in the south of England of Mr. J. G. MacKay (London), who had been a Life Member of An Comunn for many years.

During his lifetime Mr. MacKay applied his talents and means to the enrichment of Gaelic literature. He translated many of Iain Og Ile's unpublished Tales into English, and many of them appeared in our own *An Deo Greine*. From 1937 to 1940 there appeared at intervals in the pages of *An Gaidheal* a series of sketches illustrating Toimhseachain in Sean-Fhacail, under which title they appeared. The Gaelic text for each sketch was prepared by Mr. MacKay, and he also supplied the original drawings. He also arranged the text and translation for two popular books issued under the titles of "Gille a' Bhuidsein" and "Sgeulachd a' Choire."

His greatest contribution to Gaelic was the editing and production of a fifth volume of Campbell's West Highland Tales under the title of "More West Highland Tales." This book was published as recently as 1940. Mr. MacKay was interested in anthropology as well as folk-lore. It is understood that he has left much material partly prepared for the press. He was 73 years of age.

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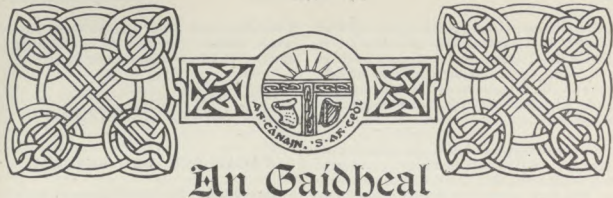
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An Gaidheal

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Leabhar XXXVII.]

An t-Og-Mhìos, 1942.

[Earrann 9

REGIMEN SANITATIS.

So ainm seann lamh-sgrìobhainn Ghaidhlig eile, lamh-sgrìobhainn nach 'eil idir cho sean ris an dà leabhar air an robh mi a' bruidhinn an so an roimhe, ged a tha i còrr maith is ceithir cheud bliadhna dh' aois. Bha i air a sgrìobhadh mar a tha i againn an diugh aig fìor thoiseach na seathamh linne deug, timchioll air a' bhliadhna 1511. Tha an t-ainm Laidiònn so ag ciallachadh "Riaghailt na Slàinte," agus is e leabhar dotaireachd a th' ann—leabhar mu shlàinte agus mu leigheas.

Fad iomadh linn bha lighichean sgilear agus ainmeil air a' Ghaidhealtachd ris an cante clann mhic Bheatha, no mhic Bheathadh, mar as tric a bha iad fhein a' sgrìobhadh an sloinnidh. Bha feadhainn aca bho ghinealach gu ginealach 'nan lighichean aig Morairean nan Eilean agus aig Rìghrean na h-Alba, lighichean a bha ainmeil airson an sgil agus an eòlais chan ann a mhàin sna h-Eileanan 's air a' Ghaidhealtachd ach feadh Alba gu léir.

Tha eachdraidh chinnteach againn air clann mhic Bheatha so—air fear an sud 's an so dhiubh air dhòigh air choreigin—bho'n bhliadhna 1379 gu 1708.

Mar a bha mi ag ràdh bha iad 'nan daoine sgilear agus foghluinte, agus bha e 'na chleachdadh aca a bhith sgrìobhadh sios an Gaidhlig na leigheasan agus na nithean cudthromach eile air an robh iad a' tighinn thairis ann an leabhraichean dotaireachd an t-saoghail mhóir mar a bha sgrìobhaidhean Ghàlen, agus Ipcorais—iuchair gach uile eòlais Ipcoras, an duirt iad fhéin—agus an sgrìobhaidhean Arustotuil, agus Avicenna agus Averrhoes agus mòran eile.

Bha e, ma tha, 'na chleachdadh aig clann mhic Bheatha so a bhith cur sios an Gaidhlig

na nithean feumail agus cudthromach a thaobh leigheas is slàinte a bha iad a' leughadh sna leabhraichean dotaireachd aig lighichean móra an t-saoghail mar a bha na daoine so a dh' ainmich mi. Comhla ris na nithean sin a bha iad a' leughadh, agus a bhiodh a chum feuma dhaibh a rithist, bha iad ag cur sios am beachdan agus am féin-fhiosrachadh fhéin a thaobh dotaireachd. Bha an lamh-sgrìobhainn so aca bho linn gu linn agus bhiodh i 'nan cois ge b'e àite an rachadh iad, 'na *vade mecum* mar a theirear ri a leithid de leabhar; agus bha e, agus feadhainn eile de'n t-seòrsa a bha aca, air a mheas cho luachmhor leotha agus ma's e 's gun robh aca ri dhòl air aiseag thar loch mara gun feumadh duine dol leis an leabhar air muin eich timchioll ceann an locha air eagal gun éireadh dad da. Tha Martainn Martainn an t-uasal a sgrìobh an leabhar feumail is iomraiteach sin air Eileana Siar na h-Alba ag innse dhuinn cuideachd gun robh fear de chlann mhic Bheatha so—an t-Ollamh Seumas—air clar-uachdair na luing Florida—aon de'n Armada Spàinneach—nuair chaidh ag cur suas 'na spreadhadh am bàgh Thobair Mhoire ach gun deach esan a shàbhaladh, agus gun robh e beò grunnan bhliadhnachan an deidh sin.

* * *

Bha feadhainn dhiubh 'nan lighichean fad iomadh linn feadh nan Eileana Siar—an Uibhist agus san Eilean Sgitheanach, am Muile agus an Ìle, agus bha iad ainmeil anns gach àite san robh iad, agus feadh Alba gu léir. Bha a' Ghaidhlig, an cànan féin, cho measail agus cho mùirneach aca agus gur h-ann innte a bha iad a' sgrìobhadh sios gach sgil is eòlas a b' aithne dhaibh. Ach bha a' Ghaidhlig mar sin—mùirneach is measail—aig daoine móra an Gaidhealtachd a nuas troimh na linntean. Is

e daoine beaga, daoine gun dùl agus air bheagan eòlais a bha deanamh tàir is dìmeas air an cànan fhéin, daoine mar as tric aig nach 'eil ach beagan aithne air eachdraidh an dùthcha agus air cliù is luach an daoine fhéin, agus aig nach 'eil mòran eòlais air cànanain eile, ma tha dad idir.

* * *

Gheibhear corra rud araid, agus iomadach rud glie, ann an Rìaghaile na Slàinte. So gaibh fear no dha dhiubh : “An tan dh' éireas neach sa' mhàduinn sineadh e air tùs a làmhan agus a mhùineal agus cuireadh e aodach glan uime . . . agus an sin cìreadh e a cheann agus ionnlaideadh e a làmhan agus aghaidh á uisge fuar san t-samhradh agus á uisge teth sa' gheamhradh agus nigheadh e a shùilean le h-uisge air a chumail sa' bheul agus air a theothadh ann, a' tumadh an dara meur ann, oir bheir so air falbh tursgar nan sùl agus glanaidh e iad . . . agus suathadh e an sin fhiaclan le duilleag urcuill (melon) san t-samhradh agus le croicinn an ubhail bhuidhe sa' gheamhradh . . . agus an sin abradh e a thràtha Muire, no nì eile as dùrachd leis.” Tha e ag ràdh gun dubhairt Galen: “Is ann a chum a bhith ann beatha tha mi ag caitheamh bìdh agus chan ann a chum biadh a chaitheamh a tha mi am beatha.” So rud eile a tha e ag ràdh: “Ma's àill leat a bhith fallain gur gruaim trom bhuat agus creid gur diomhain dhuit fearg a bhith ort.”

Tha iomadach rud neònach ann cuideachd, ach cha tigeadh e dhomhas an cur sìos an so.

* * *

Chaidh Rìaghaile na Slàinte a chur an clòdh leis an Lìghiche chòir nach maireann Eòghan Camshron Gill-Iosa sa' bhliadhna 1911. Tha mac-samhail gach duilleig de'n lamh-sgrìobhainn sa' chlàdh so. Is ann sa' chorrallitir a tha e sgrìobhte agus air an taobh-duilleig fa chomhair a' mhac-samhail tha Gaidhlig Mhic Bheatha san litir Ròmanach. Tha rithist eadar-theangachadh Beurla sa' chlàdh so. Ach is ann is fheàrr dhomh cromag de Ghaidhlig Mhic Bheatha a thoirt seachd mus sguir mi, Gaidhlig a tha còrr maith is ceithir cheud bliadhna dh' aois. So gaibh nì a thaobh itheanaich :

Caindigeach in bìdh .i. còndlighear a chaitimh intan tochlughtear e oir adeir arustotul in Epistula ad Alexandrum dum adhuc appetitus durat manus retrahere .i. tarruing do lamh chugatt 7 in tochlughadh ar marthain agut.

'Se sin an Gaidhlig an latha an diugh: **Tomad a' bhìdh, eadhon is dlìgheach a chaitheamh an tan a bhios càil dha, oir a deir Arustotul in Epistula ad**

Alexandrum dum adhuc appetitus durat manus retrahere, eadhon, tarruing do làmh chugad agus a' chàil air mhaireann agad.

Muin air mhuin a thig an euslainn ach mean air mhean an t-slàinte.—*Sickness comes all aheap but bit by bit comes health.*

FACAL SAN DOL SEACHAD.

An cogadh.—Tha aon rud a tha glé shoilleir a thaobh a' chogaidh an dràsda agus is e sin nach 'eil Hitler agus na Gearmailtich eile idir cho bòsdail 's a bha iad. Chan 'eil teagamh nach tug Ruisia buille-ghràinich do'n Ghearmailteach air a' gheamhradh so chaidh, agus rinn feachd adhair Bheatainn sgrios a tha oillteil air a' Ghearmailt cuideachd, gu sonraichte air na bailtean sin anns an robh na muilnean a bha deanamh innealan cogaidh.

Tha làn fhios aig Hitler agus aig na Nàsaich eile a nis nach tig an latha anns an toir iad buaidh air Breatainn; agus chan fhada gus an tuig iad air an cosd, mur do thuig iad e cheana, nach tig stad air Comhfhlaiteachd Bheatainn 's air America 's air na tha an comh-chomunn riutha gus an cuir iad ruag nan creach air a' Ghearmailteach agus air Iapan. Gun teagamh tha muinntir Iapan a' smaoinichadh an dràsda—no co-dhìubh gus o chionn ghoirid—gu bheil cùisean a' dol leo-san cha mhòr mar dh' iarradh iad. Rinn gun d' fhuair iad toiseach leis an leum fheallta a thug iad air luingeas chogaidh America an Acarsaid a' Phearl sin; ach bho chionn ghoirid an so thug luingeas chogaidh America agus Astràlia sgrìobh liath an earraich air cabhlach Iapan. Tha a mì-shealb a' feitheamh air Iapan cho luath 's a gheibh America agus Astràlia agus Niu Sealand, comhla ri Sina, an làn uidheam catha. Chan fhada a nis gus am bi na Iapanach cho fiata ris na h-Eadailtich ged is bragail an dràsda iad. Chi an duine bhios beò sin. Agus tuitidh Iapan agus a' Ghearmailt mar a thuit Babilon mhòr o shean, agus sin airson an aon aobhair—an aingidheachd. Thaobh nan Eadailteach bhochda cha robh agus cha bhì iadsan 'nan sàr shaighdearan, agus a reir coltais tha iad a' faicinn mar thà gun do chuir Mussolini an cùil chumhaing iad agus am boglach na bochdainn.

Rud eile. Tha muinntir nan rioghachdan sin san Eòrpa a phronn na Gearmailtich fo an casan air dusgadh—chan e gun robh iad 'nan cadal—agus a' leigeil ris gu follaiseach an iomadach ceàrnaidh gur fheàrr leotha am bàs fhulang na bhì fo chuing nan Nàsach.

Chithear mar sin càinnealachadh an latha ann

air taobh na saorsa 's a' cheartais, agus chan fhada gus am bi na Nasaich agus na Iapaich gu bog diùid ag iarraidh tròcair. Gheibh iad sin nuair a chuirear iad anns an t-suidheachadh san còir dhaibh a bhith. Chì Dia is daoine sin.

Na laoiach a chaidh romhainn.—Is gann gu bheil latha nach 'eil cuideigin agus e ridhe goirt aige air a' Ghaidhealtachd agus dachaidh fhalamh aige air tailleibh a' chogaidh a th' ànn. Agus ràinig an cuid fhéin dheth air buill a' Chomuinn Ghaidhealaich. Chan 'eil sin an dubhar air duine tha leughadh a' Ghaidheil. Maille ri móran eile a dh' ainmich sinn agus bu mhaith leinn ainmeachadh tha sinn glé dhuilich da-rìribh gun do chail ar caraid caomh Aonghus MacDhonnchaidh am mac a b' òige bh' aige—Ueston. Thaing an gille òg agus eireachdail so aig toiseach a' chogaidh a dh' aon ghnòthach as America a Deas chum a dhùthaich agus a dhaoine a dhion agus ghabh e san arm adhair. Is ann an sin a bha e nuair a chailleadh e agus e sabaid ris na naimhdean os cionn na Frainge—gille grinn, coibhneil, gealltanach. Cò an Gaidheal do nach aithne ar caraid Aonghus a bha aon uair 'na Cheann Suidhe air a' Chomuinn Ghaidhealach agus a rinn barrachd air son a dhaoine agus a dhùthaich na rinn a bheag eile. Tha sinn làn chinnteach gu bheil comh-fhulangas aca uile ris fhéin agus ri a theaghlach an diugh 'nam bròn agus 'nan call.

Tha Gaidheal eudmhor eile agus fìor fhear taice a' Chomuinn Ghaidhealach ag caoidh a mhic as òige, 'se sin Donnchadh MacGriogair MacGhille Bhàin as an Oban. Chailleadh a mhac-san Iain san néibh an ceann a deas Shasainn—gille grinn eireachdail. Tha cuimhne agam a bhith comhla ris san tréine o chionn beagan bhliadhnan an so agus sinn a' dol le chéile do'n Oban, agus gu dearb is mi ghabh an ciataibh dheth—Gaidheal cho grinn agus cho eireachdail agus a thachradh riut fad bliadhna—agus cha do labhair e facal riom ach Gaidhlig fad an t-siubhail, agus b' e sin a' Ghaidhlig bhlasda choimhlionta. Tha comh-fhaireachdain againn ri athair agus ris an teaghlach 'nan call agus 'nam bròn.

Dubh-fhacal.—Thug a bhith bruidhinn air Riaghailt na Slàinte dubh-fhacal àraidh 'nam chumhe agus bhithinn an comain lighiche sgilear no duine glic sam bith eile a chuireadh solus air domh. So an dubh-fhacal. "Galar as trime na'n luaidhe, galar as buaine na'n darach." Tha fhios gum biodh luehd-leughaidh a' Ghaidheil an comain neach a dh' innsadh dhuinn ciod e an galar so, agus ciod e an leigheas a th' air.

Tha seorsa de bheachd agam fhéin air ciall an dubh-fhacail ach bu mhaith leam lighiche sgilear cinnt a chur air a' chùis, agus e innsadh dhuinn leigheas air a' ghalair.

Biorach na Bealltainn.—Thug a bhith bruidhinn air leigheas agus air dotaireachd ola nam biorach 'nam chumhne. Bha ola nam biorach air a meas mar fhìor chungadh-leigheis aig na seann Ghaidheil. Tha fhios gun robh i ann an sin o'n is e ola làidir da-rìribh a th' innte. Feumaidh e bhith gun robh a' bhiorach fhéin air a meas aig cuid de na Gaidheil 'na h-iasg blada fallain cuideachd ged nach ann mar sin a bha i air a meas ri cuimhne uidh againn. Tha cuimhne agam air seann rabhd mu dheidhinn na bioraich agus tha e leigeil fhaicinn dhuinn gun robh i measal aon uair co-dhùbh aig cuid de Ghaidheil. So agaibh e: Biorach bheag mhaol am beul na Bealltainn, Air a pronnadh 's air a bruiche 'na fuil 's na h-adhainn

Biadh neo-shundach, séimh, cnàimhteach, cadalach,
Biadh as fheàrr a chaidh am beul mac Gaidheil riamh.

Leigheas air gach cnead.—So agaibh an uil-locshlaint sin a reir beachd an t-seann Ghaidheil:

Is leigheas air gach tinn
Ceamh is im a' Mhàigh;
Ol an fhochair sid
Bainne ghobhar bán.

Altachadh.—Tha cuimhne agam gun tug mi uair no dha san dol seachad dhuibh altachadh a bhiodh aig na seann Ghaidheil. Is iomadh altachadh is ùrnuigh a bhiodh aca. So agaibh sean altachadh eile.

O Athair na firinn!

Saor aig an àm so, 's aig gach àm sinn;
Mhic Dhe! thoir mathanas duinn
'Nar miannan bréige 's nar cainnt dhiomhair;
Seachainn oirn buaireadh an Abhaisteir,
Teum sidh no saoghalta;
Mar a bha thu air thùs ar codach
Bi mu dheireadh ar saoghal;
Na leig 'nar corp no 'nar collainn
Nì nì lochd do 'r n-anam.

Firinn airson a' mhios so.—Agus chaidh Iosa mun cuairt an cathraichean agus am bailtean uile, a' teagasg 'n an sionagogan, agus a' searmonachadh soisgeil na rioghachd, agus a' leigheas gach gné galair agus tinneas—*Mata*.

AM FEAR-DEASACHAIDHE.

Leigheas air leth losgadh.—*Burking* (cauterising) is a singular cure.

AN COMUNN'S MOBILE CANTEENS.

Two Mobile Canteens presented by An Comunn Gaidhealach were handed over to the Y.M.C.A. at the Cenotaph in George Square, Glasgow, on Friday afternoon, 17th April. The Rev. Malcolm MacLeod, M.A., presided and the proceedings were opened by the singing in the traditional manner in Gaelic of the last two verses of the 23rd Psalm. Mr. Neil Shaw the General Secretary was the presenter. Mr. MacLeod then in a Gaelic Prayer dedicated the Canteens for the service for which they were given—the comfort and help of our serving men and women in the Highlands—and called on Mrs. John M. Bannerman, Convener of the Central War Comforts Committee to present them to the Y.M.C.A.

Mrs. Bannerman expressed her appreciation of the help given her by her Committee and friends everywhere. Through An Comunn they were able to give four Ambulances to the Red Cross and now they were giving these two Mobile Canteens to the Y.M.C.A. These vehicles would be used in Sutherland and in Wester Ross. She had great pleasure in handing them over to the Y.M.C.A. who would immediately put them into effective service.

The Canteens were accepted on behalf of the Y.M.C.A. by Miss G. Argo who was deputising for the Duchess of Sutherland. Her Grace was prevented at the last moment from attending and the following letter was read from her :

Dear Miss Argo,—I am so glad you are able to go to Glasgow on Tuesday to take over the new Mobile Canteen. Will you please tell An Comunn how very very sorry I am not to be able to be there myself, it is a great disappointment to me but the Doctor won't hear of my travelling yet, in fact I am still laid up in bed. Will you please thank An Comunn from me for their very generous gift of the Mobile Canteen to the County of Sutherland, and tell them how very badly it is needed for our lonely little outposts scattered over this county, and that they can be sure that their munificent gift will be very widely appreciated by the men and women of the Forces in these parts. I know that you will be able to tell the donors the good work the Mobile Canteen does and, over what a wide area it operates, as you so often take it out yourself. If you would read this letter to the donors at the taking-over ceremony I would be grateful. Wishing you the best of luck in your journey.—Yours sincerely,

EILEEN SUTHERLAND.

Miss Argo also expressed her own pleasure at being present and her gratitude to An Comunn Gaidhealach for these beautiful and useful Canteens.

Rev. Professor W. R. Forrester, Interim General Secretary of the Y.M.C.A. in Scotland, thanked those who had taken part in the ceremony, and after the Benediction in Gaelic had been pronounced by the President, a cup of tea was handed round to the company from one of the Canteens.—F-D.

PROPAGANDA NOTES.

Northern Area.

During the past month the Organiser has been busy throughout the Area assisting with the arrangements for Warship Weeks which are to be held throughout the Northern Counties during May. North and South Uist and Benbecula, Lewis, Harris, and Scalpay have been visited and it is pleasing to note that Gaelic was freely used in this work. Meetings were held at Iochdar, Lochboisdale, Balivanich, and Lochmaddy, in the Uists in addition to many informal talks with people at work. At the Lochmaddy meeting, a collection was taken for An Comunn, this amounted to the sum of £4 1/-.

He also paid a brief visit to Lewis and Harris, and visited several of the schools and spoke to the children in Gaelic and English, stressing the necessity of doing all in their power, as ambassadors and propagandists, in the interests of the great efforts being made—i.e., Warship Weeks.

Thadhail am Fear-deilbhe aig Eilean Scalpaidh airson na ceud uaire agus le cead a' Mhaighstear-sgoile labhair e ris a' chloinn ann an Gaidhlig a mhàin. Dh'fhagadh aig a' chloinn co-dhiubh a bhitheadh an Oraid an Gaidhlig no am Beurla, agus gu h-aon-sgeulach roghnaich iad a' Ghaidhlig. Bha clann-sgoile Scalpaidh mion-eolach air aobhar a thurais agus leig iad ris gun robh iad sar-mhothachail air suidheachadh na Rìoghachd aig an àm charraideach so de'r 'n eachdraidh. Chan 'eil nithean an ceangal ri "Cairtean-caomhnaidh" air nach 'eil mion-eòlas aca agus tha am Maighstear-sgoile ri a mholadh 'n a shaothrach as leth na cloinne. Rinneadh ullachadh gun cuirteadh Feachd de Chomunn na h-Oigrìdh air chois a dh' aithghearr agus ma bhitheas an t-side coibhneil, tha dùil gum bidh cuir-m-chnuie ghrinn an Scalpaidh air an fheasgar sin.

Chan 'eil clann an Tairbeirt nan tàmh. Is iad nach 'eil. Mar fhreagairt do'n ghairm airson airgid fa chomhar "Maoin Litreachais Gaidhlig," ehuinnich na buill coig-tasdain-fhichead agus chuir iad so an làmh Mhic Phàil, le gach dùrachd is beannachd. Sin sibh 'illean tha sibh n' ur cliù do na daoine bho'n tàinig sibh.

A special Ceilidh in connection with the Warship Week effort was held at Arisaig recently and the Organiser spoke in Gaelic and English. He was accompanied by Sgt.-Major Neil McLennan, Cameron Highlanders, who delighted all with his traditional rendering of Gaelic Songs. The School Choir gave beautiful renderings of the Glenorchy Bard's famous songs "Cead deireannach nan beann" and "Chunna mi'n damh donn 's na h-éildean," under the direction of Miss Gillies, Teacher.

At the Annual Meeting of Ceilidh nan Gaidheal an Inbhir Nis, satisfactory reports were submitted by the Secretary and Treasurer, respectively. It was decided to continue affiliation with An Comunn and a donation of £5 was made to the Central Fund in addition to the affiliation Fee.

Southern Area.

The Secretary visited the Cruachan Branch at Taynuilt on 17th April. There was a large attendance over which the Rev. John MacPherson, President, presided.

The programme was partly sustained by members of neighbouring Branches, some coming from as far distant as Appin. This Branch has been able to meet regularly throughout the session and attendances have always been most satisfactory.

The Secretary addressed the meeting in Gaelic and English and made a strong appeal for financial support for the parent Association. The Branch will arrange a function at a later date to augment its contribution to the Central Fund of An Comunn.

During the course of the evening the Secretary handed over a marriage gift to Mrs. Brown, who, as Miss MacIntyre, rendered splendid service to the Branch as local Secretary and as a member of the Gaelic Choir and Committee.

Mr. Shaw congratulated Mrs. Bell, the present local Secretary, on the honour her son had brought to the village. Sergeant Bell had recently been decorated for gallant service with the R.A.F.

On 5th May the Secretary attended the closing meeting of the Oban Branch. Mr. Peter Fletcher, President, presided over a

large attendance. A splendid programme of Gaelic Songs and Instrumental Music was submitted. Mrs. MacGregor (Nellie Cameron) gave one of her characteristic humorous sgeulachdan and a young lady gave a fine exhibition of Highland Dances.

The Secretary's address was mostly in Gaelic and he gave a review of the work accomplished by An Comunn since the outbreak of War. His reference to Gaelic Literature being sent to Prisoners of War brought a response from three mothers who gave addresses of sons in German camps.

The appeal for financial aid to the parent Association was well received and the Oban Branch may be relied on to make a substantial contribution.

The Govan Branch closed a short but successful session on 14th May. Difficulty was experienced in getting hall accommodation but the Committee has already made provision for an early resumption next session.

It is encouraging to record that the Largs Branch has doubled its annual contribution to the Central Fund.

EXECUTIVE COUNCIL.

The following members are due to retire this year, and all are eligible for re-election:—*President*—Rev. Malcolm MacLeod, M.A., Balquhider. *Vice-President*—Donald MacDonald, Inverness. *Executive Council*—Miss Campbell of Inverneill; Mrs. M. C. Edgar, Glasgow; Rev. Alexander MacDonald, M.A., Glasgow; Captain William MacKay, Inverness; Fred. T. MacLeod, Edinburgh; Dr. R. R. MacNicol, Taynuilt; Farquhar MacRae, M.A., B.Sc., Glasgow; Murdo MacRae, Glasgow; Rev. T. M. Murchison, M.A., Glasgow; Mrs. Iain Campbell (Airds), Bray-on-Thames.

COMFORTS FOR H.M. FORCES.

The Central Committee met in the Highlanders' Institute, Glasgow, on Tuesday, 5th May. Mrs. Bannerman, Convener, presided over a large attendance of members.

Two Minutes of the Entertainments Committee were read and approved. The Committee reported that a reservation had been made on the St. Andrew's Hall, Glasgow, for a Grand Concert on 18th September next.



The Convener reported on the presentation of two Mobile Canteens to the Y.M.C.A. in George Square, Glasgow, on 17th April. The President of An Comunn presided and the Canteens were accepted by Miss Argo, Golspie, on behalf of the Duchess of Sutherland who was unable to be present but who very graciously had sent a letter expressing her appreciation of the gift. Professor Forrester, Secretary of the Y.M.C.A., was present and also spoke.

Mrs. Bannerman also reported on Comforts. Since October last, 2059 garments had been despatched from the Office, the number of parcels being 579.

The Secretary reported on donations as follows:—Comforts, £1993 19/7. Mobile Canteen, £743 15/7. The total donations received for all War efforts now exceed £4,200.

Mr. Graham, Treasurer, reported on the Gaelic Literature Fund which stood at £120.

The Office-bearers and members of the Bute Branch were warmly thanked for a donation of £15 towards the Comforts Fund. A like compliment was paid members of the Gaelic Society of Glasgow for a donation of £5 to be divided equally between the Comforts and Mobile Canteen Funds.

Mrs. Bannerman read a letter from Mrs. Churchill acknowledging cheque for £11 6/4 towards her Aid to Russia Fund. This gratifying sum was raised by ladies of the Work Party at an afternoon Whist Drive specially organised for Mrs. Churchill's Fund.

Concert.

A most successful Concert was held in the Highlanders' Institute, Glasgow, on 8th May. The Rev. Alexander MacDonald, M.A., of St. Columba Church, Glasgow, presided and he was introduced by Dr. John Cameron, Convener of the Finance Committee.

Bagpipe selections were given by Messrs. Roderick MacDonald and Hector MacLean and the singers were Miss Betty Holmes, Neil MacLean, Alexander Brown and the Highland Harmony Trio. Miss Hill Boyle was accompanist.

The Committee is greatly indebted to Mr. Alex. MacKenzie, M.A., for giving a repeat performance of two of his Clachnabrochan Sketches. These were "Angus takes his Medical" and "Permits." Mr. MacKenzie's clean crisp humour is well known to Glasgow audiences, and, it can be safely said, that his recent Sketches have greatly enhanced his reputation. The dialogues were pithy and pointed and evoked much merriment. Those

taking part with the author were Miss Effie MacKenzie, Donald Beaton, Robert N. MacCormick, and Angus M. MacDonald. We heartily congratulate them all and thank them for a most pleasant and entertaining evening.

Mrs. Bannerman proposed votes of thanks to the Chairman and to all who contributed to a most excellent Concert.

The net result of the Concert is the gratifying sum of £19 7/-.

HAIL! AND FAREWELL.

They have gone o'er the bealach the tall, kindly
shepherds,
They have breasted the slope, left behind them the
glen;

With their dogs and their cromags they've threaded
the passes;
They have circled the corrie, and passed from our
ken.

Oh! where are they now, after counting of long
years,
With onset and backdraw that burst on the shore?
Like wave upon wave driven on by Time's tempest,
The strong and the gallant returning no more.

The wind of the corrie, the wild, tireless piper
Blows lonesome, sonorous his pibroch on high,
Where their feet trod so lightsome, where barked
their gay helpers,

Where echoed the cliffs to their far, cheerful cry.

Where likewise have vanished the friends of my
boyhood,
Who've passed o'er the high ridge, the Bealach of
Death?

Their hopes, disappointments, their sins and their
sorrows,
Their loves and their longings have passed with
their breath.

The true friends who loved them, the firesides that
warmed them,

The fanks and the fields, where they sang and they
wrought

Shall see them, while life lasts, no more and for
ever.

They have crossed their last bealach, their last
fight is fought.

ALASTAIR MACLAREN.

LITIR COMUNN NA H-OIGRIDH.

Thug mi iomradh air a' mhiosa a
dh' fhalbh air paipearan-ceasmachaidh Comunn
ua h-Oigridh, agus ged nach 'eil iad air shiubhal
chugaibh an am dhòmhsa bhith a' sgrìobhadh,
bidh iad agaibh mu'n ruig mo bhriathran sibh.
An nis, bu ghasda nan rachadh sibh uile—
eadhon an t-aon nach do rinn ach tighinn a
stigh do'n chrò an dé—an gréim anns na
paipearan so agus "annas bhur laimhe" a

leigeil ris. Nach math an ceangal-fhacal ud—“annas bhur laimhe.” Sin na briathran a thubhairt an dàra bàrd ri bàrd eile, is iad le chèile aig tòrradh a' bhàird ainmeil, Iain Lom. Leig esan ris sin, “annas a laimhe,” agus bu mhath e. Seadh, bu mhath leinn nan rachadh sibh uile an gréim anns na paipearan so, agus, co-dhiùbh, am feuchainn. Is e obair latha tòiseachadh; agus ciod am fios nach bi bhur n-oidhirp nas fearr na tha dùil agaibh féin a bhitheadh i.

Tha agam, an ainm na comhairle a tha air cheann na cuise sin, ri taing a thoirt dhuibhse a thug dhuinn bhur cuideachadh mar thà ann a bhith ag cur an litreachais a tha air a dheasachadh air a cheann sin chucasan a tha an seirbhis an Rìgh an dòigh sam bith no a tha am prìosan aig na naimhdean. Leanaibh air an deagh obair, matà, agus tha dòchas againn gun gabhar sibhse a rinn an t-siothair mhath sin mar thà 'nur n-eiseamplair do'n chòrr nach d'fhuair an aimsir freagarrach fathast gu an cuideachadh féin a thoirt seachad. Dh'fhaodainn ainmeachadh co-cheangailte ri so gum biodhmaid ro thoilichte nan cuireadh sibh féin no aon sam bith eile a leughas an litir so, chugainn ainm, is gach seòladh feumail, aoin sam bith a tha fios agaibh a tha am prìosan-cogaibh aig ar naimhdean—gu 131, Sràid West Regent, Glaschu.

An nis, le iomradh a thoirt air Glaschu, is ann a bhith ag crìochnachadh an dràsd, feumaidh mi innseadh dhuibh mu chruinneachadh mór a tha ri bhith air bhonn anns a' bhaile so mu na làithean a bhios “An Gàidheal” a' tighinn gu bhur làimh. Thatar am beachd meureile de'n Chomunn, eadar-dhealaichte bhò'n mheur a tha an Gobhan mar thà, a chur air bhonn. Ann a bhith ag cur a' cheud char an cuibheall an fhortain, tha cruinneachadh ri bhith an Aitreach nan Gàidheal air Dihaoine mu dheireadh a' mhiosa, le labhartas co-cheangailte ris an aobhar an toiseach, is an sin cuirm-chiùil. Tha gach té no fear a bhuidhinn bonn-òir a' Mhòid air cheann seinn, is a tha mar “astar Là Sàbaid” do'n Aitreach, ri bhith ag gabhail pàirt an obair na h-oidhche; agus mar sin, faodar a ràdh le cinnt gum bi fios fhéid cùil air a deasachadh do na bhios an làthair. Ciod am fios nach e meur de Chomunn na h-Oigridh anns a' bhaile an ath shaohair ris an cuir sinn ar guailleann!—Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.



Is léigh fear an ath-chneidh.—*A man is surgeon for his second wound.*

DITHIS GHÀIDHEAL AINMEIL.

(Nach maireann.)

Bha an òraid so air a cur air clar-aithris le's an Ollamh Domhnall S. MacLeod an Inbhir-nis agus air a cròbth-sgaoileadh leis a' B.B.C. mar fhacal-dealachaidh air feasgar a' 24mh là de'n Chiblein so chaidh. Tha mi an comain Eoghain Mhic-a-Phì, Fear Gaidhlig a' B.B.C. airson a thoirt dhomh.—F.d.

Bho chionn iomadh linn bha buill de na fineachan Gaidhealach r'am faotainn thar chuan gu sònraichte sin talamh fhuar is Astralia.

Dhoibhsan bhuiinneadh daoine cliùiteach mar bha an Rìdair Alasdair MacCoinnich a dh'fhàg ainm air mhaireann air Abhainn Mhic Coinnich an Canada is am Frisealach a dh'fhàg ainm fhéin air abhainn iomraideach eile. Measg nan daoine móra so dheasaidh Tòmas Basset MacAmhlaidh a dh'eug o chionn ghoidir àite sònraichte. Chaocail e an Canada, far na rugadh e, aig aois cheithir fichead 'sa dhà, 'na sheann duine làn onair agus a' mealltuinn inbhe ro-chliùiteach an Alba is 'na dùthaich fhéin. Bha e, mar bu dual, foghainteach am bodhaig 'san eanchainn, is shoirbhich leis 'na dhreuchdan laitheil air dhòigh a dhearbhan spionnadh gnètheil a shealbhaich e bho na daoine o'n tàinig e. Tha e measg nan Gaidheal a choisinn sgoibheas mór agus thaisbean e co-fhulangas is tròcair far am fac e dheanadh sin am feum bu mhotha. Ged nach fhac e dùthaich athraichean gus an tàinig e gu Ìre bha de dhualchas fillte 'na bhith 's gun tàinig e trì uairean do Leòdhas, fiach ciod e am feum a b' urrainn e dheanamh san àite far an do thuinich athraichean is a luchd-dàimh. Cha bu ghann na rinn e agus mairidh na meadhonan a stéidhich e san eilean iomallach sin fad iomadh linn. Gu sònraichte mairidh an leasachadh mór a rinn e air an tigh-eiridinn agus an t-suim mhór airgid a chuir e mu seach (seachd mìle deug not) chum bhì 'na ugh nid an aghaidh cosgaisgach bliadhna. Rinn e cuideachadh mar an ceudna nach robh beag le togail Talla a' Bhaile an Steòrnabhagh is leis an Leabhar-lann a tha a nis an còthrom leabraichean a chraobh-sgaoileadh air feadh an eilein. Ach a bharrachd air sin chosg e móran ri tuathanachas is ri baile-fearainn tha air ainmeachadh as a dhéidh, far na chleachd e dòighean is innealan ùra air talamh mòintich a thoirt a steach.

Shuidhich e mar an ceudna suim mhór eile airson duaisean tomaideach a bhualleachadh air sgoilearan an àite aig an robh feum air cuideachadh. Agus mar is aithne ro-mhath do dhithis Uigeach thapaiddh, Murchadh Chaluim an t-Saoir is Aonghas Iain Chaluim, dh'fhoillsich

e bàigh air leth do sgìre Uig, sgìre a dhùthchais, dùthaich chlànn Amhlaidh, is cha bu lugha bàigh an t-sluaigh dhàsan.

Tha e duilich ainmeachadh gach ni math a rinn an duine ainmeil so air Gaidhealtachd is air Galldachd, gu sònraichte co-cheangailte ri oilthighean Dhun-éidinn is Obaireadhainn far na chuir e air dòigh goireasan a thaobh spréidh is talaimh-àitich. A chuid de Phàras da!

Ach tha duine òg againn ri chaoiadh cho math ri seann duine—an sgoilear òg eireachdail **Seumas MacGille Mhicheil Mhic Bhatair**, Ard oid' oilean na Gaidhlig an oilthigh Dhùn-éidinn. Cha robh e ach trì bliadhna deug ar fhichead 'nuair a chailleadh e, a réir coltais aig nuir sa' chogadh oilteil so. Cha robh e ach naoi dh' ar fhichead 'nuair a lean e prìomh-sgoilear na Gaidhlig an Alba, athair fhéin, an Dun-éideann, an déidh dha bhí an ceann foghlum na Gaidhlig car ùine an oilthigh Ghlaschu. Roimh sin cha robh duais no inbhe a b' àirdè na chéile an litreachas na Roimhe no na Gréige nach tug e mach is rinn e a chleas an litreachas nan Gaidheal.

Fhuair e na buadhan gnéitheil sin a rinn e ainmeil measg a luchd-dùthaich, òg 's mar a bha e, chan ann mhàin bho athair is bho mhàthair ach bho sheanair cuideachd—an t-Ollamh Alasdair Mac Gille-Mhicheil a lean fad dà fhichead bliadhna a' cruinneachadh nan dàn grinn air feadh nan eilean ris an canar 'Carmina Gadelica.' Bho chaidh Seumas do Dhun-éideann chuir e mach dà leabhar mór eile de na dàin a thionail a sheanair is bha e rùnachadh am fear bho dheireadh a' chur an clòdh 'nuair thàinig an gairm nach gabhadh seachnadh. Chuidich e mórán sgoilearan Gaidhlig eile ged bha e fhéin daonnan trang is bha stùil aig gach Gaidheal ri mórán de litreachais an dùthaich fhaicinn an clòdh fo stiùireadh a làimh.

'Nuair thàinig an uair cha shealladh e ri dreuchd sam bith ach ri seòladaireachd agus sin ann an ionad is irisioila, far am biodh an obair cruaidh is searbh is an cunnart faisg.

Bha e calma 'na bhodhaig is roghnaich e an obair a thigeadh ri neart chorporra. Fhathast chan 'eil fios a' chrùin dà thaobh buileach cinnteach ciamar thachair ach gu bheileas 'ga iondrainn is a réir coltais gum deach a chall an tuasaidh mara. Bithidh dùil ri fear fairge ged nach bidh dùil ri fear reilge, is mar sin cha thréig dòchas buileach sinn gum faic stùil athar is a chàirdean fhathast e beò sa' cholainn. Mar sin gum biodh e,

MAC RIGH LOCHLAINN IS NIGHEAN RIGH AN TALLA DHEIRG.

II.

"Ni mi sin ma bheir thu dhomh pòg," ars esan.

"Ni mi sin gu toilichte," ars ise, 's thug i sud dha agus dh' fhalbh i. Thàinig an sin an treas té. Bha dath an fhithich air a falt, dath na fala air a gruaidh, 's bha a cneas cho geal ris an òg-shneachda.

"Thoir dhomhsa mo chochull, a mhic Rìgh Lochlainn," ars ise.

"Ni mi sin," ars esan, "Ma bheir thu dhomh pòg."

"Cha toir mi dhuit pòg idir," ars ise.

"Carson sin?" ars esan.

"Chan ionnan mise idir," ars ise, "agus mo dhithis pheathraichean. Ged a thug iad-san pòg dhuit cha bhí graum aig duine sam bith riutha air a shon. Ach tha béisd mhór de dhùine san dùthaich so a tha a' gabhail còir orm-sa, 's ma bheir mi pòg do dhùine sam bith ach dha fhéin gheibh e mach e ged nach biodh 'gam choimhead ach eòin an adhair. Ach ma bhios tusa an so am màireach 'nuair a thig mise air tìr a m' fharagadh 's dòcha gun rachadh agam air teicheadh leat.

Thug e dhi an cochull agus dh' fhalbh ise.

Thug esan greis a' spaisdreachd sìos is suas ri taobh an locha. An turus a bha so chual e glag air a chùlaibh 's 'n uair a sheall e uige agus bhuaithe có bh' aige ach mac na h-Eachlair Urlair "C'ait a chreutair ghrannnda bheil thu dol?" arsa Mac Rìgh Lochlainn.

"Chunnaic mi gum robh coltas sealgair ort," ars esan, "'s thuirtear mi rium fhéin gun rachainn a tharruing na seilge dhuit."

"An da," arsa Mac Rìgh Lochlainn, "ged nach ann a' dol a shealg a tha mise 's ged nach 'eil annad-sa ach creutair suarach grannda leigidh mi leat fuireach còmhla rium."

Shuidh iad ri taobh an locha 's on a bha an latha blàth agus àile blàth a' tighinn bharr an locha 's ann a thàinig an cadal air Mac Rìgh Lochlainn.

"Nis," ars esan, ri Mac na h-Eachlair Urlair, "tha an cadal air tighinn orm-sa. Ma chì thusa coltas eòin sam bith a' tighinn fiach gun dùisg thu mise. Tha mi ag cur a' phoca seilg fo m' cheann 's cha dùisg mi gu bràth gum an toir am fear a bhios còmhla rium 'nuair a chuireas mi ann e am poca-seilg o m' cheann. Fiach a nis nach dean thu dòchumhn' air a thoirt as."

Chaidil Mac Rìgh Lochlainn ri taobh tolmair bhig uaine 's dh' fhuirich mac na h-Eachlair 'na dhùsgadh. Chuir e am poca-seilg fo cheann 's cha dùsgadh e gus an toireadh mac na h-Eachlair Urlair as e. Ach co-dhiùbh chan fhaca mac na h-Eachlair Urlair coltas air ian de sheòrsa sam bith a' tighinn gus an robh an latha a' glasadh. Chunnaic e an uair sin trì ealachan a' tighinn as an àird a deas. Ràinig iad an locha 's chuir iad dhiùbh na cochuill 's ghabh iad a mach 'gam faragadh fhéin. Bha Mac Rìgh Lochlainn 'na chadal agus srann trom an duine sgìth aige, ach cha tug mac na h-Eachlair Urlair am poca-seilg o cheann. 'Nuair a thug iad-san greis mhór a' snámh agus 'g am baslachadh fhéin thàinig iad air tìr. 'Se an té bu shine a bha air thòiseach.

"A mhic na h-Eachlair Urlair," ars ise, "thoir am poca-seilg o cheann mhic Rìgh Lochlainn."

"'S mi nach dean idir e," ars esan, "Rinn e fhéin a dhìol fanaid orm-sa mun do chaidil e agus c'arson nach deanainn-sa a' cheart leithid air fhéin a nis." Thòisich i sin air le làmh an 's le casan a' fiachainn ri dhùsgadh ach sud cha rachadh aic air. 'Nuair a chunnaic i sin chuir i oirre an cochuill agus dh' fhalbh i. Thàinig a sin an té mheadhonach.

"A mhic na h-Eachlair Urlair," ars ise, "thoir am poca-seilg o cheann Mhic Rìgh Lochlainn."

"'S mi nach dean idir e" ars esan "gus an dean mi mo dhìol magaidh air, rud a rinn e fhéin orm-sa."

Thòisich ise air Mac Rìgh Lochlainn le làmh agus le casan ach a dhùsgadh cha rachadh aice air.

Thàinig a sin an té a b' òige.

"A mhic na h-Eachlair Urlair" ars ise "thoir am poca-seilg o cheann Mhic Rìgh Lochlainn. "'S mi nach dean idir e," ars esan, "'s gun mi ullamh magaidh dheth fhathast."

Thòisich ise air le casan 's le làmh ach ma thòisich dh' fhairtlich oirre a dhùsgadh.

'Nuair a chunnaic i sin chuir i oirre an cochuill agus dh' fhalbh i.

'Nuair a chaidh an trìur a sealladh thug Mac na h-Eachlair Urlair am poca-seilg o cheann Mhic Rìgh Lochlainn agus dhùsg e.

'Nuair a sheall Mac Rìgh Lochlainn mu chuairt thuig e glé mhath dé a thachair.

"Am faca tu idir coltas ian sam bith a' tighinn chon an locha an glasadh an latha?" ars esan.

"Chan fhaca, bu doirbh dhomh," ars esan. "Cha robh thu sion ach air tuiteam 'nad

chadal 'nuair a thuit mise mi fhéin 'nam chadal agus b'e sin cadal as nach do dhùsg mi chon na mionaid so."

"A chreutair shuaraich ghràinde," arsa Mac Rìgh Lochlainn, "an e sin a dh' iarr mise ort? Bu shuarach orm do mharbhadh nam biodh fiach do mharbhaidh annad. Ach mura faca mise nigean Rìgh an Talla Dheing an diugh chl a nochd fhathast." Dh' éirich e agus dh' fhalbh e agus dh' fhalbh Mac na h-Eachlair Urlair as a dhéidh.

An turas a bha so bha iad a' dol seachad air àlt. Leum Mac Rìgh Lochlainn an t-àlt a chasan tiorra. Leum Mac na h-Eachlair Urlair as a dhéidh ach ma leum thuit e air a dhrum-dreach anns an àlt.

Thòisich e air éigheach cobhair ach sud chan fhaigheadh e gus an deach a bhàthadh anns an àlt.

Thuir Mac Rìgh Lochlainn ris fhéin nach deanadh dad feum dha ach a dhìol lom is dìreach chon an Talla Dheing.

Dh' fhalbh e co-dhiùbh 's cha b' fhada gus am fac e an Talla Dearg mu choinneamh. Thòisich e air coiseachd dìreach uige 's e ag ràdh ris fhéin nach toireadh e deich mionaidean ag coiseachd uige. Ach mar bu ghiorra a shaoileadh e a bha e a' dol do 'n Talla Dhearg sin mar a b' fhaide a bhiodh an Talla Dearg buaihte. Bha e a' falbh 's a' falbh gus an robh e air thuar toirt thairis. Bha e a' falbh fada agus léir fhada, cian agus cumhachadh gus an robh dhubhadh air a bhonnan 's lomadh air a ghruaidhean, neòil fhada shèimhidh an latha 'g a fhàgail 's neòil dhubha dhorca na h-oidheche a' tighinn, gach ian beag sprocalach ag gabhail an cois gach craoibhe am bial an ath-oidhche 's an anmoich.

'Nuair a ghlas an latha 's a sheall Mac Rìgh Lochlainn mu chuairt air chan fhaca e sgeul air an Talla Dhearg a bha e a' ruith an oidheche roimhe sin ach chunnaic e aitreabh mhór fharsuing fhial air an t-slighe roimhe. Rinn e dìreach oirre. Ghabh e stigh 's có a bha stigh roimhe ach nigean Rìgh an Talla Dheing. Chlisg i 'nuair a chunnaic i e.

"A chinn a' chruaidh fhortain," ars ise, "dé a chuir thusa an so? Ma thig am fear a tha air falbh dhachaidh tha thu ullamh aige. Gheibh e air t'fhàileadh thu. "Coma leam de d' bhruidhinn gun dòigh," ars esan, "Thoir dhomhsa làn mo bhoinne de bhiaid 's mi gus fannachadh leis an acras, 's bi sinn a' bruidhinn air an fhear a tha tighinn a rithist." Cha robh an greim mu dheireadh aig Mac Rìgh Lochlainn ach air ruighinn shìos 'n uair a chualas firum farum tarum agus tàirmeanaich a' tighinn,

clacha beaga dol an uachdar 's clacha móra dol an lochdar, fámhair mór nan cóig chinn 's nan cóig minn 's nan cóig muineil a' tighinn.

'Nuair a chual iad a' tighinn e rug ise air Mac Rìgh Lochlainn 's chuir i am falach fo bhial tuba e.

Thàinig am fámhair dhachaidh 's dh' fhaighneachd e an robh a bhiahd bruich. Thuir nìgean Rìgh an Talla Dheirg gun robh. Dh' ith am fámhair a bhiahd 's 'nuair a dh' ith dh' éigh e àird a chlaiginn :

"A mhic Rìgh Lochlainn thig a mach o bhonn na tuba far a bheil thu am falach. Gheibhinn air t'fhàileadh thu ged a bhiodh tu seachd troighean fo'n talamh." Cha robh aig Mac Rìgh Lochlainn ach nochdadh a mach. "Suidh a nis air an ùrlar agus cùm sgialachdan rium-sa gu latha, agus cha ruig thu leas ach sin fhéin."

Thòisich Mac Rìgh Lochlainn air gabhail sgialachdan 's bha e mar sin gus an do thuit am fámhair 'na chadal. 'Nuair a thàinig an latha dhùisg am fámhair. "Nis," ars esan, "cha mharbh mi an dràs idir thu gus an tig mi dhachaidh a nochd. Tha a' bhàthach mhór ud shìos ri cartadh agus tha cartadh sheachd bliadhna innte. Gabhaidh tu sìos uise nis agus cartaidh tu i agus mur bi i cho glan agad 'nuair a thilleas mise 's gun ruith ubhal o cheann gu ceann dhith bi do cheann agamsa an éirig."

"Cha ruig thu leas fiachainn ri teicheadh a chionn gheibh mise air t'fhàileadh thu ged a bhiodh tu seachd troighean fo'n talamh. Dh' fhalbh am fámhair 's dh' fhalbh Mac Rìgh Lochlainn a chartadh na bàthcha. Nis ged a bha cartadh nan seachd bliadhna anns a' bhàthach bha a' bhàthach cho fìor mhór 's nach fhaiceadh tu 'na bh' innte air a h-ùrlar. Fhuair Mac Rìgh Lochlainn sluasaid 's thòisich e ri cartadh, ach a h-uile làn a chuireadh esan a mach thigeadh a seachd a stigh mu choinneamh. Bha e sìor chur a mach fad an latha ach mar bu mhòtha a chuireadh e mach sin mar bu mhòtha thigeadh a stigh gus mu dheireadh nach fhaigheadh e àit anns a' bhàthach mhóir an cuireadh e a chas. Dh' fhàs e mu dheireadh cho sgith 's gun do shìn e e fhéin tarsuing air sparran-gaoithe na bàthcha-móire 's chaidil e. Cha robh e fada 'na chadal 'nuair a chual e guth ag éigheadh dha dùsgadh 's gun itheadh e a bhiahd. Dh' fhosgail esan a shùilean 's 'nuair a dh' fhosgail chunnaic e ubhal a' ruith air an ùrlar o cheann gu ceann de'n bhàthach-mhóir. Bha nìgean Rìgh an Talla Dheirg 'na seasamh air meadhoin an ùrlair. "Thugainn," ars ise, "dhachaidh 's gun itheadh tu do bhiahd."

Dh' éirich esan 's dh' fhalbh e còmhla rithe

's chaidh iad dhachaidh agus dh' ith iad am biadh. Cha b' fhada gus an do nochd am fear a bh' anns a' bheinn-sheilg dhachaidh. "Chart thu a' bhathach mhór a mhic Rìgh Lochlainn" ars esan. "Chart," arsa Mac Rìgh Lochlainn.

"A bheannachd sin ort-sa," ars am fámhair, "agus a mhallachd do bhial t'ionnsachaidh ach cùm sgial rium-sa gu maduinn 's cha ruig thu ach a' mhaduinn fhéin." Thòisich Mac Rìgh Lochlainn air innse sgeòil 's bha e mar sin gus an do chaidil am fámhair. 'Nuair a thàinig an latha dhùisg am fámhair. "Nis," ars esan, "cha mharbh mi an dràs fhathast thu ach tha a' bhàthach-mhór ud a muigh ri tughadh le iteagan fionn 's le iteagan eòin, bun na h-iteig a stigh agus a barr a muigh, agus mura bi i deiseil agad mun till mise bi do cheann agam an éirig."

Dh' fhalbh am fámhair do'n bheinn-sheilg 's dh' fhalbh Mac Rìgh Lochlainn a tughadh na bàthcha móire le iteagan fionn 's le iteagan eòin, bun na h-iteig a muigh agus a barr a stigh. Smaointich e gum feumadh e an toiseach na h-iteagan fionn 's na h-iteagan eòin fhaighinn. Fhuair e gunna 's dh' fhalbh e air thòir ianlaith. Cha robh an ianlaith ach gann 's ged a mharbhadh e ian bheireadh e uair 'ga sponadh 's uair eile mun fhaigheadh e a chur air a' bhàthach. Thug e mu dheireadh thall dùil thairis 's dh' fhalbh e agus shuidh e air lic 's thuit e 'na chadal. Dh' fhàg e a' bhàthach mhór an sid gun tughadh gun eile. Cha bh' fhada gus an cual e guth ag ràdh, "Dùisg 's gun itheadh tu do bhiahd."

Dhùisg esan 's bha nìgean Rìgh an Talla Dheirg 'na seasamh air a bhialaibh agus biadh aice uige. "Ith am biadh so," ars ise, "agus bi thu nas làidre asa dhéidh. Tha a' bhàthach mhór gun tughadh fhathast ach cha bhì i fada mar sin ma nì thusa mar a dh' iarras mise ort. Marbh mise agus dean teime 's cuir ann mi agus leig leam losgadh gus an téid mi 'nam luaithe. Thig na h-eòin 'nam miltean agus tòisichidh iad air iad fhéin a chumhadh air a' bhàthach-mhóir gus am bi i tugte le iteagan fionn 's le iteagan donn bun na h-iteig a muigh agus a barr a stigh. 'Nuair a bhios iad a' falbh bidh iad uile a' fiachainn ri làn am beòil de'n luaithe a thoir leotha ach air na chunnaic thu riamh na leig leotha aon sìlean a thoir leotha. 'Nuair a théid an t-ian mu dheireadh a sealladh thuir làmh air an t-slaiteig so agus cuir mu chuir an luath agus éiridh mise cho beò slàn 's a bha mi riamh. Nis tha mi 'gad chur 'nad fhaireachadh a rithist gun leigeil le ian sam bith làn a bheòil de'n luath a thoir leis."

Cha robh air sin ach sin fhéin. Mharbh esan nighean Rígh an Talla Dheirg 's rinn e teine agus loisg e ise anns an teine. 'Nuair a bha i air canámh 'na luath cha robh ian anns an ealtainn nach táinig agus nach do thóisich air iad fhéin a chlumbadh air a' bháthach mhóir 's mun canadh tu, Dia leat, bha i tugte o cheam gu ceann le iteagan fionn 's le iteagan eóin bun na h-iteig a muigh agus a barr a stigh. 'Nuair a bha a' bháthach mhór tugte thóisich na h-eóin air falbh ach cha robh ian a bha falbh nach robh toirt speach air Mac Rígh Lochlainn feuch am faigheadh e lán a bheoil de'n luath. Bha fallas a' sruthadh o ghruaidhean Mhic Rígh Lochlainn ag aire na luatha ach cha deach aig aon ian de na bh'ann air aon sílean a thoir leis ach a fheannag. 'Nuair a bha ise a' falbh a dh' oic no dh' éiginn de'n d' fhuair i thug i leatha lán a beóil. Bha Mac Rígh Lochlainn air a dhorranchadh gun d' rinn an fheannag an gnothuch air ach thuir e ris fhéin nach b' urrainn dha-san a dheanamh ach a dhíchioll. Ach co-dhiúbh thug e lámh air an t-slataig agus thug e gluasad air an luath, ach ma thug cha do dh' éirich ise. Thug e an ath gluasad oirre ach cha do dh' éirich ise. Ach air an treas gluasad dh' éirich ise cho beó slán 'sa bha i riamh, agus sheas i mu choinneamh. "Cha do rinn thu do ghnóthuch cho maith 's bu mhaith leam," ars ise, "Leig thu leis an fheannaig lán a beóil a thoir leatha de'n luath agus tha mise nis gun an lúdaig."

(Ri leantainn.)

MEUR CHRUACHAIN.

Chum Meur Chruachain de'n Chomunn Ghaidhealach céilidh deireanach na bliadhna aca ann an Talla Thigh-an-uilt air feasgar Di-haoine an 17mh de' Ghiblein. An deidh fáilt is fúran a chur air a' chuideachd le Fear-an-tighe, an t-Urramach Iain Mac-a-Phearson, chaidh a' chéilidh fhosgladh le sgal air a' phíob le Seumas Scouler, Aird Chatain. Chaidh a' chéilidh a cumail a' dol gu cridheil sunnach le buill a' chomuinne agus le cairdean a thainig astar gu bhith láthair maíle riutha. Thug Catriona bheag Chléireach, caileag shia bliadhna dh' aois, toileachadh mór do'n chuideachd le bhith seinn gu bóidheach binn na h-brain, Cruachan Beann agus an t-Alltan Dubh. An deidh na tea labhair Nial Mac Ghille Sheathanaich, Runair a' Chomuinne Ghaidhealaich, ris a' chuideachd 'gham moladh agus 'gam brosnachadh air son an obair mhath a bha iad a' deanamh ann a bhith cumail spiorad na céilidh air adhart anns an chearn so de'n dúthaich sna h-amannan deuchaimheach so, agus a bhith cuideachadh cho gasda le comhfhurtachd nam balach gaisgeil a tha air falbh a' dión ar dúthcha. Chaidh còrr is leth-cheud púnd Sasannach (£50) a thoir seachad air son an aobhair so le meur so a' Chomuinne.

Ré eadar-uidhe anns a' chéilidh chaidh tabhartas grunn airgid a bhuilleachadh air Mairearad Nic an t-Saoir le buill a' chomuinne mar thiodhlag pósaidh, agus air meas a' chomuinne air a seirbhís thioleach, fad iomadh bliadhna, air comh-chomhairle a' chomuinne. Thug an Rúnair seachad an tiodhlag as leth a' chomuinne ann am briathran sólasach rathail. Fhreagair Mairearad an cainnt iomchuidh, a' toirt ceud taing seachad.

Chuireadh críoch air céilidh cho gasda 's a bha riamh an Tigh-an-uilt le móran taing a thoir do na seinneadairan agus do an luchd-cluiche air gairm Fhear-an-tighe, agus le Beannachd leibh is Oidhche mhath leibh a sheinn sgaoil an céilidh.

P. C.

EADARAINN FHIN.

Am modh-dìreach.

A charaid,—Bha mi toilichte litir a leughadh sa' *Gaidheal* o chionn greis o H. Comyn Maitland mu dheidhinn an dòigh air canain ionnsachadh troimh an chluais a' mháin. Tha cuimhne agam aon-uair a thainig a' Bhean-usal Burnley Caimbeul, nach maireann, air ais as Eirinn gun robh i a' bruidhinn gu tric mun dòigh sin. Bha i aig móran sgoilean an Eirinn agus an cuid de na h-oilthighean aca, agus bha an dòigh teagasg so, mar a thair iad "am modh-dìreach," an cleachdadh daonna. Tha eagal orm nach do thachair dad sam bith san dúthaich so mu dheidhinn an dòigh nádúra agus soirbheachail sin. Bha e daonna ag còrdadh rium, agus bha mi gu tric aig an Sgoil Shamhraidh Ghaidhlig a' toirt freagairt do'n mhaighistir anns a' Ghaidhlig eadhon nuair a bha a' cheist anns a' Bheurla.

Ash is e so an t-aobhair a tha 'gam dheanamh cho dealasach a thaoibh a' mhodh-dìreach. Aon uair bha caraide againn agus bha e 'na fhear-teagasg ann an sgoil *Berlitz*, far a bheil iad daonna a' teagasg leis a' mhodh-dìreach. Dh' innis esan dhomh mu dheidhinn a' ghnòthaich agus rinn e glé shoilleir e. Beagan an deidh sin thainig coighear chairdean chum an tighe agam agus bha iad uile déidheil air beagan Ghaidhlig ionnsachadh. Cha robh son fhacal aig gin dhiubh. Thóisich mi—leis a' mhodh-dìreach—air a bhith cur rompa am beachd "seomar." A nis bidh cuid ag radh nach robh sin comasach idir gun fhacal Beurla a bhruidhinn; ach gheall mise nach bruidhinn fhéin no neach eile facal Beurla idir. Is e so mar a rinn sinn. Bha mu sgoilearan 'nan suidhe mun cuairt. Mar a thubhairt mi cheana bha mi ag iarraidh gun ionnsaicheadh iad am facal seomar agus na bha sin ag ciallachadh. An sin thóisich mi le ainmean na h-uile earrann de'n t-seomar—ùrlar, inneag, cagailt, balla, doras—agus bha mi ag radh gach facal a ritheil agus a ritheist, agus an uair a thubhairt mi am facal chuir mi mo lámh air an ùrlar, &c. Mar sin bha na sgoilearan a' tuigsinn ciod a bha ag ciallachadh. Bha feum aig gach aon air gach facal a radh gu tric. Nuair a bha mi cinnteach gun robh gach fear dhiubh glé eòlach air ainmean earrannan an t-seomair chòisich mi mun cuairt ag crathadh mo lámhan mun cuairt agus ag radh "seomar" mu dhusan uair. An sin bha iad uile a' tuigsinn ciod e bh' ann an "seomar" agus bha mi toilichte gu leòr.—Is mise,

LETTICE NICNEACAIN.

Mathair Aobhair a' Chiull as Binne.

Sir,—Your remarks on the above topic raises a very interesting point with regard to the origin of Gaelic Melodies, and one which is deserving of much more attention than has been devoted to this aspect of Gaelic Song. There is no doubt whatever about the ancient monastic settlements being the source of some of our finest Gaelic melodies. The Greeks fixed the mediæval modes or scales at the beginning of the Christian era, and historians record that the modes were used in the ritual of the early Christian Church about A.D. 363 (see also Eph. v. 19 and Col. iii. 16).

With the coming of the Columban monks to the Western Isles, it is only reasonable to suppose that they would bring with them the knowledge and culture of music. The only system of music available would be bound, sooner or later, to be adapted to the reciting of secular poems and songs.

It is interesting to note that the modes have retained their original form till the present day, and that we are probably singing our native lilt in the same "tones" as the lays of ancient Greece. For example, the first of the eight most ancient modes, which is known as the Dorian mode or tone, is described by historians as *Primus Grævus*. This mode or tone is very various, it adapts itself to grave, majestic, and sublime subjects, or joyous and festive. The master musicians of the early Church did much to enrich the modal system with appropriate harmony, producing many beautiful choral compositions, some of which still rank as the finest extant. The strict use of the modal system seems to have reached its best during the lifetime of Palastrina, who died A.D. 1565.

There are Gaelic songs by the score in the Dorian mode. The very fact of many of our best Gaelic songs being composed on a system of tones which has remained constant down through the ages, is the main reason why our music has retained its complete individuality. It is sincerely to be hoped that it may long enjoy this distinction, but let us beware that some extra clever musicians do not try to improve Gaelic music by adding modernistic devices in the guise of "hot" harmony. A very good example of Dorian harmony will be found in the Hymnary, No. 143, and I notice that the editor has not the so-fa version of the tune as being in the key of F major. Personally I think this gives a wrong impression. According to the staff copy, the scale is R to R'. This, of course, requires the use of Bb, but this is permitted according to the old usage. The tune referred to can be sung to Paraphrase 35 and also Hymn 5 at the end of the Psalter.—Yours sincerely,

DONALD MACCOLL.

118 Vivian Avenue,
Wembly, Middlesex.

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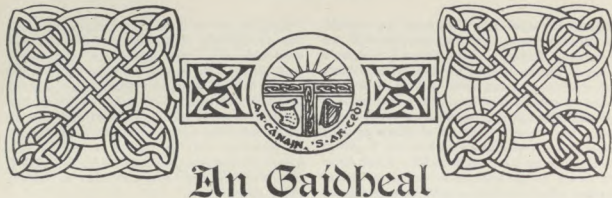
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Leabhar XXXVII.]

An t-Iuchar, 1942.

[Earrann 10

CEO NA MONA.

Thachair dhomh o chionn ghoirid an so a bhith fuireach beagan làithean an Dun-éideann, agus chaidh mi aon oidheche a chéilidh air caraid is banacharaid dhomh an sin. Thainig dithis no triuir Ghaidheil eile a steach greiseag an deidh dhomhsa is do'n bhean agam suidhe a dheanamh. Bha sinn ann as na h-Eileanan agus á tir-mór agus sinn a' bruidhinn a null agus a nall air na Gaidheil agus air a' Ghaidhealtachd, agus air na bhunneadh dhaibh le cheile aig an ám charraideach a th' ànn. Bha mar sin fìor chéilidh againn. Cha robh sinn fada an stigh nuair a mhothaich mi do bhean-an-tighe a' togail mar gum b' eadh eibhleag as an teine leis a' chlobha agus 'ga cumail car greiseig gu h-àrd am meadhon an ruma. Cha bu luaithe chunnaic mi a' cheò ghorm agus a dh' fhairich mi fàileadh cùbraidh na ceothadh na dh' aithnich mi gur h-e caoran mòna ri teine a bha aig mo bhanacharaid am beul a' chlobha.

Chuir ceò na mòna sinn uile ann an suidheachadh freagarrach chum fìor fheasgar coibhneil Gaidhealach a bhith againn agus céilidh nadurach gasda, ach is ann a chuir an rud a bh' ànn mise an tiom-tàisein, agus thòisich mi air smaoineachadh air cho feumail 's a tha a' mhòine an dràsda ri ám cogaidh is ganntair connaidh, agus an gual gu h-àraidh cho gann le cion dhaoine a choisneas e. Chan fhaighear ri cheannach fhéin ach tomhais shuidhichte dheth. Chan ann mar sin a tha a' mhòine, tha i cho pailt 's a bha i riamh agus dì-chomas dhith aig na h-uile a dh' àraicheas i. Cha b' urrainn mi gun a bhith smuaineachadh air an sin agus cho glan 's a tha mhòine ri laimhseachadh an taice ris a' ghal; agus

air cho furasda 's a tha an teine mòna ri fhadadh sa' mhaduinn ma tha e air a thasgadh ceart an oidheche roimh an sin.

Dhùisg, ma tha, ceò na mòna ud iomadh smuain 'nam inntinn an oidheche ud, ach b' éigin dhomh an dùnadh a mach aig a' cheart ám, gun fhios nach saoleadh càch gun robh rudeigin ceàrr orm. Chan e nach tainig na smuaintean ud a rithist, uair is uair o'n am ud, agus chan 'eil iad a' toirt fois dhomh gus an cuir mi sìos an so iad. Chan 'eil rùm agam an dràsda an cuir sìos gu léir, ach a chum seorsa de riarachadh a thoirt do na smuaintean agus a chum beagan toileachaidh a thoirt dhomh fhein bheir mi iomradh air nì cho taitneach agus cho feumail 's a tha timchioll air cosnadh na mòna, bheir mi iomradh air latha buain mhòna.

* * *

Is ann le sgioba a thatar a' buain na mòna sna h-Eileanan, co-dhiùbh sna bailtean far a bheil an sluagh meadhonach pailt. Is ann mar so a bhatar sna bailtean tuathanachais air tirmór cuideachd ach tha an sluagh a nis nas gainne air chor 's gun tig air muinntir an tighe fhéin a buain leotha fhéin agus a bhith sàs innte fad seachdanach no barrachd, an àite feumalachd na bliadhna a bhuaibh ann an aon latha le sgioba. Is e lìonmhorachd nan làmh a dh' fhàgas an obair aotrum, agus mar sin tha tlachd agus cur-seachad ann a bhith ag obair an sgioba nach 'eil aig aon-duine no aig dithis ag obair. Agus ged tha gach neach san sgioba ri fhàigheadh le latha a' buain na mòna aca-san chan fhaighear sin le toileachas is cur-seachad an sgiobaidh.

An uair a tha crìoch air dhol air obair an earraich, agus a an siol agus gach pòr san

talamh mu dheireadh a' Chéitein no toiseach na h-Og-mhiosa, a reir freagarrachd na h-aimsire, thatar a' togail ris a' mhòine a bhuain. Tha muinntir a' bhaile a' deanamh suas eatorra féin an latha roimh an sin có bhios a' buain na mòna am maireach; agus ma bhios a' mhaduinn freagarrach agus coltas maith air an latha, tha duine a ruith air a' bhaile agus ag innse gu bheil muinntir a leithid so a thighe gu bhith buain na mòna an latha ud. Theid duine no dithis as gach tigh, no as gach tigh as urrainn duine no dithis a chur ann, gu tigh an fhir a tha buain na mòna an latha ud. Bheir iad leotha an toirbhsgeir—no an toirbhsagian mar a theirear rithe an àitean—aca-fhein agus an deidh àm bacbhaist theidear a mach chun a' bhàir-mhòna. Bidh mar as trice eadar còig is ochd iarunn—no toirbhsgeirean—agus dithis mun a h-uile toirbhsgeir san sgioba, a reir feumalachd an tighe. Tha gu bitheanta na puill-mhòna air an rùsgadh roimh an so. Mura h-eil tha fear no dithis air an cur air leth los na puill a rùsgadh, 'se sin na tha os cionn an réisg a ghearradh air falbh agus na cip sin a chur am broinn a' phuill. Tha fir is mnathan, agus gillean is nigheanan, san sgioba mhòna, agus nuair a ruigeas iad am blar-mòna theid iad 'nan caraidean—dithis mun toirbhsgeir mar a thubhairt mi—mar as àill leotha fhéin.

* * *

Tha a' bhuain a' tòiseachadh, agus duine 'na sheasamh air a' charcair agus ag gearradh le bhith cur a chois is a chudthrom air smeachan na toirbhsgeir, agus an neach eile am broinn a' phuill agus ag gabhail bhuaite an fhòid mar a ghearras e, agus 'ga thilgeil a mach air an sgaolitch. Mar as trice tha greis mu seach aca ri gearradh—no ri a leagail, mar a theirear—agus ri sgaoilteadh. Tha bho dhà gu ceithir fòid an doimhne a' tighinn as a' pholl, a reir doimhneachd an réisg. Thatar a' deanamh gàradh air beul a' phuill de'n dara no an treas fòid air doimhne, agus a' sgaoilteadh nam fòid eile air beulaibh—no am broinn—a' phuill ma tha sin tioram, no air a chùlaibh.

Gearraidh a'on iarunn mòran mòna san latha, agus ni sgioba sheachd no ochd iarunn obair mhór san latha fhada shamhraidh oir gu bitheanta chan 'eilear a' tighinn dachaidd gus am bi e fìor amoch.

* * *

Thatar ag gabhail an dinneir mu uair an deidh mheadhon latha, eadar sin is dà uair. Agus chan 'eil cion air greadhnachas is fealla-dhà aig àm na dinnearach, agus an sgioba cruinn mun bhiaidh air cuibhrig sgaolite air an fhraoch no air fianaich.

Eadhon fad an latha mar a thatar ag obair tha cur-seachad is fearas-chuideachd gu leòr ann—àbhachdas gun chroin gun smal—agus mar sin chan fhaichear an latha dol seachad no an obair 'ga deanamh. Tha mar sin grinneas is aobhneas comh-cheangailte ris a' mhòine bho thig i as an talamh gus an teid i 'na ceothaidh ghorm agus gun dùisg i smuaintean tlachdmhor is diomhair mar a rinn i ormsa. Chan iongnadh idir ged bhiodh tlachd air na Gaidheil 'nan connadh fhéin—mar a th' aca—sa' mhòine ghlan ghriinn.

Tha fhios nach ruig mi leas innse gu bheil an tea a' dol 'na h-àm fhéin air latha buain mhòna, agus gu bheil an t-àm sin ann uair no dhà; agus chan ann timchioll oirre as lugha tha chur-seachad.

Tha, ma tha, mar a thubhairt mi aig toiseach no sheanchais ni-eigin an ceò na mòna a thogas smuaintean a' Ghaidheil gu nithean grinn agus tlachdmhor, agus a bheir 'na chuimhne a' Ghaidhlig ghlan thoirtel agus a' chaint bhlasda shiubhlach a bhiodh e cluinntinn air latha buain mhòna.



Bha latha eile aig fear buain na mòna.—Changed days for the man who is cutting peats.



FACAL SAN DOL SEACHAD.

An t-Og-mhios—Gu dearbh is maith a chaidh a' mhios so de'n bhliadhna a shloinneadh. Bha mi smaoinneachadh sin daonnan bho chionn latha no dhà an so a h-uile suil a bheirinn mun cuairt orm. Tha Both-chuidir againn an so cho làn chraobhan is raointean glasa agus nach 'eil suil a bheir mi mun cuairt, ged b' ann a mach air uinneig an t-seòmair-meòrachaidh agam a bhiodh e, nach cuimhnich mi air aium a' mhiosa so. Tha am fear is am fochann agus dreach na h-òige orra. Tha an diugh, air maduinn an ochdamh latha de'n Og-mhios, na seann chraobhan mu mo choinneamh ag coimhead gu h-òge ùrghorm, ghorm-ghlas, agus sin craobhan a tha a' dhà àirde ris a' Mhansa agam, agus chan e sin an àirde bheag. Chan e mhàin gu bheil snuadh is dreach na h-òige orra ach tha gluasad is aotromas na h-òige an giùlan gach craoibh is duilleig. So a' mhios anns a bheil e furasda thuigsinn an ni bha am fàidh ag ciallachadh nuair a sgrìobh e: "agus buailidh craobhan na machrach am basan."

Agus chan ann a mhàin air gach luibh is craobh is fear a tha blàth is dreach na h-òige—agus saoilidh tu gu bheil gluasad na h-òige an osag

bheòthar na gaoithe—ach tha creutairean òga anns gach àite an sud 's an so a' ruith 's a' reis mun cuairt. Dìreach an dràsda fhéin thainig an lon-dubh fa chomhair na h-ùinneig agam le boiteag 'na ghob agus e ag éigheach: "Tha i math dhaibh, tha i math dhaibh—m' íseanan m' íseanan"—agus e leigeil fhaicinn gu bheil àl òg aige-san cuideachd. So an smeorach a nis air an réidhleir fa mo chomhair agus i fhéin a' solair bidh do h-làch òg, agus i ag ràdh: "Seadh, seadh; m' ísean òg, m' ísean òg; m' ísean beag, m' ísean beag."

Gu dearbh is maith a dh' ainmich na seann Ghaidheil a' mhìos no nuair a thug iad an Ogmhios oirre—no mìos na h-òige. Tha an ath mhìos—an t-Iuchar—mòran nas sultmhoire agus nas somalta, mar gum biodh braisiche ann, no gille òg air thighinn gu ìre. Chan 'eil blàth na h-òige cho soilleir air a ghruaidh, agus tha smal an sud 's an so air a thrusgan mar gum biodh balach a bhiodh ag iomann ann, no caileag a bhiodh greis sa' pholl-mhòna. Thig a rithis an Lùnasdal le a fhàs agus le a thoradh agus le liath-ruisgean fhéin, agus is fheumail maiseach a' mhìos i. Ach is e mhìos so mìos na h-òige agus mìos a chuireas òigealachd an cridhe neach sam bith aig a bheil suil is spiorad a' bhàird, no an fhàidh, am measg cruthachaidh Dhé.

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Beannachd Aonghuis—Nach brèagha an t-ainm sin air àite sam bith? So, ma tha, an t-ainm a tha air cnoc beag làimh ris a' Mhansa agam far na chleachd an Naomh Aonghus a bhith beannachadh an t-sluaigh. B'e Aonghus a' cheud teachdaire a thainig do'n ghleann so leis an t-soisgeul. Bha sin san t-seathamh linn, timchioll air a' bhliadhna 550. Tha mar sin suas ri mìle gu leth bliadhna bho'n uair sin. Theirte Beannachd Aonghus sin oifhriinn ris an tullaich so cuideachd. Tha sinn eòlach gu leòr air an fhacal oifhriinn airson sacramaid na Tuipearach ach an so tha e ag ciallachadh thiodhlac fearainn a fhuair Aonghus airson na h-eaglaise agus Chrìosd; agus tha am facal air a thoirt an iasad bho'n fhacal Laidionn *offerendum*.

Bha Féill Aonghuis air a cumail air a' cheud Di-ciadain an deidh dara Di-mairt na Lùnasdail, agus theirte Tom Aonghuis ris an tom bheag ghlas air an robh i air a cumail mu choinneamh geata a' Mhansa, air taobh eile an rathaid mhóir an diugh. So far am biodh e a' searmonachadh do'n t-sluaigh. Tha mu deanamh dheth mar sin gur h-e Aonghus mac cridhe—no Aonghus gràdhach—mar a tha e air ainmeachadh sna h-annalan, agus a bha saothrachadh san linn so, agus Aonghus Bhoth-chuidir an aon

duine—agus tha an t-Ollamh MhacBhàtair de'n aon bheachd—seach gur ann air aonamh là deug na Lùnasdail a bha an Fhéill aige-san ann dìreach aig an dearbh àm 's a bha Féill Aonghuis am Bòth-chuidir. Bha e mar sin a' saothrachadh, agus an làn a neairt, san t-seathamh linn timchioll air a' bhliadhna ud a dh' ainmich mi.

Bha e air a thiodhlacadh air beulaibh na h-altarach sa cheud eaglais a bha san àite, an eaglais a thog e fhéin agus ris an cante an Eaglais Bheag. Bha eaglais eile air a togail air làrach na h-eaglaise sin agus tha ballachan na h-eaglaise sin an àrde fhathast, agus bhatar ag aoradh innte gus an do thogadh ri a taobh an eaglais a th' againn an diugh, sa' bhliadhna 1855. Bha leac air uaigh Aonghuis san Eaglais Bhig agus san ath eaglais, leac air a bheil dealbh pears-eaglais air a ghearradh agus cupan na slàinte aige 'na làimh. Ach seach gum robh na siontan 'ga milleadh agus i an cunnart dochainn far an robh i thugadh a steach fo dhion i do'n eaglais a th' againn an diugh agus tha i nis 'na seasamh air a ceann ris a' bhalla faisg air an altair.

Fhad 's a bha an t-seann eaglais air cheann is ann 'nan seasamh air clach Aonghuis a bhatar a' pòsadh agus a' baisteadh dhaoine an bhatar de'n bheachd gun robh beannachd àraidh an cois seasamh mar so air leac Aonghuis os cionn uaigh an Naomh.

Tha a' chlach-bhaistidh a bha san Eaglais Bhig a nuas o linn Aonghuis againn san Eaglais an diugh, agus is ann aise bhios mi a' baisteadh.

Ri linn nam fineachan Gaidhealach bha Cinn Feadhna Chlann Mhic Labhrainn a' dleasadh air urraim iad a bhith air an adhlacadh fo lic Aonghuis an eaglais Bhoth-chuidir.

Is ann glé fhaisg air uaigh Aonghuis a tha Rob Ruadh MacGriogair air a thiodhlacadh, e fhein agus Mairi a bhean agus dithis mhac dha.

Ged bhios na ceudan sa' bhliadhna a' tadhal aig uaigh Roib Ruaidh chan 'eil son as a' mhile aca a chuala riamh iomradh air an naomh bheannaichte Aonghus Mac Cridhe a thug an soisgeul an toiseach do sgre Bhoth-chuidir.

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An Leabhar Dubh—Cha bu luaithe a leugh mo charaid Profearsa Milne an Leeds na bha mi ag radh mu dheidhinn Leabhar Dhéir na sgrìobh e thugam ag innse dhomh an ùidh a ghabh e, agus an gardeachas a rinn e, ris na sgrìobh mi mu dheidhinn an Leabhair Dhuibh—mar a their iad ris am Bùchan. Rugadh is thogadh e fhéin ann an Rora, an sgre Longside, ceithir mìle bho Dhéir; agus tha e ag ràdh gun

robh iad gu tric 'n an cloinn air an toirt a thadhail air Manachainn Dhéir, agus mar sin gu bheil e mion-eòlach air an àite agus air gach ceum mun cuairt air. Tha e ag ràdh gun tug mar a thachair dhomh gaire air agus e 'gam fhaicinn a' streap a' bhalla! Gàireadh esan, ach is sud mar a thachair dhomhsa, agus cha robh mo shùil an deidh mo shaothrach.

Tha an Pròfeasar ag innse seanchas dhomh san litir so, agus is fheàrr dhomh an seanchas, beag éibhinn 's mar a tha e, innse dhuibhse. Dh'innis an t-Ollamh C. S. Myers, Sc.D., F.R.S., do an do thachair e an seanchas do'n Ollamh Milne o chionn iomadh bliadhna nis. Tha an aon nàisinn sluaigh am Bhùchan bho linn gu linn gun a' bheag a dh'atharrachadh 'n an dòigh no 'n an cleachdadh no 'n an cainnt—tuathanaich de gach seòrsa, beag is mòr. Thugadh a chomhairle, ma tha, air an Ollamh C. S. Myers, an Psychologist ainmeil, e sgrìob a thoirt do Bhùchan agus gum biodh e glé dhuilteach gum faigheadh e seann dòighean agus seann chleachdaidhean agus seann ghnàthasan cainnte ann a chuireadh soilleireachd agus a dheanadh am barrachd mineachaidh air a' chuspair shonraichte aige fhéin, air Psychology. Ràinig e Déir. Cha robh e furasda dha bruidhinn a thoirt as an t-sluagh, cha thuigeadh iadsan a' Bheurla Shasannach aige-san agus cha thuigeadh esan a' Bheurla Ghallda aca-san. Ach co-dhiùbh chaidh e steach do bhùth marsanta an àite agus fhuair e esan mòran na bu bhruidhniche na càch, agus so an còmhraidh a bha eatorra:

Ars an marsanta: "*Faar wid ye come fae?*"
Fhreagair an Dotair Myers: "*From Cambridge.*" Am marsanta: "*Ye 'll be acquaint wi' the Black Beuk than.*" An Dotair: "*The Black Book, I'm afraid I never heard of it.*" Am marsanta: "*You bidin' in Caambridge an' nivv' hard o' the Black Beuk? Dyod, that coves cock-fechtin. A canna winnerstan' awa.*"

Chuir an còmhraidh a bh'ann a leithid a nàire air an Ollamh Myers agus gum do ghealt e do'n mharsanta nach bu luaithe ruigeadh e Drochaid Chaim air ais na leughadh e an Leabhar Dubh.

Tha Pròfeasar Milne ag ràdh cuideachd gum bu chòir dhomh innse do leughadairean a' *Ghaidheil* mar a thachair do'n Leabhar Dhubh eadar e bhith am Manachainn Dhéir agus far a bheil e an diugh an Drochaid Chaim. Gu leibideach chan 'eil mòran lorg, co-dhiùbh agamsa, air gach tuiteamas a thachair do'n leabhar eadar Déir agus Drochaid Chaim. Chan 'eil dad dh' fhios cuin a dh'fhàg e Manachainn Dhéir no càit an tugadh an toiseach e an deidh sin. Cha do thog e ceann gus a'

bhliadhna 1697. Tha cinnt againn gun robh e sa' bhliadhna so an Norwiche am measg cruinneachadh lamh-sgrìobhainnean a bhuineadh do Iain Moore Easbuig Norwich. Chaochail an Easbuig Moore, agus e 'na Easbuig Ely, sa' bhliadhna 1714. Cheannaich a' Cheud Rìgh Seòras an leabhar-lann aig Moore airson sea mille gini agus thug e mar thiodhlac e do Oilthigh Drochaid Chaim sa' bhliadhna 1715. Thainig mar sin an Leabhar Dubh maille ri lamh-sgrìobhainnean is leabhraichean eile an seilbh Oilthighe Drochaid Chaim sa' bhliadhna sin. Bha e 'na laighe an sin gus an do thog e ceann a rithist mu mheadhon na naoidheamh linne deug, agus chaidh a chur a mach an clòdh leis an *Spalding Club* sa' bhliadhna 1869.

Tha Evelyn san Leabhar Lathail aige air radh so fo'n cheann-latha Màrt 10, 1695:—

"Sheall Dotair Gale lamh-sgrìobhainn cuibhriannon de'n Tiomnadh Nuaidh dhomh sa' chainnt Laidionn, lamh-sgrìobhainn a bhuineadh do mhanachainn an ceann a tuath Alba; agus tha esan de'n bheachd gu bheil i mu ochd ceud bliadhna dh'aois. Mhothaich mi gun robh atharrachaidh leughaidh an corr àite innte, mar ann an Eoin i, agus an ginealach Naomh Lucais."

Bha an Dotair Gale 'na Ard Mhaighisteir air sgòil an Naoimh Pòil eadar a' bhliadhna 1672 agus 1697, agus thional e mòran lamh-sgrìobhainnean ann an Laidionn agus an Greugais agus an cànaean na h-àird an ear. Rugadh e sa' bhliadhna 1635 agus chaochail e ann an 1702.

Chan 'eil teagamh nach e Leabhar Dhéir a nochd an Ollamh Gale do Evelyn, agus mas e bhuineadh e nuair sin dha-san. Is dòcha na seallteadh suas ainmeanan leabhraichean Dhotaire Gale an Catalogus Bhernard gun cuireadh sin solus air choreigin air a' chùis dhuinn, ach tha sin fada bho mo làimh-sa an dràsda.

Tha mi an comain Dhomhnaill Mhic Aoidh an Rio de Janeiro airson an rud a sgrìobh Evelyn a thoirt an toiseach fa mo chomhair ann an *Scottish Gaelic Studies*, agus an comain an Ollamh Milne airson a chur 'nam chuimhne as ùr.

Ma tha fhios aig aon sam bith de ar leughadairean air dad eile mu cheud eachdraidh Leabhar Dubh Dhéir bheir sinn ceud taing dhaibh ma chuireas iad thugainn e.

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Dubh-fhacal—Cha do chuir gin de na lighichean fios chugam air ciod e an galar as truite na 'n luaidhe agus as buaine na 'n darach. Ach chuir fear nan toimhseachan is nan dubh-fhacal, Alasdair MacNeacail an Glaschu, cinnt

air mo bheachd fhéin dhomh gur h-e an gaol an galar so. Ma tha gin sam bith agaibh nach fhac an leabhar aige-san air "Toimhseachain agus Dubh-fhacail" bheirinn a chomhairle air a cheannach. Ma's maith mo chuimhne chan 'eil e ag cosd ach leth-chrun, agus is geal as fhiach e a h-uile sgilinn ruadh dheth.

Tha mo charaid ag ràdh gur toimhseachan agus nach dubh-fhacal a tha san ràdh so. Theagamh gur h-e, ach nach coltach ri cheile an gearh glas agus a mhàthair.

Ach tha litir mo charaid cho cothromach agus gur fhèarr dhomh a toirt dhuibh mar a fhuair mi i.

A Charaid,

Cha dhubhfhocal ach toimhseachan an ràdh: "Galar as trume na'n luaidhe, galar as buaine na'n darach," agus is e am fuaigladh—Gaoil. Cò a shaoileadh e, ach an deidh sin nach fìor e.

Chan 'eil aon de shliochd Adhaimh air an do tharmaich an galar so nach do dh' fhiosraich trumead na h-éire, agus e am beachd gur h-ann air-san a thuit an t-uallach bu trume a ghùlan neach riamh. A thuilleadh air sin, ged is buan an darach, agus eadhon an talamh as am fàs e, is e a thubhairt an seanfhocal, Thig crìoch air an t-saoghal ach mairidh *Gaoil*. Is aithne do'n t-saoghal an leigheas. Le mòr spéis.—A. MACNEACAIL.

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Litrichean Gaidhlig—Tha sinn toilichte fios fhaighinn uair sam bith air na Gaidheil a tha air falbh a' dìon ar saorsa agus ar dachaidhean, agus tha sinn gu math tric a' faotainn litrichean Gaidhlig bhuapa ag innse an toileachadh a tha bhith leughadh a' *Gaidheil* 'n an cainnt fhéin a toirt dhaibh. 'Se sin bu mhath leinne. Thainig litir gu mo làimh an diugh fhéin làn naidheachdan agus an rogha na Gaidhlighe bh'o'n Gaidheil dh'ileas is eudmhor sin Corporal Seoras Hay á Dun-éideann agus e an dràsda an Collaist an ceann a deas Shasainn ag ionnsachadh mu "Radio-lorgaidh." "Tha an t-slighe troimh an chuspair so gu math trom air uairean," tha e ag ràdh, "ach 'se rud mòr agus cudthromach a th' ann, agus tha mi ag ionnsachadh mòran a bhios feumail cuideachd an deidh dhaibh an t-sith a ghairm. . . . Cha chuala mi facal Gaidhlig bho dh' fhàg mi Alba ach tha mi a' leughadh a' *Gaidheil* le toileachas nach beag." Bha Seoras air tighinn gu ire mho do dh' ionnsaich e Gaidhlig ach chan aithnichear sin air a litir an diugh. Slàn gun till e fhéin agus càch an deidh an ruaig a chur air na Nàsaich.

Tha sinn an comain an fheadhainn a tha cur thugainn ainm is seòladh nam balach Gaidhealach a tha 'nam prìsonaich aig an nàmhaid agus leis am bu mhath leabhraichean Gaidhlig fhaotainn. Tha an lethched pasgan de leabhraichean Gaidhlig air a chur thuca a nis, agus thairt fada an comain na muinntir sin a tha cuideachadh le maoin litreachais a' Chomuinn chum na crìche so.

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Bolg an t-solair—Tha leabhar lamh-sgrìobhainn an Leabhar-lann Nàiseanta na h-Alba agus tha na rann so a leanas sgrìobhte air an duilleig mu dheireadh de'n leabhar. Bhuineadh an lamh-sgrìobhainn do Phadraig Mac-an-Tuairnear, esan a chuir a mach comh-chruinneachadh feumail de bhàrdachd Gaidhlig sa' bhliadhna 1813. Is leabhar e anns an robh e ag cur sìos gach rann is òran air an robh e tighinn thairis agus a bha e airson a ghleidheadh, agus thug e Bolg an t-Solair—ainm glé fhearr-garrach—mar ainm air an leabhar, 'se sin, màileid no bolg anns am biodh fear-faighe ag cur dad sam bith a bheirte dha. Tha mar a bha mi ag ràdh na rannan so air an t-slios mu dheireadh de'n leabhar.

Bolg an t-solair m' ainm gun ghò,
A chléirich chòir, guidh gu geur
An Sgrìobhneoir bhi gun bhòrn,
Aig dol san ròd gu flaitheas Dé.

Is measa gu mòr na am bàs,
Cìod e 'n tràth no cìod e 'n uair,
No càite 'n teid m' anam bochd,
Air dol do'n chorp anns an uaigh.

A leabhraim bhig bhàin,
Thig an là ort gu fìor,
Gun abair neach os cionn clàir,
Och ! ni maireann an làmh do sgrìobh.

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So rann eile a tha san lamh-sgrìobhainn ud.

Caith agus gheibhear o Dhia,
Caith gu fial agus gheibhear nas mò;
An ti le'n leòir beagan o Dhia,
Is leòir le Dia beagan dò.

Thug so 'nam chuimhne ceithreamh a bha air a ghearradh an cloich faisg air mullach Beinn Labhair. Chan 'eil lorg air a' chloich an diugh; tha suas ri trì fichead bliadhna bho nach fhacas sealladh dhi, ge b'e cò am burraidh a ghaois. Bha e air aithris gur e Baintighearna Labhair a rinn an rann a bh' ann. So e ma tha:

Caith mar a gheibh,
Is gheibh mar a chaitheas;
Caomhain 's co dha?
Cuimhnich am bàs.

Firinn airson a' mhios—Oiruilearmachd an fhir a tha armaichte san tuasaid, agus an fhalluinn air an roladh ann am fuil, bithidh iad a chum losgaidh, 'nan connadh airson an teine. Oir rugadh dhuinne duine-cloinne, thugadh dhuinne mac; agus bithidh an uachdaranachd air a ghualainn; agus goirear mar ainm dheth, Iongantach, Comhairliche, an Dia cumhachdach, an t-Athair siorruidh, Prionnsa na sìthe.—*Isaiah*.

AM FEAR-DEASACHAIDH.

Is ann á luchd-aitreachaidh an fhearsinn tha na snor-dhaoinne as fhearr ag éirigh.—*Cato (234-149 B.C.)—The best citizens spring from the cultivators.*

Gaelic Literature.

The response to the President's appeal for funds to provide Gaelic literature for men and women on War Service and to Prisoners of War has been very generous. To those who organised functions in aid of this fund and to individual subscribers we offer very sincere thanks. The fund is still open and we shall welcome further contributions.

Six 4-page leaflets were printed and thousands of them distributed to the Forces and many letters of appreciation have been received. In some cases where the recipient was not a Gaelic reader or speaker the welcome news has been received that a reader or translator had been secured.

Subscribers and readers generally will be pleased to know that 50 parcels containing 220 Gaelic books have been sent to Prisoners of War in Germany. Each parcel contains not less than 10/- worth of books, and mention may be made of some of these: "Am Fear Cìvil," "Am measg nam Bodach," "An Seanachaidh," "Gnàthasan Cainnte," "Sàr Orain," "Bàrdachd Ghàidhlig" and "Rosg Gàidhlig." Also Gaelic Grammars, Gaelic Plays, and Song Books.

Only one parcel has so far been acknowledged but many others should long ere this have reached their destination. It was reported in the papers recently that one ship conveying parcels for prisoners of war had been lost. We sincerely hope that none of our parcels went down with her.

We are grateful to Branch Secretaries, Cinn Feachd, and others who sent us names, and we shall be pleased to hear from readers who know of men who would welcome a parcel of Gaelic Books.

A GAELIC RALLY.

There was a large attendance of members and friends in the Highlanders' Institute, Glasgow, on Friday, 29th May, to inaugurate a second Branch of An Comunn in Glasgow.

Mr. Hector MacDougall, Convener of the Propaganda Southern Sub-Committee, introduced the President, Rev. Malcolm MacLeod, M.A., Balquhider, who conveyed the good wishes of An Comunn to the gathering and commended the formation of the Branch. Mr. Malcolm MacLeod, Ex-President, outlined the aims and objects of the Branch and the reason for its formation and he moved that a Branch be formed. Dr. John Cameron, Convener of the Finance Committee, seconded and the resolution was carried unanimously. During an interval an opportunity was given to those present to join as Branch members and within a short time over 100 members were enrolled.

An excellent programme of Gaelic Songs followed the business part of the evening, and was sustained by former Gold Medallists and by parties from the Glasgow Gaelic Musical Association Choir and the Govan Gaelic Choir.

Mr. Duncan S. Currie, who won the Gold Medal at the Stirling Mod in 1909, opened the musical programme and was given a most enthusiastic reception. Although it is more than a quarter of a century since Mr. Currie appeared on a public platform, his voice was rich and clear, and his interpretation had the old time verve. Miss Margrat Duncan, who also won the Gold Medal at the Stirling Mod, was present and took part in the programme. The other Medallists who appeared were:—Margaret B. MacPherson (1921); Mary Campbell (1924), Allan MacLean (1930), Helen T. MacMillan (1931), Donald MacIsaac (1932), and Mary C. MacNiven (1934). All sang their Medal Song and all were in splendid voice.

The Choirs were led by their respective Conductors, Mr. J. N. MacConochie and Mr. Pat Sandeman, and each Choir gave pleasing renderings of well known Gaelic choral items.

The thanks of the Committee and of the large audience who thoroughly enjoyed the evening's proceedings, were voiced by Mr. John A. Nicolson, who referred to the splendid response made by the Medallists and Choirs and to the musical treat they submitted.

The Mod atmosphere created by the singing of the Rallying song, "Suas leis a' Ghaidhlig," at the opening was maintained until the singing at the close of "Oidhe Mhath Leibh."

A meeting of members was arranged to take

place before the end of June for the purpose of appointing Office Bearers and we hope to give a list of these in our next issue.

The new Branch will work in harmony with the older Branch at Govan and care will be taken not to interfere with the normal activities of Affiliated Societies.

PROPAGANDA NOTES.

Northern Area.

Meetings of the Propaganda and Education Sub-Committees were held at Inverness on 30th May. Regret was felt at the illness of Mrs. John MacPherson, a valued member of the Committee for many years, and the Secretary was instructed to convey to Mrs. MacPherson the good wishes of the members for a speedy recovery.

The end of May brought to a close the Warships Weeks campaign, and it is pleasing to note that all of the Northern Counties exceeded their Target figures. On the eve of the campaign, the Organiser made an Appeal in Gaelic on the Radio, and, at the close of the various efforts, Mr. MacPhail, on behalf of The Scottish Savings Committee, thanked the people of the North and West for the magnificent response they had made in these National efforts. The second Broadcast included a special message of thanks from Lord Alness, this also was in Gaelic.

Due to these intensive National efforts it was not found possible to do much for the Central Fund of An Comunn but donations for this deserving object are being received. Aberdeen Branch, £5; Tain Branch, £4; Daliburgh Branch, £4 15/-; Howmore Feachd, £8 3/-; Capt. Wm. MacKay, £2 2/-; Ceilidh nan Gaidheal an Inbhir Nis £5; Lochmaddy Branch, £4 1/-. A Concert organised by Mrs. Martha MacDonald, Strome Ferry realised the splendid sum of £20. The Organiser was present and addressed the Gathering in Gaelic and English. Dr. MacRae, Balmacara presided. Sincere thanks are due to Mrs. MacDonald for her continued practical interest in the work of An Comunn.

Mr. MacPhail visited Badenoch recently and arrangements are now being made to hold Concerts at Aviemore, Kingussie, and Newtonmore, under the auspices of the respective Branches and Mrs. John Leslie, Tomatin, is very kindly arranging a function at Tomatin, all in aid of the Central Fund.

A desire has been expressed to have a Feachd of Comunn na h-Oigridh formed at Scalpay Island and the Northern Committee has instructed the Organiser to visit Harris and Lewis, 16th to 27th June. Scalpay will be included in the itinerary.

The Aberdeen Branch takes a keen and active interest in Comunn na h-Oigridh and a donation is made annually to one of the Feachdan. This year, the Branch has selected the Portree Feachd and the Ceannard and Bancheannard are to be presented with Gaelic bibles.

By the death of Miss Annie MacDonald, the Gaelic movement has lost one of its ablest supporters. For over 30 years Miss MacDonald was Infant Teacher in her native village of Kilmuir, Skye, and her influence on the children can hardly be overestimated. She was of a most loveable personality, and she will be greatly missed. Included in this number is an appreciation in Gaelic by a native of Kilmuir, Mr. John N. MacLeod, better known as Alasdair Mor.

COMFORTS FOR H.M. FORCES.

The Central Committee met in the Highlanders' Institute, Glasgow, on 2nd June, when there was a small attendance of members.

It was reported that 2326 garments had been completed since October and that 671 parcels had been despatched within that period.

The Secretary reported that donations to date amounted to: Comforts, £1994, and for the Mobile Canteen Fund, £79c.

The Committee decided to close down during the months of August and September but members of the Work Party who may desire to draw a supply of wool may have their wants supplied at An Comunn office.

The Work Party will resume activities on Tuesday, 1st September.

EXECUTIVE COUNCIL.

The Executive Council will meet in Millars' Tea Rooms, Stirling, on Friday, 10th July, at 6 p.m. Members of Council are respectfully asked to note date and hour as owing to conditions imposed by war exigencies it will not be possible to have print of Annual Accounts posted within the usual time limit. Postage and stationery will be saved by delaying individual notices.

AN COMUNN'S MOBILE CANTEENS.



At the handing-over ceremony of the two Mobile Canteens to the Y.M.C.A., as reported in *An Gaidheal* of last month.

AN SGARADH.

Og-mhic nam buadh, tha thu fada bho d' shluagh :

Cha ruig ort ach smuaint mo dhéidh-sa.

Tha d'uaigh thar a' chuain an dealachadh buan ;

Is d' anam á suain air éirigh.

Chi thu nise bho shuas barr-tomhais an luach

Tha leanailt air duais na h-éirig.

Chan iarr thu guth truais bhith 'n ionad do bhuaidh ;

B'e taghadh do chuairt mar dh'éug thu.

Tha saorsa ri dìon gu iomall nan cian :

'N sin sheas thu, mar Fhiann, na b'fheudar.

Chan lobairt gun riadh bha ròdadh nan ciad

Rinn triall air an Iar-cheum cheudna.

Ged tha bealach nan sgàth 'gar sgaradhug bràth,
A uireas do bhàis thig éifeachd.

Cha thuit anns a' bhàr nach togair an àird ;

Tha thusa measg shàr nan treun-laoch.

Neo-ìochdmhor an Dàn a ghiorraich do là,

'S a dh'fhàg mi an sgàil na h-éislein.

Cha lasaich me chràdh ré iomairt nan tràth

Gum faic mi an Aros Dhé thu.

AONGHAS MACDHONNACHAIDH.

[Do *Weston James Robertson* a chailleadh air clàr-adhair anns an Fhraing. 26/3/42—A. M'D.]

A BHEIL FHIOS AGAD.

Gur h-e an t-ainm ceudna bha air birlinn Argo a chaidh air los na h-Olainn Oir, agus air Luath an cu-seilg aig Fionn ?



Gun tainig am facal 'bàili' as an Tuirc ? An Constantinople theirte *bajulos* ris an fhear aig an robh cùram na cloinne rioghail. Chaidh an t-ainm bho sin gu tosgaire *Venice* agus am farsainneachd air luchd-riaghlaidh an ceàrnaidhean eile gus an do ràinig e Ghaidhealtachd far am bitheantas nach robh an gné ro shultmhor.



A bheil comh-fhriamh aig 'bait' ri 'biadh,' 'biatach' ? Ma tha có diubh a bha air thoiseach ?



Gur h-e Mac-a-Leisteir Saltoun ann an litir do Mharcus Mhontròis (1703) a thog an gnàth-fhacal : *Let me make the ballads and who will may make the laws.*



Gur h-ann bho 'bharrach' a thainig 'barracks,' mar a bha bothain air an deanamh le bàrr chraobhan ?

Nach ann as Bayonne idir a dh' éirich an t-ainm 'bayonet' ach bho La Bayonette, druim losal de Montagne d' Arrhune ? Ruith réiseamaid Basque a mach á fúdar agus spàrr iad an sginnean ann an dos nan gunna agus leum iad an cìrean nan Spàinneach le buaidh. Bha sin san t-seachdamh linn deug ?



An uair a chluinneas tu 'Big' Ben a' bualadh gu bheil trì tunna diag gu leth de chudthrom ann, agus gu bheil e air ainmeachadh air Sir Benjamin Hall, gréidhear nan Aitreachh (1856) ?



An uair a chl no dh' itheas tu *biscuit*, gur h-e sin fuinne a fhuair an dara tionndadh san àmhuinn (*bis, twice; cuit, baked*)

CEISTEAR.

LITIR COMUNN NA H-OIGRIDH.

Bha na Gàidheil, agus cha robh iad 'nan aonar, de'n bheachd gum b' fhearr daonnan na droch naidheachd a bhith gun naidheachd idir. Tha mise car mar sin an dràs, mi gun a' bheag as ùr a thaobh naidheachd dhuibh. Naidheachd cho dona 's a tha agam an dràs is e gur e fìor latha fuar a tha ann an diugh féin an uair a tha mi a' sgrìobhadh so, latha nas coltaiche ri deireadh geamhraidh na ri seachdain roimh mheadhoin samhraidh! Nach ann a chuala mi an raor féin gu bheil sneachd air Beinn Neibhis gu a leth! Chan 'eil math a' bheag a ràdh mu'n t-sid anns an ám a tha ann; ach cha bhì an so ach seann sgeul mu'n leughar i, agus ged a bhiodh na Gearmailtich comasach air mo Ghàidhlig-sa a leughadh, nì, theagamh, a thà cuid dhuibh, cha mhór feuma a nì mo bhriathran dhoibh mu'n ruig an sùil orra.

Tha mi toilichte a thoirt fa-near gu bheil paipearan-ceasnachaidh Comunn na h-Oigridh a' tighinn gu làimh; agus is gasda a bhith a' faicinn ainmean ùra, seadh, balaich is caileagan nach do chuir a stigh paipearan gu so, 'nam measg.

Cha do sgrùdadh na paipearan fathast, ach bidh an obair sin air a deanamh an ùine ghoirid an nis, agus bidh sgeul againn dhuibh umpa air an ath mhiosa.

So agaibh, an nis, rud a tha mi an dùil a dh' fhaodainn innseadh dhuibh. Tha an ceartair balachan beag á Ile, Donnachadh Gréidh, aon de Fheachd Mhuileandraidh, am mach an tigh-eiridinn air a' Mhór-thìr, dlùth do Ghlaschu. Tha an tigh anns a bheil e dlùth air

Law Junction, làimh ri baile Leannraig; ach mu'n teid mi nas fhaide 'nam sheanachas feumaidh mi innseadh dhuibh gu bheil e air a' chuid as mìosa d'a thinneas a chur seachad 's gu bheil e an nis air taobh an fheabhais; mar sin, cha droch naidheachd so nas mò a tha agam dhuibh. An uair a chualas gu robh e an sud— agus is cinnteach gum biodh e 'ga fhaotainn féin glé ònrachdach am measg choigreach cho fada air falbh bho Ile Bhòidheach—nach ann a thug Niall còir (an Rùnaire) cuairt am mach g' a fhaicinn agus gu seanachas beag a dheanamh ris anns a' Ghàidhlig. Is e sin a chòrd ris-an; agus is cinnteach nach robh a ghlùn (far an robh an fhàillinn) cho goirt an déidh dha an seanachas ud a bhith aige 'na chainnt féin, cainnt Comunn na h-Oigridh! Chan 'eil mise, an nis, ag iarraidh gum biodh aon agaihbhe air bhur thòirt am mach do ospadal no a leithid eile de àite am bliadhna no gu bràth; ach chan 'eil fios aig duine ciod a dh' fhaodas tachairt, agus na'm b'è is gun tachradh a leithid sin do aon agaihb leigibh fios chugainn cho luath 's a ghabhas sin deanamh, is ruigidh aon-eigin againn sibh far am bi sibh. Ach, mar a thubhairt mi, gu ma h-e sin an latha as fhaide air falbh bhuaibh, an latha a thig cnead sam bith 'nur rathad a nì e reutanach dhuibh bhur dachaidhean féin fhàgail air a leithid so de chuairt. Bhur Caraid Dileas,

EACHANN MACDHEUGHAILL.

MAC RIGH LOCHLAINN IS NIGHEAN RIGH AN TALLA DHEIRG.

III.

Dh' fhalbh an dithis dhachaidh 's cha robh iad fada a stigh 'nuair a chual iad frum farum tarum agus taireanaich, clachan beaga dol an uachdar 's clachan móra dol an lochdar, fahair mór nan cóig chinn 's nan cóig ruinn 's nan cóig muineil a' tighinn. Nochd e stigh 's dh' fhaighneachd e an robh a bhiaidh bruich. Thuirt ise gun robh 's chuir i mu choinneamh e. "Seadh, a mhic Rìgh Lochlainn, thugh thu a' bhàthach mhór le iteagan fionn 's le iteagan donn bun na h-iteig a muigh 's a bàrr a stigh."

"Thugh," arsa Mac Rìgh Lochlainn.

"A bheannachd sin dhuit-sa," ars esan, "ach a mhollachd do bhial t'ionnsachaidh, ach cùm sgial rium-sa gu latha 's cha ruig thu ach an latha fhéin." Thòisich Mac Rìgh Lochlainn air innse sgialachd 's bha e ris an obair sin agus an tàinig an latha. 'Nuair a thàinig an latha dhùisg am fahair,

“Nis,” ars esan, “cha mharbh mi an dràs d fhathast thu. Tha loth fhìadhaich leam a’ dol air feadh na beinne o chionn ùine mhór s mura beir thu air an lothaidh mun tig mise dhachaidh bidh do cheann agam an éirig.” Dh’ fhalbh am famhair, ’s dh’ fhalbh Mac Rìgh Lochlainn air thòir na lotha.

Cha deach e fad sam bith ’nuair a chunnaic e an loth. Mach as a déidh a ghabh e ach ma bha a’ bhàthach mhór doirbh a cartadh agus doirbh a tughadh ’s ann a bha doirbh breith air an loth. ’Nuair a bhiodh Mac Rìgh Lochlainn air mullach beinne bhicdh an loth aig bonn beinne ’s ’nuair bhiodh Mac Rìgh Lochlainn aig bonn beinne bhiodh an loth air mullach beinne. ’Nuair a chunnaic Mac Rìgh Lochlainn sin shin e e fhéin ri taobh cruic agus chaidil e. Cha b’ fhada bha e ’na chadal ’nuair a chual e guth ag ràdh.

“Dùisg agus gun itheadh tu do bhìadh ’s bidh thu na’s làidre gu coiseachd dhachaidh.”

Dh’ fhosgail esan a shùilean ’s bha nighean Rìgh an Talla Dheirg mu choinneamh, agus biadh aic anns an dara làimh agus an loth fhìadhaich air thaod anns an làimh eile. ’Nuair a dh’ ith esan na bh’ aice de bhìadh uige dh’ fhalbh e còmhla ri the agus thug iad an aghaidh air an tigh. Rèinig iad an tigh ’s cha robh iad fada air ruighinn ’nuair a nochd am famhair a stigh. Dh’ ith e a bhìadh. “Rug thu air an loth fhìadhaich a Mhic Rìgh Lochlainn,” ars esan. “Rug,” arsa Mac Rìgh Lochlainn, “A bheannachd sin dhuit-sa a laochain ach a mhallachd do bhial t’ionnsachaidh,” ars esan, “ach cùm sgial rium-sa gu latha.”

Thòisich Mac Rìgh Lochlainn air gabhail sgialachd ’s bha e ag obair mar sin gus an do chaidil am famhair. Cha robh e sìon ach air cadal ’nuair a nochd ise a stigh agus trì sleaghan aice. Chuir i sleagh ’na stob air bialaibh an fhamhair, té ’na stob air meadhoin an ùrlair, agus té os cionn an doruis. “Nis” ars ise, “chan ’eil sìon de rud doirbh aig an fhamhair a chuireas e thu ’ga dheanamh am màireach agus mar sin marbhaidh e thu. Thugainn matà còmhla riumsa agus teichidh sinn le chèile as a so. Tha long agam fhéin deiseil anns a’ chala ud shìos gus air toirt air falbh. Dh’ fhalbh iad co-dhiùbh ’s thog iad na siùil ris an luing agus leig iad gu faing i.

Ach cha robh iadsan fada air falbh ’nuair a dhùisg am famhair.

“Siuthad a Mhic Rìgh Lochlainn,” ars esan, “cùm sgial rium-sa; ’s cha ruig thu leas a bhi a’ gabhail fàth orm-sa ’nuair a thuiteas mi ’nam chadal.”

Thòisich an t-sleagh a bha air bialaibh an fhamhair air gabhail sgialachd ’s mun robh i ullamh thuit am famhair ’na chadal. Cha tug e fada ’na chadal ’nuair a dhùisg e a rithist.

“Siuthad,” ars esan, “a Mhic Rìgh Lochlainn, cùm sgial rium-sa gu latha ’s cha ruig thu leas a bhi a’ gabhail fàth orm ’nuair a gheibh thu ’nam chadal mi.” Thòisich an t-sleagh a bha air meadhoin an ùrlair air gabhail sgialachd “Ha! ha!” ars am famhair, “tha thu a’ teannadh sìos a Mhic Rìgh Lochlainn, ach ’s beag a ruigeas tu leas fiachain ri teicheadh. Gheibh mise air t’fhàileadh thu ged a rachadh tu seachd tricigean fo’n talamh.”

Chaidil am famhair ach ma chaidil cha b’ fhada gus an do dhùisg e a rithist.

“Sùthad,” ars esan, “a Mhic Rìgh Lochlainn cùm sgial rium-sa gu latha ’s cha ruig thu leas a bhi ag gabhail fàth orm ’nuair a thuiteas mi ’nam chadal.”

Thòisich an t-sleagh a bha air bàrr an doruis air gabhail sgialachd. “Ha! ha!” ars am famhair, “tha thu a’ sìor theannadh sìos ach ’s beag a ruigeas tu leas fiachain ri teicheadh. Gheibh mise air t’ fhàileadh thu ged a rachadh tu seachd tricigean fo’n talamh.” Thuit am famhair ’na chadal ach cha tug e fada ’na chadal ’nuair a dhùisg an latha geal e. Leum e an uair sin air a bhonn ’s sheall e mu chuairt air ’s cha d’ fhuair e sgial air Mac Rìgh Lochlainn no air nighean Rìgh an Talla Dheirg. Thug e grad leum as, ’s chaidil an t-sleagh a bha ’na stob air a bhialaibh trì òrlìch fodha ’s a’ ghluin aige. Thug e an ath leum as ’s chaidil an t-sleagh a bha ’na stob air meadhoin an ùrlair sia òrlìch anns a’ bhroim aige. Cha robh fearg cheart air uige sin ’s leum e chon an doruis a’ dol a mach ’s chaidil an t-sleagh a bha os cionn an doruis naoi òrlìch anns a chom aige. Leis an luath’s a bh’ ann an uair sin cha mhór nach tug e leis an tigh air a ghuallean. Leum e sìos chon a’ chladaich ’s chunnaic e an long a’ dol á sealladh.

“Coma leat,” ars esan, “cha leig mise fada bradag” Leum e mach ’s bha e a’ treabhadh na bha roimhe de’n mhuir mar mhachair mhìn sgiannach. Chunnac ise a’ tighinn e. Thug i ubhal as a pòca ’s rinn i trì earannan dhith. Thilg i earann de’n ubhal a mach air a’ mhuir ’s chaidil i ’na claidh mhóir cho fada ’s cho àrd ri dusan beinn air slighe an fhamhair.

“Chan ’eil e furasd a dhòl seachad air a so,” ars esan, “ach nam biodh m’ òrd beag agus m’ òrd mór agam-sa cha bhithinn fada ’ga gearradh ’s a’ deanamh rathad troimpe.”

Ach ma b' fhada bhuaithe na h-ùird cha b' fhada 'gan iarraidh 's mun canadh tu Dia leat bha rathad aige deanta troimh aodann na creige.

Chunnaic ise a' tighinn e.

Thilg i pìos eile de'n ubhal a mach air a' mhuir 's chaidh e 'na choille dhrisean air slighe an fhamhair. Ràinig am fhamhair a' choille.

"Chan 'eil e 'na shùgradh a dhol thairis ar so," ars esan, "ach nam biodh mo chorrag bheag agus mo chorrag mhór agam-sa cha bhithinn fada a' deanamh rathad troimpe."

Ach ma b' fhada bhuaithe cha b' fhada 'gan iarraidh 's mun canadh tu Dia leat bha rathad aige gearrte troimh 'n choille. Chunnaic ise a rithist a' tighinn e. Thilg i a mach am pìos mu dhreacadh de'n ubhal 's chaidh e na locha làthcha air slighe an fhamhair. Ràinig am fhamhair.

"Chan 'eil so furasd a dhol thairis air" ars esan, "ach coma leat nam biodh mo spaid bheag agus mo spaid mhór agam-sa cha bhithinn fada a' deanamh rathad, troimh 'n làthaich."

Ach ma b' fhada bhuaithe cha b' fhada 'g an iarraidh 's mun canadh tu Dia leat bha rathad aige air a dheanamh troimh 'n làthaich. Chunnaic ise a' tighinn e.

"Tha sinn aige a nis co-dhìùbh," arsa Mac Rìgh Lochlainn.

"Chan 'eil idir," ars ise, "ma bhios tu fhéin tapaidh. Tha ball-dorain an cùl na cluaise aige agus tha sleagh fhad-chasach an so agus nam faigheadh tusa ag cur troimh 'n bhall-dorain 'nuair a bhios esan a' fiachainn ri gréim fhaighinn air an luing bhiodh esan marbh na tìota."

Ach co-dhìùbh ràinig am fhamhair an long 's 'nuair a bha e a' greimeachadh ris a' chliathaich aice thilg esan an t-sleagh 's chuir e troimh 'n bhall-dorain i agus thuit am fhamhair fuar marbh. Sheòl iadsan an uair sin gu cala mòr na Lochlann agus dh' acraich iad fo chaisteal an rìgh.

(Ri leantainn.)

Seinnidh mi leis an spiorad agus seinnidh mi leis an tuigse mar an ceudna—*an t-Abstól P'ol.—I will sing with the spirit and I will sing with the understanding also.*

MAOIN LITREACHAIS GAIDHLIG.

Roinn-ainmichte	...	...	£122	5	8
Feachd Shollais	...	...	1	2	9
Mar aig 31/5/42	...	...	£123	8	5

AR REULT.

Gur truagh an cùrsa leag ar reult 'S an cruinne-cé tha innit' fo sprochd; Troimh 'n fhànas dhorch a teachd le réis, O Thi nan treun cuir beum san ocl.

Cuir casg air cuilbheartan nam breug Le d' chumhachd féin a Dhé nam feart, Taisicheadh inntinn bhorb nam freun, Is treòraich iad gu ceumaibh ceart.

Tha an droch bhith d'il a là 'sa dh' oidhch' A' sailladh càil nan daoi le tart; A dhòrtadh fola òigh' is mnaoi An aois 's an naoidhean fann gun neart.

Tha uil-bheistean na Gearmailte Le an armailtir do-chunnt, A' saltair rioghachdan na h-Eorp', 'S a bailtean mor' nan luaithe' gu grunn.

Bu mhiann leo an soisgeul a bhith 'n eis Is aobhar Chrìosd a chur fo'n sàil— Rìaghladh uamhunn—sluagh an daors', 'S gach ionad aoraidh chur 'na smàl.

Blàthan cùbraidh fùr nan òg A' seasamh còirichean an t-saoghail, Air muir, air tìr, 's an sgiathlain neoil, Ag iobradh beatha 's beò-bhith saor.

Ach thus' a chaisg an aingeibh breun 'S a chuir an céill do chumhachd fìor, Deonaich sìth do'n chruinne daont', Réit is saorsa bhith 's gach tìr.

Thusa ghuil gu gort san òis 'S a dhìol ar pris le lotaibh geur, Ceadaich dhuinn le onair buaidh A thoirt air uamhas sluagh gun chéill.

Is dhuit-sa féin dh'am bi an clù: H-aile dùil toirt mola'dh dhuit; Fuath is gamblas chuir' air chùl: Saoghal ur air stéidh nach tuit.

Eilean Lùinn.

SUSANNE NICCOINNICH.

OBITUARY.

ANNA NIC DHOMHNAILL.

Tha muinntir Thronndairnis tìr-sàch o an a chuala iad mu bhàs Anna Nic Dhomhnaill á Cille Mhoire, a bha ùine fhada na bansgoilear an Sgoil Chille Mhoire, agus roimhe sin, an sgoilear eile anns an eilean agus air tìr-mòr. Tha greis o an tainig brisaidh air slàinte Anna, ach bha dùil le anachadh cùramach gum biodh sinedh saoghail air a dheònachadh dhi, ach cha robh sin an dà.

Bha ciad-fadhann iongantach air am buileachadh air Anna Nic Dhomhnaill. 'Na h-obair làitheil féin cha b'aithne dhuinn mòran a bha cho soirbheachail rithe an teagasd na cloinne a bha air a cùram. Bha bann gràdhach an comhnuidh eadar i féin agus a sgoilearan, bha rian na h-inntinne aice ag greimeachadh air aingidhean na h-òigridh air a leithid de dhòigh is gun robh am fiosrachadh a bha i a toirt seachad taitneach agus buanachdail. Agus có aig an robh eachdraidh is bial-aithris an eilein cho coimhlinta rithe, agus bhiodh i an comhnuidh ri deanamh feuma de sheanchasan is ursgialan na Gaidhlig aon a bhi ginntinn miadh is miurn a thaobh an cànaire anns gach sgoilear a chaidh air a bialaibh. Bha i fortanach agus sàisichte ann a bhi teagasd chloinne aig an robh Gaidhlig, a' chuid a bu mhotha de na bliadnaibh a shaothaich

i, agus chan urrainn nach toir an eisiomplair grinn Gaidhealach a chuir i rompa a thoradh siochail fhéin ged a b'ann an deidh móran de láithibh. Tha fios agam gu bheil na ciadan de a seann sgoilearan an diugh fo phrámh is fo lionn-dubh a thaoibh sgial a b'áth, agus beannaichidh iad uile a cuimhne airson a saothrach as an leth.

Bha Anna chòir barrichte an eachdraidh na Gaidhealtachd agus cha d'fhàg i as a deidh aon neach eile a bha cho fiosrach air gach seachas is bàrdachd a bhineas do Chille-Mhoire. Is fhada o rinn an dithis againn càmhnant gun cuireamaid ri cheile cunntas gasda mu an sgrìre againn. Tha mo chuid-sa de an obair sin ullamh ach chan aithne dhomh-sa aon neach a chuireas àirde air an earrainn a bha ise gu chur air mhaireann. Ach ghairmeadh Anna gu seirbhis as àirde anns nach bi amhuinneachd cuirp no sgleò intinne agus ruith i a réis anns an t-saoghal so le fàidhinn agus creideamh bunaiteach, agus ged tha i marbh tha i fathast a labhairt.—A. M.

CAPTAIN COLIN CAMPBELL.

The news of the passing on 7th June of Captain Colin Campbell, Dunstaffrae, Ardsrossan, came as a shock to his many friends in An Comunn. He was paying one of his regular visits to Oban when he took ill and passed away with tragic suddenness.

He had been a Life Member of An Comunn for many years and was a regular attender at Mods along with his wife, who predeceased him a few years ago. Greatly interested in our language, of which he was a fluent speaker, he contributed generously to Mod funds, and one year sponsored a competition for the singing of his father-in-law's (Captain Anderson) songs at the National Mod. With the late Calum MacFarlane as editor, he published a book of Captain Anderson's songs with music.

Captain Campbell was present and spoke at the closing Ceilidh of the Largs Branch on 26th March, and appeared then to be in good health.

He was a man of genial disposition and of whom it could be truly said, he was a Highland gentleman, delighting in the lore and songs of his people.

We extend sincere sympathy to his sons and daughter in their sudden bereavement.

EADARAINN FHIN.

A' Chraobh Oghum.

A Charaid Urramaich,

Tha grunnan de na seann litrichean Gaidhealach agam agus iad air an cruinneachadh an sud 's an so agus o ám gu ám. Ach tha cuid dhìubh sin a tha mi eòlach air a' chruth aca san Oghum ach gun aon ainm sa' chraoibh-oghum a bhith againn, cleas nan litrichean eile. Is iad so:— aon litir shingilte .i. "Y"; dà dha-phunc .i. "IA"; an t-26mh litir de'n abaidell (eadar "iphinn" agus "eamancoll"), agus "AU." Agus dà thri-phunc (ma's còir sin a ràdh riutha .i. "AEI" (?—"AOI") agus "ACH."

A bharrachd air an sin chan 'eil cruth no ainm an Oghum air son "Z" sa' chraoibh-ogum agam.

Theagamb gum bi fear de bhur luchd-leughaidh cho math agus am fiosrachadh so a tha dhith orm a chur an cèill anns a' *Gaidheal*.

Is mise, le meas mór,

ALASDAIR M. MACLACHLAINN.

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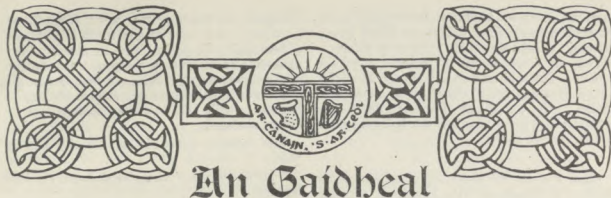
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Leabhar XXXVII.]

An Lùnasdal, 1942.

[Earrann 11

FAD MONA.

Chan iongnadh idir ged bhiodh dàimh is ceangal aig mòran de na Gaidheil ris an fhàd mhòna. Tha sin aca. Ré iomadh bliadhna agus fad iomadh ginealach de chloinn na sgoile bha iad a' toirt fàd mhòna leo a h-uile maduinn do'n sgoil. Bha fàd mhòna aca 'ga thoirt do'n sgoil a h-uile maduinn còmhla ri an leabhraichean, agus tha cuimhne mhaith aig cuid againn mar bhithheadh am fàd mhòna againn còmhla ri ar leabhraichean fo ar n-achlais. Bhatar a' taghadh as a' chruaich mhòna an fhòid bu mhotha agus bu chòmhnairde mar a bha sinn a' fàgail an tìge agus bha e againn fo ar n-achlais còmhla ri ar leabhraichean. Bha bocsa mór ri taobh na cagailte san tìgh-sgoile agus mar a bha sinn a' dol a steach bha a h-uile gin a' tilgeadh an fhòid do'n bhocsa. Bha so ag cumail an deagh theine air fad an latha, agus mar bu trice bha còrr ann aig ceithir uairean nuair a bha an sgoil a' sgaoleadh.

Chaidh stad a chur air an so le luchd riaghlaidh an fhoghlum o chionn àireamh bhliadhnanachan a nis, agus iad a' smaoinichadh gun robh e 'na éigin agus 'na chroin do na sgoileirean a bhith giùlan fàd mhòna mar so. Ach is è nach robh, cho fad 's is cuimhne leamsa. Cha robh sinn a' smaoinichadh air ach dìreach mar aon de na leabhraichean againn. Is ann a bha am fàd glé dheiseil do na balaich againn gu bhith sabaid ri chéile, agus a chum a thilgeil air gin sam bith a dheanadh dad oirnn. Ged bhriseadh e, mar as tric a bhris, bheireadh sinn leinn na bloighean, no ma bha sinn a' dol seachad air cruach mhòna sam bith bhatar a' tilgeil innte nam bloighean agus a' toirt fàd slàn aiseid.

Chunnaic mi an so sa' phaipeir-naidheachd bho thòisich an cogadh gun do dh' iarr cuid de Chomhairlean an Fhoghlum air a' Ghaidhealtachd air a' chloinn iad tòiseachadh a rithist ri fòid mhòna thoirt do'n sgoil seach gu bheil e cho duilich gual fhaighinn air tailleibh a' chogaidh. Bithidh mar sin cloinn na sgoile an diugh—co-dhiùbh an iomadh àite—cho eòlach air an fhàd mhòna 's a bha sinne. Fàgaidh sin ceangal aca ris fhad 's is beò iad. Chan 'eil sin 'na iongnadh agus e cho glan is cho cruaidh is cho fallain. Tha fàiladh fallain agus glan bharr an fhòid mhòna. Agus tha tiorachd is carthannas ann fo'n achlais, thà agus air an teine. Tha fàiladh glan cùbraidh bharr na ceothadh aige, agus tha an eibhleag aige soillear eireachdail.

Tha rud eile an cois an fhòid mhòna, 'se sin, ma thaisgear ceart e cumaidh e beò fad na h-oidheche; agus chan 'eil air sa' mhaduinn ach a thogail air a cheann agus fad no dhà eile a chur an taice ris, agus tha e 'na lasair bheò gun mòran dàlach. Chan iarrar maitse sa' mhaduinn los an teine mhòna a lasadh; chan 'eil e mar an gual no mar chonnadh sam bith eile a dh' fheumar maitse a chur ris. Tha eadhon luaithe na mhòna fhéin glan. Tha mar sin tlachd anns a h-uile ni tha timchioll air an fhàd mhòna; agus tha am fàd cho feumail 's a tha e cho tlachdmhor.

* * *

Cha robh riamh roimhe uibhir de mhòine air a h-àrach air a' Ghaidhealtachd 's a tha an fàd. Rinn an cogadh sin. Chan 'eil gual furasda fhaotainn agus a leithid dheth air a chleachdadh anns na muilnean agus anns na beartan a tha an sàs a' deanamh innealan cogaidh. Thatar mar sin a' buain 's ag àrach

barrachd dhith na bhatar riamh roimhe seach gu bheil goireasan aig daoine an diugh agus a tarruing dhachaidh nach robh aca nuair a bhatar an crochadh ris a' mhòine a mhàin roimhe. Cha robh ann an uair sin ach an cialbh air an dromaig, no a' chairt air a' chuid a b' fheàrr, ach an diugh bheirear dhachaidh feumalachd leth na bliadhna san latha fhoghair leis an làraidh mhóir.

* * *

Chan e nach 'eil obair air a' mhòine agus saothar ri dheanamh rithe roimh an so. An seoidh a buain agus a bhith greis air an sgaoilteach tha i ri bhith togail 'na rùdhánan, 'se sin trì no ceithir fhòid air an togail air an ceann an taice a' cheile, agus fad air am muin. Tha i air a fàgail mar sin fad seachdain no dhà gu tiormachadh a reir na h-aimsire. Chleachdadh a bhith deanamh leth-chruachan dhi an deidh sin chum is nach fhàsadh i ro phronn le cothrom a bhith aig na siontan oirre; agus cruachan maith mòr an deidh sin ma bhatar 'ga fàgail air a' bhàr fad a' gheamhraidh. Bhatar a' tughadh nam cruachan geamhraidh le cip cuideachd. Ach an diugh thatar 'ga cur chun an rathaid as an rùdhán gu bhith ullamh airson na làraidh. Chan 'eil an còr saothair oirre ach cruach stéidhidh a dheanamh dhi aig an tigh no faisg air an tigh far am fàg an làraidh i. Tha connadh an uair sin aig duine clo maith 's a dh' iarradh duine beò.

Am fear a tha sa chùil cumadh e shùil air an teine.—*Let the man who is in the peat corner keep an eye on the fire.*

FACAL SAN DOL SEACHAD.

An taobh shoisgeil.—Tha sin a' ciallachadh an taobh clì no an taobh ceàrr; agus so mar a dh' èirich am facal san t-seagh so an toiseach. San t-seann Eaglais Cheiltich bha e 'na chleachdadh a bhith leughadh na Litreach air taobh deas na h-altarach agus a bhith leughadh an t-Soisgeil air taobh clì na h-altarach. Mar sin theirte an taobh shoisgeil, no taobh an t-soisgeil, ris an taobh cheàrr no an taobh chli; agus theirte mu nì no neach no àite sam bith a bha air an làimh chli, tha e air an làimh shoisgeil.

Is ann mu thimchioll comharran cluaise chaorach as trice a chuala mi am facal air a chleachdadh. Cluinnear mar so: Rìbeadh sa' chluais dheis agus dà ghearradh fo'n chluais

shoisgeil; no cluinnear mar so e: Rìbeadh as a' chluais a deis agus dà ghearradh fo'n chluais a t-soisgeil. No abair, bhàr na cluais a deis agus toll as a' chluais shoisgeil. Gu dearbh ann an cuid de na h-Eileanan Siar is ann glé ainneamh a chluinnear a' chluais chli air a h-ainneamhadh ach a' chluais shoisgeil, no a' chluais shaisgeil.

Tha cuimhne agam air seanfhacal a bha ag ràdh:

“Ma sheallas bean air a' glun shoisgeil gheibh i leisgeul.”

Tha cuimhne agam cuideachd gun cuala mi 's mi 'nam bhalach seana bhean ag ràdh a thaobh teas no tachais a bhith an cluais duine:

Cluas mo chealgain, cluas mo dhearbhadh;

Cluas mo shoisgeil cluas mo leisgeul.

Tha so ag ciallachadh bha i ag ràdh gur h-e a' chluais dheas cluas na ceilge, agus ma bha teas na tachais innte gun robh sin ag ciallachadh gun robh cuideigin 'ga càineadh no a' labhairt mu a deidhinn nì nach robh glé chliùiteach, ach ma bha a' chluais shoisgeil aice teth, no tachais innte, gun robh sin ag ciallachadh gun robhtar 'ga moladh no ag gabhail a leisgeul.

Ann an Leabhar Cheanannuis, lamh-sgrìobhainn a chaidh a dheanamh mar a tha e againn an diugh san ochdamh linn, tha so sgrìobhte: “am fearann air an làimh shoisgeil” ag ciallachadh am fearann air an làimh chli.

Chan 'eil e coltach gun do thuing luchd deanamh nam faclairan sinnsireachd an fhacail, on bha iad 'ga chur sìos a reir an fhuaim as cumanta tha aige, 'se sin 'toisgeil.' Cho fada 's is aithne dhomh bha so air a dheanamh an toiseach le O'Reilly sa' Ghaidhlig Eireannach, agus bha luchd deanamh nam faclairan eile an Eirinn agus an Alba ag ath-aithris O'Reilly, agus a' toirt brìgh a bharrachd do'n fhacal sa' Bheurla Shasannaich nach buineadh dha bho a shìnsireachd idir. Ach tha a leithid a dh' fhuil na h-uaisleachd san fhacal agus gur maith as còir a shloinneadh ceart agus flior dhreach fhéin a thabhairt dha. Mar sin faodaidh mi radh gu bheil Tom Aonghus air mo làimh shoisgeil mar a tha mi a' sgrìobhadh so.

* * *

Clach an Truiseil.—Chunnaic mi sna paipearan-naidheachd o chionn ghoirid gun do choisinn Aonghus Mac-an-léigh á Baile an Truiseil, an Eilean Leodhais, ainm is urram dha fhéin tre a ghaige air muir agus an t-soitheach air an robh e air a cur 'na teine le sgiathalan Gearmailteach. Thug an Rìgh Meadal Sheòrais dha airson a ghaige agus a threubhantais—

an t-urram as àirde is urrainn duine a chosnadh sa' chabhlaich mharsantais.

Nuair a bhuail spreadhadair as an sgiathalan air an t-soitheach anns an robh Aonghus chaidh i 'na teine agus bha i an cunnart uair sam bith a dhòl suas 'na bloighdean. Bha na bha an deireadh an t-soithich aig an ám air an gearradh air falbh leis an teine bho na h-eithrichean beaga, agus cha robh air ach gabhail ris an fhairege. Ach nuair a bha Aonghus a' dol a leum a mach chunnaic e gun robh an gunnadair air a leòn san deireadh agus e 'na shineadh gun mhothachadh. Leum e far an robh e, thog e air a ghualainn e, agus rinn thu leis troimh an teine gus an do ràinig e eithear-beag a mheata. Chaidh casan agus aodach Aonghuis a losgadh ach fhuair e leis am fear leònta. Cha robh iad ach dìreach air faotainn air falbh bho chliathaich na luinge nuair a chaidh i suas 'na bloighdean.

Tha Aonghus Mac-an-Léigh agus feadhainn eile dh' a leithid a' leigeil fhaicinn cha mhór gach seachdain gu bheil na Gaidheil pailt cho treun agus cho gaisgeil sa' chogadh so 's a bha iad sa' chogadh mhór mu dheireadh, agus fad an eachdraidh. Tha sinn uasal as fhéin agus as a leithid.

Thug am baile as a bheil Aonghus 'n am chumhne a' Chlach sin a thug an t-ainm do'n bhaile—Clach an Truiseil. 'Se Clach an Truiseil an carragh as àirde a tha an Alba de a seòrsa. Tha i ochd troighean deug agus 9 orrlich a dh' àirde os cionn na talmhainn. Tha i leatha fhéin an sud—clach chaol àrd—cuimhneachan o chian nan cian air duine-mór air choreigin a th' air a thiodhlaiceadh aig a bonn, no air blàr-cathair fuitteach a chaidh a chur an sud, no a theagamh cuspair aoraidh dhaibh-san a chuir suas i, agus do an iarmad, fad iomadh linn.

Is e tursa—no fear-bréige mar a theirear an àitean—a th' innte. Nuair a bha na Lochlannaich an Leodhas thug iadsan an t-ainm so oirre, ainm a tha oirre gus an latha an diugh, agus ainm a tha tighinn o'n fhacal Lochlannach *thursa*, ag ciallachadh famhair. Agus gu dearb is coltach ri famhair mór i an dubhar an fheasgair no an cabhnaich na maidne. Is e an t-aon ainm a tha oirre fhéin agus air Tursachan Chalarnais. Tha iadsan cuideachd ag ciallachadh na fahmairean. Chan 'eil dad a lorg a nis air an ainm a bha orra-san agus air Clach an Truiseil roimh linn nan Lochlannach.

Feumaidh e bhith gun robhtar uaireigin a' smaoinreachadh gur h-e fear de'n Fhèinn fo dhruidheachd a bha an Clach an Truiseil, on tha cuimhne agam air seann rann a bha aca air taobh-siar Leodhais, an rann so :

Truisealach mór nam Fjann,
Is mór do mhian an deidh chàich :
D' aghaidh san aird-an-air,
'S tu gu bun do sgiath an sàs.

* * *

Creag an Tuirc.—So gairm chatha Chlann Mhic Labhrúinn ; agus tha a' chreag air a bheil an t-ainm so mu chaitreal a mhìle gu h-àrd air cùl a' Mhansa agam—creag àrd chorrach chas. Is ann aig a' chreig so a bhiodh Clann Mhic Labhrúinn ag cruinneachadh ri ám catha is còmhraig. Is iadsan a' cheud fhine Fhuidireach, mar fhine, air a bheil dad a dh' eachdraidh againn, ged bha Stiùbhairtich Ghlinn Bocaidh agus Feargastanaich Sroin Bharra an Both-chuidir aig an aon ám no faisg air. Bha so fada mhór mu tainn na Griogaraich do'n àite, ged bha ceangal aig an àite riutha-san fad linntean ; agus is ann sa' chladh aig Eaglais Bhoth-chuidir a tha Rob Ruadh agus a' bhean agus dithis mhac dha air an tiodhlacadh. Is ann san sgre a tha Ceann Feadhna nan Griogarach an diugh a' fuireach, an Ridir Calum Mac Griogar.

Is e thug orm iomradh a dheanamh an dràsda air Clann Mhic Labhrúinn is Creag an Tuirc gun robh cleachdadh sonraichte is iongantach aca a thaobh na h-eaglaise nach cuala mi mu dheidhinn fine san bith eile, 'se sin nach fhaodadh duine beò eile dhol a steach do'n eaglais gus am biodh iadsan a stigh an toiseach agus air an àite ghabhail. Bha an cleachdadh so aca gus an tug iad fein an t-urram do Chlann Mhic Griogair. Agus so mar a thachair sin. Bha fear a Chlann Mhic Labhrúinn air an robh beagan flagaich uair air Féill Cheasaig an Callstraid. Thòisich fear a Chlann Mhic Bhanain a' magadh air, agus ge b'e dé thuir am Puidireach ris bhuail am fear eile sgaile mun lethcheann air le bradan a bha 'na làimh aige. "Antà thig gu Féill Aonghuis agus dean sud, agus cha dean thu rithist e." "Nach dean," ars am Bothchannanach, "chì sinn."

Sin mar a thachair, thainig Clann Mhic Bhanain fo'n làn armachd nuair nach robh dùil riutha gu ruig Both-chuidir agus leum iad air Clann Mhic Labhrúinn gun fhios gun fhaireachadh, agus iad an ceann an gnothach. Cha bu luaithe a chunnacas a' tighinn iad na dh' éigh Clann Mhic Labhrúinn "Creag an Tuirc," ach ged dh' éigh bha na Bothchannanaich móran na bu lionmhoire.

Bha an latha an toiseach a' dol le Clann Mhic Bhanain. Bha Clann Mhic Labhrúinn a' dol an comhair an cùl sìos chun na h-aibhne. Chruinnich na Griogaraich dh' fhaicinn a' chatha, agus iad an uair sin gun a bhith ro fhada

san àite. Dh' éigh Clann Mhic Labhruinn riutha iad a thighinn gan cuideachadh an aghaidh nan coigreach agus gun tugadh iad dhaibh an t-urram a dh'oil air thoiseach do'n eaglais. Cha robh dà fhacal ann thàinig na Griogaraich. Cha bu mhíse leotha idir làmh a bhith aca san t-sabaid, agus gu seachd sonraichte ma bha urram no inbhe 'na chois. Chuireadh ruag nan creach an uair sin air Clann Mhic Bhannain, agus fo dheireadh mharbhadh no bhàthadh san abhainn a h-uile mac mathar dhiubbh.

'Se Linne na Seicheanan a theirear agus an latha an diugh ris a' ghluma an Abhainn Bhalbhaig anns an do bhàthadh no mharbhadh a chuid bu mhòtha dhiubbh.

A thaobh an urrainn a bhith air toiseach san eaglais cha dean maith dhomh innse co-dhiubbh a bhuneas e do Chlann Ghriogair no do Chlann Labhruinn an diugh, no am buin an inbhe usal so do fhine air choreigin eile. Chan 'eil mi ag ràdh nach buin.

* * *

Cnotán.—Chithear an sud 's an so an iomadh àite feadh na dùthcha cnap maith cloiche agus lag, no toll, bho cheithir gu sèa òirlich a dhoimhne unnta, lag anns an toill cnap maith dornaig. Sin cnotán no cnotag, agus is è a' cheud bhràth air a bheil lorg no iomradh againn. Tha na cnotain gu maith paillt far a bheil mi an so. Chithear a nis iad aig feadhainn mar bhrèghachas faisg air na dorsan aca. Tha cuimhne agam cuideachd gum faighear gu maith paillt iad far na thogadh mi air taobh siar Eilean Leodhais. Cha mhór gu bheil cèrnaidh de'n dùthaich do'n téid thu anns nach fhaic thu a bheag no mhór de na clachan so; agus tha iad a' togail fianuis far am faicear iad gun robh sluagh a chòmhnaidh san àite sin o chionn cian an t-saoghail. Is iad a' cheud mheadhon a bha aig daoine san dùthaich so air gràn a bheith, agus bhatar a' deanamh sin le bhith bruthadh 's a bheith a' ghràin san lag so le dornaig cloiche eile. Saoilidh sinne gur h-ann garbh agus mu làmh a bhiodh a' mhin a bheithte sa' cnotán ach is iongantach an nì a nì cleachdadh is alt ann a bhith deanamh nì sam bith coimhlionta, agus tha fhios gun robh alt is eadhantalas aig na seann Ghaidheil air a bhith bleith leis a' cnotaig.

Is mór an adhartas agus an innleachd a rinn daoine nuair a fhuair iad a mach mu bhràth an sgonnain—a bhràth sin a bha an cleachdadh ri cuimhne móran a tha beò an diugh. Agus tha bràth an sgonnain fhéin a' dol nas fhaide air ais na ceud thoiseach eachdraidh dhaoine san tìr so. Fàgaidh sin a' cnotag gu maith aosda da-riubh.

Thug an cnotán agus a' bhruidhinn so a bh' agam oran na Brathain 'nam chuimhne, oran cho iongantach agus cho sean 'na bhrìgh 's a th' againn an Gaidhlig, agus oran a tha cur soluis air fìor sheann chaithe-beatha nan Gaidheal. Chaidh a chur a mach an toiseach an Comh-chruinneachadh nan Dòmhnallach, agus seach nach 'eil an leabhar luachmhor sin ri làmh a h-uile fìr is fheàrr dhomh an t-oran a thoirt dhuibh an so. Bheir sibhse a leughas e airson na ceud uaire mìle taing do mo sheann charaid an t-Ollamh Urramach Gillesbuig Dòmhnallach an Dun-éideann, dha fhéin agus do'n Ollamh Aonghus Dòmhnallach nach maireann, càraid-deasachaidh a' chomh-chruinneachaidh luachmhor oran Ghaidhlig so.

ORAN NA BRATH.

Bràth, bràth, bleith, O bràth, bràth, bleith,
Beil a chailleach a' bhràth,
Beil i mar as àill leinne.

Cha bheil, cha bheil, cha bheil, cha bheil,
Gu dé 's feàirde mi sin?

Faoilteachd an aodaich, is càirdeas 'nar maithibh,

Is e do bheatha-sa 'nam meag.

Gu dé as feàirde mi sin ?

Beil a chailleach a' bhràth,
'S gheibh thu 'm bonnach brathain uam,
Cha mhór bàigh dheanainn ris.

Sùgradh dha d' chàirein le blàth-bhainn' o'n bhana-raich,

'S cha b' e droch cheannachd a bhith ris.

Bràth, bràth, bleith, O bràth bràth bleith,
Cha bheil, cha bheil, cha bheil, cha bheil,
Beil a chailleach a' bhràth,
'S gheibh thu fear an tìghe bhuan.

Có riamh a dheanadh sin ?

Sjubhlaidh e 'n t-àrd dhuit,
'S cha bhì blàths air a mhalaidh riut,
'S cha bhì thu smalanach mar ris.

Bràth, bràth, bleith, O bràth, bràth, bleith,
Cha bheil, cha bheil, cha bheil, cha bheil,
Beil a chailleach a' bhràth 's fear a' tìgh'n
'gad iarraidh.

Gu dé 'n t-aodach a th' air ?

Lùireach is bàrlag is seann chraicinn brathain,
Is maide brathain air son claidheamh air a leis.

Bràth, bràth, bleith, O bràth, bràth, bleith,
Beilidh mi gu dìongant' i, gu dìongant' i, gu dìongant' i,

Chì mi fada bhuan thu,
Mo luaidh ort 's mo rath,
Hem bò ruagamaid, hem bò hath,

'G amharc air a' bhuar

A ta cluan air an t-srath.

Tha mo luran ort, a ghaoil,
Tha mo chuilein ort, a ghràidh,
Hem bò ruagamaid, hem bò hath.
Thogadh tu mo smùr dhìomh,
'S tu mùirnein nam flath.
Tha sealladh aig mo shùilean,
Thog eallach dhìomh is dùiseal;
'S tha m' aire nis air sìgradh
Le cùrteir nam flath.
'S docha leam an dùbhradh
Na mo thriuir mhac,
Hem bò ruagamaid, hem bò hath ;
Tha m' fhaireachadh air dùsgadh,
Cha chailleach ach bean ùr mi ;
Mo ghean air aiseag lùths dhomh,
'S mo rùn air an t-srath.
Tha m' ulaidh air an fhùran,
Na mullaichean a shiubhladh ;
Tha m' fhuil a' deanamh ciuil dhomh
'S mo dhiùl'ach san t-srath.
Gun leiginn le mo chuilein
Bhith mìre ri mo ghuailllean,
A' dannsa le mo luaidh
Chi mi uam air an t-srath.
Ag amharc air a' bhuar
Tha am fear-fearail, gearnail, suaire,
Air a bheil a h-uile buaidh
Bhiodh air uasal no flath

* * *

Pòsadh a' Bhàird.—Tha sinn ag cur meal-an-naidheachd air Lieutenant Calum Iain MacLeod agus e fhéin agus I NicDhomhnaill air ùr phosadh. Bha esan air a chrùnadh mar Bhard a' Chomuinn Ghaidhealaich aig a' Mhòd a bha againn an Dun-dèagh sa' bhliadhna 1937 agus b' airidh air an sin e. Tha e fhéin 'na shàr Ghaidheal agus bu dual dha sin, mae Iain N. MhicLeod Maighistear Sgoile a' Chnuic Bhàin an sgìre Mhuire. Tha fhios aig an t-saoghal 'na rinn esan as leth a' Chomuinn agus airson na Gaidhlighe. Is mac mar an t-athair Calum Iain. Bha e ro fheumail agus glé iasgaidh an campannan Comunn na h-Oigridh a chleachd a bhith fo riaghladh ar caraid caomh nach maireann Seoras Marjoribanks an Sonachan. Tha e 'na rogha sgoileir Gaidhlig, agus chan 'eil teagamh sam bith nach bi e fhathast 'na fhìor chul-taice do aoibhar na Gaidhlighe nuair a dh' éighear an t-sith.

Is i bean-na-bainnse nighean do Dhomhnaill MacDhomhnaill an Inbhir-nis fear de Iar Chinn Shuidhe a' Chomuinn Ghaidhealaich agus Fear-gairme Comhairle a' Chraoibhsgaoilidh. Tha mar sin ceangal dùbailte agus rùn dà dhual eadar an Comunn agus a' chàraid òig. Tha sinn ag guidhe gach beannachd is sonas dhaibh, agus saoghal fada feumail.

Firinn airson a' mhios so.—Tha Dia nan slògh leinn coisgidh e an cogadh gu iomall na talmhainn ; brisidh e am bogha, agus gearraidh e an t-sleagh ; na carbadan-cogaidh loisgidh e le teine.

Bithibh sàmhach agus tuigibh gur mise Dia ; àrdaichear mi am meas nan cinneach, àrdaichear mi air thalamh.—*Salm XLVI, 7-10.*

AM FEAR-DEASACHAIDH.

Chan 'eil deathach an tigh na h-uisge.—*There is no smoke in the lark's house.*

PROPAGANDA NOTES.

Northern Area.

On 17th June, the Organiser visited Scalpay, Harris, when a new and large Feachd of Comunn na h-Oigridh was formed, 46 boys and 40 girls. It was deemed advisable to have this Feachd in three sections with a Ceannard and Ban-Ceannard for each section. It is unfortunate that no badges are available and the children hope that they may soon be presented with these. There must be few places to-day where such excellent idiomatic Gaelic is the every day speech of old and young. The Island is literally covered with "Feannagan" showing a fine "fochann" of corn and potato crop. There are no horses on the island and as nearly all the young people are on service, the womenfolk and the old men do all the work.

During the remainder of the week the Organiser visited the Feachdan in Harris and spoke to the children. Enrolments were made as follows :—Stocanaïs (9), Fionnsbhagh (7), Mánais (9), An Tairheart (13).

From Harris, Mr. Macphail proceeded to Lewis and visited the following Feachdan :—Tunga, Am Bac, Tolastadh, Cro-mór, Planascar, Leumrabhagh, Gravar, Bragar agus Siabost.

Enrolments were made as follows :—Planascar (11), Leumrabhagh (5) ; Gravar (1), Siabost (12).

In all, 153 boys and girls were added to Comunn na h-Oigridh registers during this visit.

At Tong, the children handed to the Organiser the sum of £3 which they had collected for Maoin Litreachais Gaidhlig, and at other centres the members are anxious to get wool to knit Comforts for boys on service.

At Cro-mór, the members had on view house-slippers which they had made from local wool. These slippers are very well made and the Organiser was given a pair (made by a little girl of 12 years) so that these might be shown to the Central (Comforts) Committee of An Comunn.

At North Tolsta, the Ceann Feachd gave a most interesting talk to the members, taking as his subject a paragraph from "Litir Comunn na h-Oigridh" of recent date. It is most encouraging to see Cinn Feachd reading this monthly letter to the children and enlarging on the points made by Eachann MacDhughail.

At Planascar the members sang several Gaelic songs under the direction of Miss MacKenzie. Mr. A. J. MacLean, the new Ceann-Feachd takes a keen interest in Comunn na h-Oigridh.

It was with great pleasure that Mr. Macphail enrolled at Gravir Dr. MacDonald's little daughter, Seonaid Anna. It may be remembered that her mother was for several years a very successful Music Teacher with An Comunn in Argyllshire.

Due to the closing of the Schools for the summer vacation, several Feachdan were not visited, but it is hoped to visit these early in the new Session.

The Organiser attended at the July meetings of the Education Committee of the County Council of Inverness, when several important appointments were made. Mr. Donald John MacDonald, a native of Lochcarron and a fluent speaker of Gaelic was appointed Second Master in Inverness Royal Academy and Mr. John MacLean, Raasay, was the unanimous choice of the Committee for the important post of Principal Teacher of Classics in the same school. Mr. Ruairidh MacKinnon, Glendale, Skye, was appointed Headmaster of Mallaig P. School. Mr. MacKinnon is a member of the Executive Council of An Comunn and is Convener of the North Education Sub-Committee. All these posts were formerly held by non-Gaelic speakers.

On Friday, 3rd July, Mr. Macphail was present at an entertainment promoted by Mrs. John Leslie, Tomatin. As a result, a sum of £9 16/- has been forwarded to the Central Fund of An Comunn. Sincere thanks are due to Mrs. Leslie for this and other efforts she has made on behalf of An Comunn.

The wedding of Miss Iona MacDonald to Lieut. Calum Iain MacLeod, which took place at Inverness on Saturday, 4th July, was conducted by the Rev. Dr. Neil Ross and the marriage service was in Gaelic. At the Reception, held afterwards, the Doctor made the interesting announcement that he had christened the Bride and now had the honour of marrying her. Her father is a Vice-President of An Comunn, and the Bridegroom's father, Mr. John N. MacLeod (better known as Alasdair Mór) is a member of the Executive Council. Calum himself is a Sàr-Ghaidheal and rendered

invaluable service at Comunn na h-Oigridh Camp at Sonachan. Another of the Camp Staff present was Mr. Doak, now a Lieut. in the Army. He has acquired Gaelic and no one listened more intently to Dr. Ross during the ceremony. Dr. Ross was assisted by the Rev. Kenneth MacLean, Kirkhill, who read a passage from the Scriptures in Gaelic. Mr. MacLean, also acquired the language, but no one would detect nach d'fhuair e leis a' bhainne i.

In addition to An Comunn activities, Mr. Macphail has devoted a considerable part of his time to the work of the Scottish Savings Committee, and in this work also, Gaelic finds its place.

On 10th July, the Organiser attended meetings of the Propaganda and Education Committees and of the Executive Council at Stirling.

Southern Area.

A meeting of the members of the Glasgow Central Branch was held in the Highlanders' Institute on 26th June. Mr. Hector MacDougall, Convener of the Propaganda Southern Sub-Committee, presided at the opening and welcomed the members and outlined the business of the evening.

Office-Bearers were appointed as follows:— President, Mr. John A. Nicolson, M.A., F.E.I.S.; Vice-Presidents, Miss Betty Currie and Mr. Hector MacDougall; Secretary, Mr. Murdo MacLeod, M.A., 24 Craigmarnet Crescent, Millerston; Treasurer, Mr. Angus Matheson, M.A., 9 Woodlands Drive, C.3. A Committee of eight members was appointed and is to be augmented by the addition of representatives from district Associations not represented at the meeting.

The Branch decided to promote Gaelic Classes, a Glasgow Provincial Mod and a Feachd of Comunn na h-Oigridh.

The General Secretary visited Kinloch Rannoch, on 17th June, and took part in a Concert in aid of the Central Fund. This Branch has been very active during the War period and has contributed to all the Comforts Funds. Mr. James Grant Scott is the President and keeps the interests of An Comunn before his audience on all occasions. He is well supported by his office-bearers and by Mrs. de Sals La Terriere of Dunalastair and by Major MacKinlay. Miss Debenham, Chestnut Park, Herts, a frequent visitor to Kinloch Rannoch, was present and spoke. She is an ardent supporter of An Comunn and is of much help to the members of the local Branch.

A substantial contribution to the Central Fund is expected as a result of this gathering.

EXECUTIVE COUNCIL.

A meeting of the Executive Council was held in Stirling on Friday, 10th July. The President, Rev. Malcolm MacLeod, M.A., Balquhider, presided, and the following members were present:—Mrs. J. M. Bannerman, Balmaha; Mrs. M. Barron, Glasgow; Dr. John Cameron, LL.B., Glasgow; Nicol Campbell, Elgin; Stewart Cunningham, M.A., Kinbuck; Mrs. J. B. Dunlop, Glasgow; Mrs. M. C. Edgar, Glasgow; Donald MacDonald, Inverness; Kenneth MacDonald, M.A., B.Sc., Glasgow; Roderick MacDonald, Dundee; John MacKay, Edinburgh; Capt. William MacKay, Inverness; Donald Shaw MacKinnon, Edinburgh; Murdo MacLeod, Edinburgh; Farquhar MacRae, M.A., B.Sc., Glasgow; and John A. Nicolson, M.A., F.E.I.S., Glasgow.

In attendance, James T. Graham, C.A., Treasurer, Neil Shaw, Secretary, and Donald MacPhail, Northern Organiser.

Minute of previous Meeting was read and approved and apologies intimated from a number of members. The President referred to the absence of Mrs. J. R. Colquhoun through illness and the Secretary was instructed to convey to her the sincere sympathy of the members and to express their fond hope that she would soon be restored to health.

The President's Resumé and Annual Reports of the Standing Committees for the Year 1941-42 were considered and unanimously approved.

Minute of Meeting of Education Committee was read and approved on the motion of the Convener, Rev. Malcolm MacLeod.

Minute of Meeting of Propaganda Committee was read. The Committee considered a recommendation by the Northern Sub-Committee that an appeal for funds for the general work of An Comunn should be made through the medium of *An Gaidheal*, and repeated monthly. This was approved. A discussion took place on the issuing of appeals for funds and the position in relation to the Central Committee's future activities was more clearly defined to the following effect, that no appeal of a national character be made by the Committee without the sanction of the Executive Council. The President gave an undertaking that this would be attended to.

The recommendation that as the Organiser's car is becoming unfit for use on Highland roads an effort should be made to have it replaced was accepted by the Council for the attention of the appropriate Committee.

On the motion of Mr. Donald MacDonald, Convener, the Minute, with the exception of

one paragraph deleted, was adopted.

The Treasurer read a Minute of the Finance Committee. The Committee reported having received a cheque for £100 from the Hugh MacCorquodale (Fingal) Memorial Committee to institute a prize in the National Mod syllabus (Literary Section). It was also reported that a settlement had been arrived at with the Customs and Excise regarding the Clachan Surplus Tax. The Financial Accounts for year 1941-42 were then considered. These showed a deficit for the year of £599 as against £946 in the previous year.

On the motion of the Convener, Dr. John Cameron, the Minute and Treasurer's Accounts were approved with the following addendum proposed by Mr. John A. Nicolson: The Executive Council expressed their serious concern at the amount of the recurring deficits and impressed on all Committees the necessity for augmenting the funds and placing that necessity in the forefront of their efforts.

Nominations were received for the offices of President, Vice-President and ten members, of Executive Council. All those named in the June issue of *An Gaidheal* were nominated for re-election and there being no additional nominations they were duly elected. Mr. Nicol Campbell was appointed to fill the vacancy caused by the death of Capt. A. R. Campbell.

Some discussion took place regarding the advisability of holding an Annual Meeting and on the motion of Mr. John A. Nicolson it was remitted to the Advisory Committee to fix the date and place of a General Meeting of the members not later than 30th September, 1943.

It was agreed to hold the next Meeting of Executive Council on Friday, 6th November.

Letter was read from the Ministry of Information regarding a reception to be given to Breton Celts at present in this country. The suggestion was cordially accepted and a Sub-Committee appointed. It was decided to impress on the Ministry of Information the desirability of holding say, four such receptions in Glasgow, Edinburgh, Oban, and Inverness. The members of the Sub-Committee are as follows:—The President (Convener), Dr. John Cameron, Mrs. J. M. Bannerman, John A. Nicolson, Donald MacDonald, Donald Shaw MacKinnon, and a representative from each of the Glasgow Branches.

A vote of thanks to the President for presiding brought the Meeting to a close.

◆

Cha do loisg thu seachd cruachan mòna leis.—
You haven't burnt seven peat stacks with him.

HUGH MACCORQUODALE (FINGAL) MEMORIAL.

A gathering of especial interest to Glasgow Gaels took place in the Highlanders' Institute on 25th June. The occasion was the unveiling of a Plaque to perpetuate the memory of Hugh MacCorquodale, widely known as "Fingal," Glasgow correspondent of the *Oban Times*.

The Chair was occupied by Dr. John Cameron (Hyndland) Convener of the Memorial Committee and the proceedings opened with the singing of the 121st Psalm in Gaelic led by Mr. Neil MacLean.

The unveiling ceremony was performed by Mr. Malcolm MacLeod, Ex-President of An Comunn, and a life long friend of Mr. MacCorquodale. Mr. MacLeod referred in felicitous terms to Fingal's fine qualities of heart and mind and to his many interests in the Highland community of Glasgow. He was an outstanding example of the finest type of Highlander, and was justly respected wherever he went.

After Mr. MacLeod had unveiled the Plaque, a Gaelic prayer was offered by the Rev. Alexander MacDonald of St. Columba Gaelic Church of which Mr. MacCorquodale had been a member. Mr. Hector MacLean, Manager of the Highlanders' Institute, played one of the most touching of the MacCrimmon classics, "The Lament for the Children." Custody of the Plaque was accepted by Mr. Donald MacKay, President of the Institute.

A Shinty Trophy was handed over by Mr. Donald Grant, Treasurer of the Memorial Fund, and accepted on behalf of the Southern Shinty League by Mr. Archibald MacPherson. Mr. Paterson, President of the Camanachd Association, also spoke.

A cheque for £100 to institute a Memorial Prize at the National Mod was handed over by Mr. John MacIntyre, Hon. Secretary of the Memorial Committee, and accepted on behalf of An Comunn by Dr. John Cameron, LL.B., Convener of the Finance Committee. This will provide a prize of £3 per annum and will be attached to the Short Story Competition in the Literary Section of the Mod Syllabus.

At this stage Mr. Archibald Ramsay, nephew, as nearest relative of the late Mr. MacCorquodale spoke in acknowledgment of what the Memorial Committee and subscribers had done to keep his uncle's memory green.

A programme of Gaelic and English songs was afterwards submitted by Mr. Neil MacLean, Miss Jenny M. B. Currie and Miss May Smyllie, Miss

Morag' Bannerman playing the accompaniments.

Dr. Colin Sinclair designed the Memorial Plaque and the work was completed by Mr. Alexander Proudfoot, R.S.A.

Mr. Hector MacDougall moved a comprehensive vote of thanks and the proceedings were brought to a close with the Benediction being pronounced by the Rev. T. M. Murchison, St. Columba Church, Govan.

COMFORTS FOR H.M. FORCES.

A meeting of the Central Committee was held in An Comunn Office, Glasgow, on 3rd July, Mrs. Bannerman, Convener, presiding over a large attendance.

Mr. Graham, Treasurer, submitted Financial Accounts for year ending 31st May, 1942, and these were considered most satisfactory. Mr. Graham was cordially thanked for his statement and for his work on behalf of the Committee.

The Entertainments Committee reported on the proposed Concert and it was agreed to proceed with arrangements for a gathering in the St. Andrew's Hall, Glasgow, on Friday, 18th September. The Concert will be in aid of the Mobile Canteen Fund.

The Convener reported on the work of the Committee since last October. 2466 garments had been completed and 2425 despatched. The number of parcels sent was 704.

The Secretary reported on donations received as follows:—Comforts, £1995 7/1; Mobile Canteen, £809 11/7; and Gaelic Literature Fund, £126 8/5. The Secretary also reported that he had attended the Inaugural Meeting of the Scottish Woolen Comforts Council in Edinburgh. The Council has arranged for the supply of coupon free wool to associated Comforts Committees to be supplied in quantities direct from the spinners. Finished articles must, however, be returned to approved units and depots. The name of An Comunn Central War Comforts Committee was submitted for participation in this concession.

It had been erroneously mentioned in last month's magazine that the Work Party was closing for August and September. This should have read July and August. The Work Party resumes in the Highlanders' Institute, Glasgow, on Tuesday, 1st September.

Owing to pressure on space "EADARAINN FHRIN" unavoidably held over.

GLOIR NA MAIDNE.

'Nam shuidhe air cladach a' bhàghain,
'S grian àghmhor a' briseadh troimh neoil,
Trom osna ag éirigh o'n aigeann
'S a' tuiteam air cluais mar cheol.

Bha'n lear uil' air òradh le gathan ;
Na monaidhean gorm air a' chùl,
'S a' chruithreachd gu léir air a' h-aiseag
O dhuibhre gu soilleireachd ùr.

'N sin thuig mi beagan de'n mhòrachd
A bha còmhachadh muir agus tìr,
Mhothaich mi aiteal de'n spiorad
Bha 'g ùrachadh saoghal a ris.

San uair sin thàinig gu m' inntinn,
Mar thig solus na grèine do m' shùil,
Breithneachadh fìor air a' chumhachd
Tha riaghladh na cruinne, 's gach dùil.

'N sin dh' fhairich mi nì 'na mo chridhe
Bha comh-fhreagairt na maise mun cuairt,
'S thug mi buidheachas blàth agus dlùgheach
Dha-san a chruithaich an cuan.

Ged bheacadh 's ged chathadh na dùilean,
'S ged chòmhdaicheadh neoil àrd-nam-beann,
Bidh 'n dealbh ud a' ghnàth air mo ghiùlan,
Is sonas a chionn e bhith ann.

IASGAIR.

Tha sinn fada an comain an Iasgair airson an
gad maiseach eisg so a chur thugainn. Tha na
bànanan cho blasda ri dad dh' fheuch sinn bho
chionn fhada. Tha fhios gu bheil tadhal eisg san
linne as a tainig sud; agus tha cuimhne aig ar
caraid gun dh' iarr am muir a thadhal. Bidh dùil
againn ri crochadh na praise bhuaith dh' aithghear
a rithist.—F.D.

LITIR COMMON NA H-OIGRIDH.

Thug mi iomradh air na paipearan-
ceasnachaidh air a' mhiosa a dh'fhalbh, agus
mi an dùil gum biodh cunnantas na bu mheana
agam orra air a' mhiosa so. Ach cha deach an
sgrùdadh uile gu léir fathast, agus, mar sin,
feumar iomradh a thoirt orra fhàgail gus an
ath mhiosa. Tha sibh a' tuigsinn anns an àm
a tha ann gum feumar dol gu clòdh leis a'
GHÀIDHEAL glé thràth, agus nach robh an
t-Iuchair ach òg an uair a bh'fheadar litir a'
mhiosa Lùnasdal a chur air na deilbh. Mar sin,
tha luagan nam paipearan-ceasnachaidh gun
dol troimhe uile an àm sgrìobhaidh, ach geallaidh
mi nach teidear na's fhaide na an ath mhiosa
gun sibhse, a chlann, a dh'fhaotainn fios air
'ceann bhur seuid 's bhur sibhail,' nar a
thaireadh na seann sgeulaichean.

Dh' fhaodainn innseadh dhuibh, an nis,
gun deach meur ùr de'n Chomunn Ghàidhealach
a chur air bonn am Baile Ghaschu bho'n a
sgriobh mi litir an Iuchair. Chan e uile gu
léir gun do rinneadh sin a thug orm iomradh
a thoirt air an ceartair : is e gas-fàis eile a tha
ag éirigh as a thug orm sin a dheanamh.

An uair a thaghadh ceann-suidhe is a ghabh
esan a àite air cheann na coinneimh, leig e ris
gu bheil e anns an amharc agus gur e làn-rùn na
meoir trì nthean a chur 'nan uidheam. Is iad
sin (1) feachd de Chomunn na h-Oigridh a chur
air bonn an Glaschu (2) mòd bliadhnaile a
ghleidheadh anns a' bhàile, agus (3) clas Gàidhlig
a bheairteachadh. Is cinnteach gu bheil na trì
rùintean sin a' laighe gu dlùth ri ceum-imeachd
Comunn na h-Oigridh, ach is e a' cheud aon a
thug orm ainmeachadh is ris a bheil mi a'
buntainn an dràs.

Ma thà e 'nar comas feachd de Chomunn na
h-Oigridh a chur air chois am Baile Ghaschu—
chan 'eil aobhar a chuir nach gabhadh e
deanamh, agus is e ar làn bheachd gun deantar e—
is e ceum ro ghealltanach a bhios ann, le dol
ris le sgoinn. Tha mòran cloinne an Glaschu
is gach iomall a tha ceangailte ris a' bhàile iad
a bheil a' bheag no mhòr de Ghàidhlig—na
ceudan. Tha mòran a tha air "cèilidh Bean
Aonghuis" a dheanamh air a' Ghàidhealtachd,
is a dh' ionnsuich a' Ghàidhlig, bho'n a thainig
cunnart cogaidh òirnn. Tillidh iad—uair-
eigin—tha sinn an dòchas nach bi fada chuiqe—
agus nach bu ghasda féin an crò so a bhith le
dhorsan fosgailte, fial roinpha an uair a thilleas
iad gu gabhail a steach ann agus an deagh
chànain air an d'fhuair iad an tuille eolais an
uair a bha iad air falbh a chumail an cleachdadh.

Co-cheangailte ri so, tha nì sònraichte a
bhual 'nam inntinn, agus ris am feum
sinn cur, chan ann a chionn gu bheil
feachd r'a chur air bonn an Glaschu, oir
is fhada bho'n a dh' éirich a' chòir. An
nis, is ann ruibhse, a chlann, a tha mi a' labhairt
an ceartair; ach tha mo bhriathran dhoibh-san
uile a' leughas iad. Sa oil sibh nach 'eil an t-àm
air tighinn anns am faodadh beagan mhionaidean
a bhith air an toirt dhuinne, Comunn na
h-Oigridh, anns an t-seachdain gu seanachas
beag a bhith againn am measg a chéile air an
radio. Carson nach biodh ceathramh na
h-uarach anns an t-seachdain, no na's trice, air
a bhùileachadh air clann na Gàidhealtachd gu
conaltradh no nì sam bith a bhiodh freagarrach
a bhith aca 'nan cainnt féin ! Is e mo làn rùn
féin (mur togar air sheol eile e) an nì so a thogail
air beulaibh Comhairle a' Chomhuinn
Ghàidhealaich a chùim is gu'n sporar e orrasan
a tha a' riaghladh an radio gus an luigheasachadh

so a thoirt dhuinn. Chan 'eil ann ach ni a tha làn chòir againn air; agus ann am feuchainn r'a fhaotainn is cinnteach nach deanadh e coire do'n iartras dearbhadh a bhith againn bhò'n chloinn féin iad a bhith air a chùl. Is ann tromh an litir so as fhasa bhur cluas is bhur n-aire a tharruing, agus bu ghàsa da'n tòireadh sibh air bhur pàrantan (mur dean sibh féin e) sgrìobhadh chugainn air a' cheann so. Thatar an ceartair a' craobh-sgaoileadh an tri is da fhichead cànan gach là a dh'èireas grian. Tha ùine shònraichte gach là air a thoirt do'n chloinn ann am Beurla, agus mar an ceudna ann an Cymric—teanga nan Cùimreach. Chan 'eil sinne 'ga mhaoidheadh sin orra; ach tha sinn an dùil gur airidh clann na Gàidhealtachd air sopag bheag as a' mhulan cho math rìusan. Feumaidh sinn teannadh r'a iarraidh agus r'a shior-iarraidh, agus leantainn air a shior iarraidh gus am faigh sinn e!—Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

A BHEIL FHIOS AGAD :

Gu bheil Di-Luain ag ciallachadh *Luan* Latha Bhreitheanais, cho math ri dara latha na seachdain ? Tha ceòl anns na facail : “ Dileas gu Latha Luan.”

A bheiltear ag cumail *Latha dara sholus an Earraich* am Bearnaraidh na Hearadh fhathast ? Air tuiteam na h-oidheche bhiodh cuanal òigridh a' dol a mach is ag cromadh le ùmhlachd ris a' ghealach làin.

Gur h-e *Choir Gaur* Coire nam Fuamhair, an seann ainm bha aig an Othailt (Wales) air Stonehenge; agus gun abair na h-Eigich, “ Miùgan ” ri cat ?

An ann á Eire thainig Clann an Aonghuis ? Tha oiris ag innseadh gur h-ann ri linn an Ard-Rìgh, Loingseach mac Oengusa, chaidh an lagh ainmeil sin, *Càin Adamnain*, a chur air bonn; bha Oengus comasach a measg nan Duileamh.

Gun do sgrìobh Adamnan taibhs, no *Fios Adamnain*, mu shia ciad bliadhna roimh *La Divina Commedia* aig Dante ?

Gur h-e Adamnan a chuir mar fhiachaibh air luchd còmhraig gun bhoirionnach a thoirt air àrainn raoin fhuiltreach ?

Gu bheil a' litir E a' fìoghradh uinneag ?

Dé an t-aobhar gu bheil còrr is còig mìle diag facal a' toiseachadh an Gàidhlig leis an litir S ? Tha sin, cha mhór, trì uiread a bharrachd air litir eile san aibidil.

Gur h-e an dòigh as fearr air fearg a chumail fo smachd, an aibidil aithris fo d' anail mun labhair thu ? B'e sin comhairle thug feallsanach Greugach do Augustus.

Gun dubhairt sgrìobhadair àraidh, nach bi seangain ag cadal ?

CEISTEAR.

MARBHRANN DO EOGHAN MACTHORCADAIL.

Nach Maireann.

Tha ar Gàidhealtachd fo ghruain
O na chuala sinn fuaim
Gun do dhùineadh an tuaim, air deagh Ghàidheal
Nach robh 'm baile no'n sgrì
Fear cho fialaidh 's cho fìor
'S chan 'eil iognadh an tìr, bhith fo sgàil.

Chaidh an sgeul thar nan cuan
Moch air maduinn Di-luain
Gun do dh' fhalbh thusa bhuain, is nach till,
Ach bi cuimhn' ortsa luaidh
Ged bha 'n dealachadh cruaidh
Gus an dùsg thu le buaidh, anns a' chill.

Tha a' Ghàidhealtachd ag caoidh
Fìor dhuin-usal is saoidh
Fear nach gèilleadh a chaoidh, do mhi-bheus
Duine failteachail fìù
Thug do Ghàidheil co-dhùbbh
Iomadh onair is cliù le pheann gleusd.

Choisinn thusa gun éis
Mun do chrìochnaich do réis,
O na Gàidheil mòr-spéis, agus gaol
Is tha osnadh 's gach gleann,
Ann an dùthaich nam bean,
O na dh'fhalbh am fear-peann, as an t-saoghal.

'N "Inbhir-Lochaidh" bha cruinn,
Iomadh oidhche na suinn
Agus òran is fuinn as am bheil;
'S Fear-an-Tighe cho grinn,
'Sa bha againn 'nar linn,
Cuir an cèill dhuinn cho binn, a chuid sgeul.

Leis a' chaman 's a bhall,
Air Srath-Mhungadh ud thall,
Cha robh Gàidheal no Gall chuireadh bàir,
Leth cho clis ruit 's an lion
Thogadh farran 'n luchd-dion,
'S cha robh fear air Loch-Fin dheanadh tàir.

Gus an brist oirn an là,
'S am bi lànachd 'nar gràdh,
Ann an dùthaich an àigh agus sìth,
Soraigh leat Eoghan choir,
'S tu cho glan ris an òr
Gus am faic sinn thu 'n glòir, leis an Rìgh.

ALASDAIR MACFHEIRING,
á Baile-a-chaolais.

SEANACHAS.

The MacKenzies of Ballone.—This book about a branch of the MacKenzies is excellently done and beautifully got up. There is a foreword by Sir Francis J. Grant, Lord Lyon King of Arms, in which he says, "I much welcome this book as an important addition to our knowledge of Highland families. It is a thorough and careful effort to place the genealogy of one of the branches of the Clan MacKenzie on a correct basis, and the author has quoted chapter and verse for most of his facts." The author, Mr. Hector Hugh MacKenzie, J.P., F.S.A., is a life member of An Comunn. He is one of our most typical Highlanders, and, after spending most of his life in useful service in the Outer Hebrides, is now living in retirement in Edinburgh.

Besides a chapter on the origin of the MacKenzie Clan, and the genealogies of the Ballone Branch, there is a short treatise on the Tolme or Tolmie sept, of which the late Miss Frances Tolmie, the distinguished collector of Gaelic folk music, was one, and a near relative of the author.

The book is richly illustrated with photos and sketches of members of the Clan, and there are many incidents and delightful anecdotes which could not be found anywhere else. There are also several appendices, including several family poems and songs in Gaelic. Some of these have already found a place in our published literature, but some are here published for the first time. These are given anonymously, and are works of real poetic merit. The author needed not to have hid his hand.

We heartily recommend this book not only to members of the MacKenzie Clan and the Tolmie sept, but to all who are interested in the by-ways of Highland history and lore as well as in Gaelic literature. It is published by the *Northern Chronicle*, Inverness.

Mr. Francis Cameron-Head.—We heartily congratulate Mr. Cameron-Head of Inverailort and his bride, Miss Pauline Farrell, on their marriage. Mr. Cameron-Head is a life member of An Comunn, and was for a term a member of the Executive Council. He is a true Gael by heredity and choice. We wish them a long and useful life and much happiness. H-uile latha sona dhàibh, gun latha idir dona dhàibh; agus guma fada beo iad is ceo as an tigh.

Very Rev. Principal Donald MacLean.—We also congratulate Professor Donald MacLean, D.D., on his appointment as Principal of the Free Church College. Highlanders generally rejoice that such a distinguished theologian and Gaelic scholar should occupy such a responsible position in which he can influence many of our Highland young men. Dr. MacLean is in sympathy with the work of An Comunn and is a diligent worker in the cause of Gaelic literature all his life. Guma fada mhealas e a naidheachd agus a chaitheas e a dhreuchd urramach. He has the goodwill of Gaels everywhere.

F.D.

AN COMUNN CENTRAL FUND.

Members are no doubt aware that the annual revenue of An Comunn depended mainly on the receipts from National Mods. As these have been in abeyance for some years, considerable annual

deficits have been inevitable, and an appeal is now made to members and all others interested in the future of Gaelic to give financial support to An Comunn, and so place it in a position to launch a propaganda campaign at the close of the War, and thus regain the ground lost during the years of its enforced inactivity. Donations, large or small, will be gladly received by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.I. Remittances should be made payable to "An Comunn Gaidhealach."

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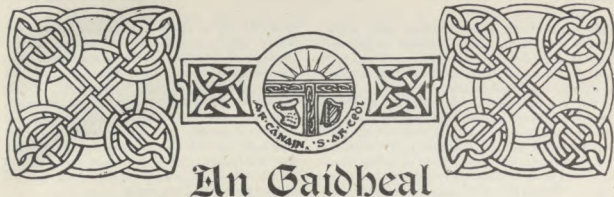
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Leabhar XXXVII.]

An t-Sultuin, 1942.

[Earrann 12

TEANNTACHD MHOR NA GAIDLHIGE.

Thug an cogadh tha so atharrachadh air an t-saoghal uile. Thug e atharrachadh nach beag air an rioghachd againn fhein; agus chan 'eil ceàrn de'n rioghachd air an tug e barrachd atharrachaidh na air a' Ghaidhealtachd. Cha mhór gu bheil nì mar a bha e mus do thòisich an cogadh, agus tha e cinnteach gur h-ann nas motha bhitheas an atharrachadh mus tig crìoch air a' chogadh oilteil a th' ànn. Tha so fìor gu sonraichte a thaobh na Gaidhealtachd. Tha caithe-beatha an t-sluaigh air atharrachadh. Tha mòran de mheadhon cosnaidhean ùra am measg an t-sluaigh. Tha obraichean agus cleachdaidhean a tha comh-cheangailte ris a' chogadh a' dol air adhart feadh na Gaidhealtachd agus nan Eilean, agus sin a' toirt atharrachadh air meadhon beòshlaint an t-sluaigh agus air cleachdaidhean is an caithe-beatha. Ann an iomadh ceàrnaidh air a' Ghaidhealtachd an diugh cha mhór gu bheil nì mar a bha iad, agus tha e iongantach ma bhitheas iad mar sin an deidh a' chogaidh.

Tha coigrich an diugh anns na h-àitean as iomallaiche air a' Ghaidhealtachd agus anns na h-Eileanan comh-cheangailte ri obraichean a' chogaidh agus dìon ar rioghachd. Tha na daoine sin a' toirt a steach 'nar meas dòighean is cleachdaidhean ùra, tha agus cainnt agus modhannan ùra a bhùineas do na Goill agus do Shasannaich, cainnt agus modhannan a tha theagamh maith gu leòr agus freagarrach gu leòr dhaibh-san ach nach 'eil idir cho maith no cho freagarrach dhuinne mar Ghaidheil. Biodh sin mar a bhitheas e, ach tha so fìor

co-dhiùbh, gu bheil cànan is cainnt nan Gall a' deanamh grèim am measg nan Gaidheal ann an àitean anns nach robh iomradh air an leithid roimh àm a' chogaidh. Tha gu h-àraidh an oigridh a' deanamh grèim air cainnt nan Gall air an leithid a dhòigh agus gu bheil iad ag cur cùl ri an cainnt is an cleachdaidhean fhéin. Tha an cànan agus na nithean coigreach so eile ùr agus annasach, agus mar sin thatar ag gabhail riutha an toiseach mar annas, agus an deidh sin mar nithean as uaisle agus as fheumaile seach gur nithean coigreach iad. Agus tha a' Ghaidhlig, ar cànan fhein, air a meas an iomadh àite mar sheann rud an-fhasanta. So agaibh teanntachd mhór na Gaidhlighe an diugh. Tha mi deimhin as.

* * *

Bu choma nam biodh na Gaidheil ag gabhail ris na nithean ùra so mar gum b' eadh a thuilleadh air an cànan agus an cuibhrionn fhéin. Bu choma nan gabhadh iad riutha a neartachadh agus a bheathachadh an nithean Gaidhealach fhéin. Ach chan ann mar sin a tha. Is ann a chuirear an cànan agus an cuibhrionn fhem gu buileach air chùl, agus gabhar ris na nithean ùra agus Gallda so. Chi thu so, ma thogras tu, an àite sam bith air a' Ghaidhealtachd an diugh. Agus chì thu e gu seachd sonraichte a thaobh na Gaidhlighe. Cuirear air chùl i seach gu bheil beagan Ghall, no dithis no triuir de luchd Beurla, san àite. Bha an seanfhacal ag ràdh gu mill bó buaile 's buairidh bean baile, agus tha e fìor gu mill aon Ghall baile a thaobh na Gaidhlighe. Agus an uair a tha so lionmhor mar a tha e an dràsda air a' Ghaidhealtachd agus eadhon na h-Eileanan air tàilleibh a' chogaidh faodar a bhith cinnteach gum bi an sgrios

mór agus obann mura cuirear casg air an sgrios a th' ann. Tha cunnart is gaiseadh na Gaidhlighe nis air ruighinn nan cearnaichean as iomallaiche agus as seachranaiche a th' air a' Ghaidhealtachd.*

So, ma tha, far an còir dhuinn an diugh mar Chomunn Gaidhealach seasamh a' dìon na Gaidhlighe, agus a leigeil fhaicinn gu bheil i luachmhor dhuinn fhathast mar chainnt is mar chànan air cho mór is gum bi ar n-àithne is ar n-eòlas air cainnt is cànan nan Gall. Feumaidh sinn leigeil fhaicinn air a' Ghaidhealtachd fhéin gu bheil sinn mar Ghaidheil nas comasaiche agus nas cothrom-ach seach gu bheil ar cànan agus ar cleachdaidhean fhéin againn a thuilleadh air eòlas feumail a bhith againn air teanga nan Gall. Feumaidh sinn leigeil fhaicinn air a' Ghaidhealtachd fhéin gu bheil ionmhas air leth againn 'nar cànan agus 'nar cleachdaidhean fhéin, ionmhas ris nach dealach sinn fhad 's is beò sinn ged is maith leinn eòlas a bhith againn air gach nì maith is maiseach a tha an cànan is an cleachdadh nan Gall.

* * *

Ach is ann tha chùis ann cionnas a nitear so. Cionnas a chumar san latha th' ann, agus san t-suidheachadh chogaidh so, a' Ghaidhlig slàn fallain air a' Ghaidhealtachd. Chan 'eil e furasda. Ach chan 'eil mi ag ràdh nach gabh mòran deanamh chum a' Ghaidhlig a neartachadh agus ar slugh fhéin a mhisneachadh ma bhios sinne duineil deanadh mar Chomunn Gaidhealach. 'Se so an nì a dhearbhas sna linntean ri teachd, a reir mo bheachd-sa, feum is deanadas a' Chomuinn Ghaidhealaich: Cìod a rinn iad a chum a' Ghaidhlig a neartachadh agus a chraobh-sgaileadh air a' Ghaidhealtachd. Faodaidh sinn obair mhaith eile dheanamh, obair a dheanadh duine no comunn sam bith eile, ach so crìoch àraidh ar cruthachaidhean mar Chomunn, a' Ghaidhlig a chumail beò agus slàn fallain air a' Ghaidhealtachd oir nuair a bhàsaicheas i air a' Ghaidhealtachd cha dean e mòran maith no cron co-dhiùb a sheinnear gu cearbach i, no a labhrar gu mabach i, am baile-mór no an àite eile. Chan 'eil luach sifinn ann an nì sam bith eile a nì sinn an coimeas ris an so.

* * *

Tha nì no dhà a dh' fhaodas sinn mar Chomunn a dheanamh, agus a bhith daonna a deanamh, ri àm cogaidh—nuair nach urrain dhuinn mòran eile dheanamh—chum a' Ghaidhlig a mhisneachadh agus a neartachadh air a' Ghaidhealtachd, 'se sin an toiseach pailteas litreachais Gaidhlig a chumail riutha-san a leughas Gaidhlig.

Cumaidh so a' chainnt rudeigin fallain an measg an t-sluaigh agus iad air an cuairt-eachadh le droch Bheurla Shasannach. Gu h-àraidh far a bheil meur de'n Chomunn bu chòir dhaibh a bhith leughadh deagh litreachas Gaidhlig aig an coinneamhan, agus gu seachd sonraichte aig an tighèan fhéin. Deanadh iad cleachdadh de bhith leughadh Gaidhlig gu cunbhallach. Cumaidh sin a' chainnt rudeigin fallain san àite sin oir is mór a nì beagan dhaoine aig a bheil cainnt ghlan ann am baile.

Rud eile. Is còir dhuinn mar Chomunn pailteas stuth leughaidh a chumail ri Comunn na h-Oigridh feadh na Gaidhealtachd. Is còir dhuinn a bhith a' misneachadh Comunn na h-Oigridh daonna agus ag cuideachadh nan Ceann Feachd anns a h-uile dòigh a ghabhas sin deanamh. Is e an cleachdadh òg an cleachdadh a leanas agus a mhaireas, agus is e an t-ionnsachadh òg an t-ionnsachadh bòidheach.

◆
Bìdh fonn air gille nan lùb—'se h-uile rud ùr as fheàrr.—*The flighty youth's desire—all that's new is best.*

FACAL SAN DOL SEACHAD.

Latha Nàiseanta Urnuigh.—Tha trì bliadhna air treas latha na Sultuine bho thòisich an cogadh eagallach so. Tha an ceann-latha so a' tighinn a steach am bliadhna air Dì-ardaoin, agus tha an Rìgh air an latha sin a shuidheachadh mar Latha Nàiseanta Urnuigh as leth ar rìoghachd 's ar n-impireachd 's ar luchd-còmhnaidh ann a bhith toirt a' chogaidh gu crìch le buaidh a thoirt air naimhdean Dhé is chinneach is dhaoine. Chleachd na Gaidheil a bhith mothachail air cumhachd a spioraid air chùl nìthan timeil, agus tha fhios nach bi iad air dheireadh an dràsda ann a bhith tighinn gu cathair gràis as leth ar daoine a tha gleachd eadhon gu bàs ri nàmhaid aindiaidh agus sgreitidh. Tha fhios gun cuir buill a' Chomuinn Ghaidhealaich, anns gach àite sam bheil iad, an dàrna latha na Gaidheil eile, cothrom is comas na h-urnuigh gu buil air an latha shonraichte so. Agus tha blas is blàths dhuinne air ùrnuigh “anns an chànan anns an do rugadh sinn.” Thubhairt an Slànuighear beannaichte fhéin: “Ge b'e nì a dh' iarras sibh am ainm-sa, nì mise sin.”

* * *

An t-Ollamh Tormoid MacGhilleathain.
Tha an t-Ollamh ro-urramach Tormoid MacGhilleathain air an Iubile aige a ruighinn mar Mhinistear an t-Soisgeil. Tha sinn ag

cur meal-an-naidheachd air, agus ag guidhe sláinte is sonas dha agus e nis a' leigeil anail an eilean a bhreith is àrach. Is ann tearc a tha iad, ma tha duine idir ann, a thogadh air a' Ghaidhealtachd a shaothraich ann an raoin cho farsuing ris an Dotair MacGhilleathain, eadar a h-uile cèarnaidh de'n t-saoghal anns na shaothraich è. Agus bha e riamh 'na dheagh Ghaidheal, a' seasamh a dhaoine 's an cànan 's an còraichean mar Ghaidheil anns a h-uile àite anns an robh e. Bhà agus thà e 'na chultaic do'n Chomunn Gaidhealach an iomadh dòigh. Gu mhàith leinn, ma tha, fios a bhith aige, gu h-àraid aig an leithid so dh' àm, gu bheil deaghghean a' Chomuinn Ghaidhealaich aige agus gean-maith nan Gaidheal uile a tha 'nan Gaidheal airson an t-saothair mhór a rinn e, agus an cliù a choisinn e, mar Mhinistear dileas is comasach an t-Soisgeil, agus mar dheagh fhear dùthcha, agus mar shàr Ghaidheal.

* * *

Tuathanachas.—Tha a h-uile coltas gum bi bàrr maith air an fhoghar am bliadhna. Tha an dràsda, aig toiseach na Lùnasdail, an bàrr agus gach pòr a tha san talamh ag coimhead glé ghealltanach. Ged a bhathas ag gearrain air an t-samhradh, nach robh e idir cho blàth ri iomadhach samhradh as cuimhne leinn, bha e mar dh' iarradh na seann daoine e—breac, riambach. Tha so a' freagart an cumantas air a' Ghaidhealtachd nas fhèarr na cus blàthais no mòran tiormachd; agus ged a bha dùil gum biodh obair an fhoghair gu maith fadalach leis an t-seòrsa aimsir a bha againn as t-samhradh is ann a tha am bàrr ag coimhead aig toiseach na Lùnasdail cho trom 's bha e o chionn àireamh bhliadhnanach. Tha mi faicinn far a bheil mi an so gu bheil iad gu maith luathaireach leis an tràthaich. Tha i sa' chruaich aig cuid de na tuathanach mar tha, ged a tha cuid dhì gum ghearradh aig feadhainn eile fhathast.

Tha an t-arbhar agus bàrr a' bhuntata ag coimhead cho maith 's a dh' iarradh duine. Chan fhaca mi riamh bàrr gùca as bòidheche na tha air; gu dearbh is miann sùla le duine a bhith ag amharc air.

Chan 'eil aobhar gearrain mar sin aig an tuathanach, agus tha sin feumail dha fhéin agus do dhaoine eile. Fàgaidh foghar trom a bhith ann biadh pailt air sgàth na thatar a' togail san rioghachd againn fhéin.

Is mór an talamh glas a tha air a thoirt fo àiteach bho thòisich an cogadh. Chithear a nis iomraichean fo throm bhàrr anns nach deach crann o chionn dusan no barrachd bliadhna; agus is e rinn sin gum facas o thoiseach a' chogaidh cho feumail 's tha e

gum biodh an rioghachd againn fhéin a' togail mòran de'n bhìadh ris a bheil sinn an crochadh mar rioghachd. Fàgaidh sin sinn gu mór air neo-ar-thaing cìod as urrainn na Gearmailtich a dheanamh air muir.

Chan 'eil teagamh nach do dh' fhosgail an cogadh sùilean an Riaghaltais a thaobh tuathanachais agus a thaobh a luach agus fheumalachd do'n rioghachd. Tha an Riaghaltas a' dearbhadh sin le bhith toirt cuideachadh do thuathanaich as a h-uile acair ghlas talmhainn a threabhas iad—dà not as a h-uile acair. Tha an Riaghaltas a rithis a toirt an deagh chòmhnadh do thuathanaich chaorach air an àirde. Thug iad an urraidh leth-chrun an ceann de dh' airgid ullamh dhaibh as na caoirich uan; agus tha an Riaghaltas am bliadhna a' toirt dhaibh seachd tasdain is sia sgillinn as a' chaora uain. Is e tha sin còmhnadh mór, agus nam biodh beagan dheth air a thoirt do thuathanaich bliadhnanach air ais cha bhiodh aobhar tuathanachais air tuiteam cho ìosal 's a bha e nuair a thòisich an cogadh. Agus bha so fìor da-rìribh a thaobh na Gaidhealtachd.

Bidh sinn an dòchas, ma tha, leis a' chòmhnadh so agus le cuideachadh is misneachadh eile o'n Riaghaltas gum bi àite seasmhach aig tuathanachas an deidh a' chogaidh air a' Ghaidhealtachd agus feadh na rioghachd gu léir. Fàgaidh sin cosnadh is meadhan beòshlaint aig daoine air an dùthaich—maille ri meadhanon cosnaidh eile—agus cha bhì an òigridh an uair sin cho déidheil air a bhith ruith do na bailtean-móra an tòir cosnaidh mar a bha iad o chionn fhada bharr na Gaidhealtachd, agus bharr na dùthcha air Gaidhealtachd mar an ceudna. Is minig a thainig maith as olc, agus tha sinn an dòchas gu h-ann mar sin a bhitheas a thaobh a' chogaidh oillteil so.

* * *

A' Chlach Phuidearach.—Bha mi a' bruidhinn air Clach an Truiseil agus air na Tursachan. Tha an leithid so a chlachan gu maith cumanta an iomadh cèarn de'n dùthaich. Tha caochladh ainm air na clachan seasamh so mar a dh' ainmich mi cheana. Theirear na Clachan Aoraidh riutha an so mar a theirear an iomadh àite eile. Tha aon de na clachan so 'na seasamh leatha fhéin mu chairteal a mhìle bho'n Mhansa agam shìos san ìsle eadar an rathad mór agus an abhainn. Is e a' Chlach Phuidearach a theirear rithe; agus tha i an diugh mu cheithir troighean os cionn na talmhainn. Tha i trì troighean a leud agus coig òirlich a thighead, agus i combharr air a mullach. Fad linntean an deidh sguir a bhith ag

aoiridh aig an leithid so a chlachan bha e 'na chleachdadh aig fir is òigridh na dùthcha a bhith cur deuchainn air an neart le bhith togail enap mór cloiche eile—nam b' urrainn dhaibh sin a dheanamh—agus a cur air mullach na cloiche so. Is e a' Phuidearag a theirte ris a' chnap mór cloiche a bhatar a' togail, agus a' Chlach Phuidearach ris an te tha 'na seasamh air a ceann. Bha iad air an ainmeachadh air Both-chuidir; on is e Puidearach a theirear ri fear a mhuinntir an àite, agus mar sin b'e Puidearag clach ainmeil san àite. Bhatar a' tighinn as gach ceàrnaidh de'n dùthaich timchioll a chur deuchainn air an neart aig a' chloich so gus fo dheireadh an robh e soilleir gun robh iomadach fear a deanamh cron air fhéin leis an obair a bh' ann. Thug mar sin ministear a bha san àite m'an airdh a' chlach thogalach a stéidheadh an garadh na glioba, ach tha a' chlach eile, a' Chlach Phuidearach no Puidearag mar a theirear rithe cuideachd, 'na seasamh an sud mar a bha i bho chian fhad an t-saoghail nuair a bhiodh daoine ag aoradh aice.

Tha làraichean briste dà chrodhair chlach goirid a siar air Puidearag, aon aca beagan gu h-àrd air leathad a' chnuic os cionn na t' éile. Chan 'eil mórán de na clachan an diugh 'nan àite mar a bha iad, ach chithear sa' chrodhair as àirde druim gorm mar gum bitheadh làrach tighe ann, agus faisg air an so an taobh a stigh de dhruim gorm eile, mar gum bitheadh seann rath ann, làraichean gorma cruinn eile. 'Se so, a réir mo bheachds, làrach a' cheud tighe-aoiridh agus nam bothan còmhnaidh a thog Aonghus Mac Cridhe agus a' mhuinntir nuair a thainig iad leis an t-soisgeal an toiseach do'n àite. Tha beul-aithris ag ràdh gur h-ann aig na clachan aoiridh a thog e a' cheud eaglais, ach ann am beagan ùine gun do atharraich e dh' ionnsaigh far a bheil an eaglais an diugh mar àite a bha na bu fhreagarraiche. Tha sin furasda thuigsinn on bha a' cheud àite car bog agus e buailteach do thuil na h-aibhne a bhith tighinn thairis air, no glé fhaisg air.

Bha e 'na chleachdadh aig ceud theachd-aircan an t-soisgeil an Alba a bhith togail an cairtealan dìreach far an robh teis-meadhon a' chreidimh phàganaich, agus a bhith toirt solus an t-soisgeil far an tighe a bha an dorchadas. Tha cuimhne agam gu bheil te dhe na clachan aoiridh so aig ceann seann eaglais Rubha an Triumpain san Eilean Sgitheanach, agus an teis-meadhon a' chlaidh an diugh. Bha a' chlach 'na seasamh an sud nuair a thainig a' cheud teachdaire leis an t-soisgeal ann, agus a thog e a' cheud eaglais

far an robhas ag aoradh mus tainig e. Tha an sean eachdraiche ainmeil *Bede* ag ràdh gun tug Naomh Greagoraidh Mór na Ròimhe a' chomhairle so air Augustin Chantarbrog nuair a thainig e leis an t-soisgeul gu muinntir cheann a deas Shasann.

Tha *Bede* a' toirt dhuinn san Eachdraidh Eaglaiseil aige leth-bhreac litreach a sgrìobh an Naomh Greagoraidh chun an Ab Mellitus agus e tighinn do Bhreatainn sa' bhliadhna 601. Maille ri iomadach rud eile a tha san litir sin tha so: "Nuair, ma tha, a bheir an Dia Uile-chumhachdach thu gu ruig ar brathair ro urramach an t-Easbuig Augustin innis dha an nì tha mise air cur romham, an deidh dhomh meòrachadh go ro chùramach air cùisean nan Sasannach, 'se sin, nach còir teampull nan iodhalan sa' chinneach sin a mhillleadh idir; ach biodh na h-iodhalan a th' unnta air am milleadh . . . oir ma tha na teampull so air an deagh thogail tha e feumail gum biodh iad air an iompachadh bho aoradh dheamhan gu seirbhis an Dia fhìor; chum gun cuir an cinneach, nuair a chi iad nach 'eil an teampull air am milleadh mearachdan air falbh bho an cridhe, agus ag gabhail aithne air an Dia fhìor, agus a' deanamh aoiridh dha, gun tig iad cruinn leis a' bharrachd iarraidh anns na h-àitean sin ris an robh iad cleachdta."

Tha e mar sin soilleir gun tug Dia, maille ri eud spioradaid agus eòlas aimsireil, toinns agus gluocas air leth de cheud theachdairean an t-soisgeil 'nar tìr.

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Crònan Brathain.—Thug an t-òran brathain a bha agam sa' *Ghaidheal* mu dheireadh sean òran brathain eile 'nam chuimhne ged nach 'eil e idir cho sean ris an fhear a dh' ainmich mi. Bha e so air a chur a mach an toiseach san *Duanair*—cruinneachadh beag gasda òran—le Domhnall MacMhuirich sa' bhliadhna 1868. Chì sibh gu bheil am fear so gu maith aosda cuideachd leis na caochla sheòrsa ullachaidh a bhatar a' deanamh air a' ghràn airson na brathain.

Is iongantach gu dearbh cho fada 's a lean a' bhràth an cleachdadh air a' Ghaidhealtachd agus cho tràth 's a bha riaghaltas na h-Alba ag cur 'na h-aghaidh. Tha cuimhne agam gun do rinn pàrlamaid Alba lagh an aghaidh na brathain cho fada air ais ris a' bhliadhna 1284. Bha muilnean an uair sin gu maith cumanta feadh na dùthcha agus cha mhór gun robh allt no abhainn a ruith á loch faisg air baile air a' Ghaidhealtachd air nach robh té no dhà de na muilnean Lochlannach. Tha fhios gun robh

an luchd riaghlaidh a' smaoineachadh gun robh a' bhràth na bu challmhor air gràn is min na bha a' mhuileann, agus gur ann mar sin a bhatar airson cur as di. Ach san linn ud agus fad iomadh linn 'na dhéidh cha robh muinntir na Gaidhealtachd ag gabhail móran sùim cìod dheanadh parlamaid Alba; agus mar sin bha a' bhràth an cleachdadh ri cuimhne móran againn fhein, còrr maith is sia ceud bliadhna an deidh do phàrlamaid na rioghachd lagh a dheanmah gum feumte na bràitean a bhriseadh.

Bha a' bhràth deiseil chum cobhair an tràtha a bhleith aig àm no uair sam bith, ach is e obair latha bh' ann dol do'n mhuilinn, no eadhon obair seachdanach. Bhiodh sin a réir 's mar a bha uisge san loch agus an amar na muilne.

Is dòcha gur h-ann bho'n lagh so a dh' éirich an sean-fhacl: Is fheàrrde bràth a breacadh gun a bristeadh, neo mar a chuala mi iomadach uair e: Is fheàrrde bràth a breacadh gun a ro-bhreacadh. Ach is fheàrr dhomh a nis an t-òran a thoirt dhuibh.

CRONAN BRATHAIN.

Fonn—

Hi hòileagan, hi hòileagan.
Mun cuairt a' bhràth 's na sòraibh i;
Hi hòileagan, hi hòileagan.

Beannaich am balg, is beannaich an gràn,
A' chnotag 's gach màmh de'n ghradanadh.

Hi hòileagan, 7ce.

Beannaich an t-inneal is beannaich an crann,
A' bheairt is gach ball a bhuineas di.

Hi hòileagan, 7ce.

Cuir an car deiseal, am feasda, de'n bhràth,
Mas math leat min bhàn bhith torrach dhuit.

Hi hòileagan, 7ce.

Mun cuairt i 'na still, le luinneagan binn
's cha toirear do'n t-sithean deannag dhi.

Hi hòileagan, 7ce.

Nuair a rachadh i ceart 'na siubhal.

Fonn—

Mun cuairt i leis a' char dheiseal,
Mun cuairt i gu daingean trom;
Mun cuairt i leis a' char dheiseal
'S chan eagal di dhol do'n tom.

Mun cuairt i le ruighe gramail,
Na caomhain d' fhallus, bleith an gràn;
Mo mhuirichinn 's iad uile falamh—
Fear an tighe chion an tràth!

Mun cuairt i leis, 7ce.

Nam biodh agam bó dhruim-fhionn cheann-
fhionn,

Nam biodh agam bó chroidh-fhionn dhonn;
Cha bhiodh agam fear an tighe
Bleith na brathann, crom.

Mun cuairt i leis, 7ce.

Ma's ealchadh a th' agad no gradan;
Ma's eararadh e, fair dhomh màmh;
'S ma's acras, gur manadh ga chasgadh—
Fideagan blasa—min bhàn!
Mun cuairt i leis, 7ce.

* * *

Fàd mòna.—Nuair a leugh mo charaid Profearsa Milne an Leeds mun fhàd mhòna an earrann-chinn a' *Ghaidheal* mu dheireadh sgrìobh e thugan a dh' inns dhomh gun robh an dearbh chleachdadh aca am Bùchan ri linn athar fhéin a bhith dol do'n sgoil. Bha athair ag coiseachd a h-uile ceum eadar Inbhir-ùgaidh agus Ceann-Phàdraig — làn thri mìle—far an robh e dol do'n sgoil, agus fhàd mòna aige còmhla ri leabhraichean. Tha am Profearsa ag ràdh gur h-e luchd na mòna a tha unnta am Bùchan dìreach mar a tha sinn sna h-Eileanan. Nuair a bha e fhéin, tha e ag ràdh, a' dol do'n Acadamaidh an Ceann-Phàdraig bha esan agus balaich eile na dùthcha a' faighinn air falbh as an sgoil fchead mionaid na bu thràithe na muinntir a' bhaile los gum breireadh iad air an trèine. Bha so timchioll air ceithir uairean. Bhiodh an uair sin cìaradh an fheasgair ann, agus e fas gu maith dorch sa' gheamhradh, nuair a bhiodh iad a' faighinn an còtaichean ann an seòmar nan cleòcaichean. Ach ged bha seòmar nan cleòcaichean dorch, agus nach fhaicadh iad glé mhaith ann, cha robh duilgheadas sam bith dhaibh-san, balaich na dùthcha, an còtaichean a lorg leis mar a bha fàileadh ceò na mòna dhuibh. Is e mòine bhatar a' losgadh 'nan dachaidhean air an dùthaich, ged is e gual a bha aca an Ceann-Phràdaig.

* * *

An t-Urramach Iain C. Mac-an-rothaich.—Tha sinn duilich gun do chaochail an duine caomhail agus an sàr Ghaidheal sin Ministear urramach Chille Mhàirtinn. Bha e cho coibhneil agus cho grinn 'na nàdur agus nach robh duine riamh a chuir latha eòlais air nach bi 'ga chaoidh agus 'ga ionndrainn. Bha e 'na chul-taic do'n Ghaidhlig anns gach àite san robh e 'na mhinistear—san Innis am Bàideanach, an Tairbeart Loch Fin, an Ceann Loch Chille Chiarain, agus an Dun Eideann 's an Glaschu, agus an Cille Mhàirtinn. Bha Mgr. Mac-an-rothaich, coltach ris gach duine maith eile, glé dheidheil air ceol maith agus gu seachd sonraichte air ceol nan Gaidheal. Chitheadh e, mar a tha cuimhne aig cuid agaibh, air ceann còisir chiuil aig Mòd Dùthchail Dhail Riada, còisir a bha e fhéin air ionnsachadh; agus shaoileadh tu gun

robh a ghrinneas fhéin agus a chiatachd fhéin ri fhaicinn sa' cheol aig a' chóisir. Bha e 'na urram do'n Chomunn Ghaidhealach agus 'na neart do dh' aobhar a' Chomuinn gun robh lámh aig leithid Mhgr. Mhic-an-rothaich an obair a' Chomuinn — duine ciatach, agus duine cho Criosdail 's a b' aithne dhuinn. "Cuimhne is iomradh maith a chaoidh bidh air an fhreinn chóir." Tha comh-fhaireachdain againn ris a' bhantraich agus ri a nighinn 'nam bròn.

* * *

Firinn airson a' mhìos so.—Iadsan a dh' fheitheas air an Tighearna gheibh iad spionnadh nuadh.—*Isaiah.*

AM FEAR-DEASACHAIDH.

—◆—

Gach eun mar a dh' oileanar.—*Bird is as his bringing up.*

—◆—

PRISONERS OF WAR.

Members and subscribers to our Gaelic Literature Fund will be pleased to know that the Secretary has received a card from Captain Dugald A. MacLachlan (Oban), informing him that two of the parcels sent last year have reached him safely. He says that all the books are much appreciated, as they have about 20 Gaelic students in the camp, some of whom are very good. Unfortunately, their good Padre, Father Kenneth Grant, was sent to another camp, but they are carrying on with the help of a young man, MacAulay from Lewis. Captain MacLachlan asked for a good modern Gaelic dictionary, and this, with other books, is already well on the way. Captain MacLachlan says he is well and very cheerful.

We shall inform our readers from time to time as acknowledgments are received. Parcels are being sent at regular intervals, and we shall be glad to have further names.

PROPAGANDA NOTES.

Northern Area.

The schools in the area are closed for the summer vacation, and old and young are busily engaged in preparing for the winter's keep! The peats are not yet stacked in some districts, due to broken weather, but not a moment of sunshine is being lost. The hay, corn, and potato crops promise a heavy yield, and, given good harvest weather, the Highlands have nothing to fear in the coming winter.

Our good friend, Mr. George Somerville,

Balmacara, organised a Gaelic concert recently, and sent the handsome sum of £13 2s to the Central Fund. Several concerts for the same object are being arranged in Badenoch.

The Organiser spent a week's leave at Kinlochbervie recently, and was pleased that the good people of that district do not give precedence to English in the Church services. The Gaelic service is held at mid-day, and is followed by an English service at 1 o'clock. The praise at the Gaelic service is led by the Precentor in the old style. On the same evening Mr. MacPhail attended the evening service at Old Shore. This was also conducted in Gaelic, and there was a good attendance despite the fact that many had travelled over three miles of rough road. While all this is very heartening from a language point of view, the bald fact remains that the child population is rapidly diminishing. Not so many years ago Old Shore could boast of a school roll of over 50; now it is under 15. At Achrisgill the position is no better, the roll having dropped from 40 to under 20 in a few years. The fact is that the native population is dying out in West Sutherland, and at the moment there is not a gleam of light as to how the position can be improved. There are few places in the Highlands where such excellent houses can be seen, but, alas! at few of these can the sweet voices of children be heard.

In 1877 Queen Victoria visited Loch Maree district, and to commemorate this memorable visit there was erected opposite Loch Maree Hotel, at the Queen's request, a leac (or stone), with the following inscription. During a recent visit to the district the Organiser copied the writing on the leac, and it is being given in these notes in the hope that it may rekindle memories of natives of these parts scattered throughout the world.

"Air an dara latha deug deth mhìos meadhonach an Fhoghair 1877, thainig Ban-Rìgh Bhictoria a dh' fhaicinn Loch Maruibhe agus na crìochan mu'n cuairt. Dh' fhan i sea oidhche 's an Tigh Osda so thall, agus 'na caomhalachd, dheonaich i gum biodh a' chlach so 'na cuimhneachan air an tlachd a fhuair i 'na teachd do'n chearn so de Ros."

EXECUTIVE COUNCIL.

—◆—

We regret that in the list of those attending the recent meeting of the Executive Council, the name of Mr. Hector MacDougall was inadvertently omitted, and we offer him our apology.

THE "STALAG" ACADEMY OF GAELIC.

You cannot keep a good Highlander down. Although the Germans captured the 51st Division at St. Valery, it looks as if more Gaelic speakers will come home than went out. In a recent letter to friends in Stornoway, Lieut. James Shearer of the Ross Battery tells that he has been learning Gaelic, and has reached the stage where he can enjoy reading "Litrichean Alasdair Mhóir"—a bound volume of Alasdair Mór's "Bernera Letters," which have been appearing in the "Stornoway Gazette" ever since the inception of the paper. Highlanders in many out of the way places have written to say that they have been delighted with the "Bernera Letters," but this is the first testimonial that has reached us from a prison camp. From another German camp, Murdo Smith, Seaforth Road, also of the Ross Battery, writes a friend saying that one of the officers has been teaching him to read and write Gaelic. Apart from his Gaelic lessons he finds life in the camp very dull.—*Stornoway Gazette*.

THE SECRETARY FOR SCOTLAND IN THE WESTERN ISLES.

The Secretary of State for Scotland has been touring the Western Isles, and on his return made a speech, in the course of which he said that there was a common opinion in the south country that the cult of the daughters of the horseleech who cried continually, "Give, give," was still widespread in the islands of the West of Scotland. It had been said that the people of the island areas required continual spoon-feeding; that they could not or would not fend for themselves; and that they desired to live on subventions and subsidies from the south.

"Whatever of these ideas had any prevalence in the past," he said, "it is a libel on the Highlander to-day to give any currency to them. Everywhere in the Outer Isles I found a definite refusal by the people to regard themselves as objects of charity or of picturesque poverty. They want to co-operate and to be allowed to utilise the natural resources of the isles to the fullest possible extent. They have many natural resources which cannot be exploited advantageously unless co-operative marketing methods are firmly established."

Highlanders will be grateful to Mr Johnston for so very properly characterising as a libel the grave and offensive charges to which he refers.

THE HIGHLAND DIVISION IN FRANCE.

In his booklet, just issued, recording the exploits of the Highland Division in the Battle of France, Major Linklater recounts many incidents and acts of heroism. During their period in the Maginot Line on the Saar front the Division found that the enemy were tapping the forward telephone cables. "The Germans were sadly disappointed by the Camerons, who countered this form of espionage by talking with their platoon-posts in Gaelic.

During the Battle of Abbeville, Sergeant Donald MacLeod, of the 4th Seaforths, was the only man left of his platoon. The battalion had run into a withering blast of machine-gun fire. "When his officer was killed MacLeod led the platoon. Man after man fell to the clattering machine-guns that cut them down like a reaper. MacLeod himself, badly wounded, went on alone." For two days and nights he eluded the enemy, and then rejoined his battalion.

COMFORTS FOR H.M. FORCES.

As already intimated, the Central (Comforts) Committee Work Party will resume in the Highlanders' Institute, Glasgow, on Tuesday, 1st September, at 2.30 p.m.

Although most Work Parties and knitters generally have been having a holiday, a number of workers carried on with the good work, and many parcels of finished garments have been received at the office since the end of June.

A number of parcels has been sent to units and depots for distribution. In acknowledging these the officers in charge have expressed warm appreciation of An Comunn's efforts.

Members of Work Parties will be interested to read of an old lady of 76 years who has within the last nine months knitted 32 pairs of seaboot stockings. This industrious old lady lives in the Bridgeton district of Glasgow, and knits for one of our lady members who is in charge of one of the Corporation Clinics in that area.

Arrangements for the Grand Concert to be held in the St. Andrew's Hall, Glasgow, on Friday, 18th September, are now practically completed. First-class Gaelic and Scottish artistes have been engaged, and the Committee earnestly appeals to all who are interested in the Mobile Canteen Fund to give whole-hearted support to this effort.

The price of admission is 2s 6d (including tax) to any part of the hall. A dance will follow, and the charge for this is also 2s 6d.

Mrs Iain M. MacTaggart, Bowmore, who is organising concerts and other money-making efforts in Islay, reports that at the end of July she had collected £27 in small subscriptions. She had confidently anticipated that the efforts organised for August would yield a substantial amount.

LITIR COMMONA NA H-OIGRIDH.

Cha d' fhuair sinn sineadh-ùine gu buntainn ris na paipearan ceasnachaidh air a' mhiosa a dh' fhalbh, ach tha mi an nis a' dol a bhuileachadh dà litir orra, té a' mhiosa so is, ma bhios sinn beo ris, té an ath mhiosa. Tha uiread agam r'a ràdh ùmpa 's gum feum mi luigheasachadh an dà àireimh leis gu bheil sinn cho mòr air ar cumhnglachadh le gainnead paiper.

Annas a' cheud toiseach, matà, feumaidh mi innseadh dhuibh gun do rinn sibh adhartachadh anabarrach bh'o'n uiridh, an dà chuid anns na thainig air aghaidh, agus gu sònraichte an àireamh a fhuair—agus a thoill—comharraidhean àrda. Bha e 'na thoil-intinn a bhith a' sealltainn thairis air na paipearan; agus fhuair mi aobhar gaire uair no dhà mar an ceudna, mar a dh' innseas mi dhuibh aig deireadh mo sheanachais. Is e ceithir fichead 's sè uile gu léir a chuir a stigh paipearan an uiridh, ach thainig ceud gu leth is còig air an aghaidh an bliadhna. Ma tha cuimhne agaibh, thug mi an uiridh seachad an ainmeannan-san do an d' thugadh 88 comharra, no corr—tri deug uile gu léir; ach am bliadhna, na'n robh mi a' dol a chur sios an ainmeannan-san a choisinn an uiread sin tha mi an dùil gun lionadh e aon de chuilbh a' "Ghàidheil." Bhiodh ceud is naoi air fhichead ann! Mar sin chan urrainn dhomh an ainmeannan-san uile a chur sios; ach, fathast, gu toileachadh a thoirt dhoibh féin is gu misneach a thoirt do'n chorr, tha mi am beachd ainmeannan na fhuair 95 no corr as a' cheud a chur sios, agus tha an sin féin dà fhichead is dà ainm! Saoil sibh nach 'eil adhartachadh an sin! Bu mhath a thoilleadh na sè is ceithir fichead eile, agus tuille a bhàrr orra, an ainm féin a chur anns a' Ghàidheil, ach theagamh gum bi iad ann an ath bhliadhna!

Nach 'eil sin, an nis, 'na misneach mhór gum biodh an àireamh sin cho dlùth air a bhith coimhlionta, an nì a bhà iad. Rud eile—agus gabhaibh beachd air so, na h-inbhich a leughas an litir so cho math ris an òigridh—is e clann a' bhaile-mhóir a tha

air cuairt tearuinteachd anns na h-Eileanan, air "Céilidh Bean Aonghuis," mar a thubhairt mi air a' mhiosa a dh' fhalbh, a bha an cuid dhiubh-san a fhuair na comharraidhean àrda so, 95 aig aon is 96 aig aon eile. Tha cuspair an sin gu seanachas mór dha féin, nam biodh an cothrom air. Bha seachd nach robh ach an aon dadan fo'n cheud; agus an uair a dh' innseas mi dhuibh nach 'eil mise uair sam bith air mhiann an làn cheud a thoirt seachad, cho math 's 'gam bi an oidhirp—àrd 'gan robh Clach MhicLeoid, ghabhadh té eile cur os a cionn—tuigidh sibh gun robh iad so sàr-mhath. Tha na seachd so—chi sibh an ainmeannan na's fhaide air aghaidh—à sgoiltean na h-Ath-Leathann (3), agus Tairbeart na Hearadh (4).

So agaibh, an nis, na sgoiltean do'm buin iadsan a chuir a stigh paipearan, agus an àireamh.

Ath Leathann, 17; Bac, Leodhas, 15; Baile na Creige Barraidh, 11; Bodha Mór, Ile, 10; Caolas Sgalpaidh, 2; Ceann a' Bhàigh is Peaball, 13; Còrnaig Mhor, Tiridhe, 33; Gearasdan Inbhir-Lòchaidh, 12; Leodamas, Ile, 4; Loch Euphor, 2; Planasgeir, 6; Staonabrig, 8; Tairbeart na Hearadh, 22. Is e sin uile gu léir 155.

So agaibh, an nis, ainmeannan an dà fhichead 's a dhà a fhuair 95 no an corr de chomharraidhean, agus an sgoil do'm buin iad:—

	Comharraidhean.
Ath Leathann—	
Ciorstaidh Nic a Phi	99
Dòmhnall Mac a' Phearsain	97
Seonaid Ros	97
Seonaid Nic an Rothaich	97
Anna Chaimbeul	95
Ailean MacRath	96
Lach-ina NicDhonnchaidh	98
Beitidh NicFhionghuinn	99
Ruarina NicDhonnchaidh	99
Bac, Leodhas—	
Niall MacMhuirich	96
Dolina NicLeoid	95
Baile na Creige—	
Màiri NicLeoid	96
Ealasaid NicLeoid	95
Màiri Anna NicBheathain	96
Peigi Chamshron	95
Bodha Mór—	
Donnchadh Mac a' Phi	96
Donnchadh MacGhille-Mhoire	97
Seumas MacArtuir	97
Gilleasbuig Sgot	97
Beataidh NicDhùghaill	97
Caol Sgalpaidh—	
Màiri Sorcha NicCoinnich	97
Ceann a' Bhàigh—	
Aonghus Mac Amhlaidh	95
Iain MacPhàil	95
Peaball—	
Anna NicFhearghuis	95
Màiri M. NicGhille-Fhaoilcin	95
Còrnaig Mhór—	
Anna Nic an t-Saoir	95

Màiri NicGhilleathain	96
Cairiona NicDhòmhnaill	96
Uisdean MacGhilleathain	97
Raonaid Nic an t-Saoir	96
Oighrig NicLeoid	95
Tairbheart na Hearadh—	
Màiri B. NicDhòmhnaill	96
Cairistiona NicCoinnich	99
Isa NicAsguill	99
Anna NicFhionghuinn	95
Uilleam MacSuthain	95
Anna NicDhòmhnaill	98
Dòmh. Iain MacFhionghuinn	98
Eta NicLeoid	99
Màiri NicLeoid	95
Cairistiona NicLeoid	99
Dòmhnall MacGhille-Mhoire	97

An nis, is còir dhomh a ràdh an so ged a thug mise 99 dadan do sheachd, is 98 no 97 do am mach 's a stigh mu dhusan, is mar sin gun do chuir mi nàdur de gharradh-criche eatorra, is a rithist eadar iadsan 's an ath fheadhainn am feairrd (garradh-criche nach 'eil, le ceartas, ann idir, ach a tha air a sparradh òirnn le cuimseachd fhigearan) gur dòcha gun suidhicheadh fear-bhrèig eile air atharrachadh siùil iad. Tuigidh sibh, mar sin, gur e "ceum air a' cheum," mar a bha aig a' Chaillich is aig Foghan a bha am bitheantas r'a fhiosrachadh, is gun robh an fheadhainn a b' fhearr gle dhlùth air sàiltean a chéile, is iad uile sàr-mhath.

An nis, mar a thubhairt mi, tha mòran tuille agam r'a ràdh fathast mu na paipearan so, ach feumar fhàgail gus an ath mhiosa.

An uair a bhios an Ard Fhòghlum ag iarraidh fiosrachaidh mu dhéidhinn -illean is nigheanan a tha air tighinn gu aois sè bliadhna deug tha sinn ag earalachadh air Cinn Feachd is air buill Comunn na h-Oigridh iad a dh' ainmeachadh a' Chomuinn sin mar aon de na buidhnean ris am bheil iad ceangailte mar tha.

Bhur Caraid Dileas,

EACHANN MACDRUGHAILL.

MAC RIGH LOCHLAINN IS NIGHEAN RIGH AN TALLA DHEIRG.

IV.

"Nis," ars ise mun deach iad air tìr, "tha seachd bliadhna o'n a dh' fhàg thusa tigh t'athar, ged a tha thu fhéin a' smaointinn nach 'eil. Nis 'nuair a théid thu suas gu tigh t'athar an dràs ma bheir aon fhear de choin t'athar sgrìob de theangaidh os cionn bial do bhròige dhochuimnichidh tu mise 's cha bhi cuimhne agad gun robh mo leithid riamh ann. Tha té mhór bhèagha ann an tigh t'athar aig t'athair a' feitheamh ort o chionn sheachd bliadhna

gus thu 'ga pòsadh, 's ma leigeas tu le gin de na coin an rud a tha mi ag ràdh a dheanamh cha bhi cuimhn' agad orm-sa gu bràth tuilleadh." Dh' fhalbh Mac Rìgh Lochlainn 's thug e gealladh dhi-se gun toireadh e an aire air na coin. Ghabh e suas gu tigh athar 's thàinig na coin aig athair 's na coin a bha aige fhéin mun d' fhalbh e 'na choinneamh agus toileachadh mór oirre 'nuair a chunnaic iad a' tighinn e. Bha esan a' deanamh a dhìchill gus an cumail bhuaithe ach thàinig aon fhear beag robach gun fhios da agus thug e sgrìob de theangaidh os cionn bàrr a bhròige. Anns a' mhionaid an do thachair so cha robh cuimhne aige gun robh e air falbh riamh 's chaidh e a steach a thigh athar mar nach biodh e ach an déidh a bhì a' gabhail sràid. Rinn iad toileachadh mór ris an tigh athar 's chuireadh guothuichean air am bonn air son banais agus mór phòsadh a dheanamh dha fhéin agus do'n té mhóir bhèagha a bha fad sheachd bliadhna aig athair 'g a fheitheamh. Chuireadh cuireadh chon a h-uile duine a bh' anns an rìoghachd iad a thighinn chon na bàinne 's cha b'fhada gus an robh talla mór a' chaisteil ag cur thairis le slugh. Cò bu toilichte a measg na bh' ann na mac an rìgh fhéin, 's gun ghuth gun robh a leithid de bhoirionnach ri nighean Rìgh an Talla Dheirg riamh air an t-saoghal. Bha toileachadh gu leòr faineair dha fhéin agus do'n té mhóir bhèagha a bha aig athair a' feitheamh air fad sheachd bliadhna.

Ach eadar-asgial 'nuair a chunnaic nighean Rìgh an Talla Dheirg nach robh tuar air Mac Rìgh Lochlainn tilleadh thug i glé mhath dé thachair. Thuir i rithe fhéin co-dhiùbh gun toireadh i oidhirp air fhaighinn air ais. Ghabh i dìreach gu tigh gobha agus dh'ìarr i air a' ghobha coileach òir agus ceare airgid a dheanamh. Bha an gobha 'ga nighe fhéin 's e a' falbh chon na bàinne. Thòisich ise air leis a' bhial fiach an deanadh e an rud a bha i ag iarraidh air a dheanamh, ach ghabh an gobha an fhearg 's rug e air an òrd a' dol 'ga amas oirre. Ach leth na truaighe lean an dòrn aige ri cas an ùird agus as a sid cha tigeadh i. Thug e buille de'n òrd air an innean fiach an fuasgladh e a làmh ach leth na mallachd lean an t-òrd ris an innean agus as a sid cha tigeadh e. "Glé cheart," ars an gobha "leig as a so mi 's ni mi an rud a tha thu ag iarraidh." Rinn ise sin 's mun canadh tu Dia leat bha an coileach òir agus a' chearo airgid aige deanta.

Thug ise leatha an dà chuid sin agus fhuair i poca de ghràn peasrach aig a' ghobha 's thug i sid leatha cuideachd. Rinn i dìreach air caisteal Rìgh Lochlainn agus chaidh i a stigh

a meag muinntir na bàinne. Leig i as a' chearc airgid 's an coileach òir feadh an ùrlair 's thòisich iad air ruideis feadh an tighe. Cha robh duine a bh' air a' bhanaid nach do sheas a' coimhead orra.

Thilg ise, 's i an cùl an doruis, silean de ghràn chon na circe 's thug an coileach bhuaipe e.

"An dà," ars a chearc ris, "b' olc bu chòir dhuit sid a dheanamh. Nam bu chumhneach leat-sa an là a chuir famhair mór nan cóig chi-n 's nan cóig minn 's nan cóig muineil a chartadh na bàtcha-móire thu 'sa bha i air a cartadh agam-sa 'nuair a dh' éirich thu cha deanadh tu a lethid sid."

"An dà, 's fìor sin," ars an coileach.

"'S fìor e gu dearbh" arsa Mac Rìgh Lochlainn, 's e a' teannadh ceum a nuas. Thilg ise silean eile de ghràn peasrach chon na circe 's dh' ith an coileach e.

"An dà," ars a chearc, "b' olc bu chòir dhuit a lethid sid a dheanamh. Nam bu chumhneach leat-sa an là a chuir am famhair mór a thughadh na bàtcha-móire thu le iteanan fonn 's le iteanan eòin 's a bha i tughte agam-sa 'nuair a dhùsg thu cha deanadh tu an lethid sid orm a nochd." "'S fìor sin," ars an coileach. "An dà is fìor e gu dearbh," arsa Mac Rìgh Lochlainn 's e a' teannadh ceum na bu dlùithe.

Thilg ise silean eile chon na circe 's dh' ith an coileach a rithist e. "B' olc bu chòir dhuit a lethid sid a dheanamh orm," ars a' chearc. "Nam bu chumhneach leat-sa an là a chuir am famhair mór a bhreith air an lothaidh fhìadhaich thu 's a bha i agam-sa air thaod 'nuair a dhùsg thu cha deanadh tu an lethid sid orm a nochd." "'S fìor sin," ars an coileach. "An dà 's fìor e gu dearbh," arsa Mac Rìgh Lochlainn 's e a' teannadh ceum na bu dlùithe.

Thilg ise silean eile chon na circe 's dh' ith an coileach a rithist e. "B' olc bu chòir dhuit a lethid sid a dheanamh orm," ars a' chearc. "Nam bu chumhneach leat-sa an latha thàinig famhair mór nan cóig chinn 's nan cóig minn 's nan cóig muineil as do dhéidh gus do mharbhadh 's a shàbhail mise do bheatha leis an ubhal dheirg a thug mo sheamhair dhomh cha deanadh tu an lethid sid orm a nochd."

"'S fìor sin," ars an coileach, "An dà 's fìor," arsa Mac Rìgh Lochlainn 's e a toirt leum as gu cùl an doruis 's a' slaodadh a mach nigean Rìgh an Talla Dheirg "agus is nàr dhomh-sa gun teagamh deanamh ort-sa mar a rinn mi."

Cha deanadh rud sam bith feum an uair

sin ach gum feumadh Mac Rìgh Lochlainn agus nigean Rìgh an Talla Dheirg pòsadh.

Thilgeadh a mach as an tigh an té mhór bhèagha a bha athair ag gleidheadh dha fad sheachd bliadhna. Rinneadh an uair sin banais is mór phòsadh do'n dithis 's cha d' fhuair mise de dh'iomall oirre ach ìm air eibhleig, 's ugh air chroidhleig 's mair de'n choparan thioram 's mo shradadh chon na sitig agus 's ann mar sin a dhealach mise riutha.

A' Chrioch.

Cò is léine-cheis do'n Rìgh an Alba? Tha Buidheann Rìoghail nam Fear-bogha.—*What body constitutes the King's Bodyguard for Scotland? The Royal Company of Archers.*

EADARAINN FHIN.

Coma leibh cia as no c'uin.

A charaid,—Bho chionn dha no trì a mhìonaidean, is mi a' feitheamh ri naidheachd a' mheadhoin-oidhe, leig mi le m'uinntinn ruith air cor an t-saoghail, gus an do stad i, leis a' chleachdadh, aig ar daoine is ar cainnt fhin. Tha iad le cheile 'nan ceist leam agus dhomh, agus sin gu h-àraid o'n chuir mi cuairt bho chionn ghoirid air taobh siar Ròis. Chaidh agam air grunnan de na bailtean beaga fhuaimm agus, ged nach robh an uine ach gearr, thuir mi fiosrachadh mu chorr ar cainnt a chuir mulad nach bu bheag orm. Bha na beanntan cho seasmhach, na glinn cho àillidh, na bàigh cho labhrach, maireannach, beb, 's gu saoithe nach tigeadh caochladh gu bràth air cainnt a thug dhaibh ainmean cho freagarrach; ach chan ann mar sin a tha.

A thaobh ar cainnt, chan 'eil i idir ann, mar a bhiodh dùil aig duine a bhiodh i, an treuin a neirt 's a lànachd. Tha, gun teagamh, na h-inbhich fhathast 'ga cleachdadh, ach chan i cainnt an tighe far am bheil clann; ni motha tha i aig a' chloinn ach gu mabach, ged tha cuid aca a' deanamh an dicheill ams a sgoil, a veir is mar tha mi ag cluinninn. Thachair mi ri aon bhan-teasgais a dh' ionnsaich a' Ghaidhlig a dh' aon ghnòthaich airson na cloinne, ach b'fhàsa dhi gu mòr, bha i ag ràdh, Laideann a chur 'nan ceann, dìreach a thaobh is nach robh na dachaidhean ag cur meas sam bith air an t-seamh chaimnt, is gu robh a' Bheurla air tolladh a steach gu teis-mheadhoin na cagailt.

Tha an dearbh ni so ag éigheachd san aodann, eadhoin ann na h-àitean as iomallaiche, ri duine sam bith a ni an raumsachadh as lugha. Aon latha is gun mi ro chinnteach as an t-slighe, dh' fhoighnich mi do fhear ann an Gaidhlig an robh mi air an rathad cheart, agus, air dha mo fhreagairt anns a' chaimnt chuidna, thubhairt mi ris gu robh mi toilichte mi choinneachadh ri duine-eiginn a b'urrainn mo thuigsinn, 's a' chlànn uile air call a' chraicinn ged nach robh iad fhathast buileach air leigeil an carbuil leis. "Ma," arsa ean, "nach b'e an ghlocas sin dhaibh! Seal fhinn, nach bu

nàrach dhomhsa, 'nuair a chaidh mi do an sgoil, nach tuiginn facal a chanada a bhan-teagaisg!' "Nàrach dhuitsa!" arsa mi fhìn; "nach ann bu choir an nàire agus an ceann corm a bhì orrasan a chuir ann te nach b'urrainn tuigsinn na cloinne a bha aice ri ionnsachdainn; nàire air daoine a thainig gu ciall, 's chan ann air leanabaidh maoth a bhruidheadh gu pungaill an cainnt an athraichean! Nuair a chailles neach spéis d'a chaimnt féin, cha leig a leas sùil a bhì aige ri spéis o dhuine eile." Sin a chuis-bhocdaimn: daoine a bhì de'n bheachd gun tig uaisleachd is urram leis a' Bheurla, agus iad ag àrach air a' Ghaidhlig gach cruaidh chàis air am bheil cuimhne. Chan 'eil e farasda caochladh a thoirt air a bheachd so, oir tha daoine a' faicinn gu bheil a' Bheurla an còmhnuidh 'ga cleachdadh le teaghlaichean air am bheil a' bheag no a' mhòr a dh' adhartas a' tighinn, is 'nuair a thig an t-ardan leis an airgid, chan fhiach leis a mhac as sine ach bean ghallda fhaighinn, agus 'nì aon bhean ghallda ann am baile beag Gaidhealach sgrìos obann a chur air a' Ghaidhlig.

Annas gach àite a thadhail mi, bha mi ag ceasnachadh clann sam bith a thachradh riom mun gnothuich so. Thubhairt grunnan math dhiubh aig nach robh a' Ghaidhlig ro chomhlionta, gun robh iad ag ionnsachainn a leughadh anns an sgoil, ach 'nuair a dh' fhoighnich mi ann an àite no dhà, dé a' Ghaidhlig a bha air ear no air eye, bha an t-eòlas air dol cho fada bhuapa is gun tug iad tiotadh beag mas b'urrainn daibh mu fhreagairt. Chan 'eil gach àite mar so, ach tha tuilleadh agus a' chòir.

Seallibh fhéin mar tha gnothuichean! Dh' fhoighnich mi de ghrunnan nighneagan, mu naoich no a deich a dh' aois, ciod iad na h-òrain Ghaidhlig a bha iad ag ionnsachdainn san sgoil. B'e am freagairt a fhuair mi nach robh gin; gu robh dithis chloinne san sgoil aig nach robh facal Gaidhlig, agus, o'n bha, gur e òrain Bheurla a bha aca uile ri ionnsachdainn. Dé nis beachd a' Ghaidheil air a sin? Faodaidh an Comunn a bhi a' labhairt bho Ghlaschu gu dilinn, abraidh sinn, an ann Beurla, agus air cho sunndach agus a bhios sogan Mhgr. MhicPhàil cha bhì caochladh air cor ar cànan. B'fheàrr gu mòr an t-airgid a chur ann an leabhraichean, na faigheadh duine gréim air sgrìobhadh a b' fhiach a chur an clòdh, rud as nach 'eil mi ro chinnteach; oir chan fhad a bhì sgrìobhadh ùr bho chionn fhada ann an Ghaidhlig a bha a' nochdadh grinneas-intinn no eòlas air am b' fhiach duine aithne a chur.

Cha b' i uile mo thurus troimh taobh siar Rois a thug a steach na smuaintean sin orm. Chaidh agam air cuairt a ghabhail troimh Leodhas cuideachd, agus ged tha ar cànan rudeigin slàn ann an eilean sin fhathast, thug na chuala is na chunnaic mi suileagan dhomh. Chaidh agam air sgrìobh a thoirt troimh chuid de na bailtean air na càraichean, agus am bheil fhios gaibhse gu robh na gillean òga a mach air caoraich fhéin ann am Beurla 's an Gaidhlig mu seach! Nach ann air an àite a thainig an dà latha! An dùil an ann gu feabhas a tha e?

Dh' fhaodainn a chantuinn an tuilleadh, ach gu bheil mi làn-chinnteach nach 'eil dàid de'n so an ain-fhios do'n Ghaidheal. Ach nach trugan an gnothuich e dhuinne a tha fhaighinn na h-urad de thoil-intinn ann a bhì rannsachadh 's a' ròrach ann an cùltean na Gaidhlig!

Tha sùil agam sgrìob eile a thoirt troimh an Ghaidhealtachd, 'nuair a gheibh mi an cotrom,

agus co aige tha fhios nach bhì naidheachd nas misneacheile agam an uair sin dhuibh.

Gus an sin, "gum biodh lorg ur casan sgiamhach air gach sliabh sam hi ur ceum!" Sin dùrachd

a' CHUAIRTEIR.

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