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AN DEÒ-GRÉINE

Leabhar XV.] Mios Deireannach an Fhogharaidh, 1919. [Earrann I.

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COMH-CHRUINEACHADH NAN CEILT- EACH AN DUN-ÉIDEANN.

Aig toiseach a' mhìos seo bidh Ceiltich cruinn an Dun-éideann a dh'aon ghnòthuch a chum a bhi a' leigeil fhaicinn do'n bhaile mhaiseach, ainmeil ud, maille ris an dùthaich gu léir, gur h-airidh litreachas, eachdraidh, is cànan an sinnsrean air an àite a bhuineas daibh am beus is oilean an t-sluaigh 'nar linn. Mur b'airidh, cha chaitheadh ollamhan is daoine ionnsaichte eile a leithid de shaothair mu 'n ghnòthuch. Ma bheirear aire do na cuspairean a tha air an uidheamachadh an clàr-iùil na coinnimh, chì sinn gur fiach iad suim a ghabhail riutha, gu sònraichte le Goidheil. Is aithne dhuinn gu math na baothairean a bhios, le snodha gaire, a' cur sìos air cànan nan Ceilteach mar nach robh innte ach goileam gun seadh—dòigh labhairt air nach 'eil feum, deir iadsan, aig daoine toinigeil an diugh. Sin agad barail a tha ag éirigh an stràic an aineolais—droch ghalair, ro shoirbh a ghabhail, ach doirbh a leigheas a dh'

aindeoin gach cungaidh-ionnsachaidh a tha 'n dùthaich a' sealbhachadh.

* * *

O chionn ghoidid, bha an saoghal air a bhòdhradh a' cluinntinn mu 'n bhunachas nuadh ris an canar *self-determination*, no féin-rùn; rud a bha ma b'fhuir, a' dol a chur gach cinneach air a' bhonn a bha cinneadail daibh, cha 'n e mhàin do thaobh riaghailtean dùthchasach, ach do thaobh an cànaiu. Cha 'n 'eil dad agam 'na aghaidh, ma gheibh na cinnich sin an cothrom a tha iad a' meas freagarrach do 'n suidheachadh. Nach ann aca féin as fearr tha brath. Ciod e an ghnòthuch a tha aig coimhich tighinn 'san eadraiginn, cho fad is nach tachair dochunn do 'n rioghlachd air tàilleamh a leithid de shuidheachadh? O chionn fhada bha droch cleachdadh aig Cumhachdan na h-Eòrpa, mar a theirear riutha, an uair a choisneadh iad buaidh-làrach air dùthchanan a bu laige na iad féin a bhi feuchainn ri cànan nan dùthchanan sin a mhùchadh as, ach 's e bh'ann mar bu déine a bhrùthadh iad an sàil, 's ann bu dìorrasaiche a bha na cinnich bheaga a' greimeachadh air an cainnt dùthchasaich féin. Ma ni dùthaich 'sam bith suas a h-inntinn a thaobh a cànan a shàbhaladh o sheargadh, c'arson nach leigtheadh leatha? Nach 'eil làn chòir aig sluagh a bhi a' tighinn beò a réir an gnè, an cànan is an dualchas, ma thogras iad, agus sin gun iasad o chàch? An dùthaich nam Bretonach tha an lagh Frangach a' toirmeasg cainnte an t-sluaigh a bhi air a teagasg anns na sgòilean. Is beag saorsa a tha ri fhaicinn 'na leithid seo de riaghladh, gu h-àraidh le dùthaich a rinn bòilich ann an làithean a dh'fhalbh mu "Saorsa, Coimh-ionannachd is Braithreachas." Is fad o'n a thuig mise gur h-e a' mhuinntir as motha a ni

goileam mu shaorsa as lugha a dhùraiceas an t-sochair sin do chàmh, mur freagair e do 'n rian a dhealbh iad féin.

* * *

Tha a' Chumhrigh ag obair gu greineil air taobh an cànan féin, agus tha gnotbuichean a' dol leotha. Cha 'n fhuing iadsan a stiùir a bhli fo laimh an t-Sasunnaich; is fearr leotha an ailm a bhli fo'n achlais féin. A thaobh cainnt nan Eirionnach, is cinnteach gu'n cluin sinn m' a cor aig a' choinneamh. Tha 'n dùthaich ud air ghoil le cùisean eile ris nach gabh mi gnotbhuach an seo. Ma dhearcas sinn air Albainn, chì sinn grunnan a tha fhathast dileas do'n Ghàidhlig is do 'n Chomunn Ghaidhealach. Bu mhath leam dearbhadh fhaotainn gur h-ann as lìonmhoire a tha iad a' fàs. Fhuair sinn na bha dhith oirn gun mhóran carraide. Bha sinn a' strìth air ar socair o 1872, ged bha cuid de 'n bheachd gu robh sinn ro mhàireachalach 'san chùis, ach fhuair foighidinn furtachd an uair a chaidh an t-Achd Ùr a chur air bonn ann bliadhna, agus a choisinn a' Ghàidhlig an t-àite a bha dlùgheach dhith air clàr-foghlum nan sgoilean. Cha 'n 'eil againn a nis ach an còthrom a chur gu buil chubhaidh, a chum gu faigh a' chlann eòlas air cainnt an aithrichean— a' chainnt sin a riochdaicheas a nòsan 's an dòigh-bheatha, am faireachaidhean, an ceòl, 's na h-òrain do bheil mòran de choigrich a' tabhairt umhail an diugh, agus air nach gabh iad nàire iasad a ghabhail a chum an ealaidhean féin a dheanamh na 's riochdaiche.

* * *

Ma 's miann le Gaidheil turn tlachdmhor, dùthchasach a dheanamh a nis air dhaibh an còthrom ris an robh an dream a bu dealasaiche 'nam measg an dùil o chionn leth chiad bliadhna, leigeadh iad an dilseachd fhaicinn le bhli 'réiteachadh chùisean a bhuineas do leas na Ghàidhlig, le bhli a' sguabadh a thaobh gach bagradh a thig 'san rathad, le bhli a' tréigsinn an cion-mothachaidh a bhatar a' cur as an leith o chionn fhada, agus—leig dlòmh a radh—le bhli a' cumail suil fhurachar air a' bhuidheann ùr aig a' bheil foghlum na dùthcha fo 'n èirum. Cha 'n 'eil mi cinnteach asda fhathast. Thugadh Gaidheil an ceart aire nach 'eil nith-each cho réidh 's a tha daoine ann barail, eadhon ged fhuair a' Ghàidhlig a h-àite féin le Achd Parlamaid. Tha na sean naimhdean 'san dùthchas fhathast, 'nan dùisg, 's na 's seòlta na bha iad roimhe, agus tha e eu-comasach do Achd Parlamaid naimhdeas do ar cànan a dhubhadh as. Faodaidh sinn a bhli cinnteach gu 'n teid innleachd air choireigin a dhlèibh a chum a putadh an eòil, agus clann na Gaidhealtachd a thàladh gu rian is cumadh an t-Sasunnaich. Tha e soirbh a dheanamh, oir tha cuid de phàrantan Gaidhealach air fàs cho

socharach. Cha 'n fhoghainn ach an cloinn a chur an cuingead fo phlaosg coinneach Gailda, a chionn gur fasan an ama e. Tha iad air fàs cho neo-shuimeil mu na feartan agus na subhallean a bha comharrachadh an sinnsir, mar nach b' fhiach iad an cumail air chuimhne—subhallean a bu chiartaiche na mòran de 'n fheadhainn a thatar a' moladh an diugh. Tha na seann sgeulan air dol a fasan le cuid. Ach nach fhiach iad a leughadh an àite nan sgeulan leibideach a tha 'dòrtadh oirn mar thuil 'nar làtha. Tha teagasg glan, filte ann an mòran diubh. C' aite am faighear sgeulachd na's brìghmhoire an teagasg na "Spiorad na h-Aoise" a sgrìobh seann Tormod MacLeòid? Air mo shon flin dlèth, "ged tha mo cheann air liathadh, 's mo chiabhagan air tanachadh," is mòr an t-ùrachadh 'san toil-intinn a tha mi a' faighinn le bhli leughadh cuid de na seann sgeulachdan. Agus na h-òrain! Cha bu mhath leam companas a chumail ri neach nach gabh tlachd anna-san, oir 'nam bheachd tha dual teagamhach 'na inneach is 'na dlùth.

* * *

Tha fuighair agam gu 'm faicear sgaoth de na Gaidheil an Dun-èideann air naoidheamh is an deicheamh la de'n mhìos seo, an uair a bhios Mòd a' Chomuinn Ghaidhealach 'na shuidhe, oir ged tha dòchas againn gu lean deagh bhuil an cruinneachadh eile—"Y cynghrair Celtaidd," mar a their na Cuimrich—is e Mòd ar Comuinn féin as dlùithe ri ar n-aigeadh. Air an aobhar sin measadh gach Gaidheal mar a dhleasanas a bhli làthair, ma theid aig air. Tha a h-uile dad ullannh, fo laimh Runaire a' Chomuinn, agus ma tha urachadh intinn a dhith air Gaidheil Ghlascho, is Dhun-èidin, is cheàrran na's fhaide as—rud nach bu mhisde sinn uile an measg na h-ùpraid a tha 'dol air aghaidh air feadh na tire aig an am seo—thigeadh iad chun na cuirme a tha feitheamh orra. Is e làn di-am-beatha e. Foillsicheadh iad do'n dùthaich gu bheil an eibhleag glmèitheil beò fhathast, a dh' aindeoin 's mar a tha iad air am bòdhradh le gleadhraich nam bailtean móra, no an impis a bhli air an bàthadh ann an sruth truallidh an ama. Ma's miann leis a' Ghaidheal a shroin a chumail an uacldar, gabhadh e ris na sean òrain Ghaidhealach mar roghainn air sgrìachail nan tighean-cluiche. Sealladh e le mheanmna an dràsda 's a' rithist air "na linntean a dh' aom," agus am briathran Oisein, "bidh sgeula na h-aimsir a dh' fhalbh mar ghat soluis do anam." Thigeadh e chun a' Mhòid, is "crathadh e air chùl gach bròn le fonn 's le ceòl 's le caintearachd. Is binne an tathaich sud mar cheud, na gleadhraich èitigh chabhaisairean." Suas le Tir nan Beann, nan Gleann 's nan Gaisgeach. Suas leis a' Ghaidhlig! Sios le a naimhdean!

AM MADADH RUADH.

Thachair am Madadh Ruadh agus an Cat air a chéile, is thuir am Madadh Ruadh ris a' Chat—

"Gu de e dheanadh tu, nan tigeadh na miol-choin?"

"Gu de dheanadh tu fhéin, cuideachd?" aris' an Cat ris.

"Is ionadh car a tha agamsa," aris' esan.

"Cia mheid car a tha agad?" aris' an Cat.

"Tha agam-sa," aris' esan, "làn poca, is balg."

Dh'fhoighnich esan an sin de'n Chat, cia mheid a bha aice-se. Thuir ise, gu'n robh car gu leth.

Mu'n d'fhàg iad far an robh iad a' bruidhinn, thàinig na miol-choin, agus leis a' char gu leth, bha ise am bàrr na craoibhe.

Bha, an sin, na miol-choin air muin a' Mhadaidh Ruaidh.

An uair a chunnaic an Cat, is i am bàrr na craoibhe, gu'n robh e a brath a bhi [air a mharbhadh], is e anns a' ghlaodhaich, thuir i ris,

"Ma theirig am poca, leig a mach am balg."

From John MacArthur, who says he learnt it from Donald MacDougall, shepherd, Staois-each, who is a native of Glenara.—Ballygrant, March 24th, 1861.

From the MS. Collections of the late J. F. Campbell of Islay, Vol. XI., No. 252.

NA H-UIGHEAN.

Bha dithis ann roimhe so, 'us thugadh uapa am pàisde òg a bha aca, 'us am fear a bha 'na àite, cha robh e fàs mór idir. [Is iad na sìthichean a thug am pàisde leò, ach bha sin an ain-fhios do na parantan, agus dùil aca gur e an leanabh féin a bh'ann.]

Cha bu mhlò e na cnap buntàta, 'us dh'itheadh e làn miosair mhòir de bhrochan ged a gheabhadh e e, 'us theireadh seann daoine gu'n robh coslas aosda air.

Thàinig coigreach an rathad, aig an robh tuilleadh eòlais-cinn na bha aca-san, 'us a dh'aithnich an t-òganach [sic] na b'fhearr na an fheadhainn aig an robh e 'ga àrach.

Bha iad-san a'feòraich dheth mu'n pàisde, 'us thuir esan gu'm feuchadh e cìod e an seòrsa òganaich a bh'ann.

Dh' iarr e sé uighean, 'us fhuair e sìod. Thug e toll orra, 'us thug e am biadh as a h-uile h-aon diubh ach a dhà, 'us chuir e mu'n cuairt air teine maith iad.

Chuir e a mach muinntir an tighe, 'us dh'fhàg e na h-uighean aig an teine, 'us chaidh e fhéin ann an uinneig air mullach an tighe.

THE RUSSET FOX AND THE CAT

The Russet Fox and the Cat met each other, and the Russet Fox said to the Cat—

"What wouldst thou do, if the hounds came?"

"And thou—what wouldst thou do thyself?" said the Cat to him.

"O, but I have many a trick," said he.

"How many tricks hast thou?" said the Cat.

"I have," said he, "a poke full and a bag full."

He then inquired of the Cat, how many tricks she had. She said she had a trick and a half.

But before they could leave the place where they were speaking, the hounds came, and the Cat with [the help of] the trick and a half, got up into the top of a tree.

Then the hounds pounced upon the Russet Fox.

When the Cat in the top of the tree, saw that he was on the point of [being killed], and shrieking, she said to him,

"If the poke [full of tricks] is exhausted, fetch out [what you have in] the bag."

THE EGGS.

There were formerly a couple whose young child had been taken from them, and the one that had been left in its place would not grow at all. [It was fairies who had taken the child away, but the parents did not know that, but supposed that it was their own child.]

The creature was no bigger than a potato, yet he would eat if he could get it a large dish of brose quite full. And very aged, too, he looked, the old men used to say.

A stranger came that way, who had more knowledge in his head than they had, and he discerned what sort of a youngling it was, better than they who were bringing it up.

They asked the stranger about the child, and he said he would try and find out what sort of a youngling it was.

He asked for six eggs, and having got them, made hole[s] in them, and took the meat out of every one of them but two, and then set them round a good fire.

Then he put the people of the house out, and, leaving the eggs at the fire, went to a window at the top of the house.

Dh' éirich esan as a'chreathail 'na bhodach, 'us a cheann briagh, liath, mo chreach! 'us chuir e thar a chinn iad, 'us biadh chan fhaigheadh e ann a h-aon diubh, gus an d'ràinig e a dhà! anns an robh ann biadh, 'us 'nuair a ràinig, dh' òl e iad, 'us chuir e an òrdan iad mar a bha iad roimhe, 'us dùil aigé nach robh duine 'ga fhaicinn.

Thill e an sin air a ais, a stigh do'n chreathail.

Thàinig iad an so a stigh, 'us thòisich an coigreach air feuchainn nan uighean, ma b' fhuir e fhéin, feuch an robh iad mar a dh' fhàg e iad.

An uair a chunnaic e nach robh, ghlaoidh e air màthair a' phàisde, 'us dh' iarr e a chur leis a' chreig.

Thug ise leatha e, dh'a chur leis a'chreig, 'us an uair a bha i 'ga chur leatha, thaireadh e, "Ud! ud! ud! ad! na dean!"

Chuir i leis a'chreig e, 'us ghabh esan air falbh an sin 'na sheann bhodach liath, 's e ag ràdh,

"Cha chinn e leat. Thug mi trì bliadhna còmhla riut, agus is cruaidh nach d'rinn mi trìuir cosmhuil riut."

[An uair a thàinig i dhachaidh, fhuair i a leanabh féin anns a'chreathail roimpe.]

Ghléidh iad an coigreach† ùine còmhla riutha, 'us phàigh iad gu maith e.

The creature got up out of the cradle [in the shape of] an old man, with a fine grey head, too, alas! Placing his paw round the eggs, he lifted them up and held them over his head, but meat he could not find in one of them, until he came to the two in which the meat was. When he came to them, he sucked them and put them back just as they were before, supposing that nobody was looking at him.

He then retired into his cradle.

Hereupon the other people came in, and the stranger began to examine the eggs, or so at least he pretended, to see if they were as he had left them.

When he saw that they were not, he shouted for the mother of the child, and desired that it should be thrown down [*lit. with*] a rock.

She took it away in order to throw it down a rock, but as she was throwing it down, it said, "Ut! ut! ut! at! don't!"

But down the rock she threw it nevertheless, and it then went away [in the shape of] an old grey man, saying,

"Thou wilt not succeed [in killing me]. I have spent three years with thee, and it is hard that I have not made three other people even as thou art."

[When she came home she found her own child already there in the cradle.]

They kept the stranger with them for some time, and paid him well.

From Ann McLean, Tobermory, Mull.

† "Dithis" in MS. But "dithis" ought only to be used of persons, never of things.

From the MS. Collections of the late J. F. Campbell of Islay, Iain Og Ile, Vol. xi., 267.

For similars, see W. H. Tales, II., No. 28: Rev. J. G. Campbell's Superstitions, 39.

† "An t-òganach" in MS. But "òganach"

had been used already to signify the changeling.

The changeling's last remark seems to mean that it thought it had done the mother harm, and would like to have treated three other people similarly.

CELTS IN COUNCIL.

From the 6th to the 10th of this month Celts of various nationalities will assemble in Edinburgh for the purpose of considering the position and prospects of their respective languages in relation to the reconstruction of the new world about which so much is written in our day. At the Conference held at Neath in August, 1918, the Pan-Celtic Union were invited to hold their next meeting in Edinburgh this year, and the second week in October was deemed to be a suitable time. The arrangements are now completed. The programme, which should appeal to all true Celts, should also be of interest to the more cultured citizens of "Modern Athens." Papers will be read upon the following subjects:—

The Gaelic Literature of Scotland from A.D. 1600 Onwards.

Educational Policy and Methods of the Celtic Countries with regard to their respective Celtic Languages, Literature, and History.

The Celt in History—Ancient, Mediæval, and Modern Nationality and Music.

The Music of the Celt in Scotland.

The Music of the Celt in Ireland.

The Lord Provost of Edinburgh, Sir John Lorne MacLeod, will give a reception. The concert, which is to be held in the Usher Hall on Tuesday, the 7th, should be of unique interest to all lovers of music, because illustrations of the songs and airs of Celtic Scotland, Ireland, Wales, Man, and Brittany will be given. Sir Donald MacAlister, K.C.B., Principal of the

University of Glasgow, will preside. Scottish artists will be represented by Miss Patuffa Kennedy Fraser, Miss Maimie Waddell, Mr Roderick Macleod, the well-known Gaelic soloist, Mr Hugh Mackay, Lieut. Colin Macleod, and Mr George Short. The Edinburgh Gaelic choir, under the conductorship of Mr Neil Orr, will also appear. Ireland will be represented by Miss Elsie Hayes; Wales by Madame Diverres, Miss Samuel, Dr Vaughan Thomas, and Mr Arthur Lewis; the Isle of Man by Miss Doris Callister; and Brittany by Madame Diverres and Professor Jacob.

Taking the programme of the Conference as a whole, and the learned gentlemen who are to deliver lectures, the Edinburgh meeting will furnish an intellectual feast seldom to be had. Then there is the Mòd of An Comunn Gaidhealach, which is to be held on the 9th and 10th. Naturally the Mòd will appeal to the hearts of Scottish Gaels in a manner different from that of the other meeting. The two gatherings should form a memorable Celtic week for the people of Edinburgh, as well as for those living further afield. It was a happy arrangement to hold them on the same week, for representatives of different Celtic nationalities will have an opportunity of holding converse with one another on the great question of a Union of Celts all over the world, so that Celtic culture and ideals may be focussed in one common object, viz., the preservation of the language and literature of Celtic peoples as the "most potent expression of the mentality and spiritual vision and prevision of the race." That this literature is a fascinating one, calculated to uplift our thoughts, and fire the imagination, is beyond question: it is admitted by those best able to judge. Yet many of the less cultured, and therefore more worldly among us, are to a considerable extent apathetic; probably the result of yielding to, and being blinded by, the spirit of an age which is not friendly to Celtic aspirations. If we can rouse the democracy from the apathy that seems to have seized them regarding the inheritance which is their right to possess in virtue of race, but to which they do not yet attach the proper value, we may be able to save them from the calculating philistinism that seeks to destroy everything spiritual in Celtic mentality, and thus bring about race suicide.

The Welsh have a brilliant record in their fight for language recognition, and among the fighters are many of the most scholarly men in Wales. It would be rash to say this of Scotland, but we look for better days as things get into normal conditions. Once our schools are equipped so as to afford Gaelic its rightful place in the curriculum, we may reasonably

look for a distinct advancement. Scotland is a tame nation, the North-Western part of it particularly so, and now that the right and opportunity of using Gaelic as an instrument of culture is admitted, it is to be hoped that no obstacle will be thrown in the way on the part of either parents or Education Authorities. Our knowledge of the language movement in Ireland is somewhat hazy. Some say it is in a chaotic condition; others say that it is making greater strides than ever, and that "the old stupid and short-sighted policy of repression is reaping what it sowed." No doubt the Congress will enlighten us. The game of repressing languages in the smaller nationalities of the Continent of Europe is one that has produced better fruit. As Miss Agnes O'Farrelly well said at the Neath Conference:—"There is no such thing as reducing men and nations to a common denominator." A profound meaning lies hidden in this saying. In former years, attempts made by Continental Powers to label weaker nations, linguistically, generally ended in a failure, and a legacy of bitterness. It will always be so.

Apropos to the observations we have been making above, we may conclude them by quoting some pithy remarks made by a lady speaker at a former Conference of the Pan-Celtic Union. Miss O'Farrelly at the Neath Conference:—"Different races, influenced as they are in different proportions by spiritual and material things, must look upon life with different eyes." "It is bad for a race to live in the past, but it is worse for a race to forget its past. Woe to the people who loosen the bonds which bind them to their forebears; this bond—like the marriage-bond in the family—which alone ensures the stability of a community and their permanence as world-factors." "We Celtic peoples are the earliest voice from the dawn of West-European civilisation; our institutions, our faith, our forms of art, point in their origins to noble things." "Shall we, the heirs of uplifting thoughts and aspirations, shall we go under the grinding wheel of a material advance, divorced from a sane philosophy of life and life-values?" "No one people can guide another people's destiny—a thing as distinct as its genius." "The Celts are a distinct race, mentally and physically; the gift of imagination—beautiful tragic gift—is undoubtedly the birthright of our race." "The Celt must be free to live his own life according to his own national ideals; he must inhabit the earth like other races, but his institutions must be based on history and its origins, as well as on the needs of the present."

It is earnestly to be hoped that Gaels living within a convenient distance from Edinburgh:

will make arrangements to be present at the Mòd on the 9th and 10th of this month. It may not be so easy for those living farther away, but where there's a will there's a way. The Mòd, though on a slightly smaller scale than the former ones, promises to be eminently successful. It will, doubtless, assume its old dimensions next year, when the country settles down to its normal activities. Come, therefore, in your hundreds, even if at a little inconvenience. Suas le ar cànan is ar ceòl!

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RACE.

The following quotation from Emerson (English Traits) is given as a foreword in the Transactions of the Celtic Congress of 1918:—"The sources from which tradition derives their stock are mainly three. And, first, they are of the oldest blood of the world—the Celtic. Some peoples are deciduous or transitory. Where are the Greeks? where are the Etrurians? where the Romans? But the Celts or Sidonians are an old family, of whose beginning there is no memory, and their end is likely to be still more remote in the future; for they have endurance and productiveness. They planted Britain, and gave to the seas and mountains names which are poems, and imitate the pure voices of nature. They are favourably remembered in the oldest records of Europe. They had no violent feudal tenure, but the husbandman owned the land. They had an alphabet, astronomy, priestly culture, and a sublime creed. They have a hidden and precarious genius. They made the best popular literature of the middle ages in the songs of Merlin and the tender and delicious mythology of Arthur."

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Dr Murray, who seems to be the only member who takes any interest in crofter life, declares that there are about 1,000 houses where human beings and cattle went in by the same door. In Skye, on the Government's own property, 107 houses were in the same condition. What a scandal in a kingdom that boasts of its superior civilisation! The Highlands have for a considerable time been the Cinderella of Scotland—tame and law-abiding.

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The "Scottish Smallholder" writes that "through one cause and another rural depopulation has drained the life-blood of the country into the towns, the central arteries are choked and congested, while the free flow of labour and industry in the main arteries is checked and anæmic.

AN GAIDHEAL ANN AN CANADA,

Le DOMHNUL D'OMHNULACH, Ottawa, Canada,

(Leughadh seo aig Ceilidh Nan Gaidheal.)

Thainig na ciad eilthirich Ghaidhealach do Chanada 'sa bhliadhna 1773, air an luing "Hector." Dh'fhàg an "Hector" Grianais toiseach an Iuchair Shamhraidh le trì teaghlachan agus coighear ghilleann òga. Thaghail i 'n Lochbhrain an Siormachd Rois, far an d' thug i air bòrd trì deug thar fhichead de theaghlachan, agus coig thar fhichead de ghilleann òga. Chaidh piobair air bòrd mu 'n d'fhag i. Bha 'n sgiobair air son a chur gu tìr ach rinn na h-eilthirich eadar-ghuidhe as a leth, agus fhuair e cead seòladh leò.

Bha mu thuairam dà chiad eilthreach air an "Hector" a' fàgail Lochbhrain. Bha iad sunndach an àm seòladh, ach cha b' fhada gus na thiundaidh an sunnd gu deòir an uair a chunnaic iad fearann an sinnsre uidh air 'n uidh a' dol as an t-sealladh, gus mu dheireadh nach robh dad ri fhaicinn ach an cuan agus na neòil os an cionn. Fhuair iad turas ànrach le droch shid is srùithean fiara; cha robh luingean bheaga 'n àm ud ach màirnealach an coimeas ri soithichean-smuid an latha 'n diugh, agus dh' fhairich iad an ùine fadalach. Co-dhiùbh cha mhair ni air bith an àm feada, agus an dèidh a bhi air a' chuan aon seachduinn-diag, ràinig iad acarsaid Phictu an Albainn Uir (Nova Scotia).

Thog an intinn ris an fhearann ùr, agus sgeadaich iad iad fhein 'nam féilidhean 's 'nam breacain a dhol gu tìr. Thainig Innsinich 'nan còdhail a dh'ionnsaigh a' chladaich a' bagradh a bhi aimhreiteach, ach 'nuair a chual iad sgàl na pioba, agus a chunnaic iad luchd nan fheilidhean, dh'oilltich iad gur h-iad na saighdearan Gaidhealach a ghlac Cuibec ceithir bliadhna deug roimh sin, a bh' air tighinn do Phictu. Chuir iad na buinn rithe cho luath 's a dheanamh an casan dhaibh e do'n choille, agus an cridheachan air chrith leis an eagal. Cha do mhaoidh iad dragh a chur air na coigrich an dèidh an latha ud.

Ged a fhuair na h-eilthirich mhisneachail ud greim air tìr, bha tuille cruaidh air thoiseach orra. Bha 'm fearann a ghealladh dhaibh astar fada stigh 'san dùthaich, a chionn bha na fearainn an taic a' chladaich air an gabhail cheana. Bha sin 'na bhriste-dùil dhaibh, a thaobh bha mòran dhiubh 'nan iasgarean air an robh fughair roinn de 'n lòn a thoirt as an fhaire. Bha e mothla 's fad air aghart 'sa bhliadhna gus àiteach a dheanamh; bha fios aca gu'n robh Geamhradh fada air thoiseach orra, agus b' fheudar do mhòran dhiubh, fir is mnathan, a dhol g'an cosnadh do na bailtean

móra bu dlùithe laimh; cuid diubh chaidh cho fad air falbh ri Halifax a tha còrr is sia fichead mìle à Pictou.

A' chuid nach b'urrainn a dhol gu cosnadh thog iad bothagan far an do chuir iad seachad an Gearhradh. Bha iad toilichte fhad 'sa gheibheadh iad min is buntata, a bh'aca ri ghiùlan astar mhlèan air an druim. Thill an fheadhainn a chaidh g'an cosnadh agus ghabh iad seilbh 'nam fearainn. An ath bhliadhna thòisich iad air rèiteach 's air àiteach. Shoirbh-ich leo gu math 's ri tim thàinig iad gu bhì comhfhurtachail.

Ged a chuir na ceud eilthirich fios dhachaidh mu gach cruadail a bh' 'san dùthaich ùr cha do chum sin feadhainn eile gun tighinn as gach cearn, gus ri bliadhmachan an robh Gaidheil lionnhor an Albainn Ur.

Sia 's da fhichead bliadhna 'n déidh do eilthirich na "Hector" tighinn do Albainn Ur, 'sa bhliadhna 1819, thainig am Bàrd Iain Mac Gilleathain à Tìrìodh (Bàrd Thighearna Cholla). B' esan a rinn an t-òran iomraiteach sin "A' Chaille Ghruamach"; òran a tha toirt cunntas fìrinneach ann am bàrdachd shnasmhor air a' chruadail a bh' aig a' chiad luchd-aiteachaidh ri sheasamh. Ghabh am Bàrd fearann ann an Siorramachd Antigonish 'sa chrìch ri Siorramachd Phictou. Fhuair esan a shàruchadh a' rèiteach an fhearainn mar a fhuair na ciadan a thainig roimhe, agus as a dhéidh. Bha na craobhan móra ri 'n leagail, agus ri 'n gearradh gus an gabhadh iad slàdadh air falbh le daimh. Bha na bunan ri 'n toirt as an fhreumhaich a dheanamh rèiteach air son a' chrìoinn. B'e 'n dòigh san àm a bh' 'gan losgadh 'nan teintean air muin a cheile, agus mar tha 'm bàrd ag innse gus an d' fhàillnich fèithean a dhroma. Bha intinn a' bhàird cho carraideach aig an àm 's gu 'n do shaoil e gu 'n d' fhalbh gach tàlanta bha 'na cheann, ach ri tim, 'nuair a chunnaic e toradh air son a shaoitheach, thog intinn, agus gheibhear e aig cuirm còmhla ri Gaidheil eile ann an taigh Dhaibhi 'ic Mhuirich an Merigonish, far an do sheinn e dhaibh an t-òran togarrach,

"Bithibh eutrom 's togaibh fonn
Cridheil sunndach gun bhi trom,
'G òl deoch slàinte na bheil thall
An tìr nam beann 's na gleannan."

Bho àm na "Hector" lean na Gaidheil air tighinn 'nan sruth do dh'iomadh cearn de dh' Albainn Ur, agus do na Mòr-roinnean eile taic a' chladaich. Thainig mòran a' Mùideart, agus à Uibhist do dh'Eilean a Phrionnsa bho oighreachdan Fear a' Ghlinne, agus a charaid Mac-Mhic-Ailein. Bha e air a' ràitin gur e math nan daoine fhéin a bhia aig na h-uachdarain chliùiteach ud 'san amlare 'n nuair a chuidich

iad le 'n iochdarain a' dhol air imrich, agus cha 'n 'eil teaganh nach robh sin fìor. Bha na Gaidheil air an cumail fodha aig an àm air tàilleamh Thearlach. Bha slugh lionnhor, na fearainn beag, agus "cha ruig am beagan fuil air cul a' chinn 's air clàr an aodainn."

Cha 'n 'eil e chum buannachd a' Ghaidheil fuireach daonnan 'san t-seann dachaidh. "Cha 'n 'eil eòin an nid na bliadh' uiridh." Tha iomadh aon de'r luchd-dùthcha a dh'fhàg an gleann 'san robh iad òg gle fhalamh, a choisinn dhaibh féin cliù agus saibheas nach faigheadh am feada na b' àirde na bhì na sgailag na'n d' fhan iad ann an dachaidh an òige.

Bha Gaidheil ag àiteach ann am Mòr-roinn Chuibec àireamh bhliadhnachan mu 'n d' thainig ceud eilthirich na "Hector." Bha iadsan am measg nan saighdearan Breatunnach a thug Canada bho na Frangaich. 'Nuair a chaidh an t-arm Breatunnach a leigil fo sgaoil, an dèigh a' chogaidh, thairgadh fearann saor do na saighdearan. Ghabh mòran de Gaidheil ris an tairgs' a thug an Crùn dhaibh, agus thòisich iad air àiteach an Cuibec. A chiomn nach robh mnathan Gaidhealach an Canada aig an àm, phòs iad nigheanan nam Frangaich a bha 'sa choimhearsnachd aca, agus 'se sin is aobhar na h-uiread de Gaidheil Fhrangaich a bhì uis an Cuibec 's gun a làthair dhiubh ach an t-ainm.

Rinneadh a' cheud àiteach an Canada Uachdarach (Ontario), 'sa bhliadhna 1783 le Gaidheil a' thainig tarsuing a' Gheann nan Mohac an Stàid New York. B' iad so na Gaidheil a dh' éirich le Prionns Tearlach, agus b' fheadar dhaibh an dùthaich fhalag an deidh blàr Chuil-lodair. Thainig uachdarain agus iochdarain le cheile do Gheann nam Mohac, far an robh iad sona, sòlasach, agus iad an dùil an còrr de 'm beatha chaitheamh ann an sìth 'san suaimhneas. Cha b' fhada 'mheal iad an comh-fhurtachd, 'nuair a thòisich an iorghuill eadar America agus Breatunn. Ged a dh' éirich na Gaidheil dhuineil ud le Tearlach an aghaidh Dhèorsa, cha chogadh iad an aghaidh Bhreatainn, agus b' fheadar dhaibh an dachaidhean 's am fearann a chail an dara uair. Leis mar bha 'n dùthaich troimhe cheile aig an àm' fhuair iad mòran allabain a tighinn bho Gheann na Mohac an New York do Gheann-a-Garaidh an Canada. Bliadhnachan an déidh dhaibh socrachadh ann an Gleann-a-Garaidh thaghaill comann-dair airm ainmeil an rathad aig an robh toil a' chluinntinn cia mar bha a luchd dùthch' a' soirbheachadh. Chaidh a threòrachadh far an robh fear, Iain Ruadh, a bha air ceann a' chomuin' a' tighinn do Canada. Thug Iain seul ghàbhaidh dha air gach cruadail a fhuair iad air an t-slighe. Thuir an comann-dair nach b' fhiosrach e nì ris an coimeasadh e 'n trioblaid a fhuair iad ach

Maois agus Clann Israeil a' dol troimh 'n fhàsach. Cha do chòrd sud ri Iain Ruadh, na Gaidheil a chioimeas ri Maois agus ri Clann Israeil, agus fhreagair e. "Chaill Maois leth a dhaoine 'san fhàsach ach thug mise mo dhaoine fhéin air fad sàbhailte do Ghleann-a-Garaidh."

Trì bliadhna 'n deidh sin, 'sa' bhliadhna 1786, thainig còig ciad eilthreach do Ghleann-a-Garaidh a' Cnòideart, air an luing "M'Donald." Sheòl iadsan cuideachd a' Grianaig mar is tric a rinn ar luchd-dutcha. A rithist 'sa' bhliadhna 1803, thainig còrr is mìle eilthreach air aon luing a' Ceann t-sàile agus a' Gleanneilg. An uair chaidh na rèiseamaidean Gaidhealach a chur fa sgaoil an deidh cogadh Napoleon thainig mòran as an eilein Sgitheanach, á eilein Bharraidh agus ceàrnan eile de'n Gaidhealtachd do Ghleann-a-Garaidh.

Có aca bhà no nach robh na ciad Ghaidheil a thainig do Chanada uile ionnsuichte ann an sgoil, bhà iad co dhàibh measail mu ionnsachadh, agus dìchiollach gu foghlum a thoirt do'n cloinn. Cha luaithe gheibheadh iad seilbh 'nan fearainn na thogadh iad tigh sgoil, agus a chuiridh iad maighistir sgoile a theagasg na cloinne. Tha bhuil 'sa' bhliath sin ri fhaicinn an diugh. Tha sliochd nan sean laoch air thoiseach anns gach dreuchd agus gairm—mar dhòtairean, mar luchd-lagha, mar mhinistirean an t-soisgeil, mar mharsantan, agus mar thuathanaich an fhearainn, tha urram na tìre aig clanna nan Gaidheil.

Bhà iad mar an ceudna measail mu chreideamh an athraichean, agus cha luaithe chreideadh na suidheachach dhaibh e, na bhiodh eaglais no taigh-aoraidh air a thogail leò a bhiodh 'na chomharra air an aidmheil do 'm buineadh iad. Cha robh e fhuasda dhaibh daonnan ministir fhaotainn a shearmonaicheadh dhaibh 'nan cànan fhéin, ach bhà daoine 'nan measg a bhà araon cràbhach agus comasach ann an ùrnuigh. Bhiodh iadsan a' teagasg 's ag earalachadh an t-sluaigh anns an dòigh 's am b' àbhaist do na seann fhoirbhich 's a Ghaidhealtachd a bhì 'deanamh, agus bhà iad dileas, dùrachdach a' cur an t-sìl, 's a' bristeadh arain na beatha do'n t-sluaigh mar a b' fheàrr a b' aithne dhaibh.

An uair a chaidh na ceud Ghaidheil a dh' fhuireach do Mhanitoba bhà iad bliadhnachan gun mhinistear aca, ach thog iad taigh-aoraidh agus sgrìobh iad gu Cléir Winnipeg ministear a chur d'an ionnsaidh a shearmonaicheadh dhaibh 'nan cànan fhéin. Fhuair iad fios air ais nach gabhadh ministear Gàidhlig faotainn aig an àm, ach chomharlaicheadh dhaibh a bhì gleidheadh choinneamhean, agus fear dhiubh fhéin a dhol air ceann na seirbhis gach latha Sàbaid a sheinn laoidhean Shìom, agus a

theagasg an fhocail mar a b' fheàrr a b' urrainn dhaibh. 'S e sin a rinn iad. Bhà fear mu seach a' dol air ceann na seirbhis gach latha Sàbaid. Uidh air 'n uidh thainig an crann air Lachunn Mór Mac Illebhàth a dhol air ceann na seirbhis. Bhà Lachunn 'na dhùine làidir a chliùthaich ann an iomadh tuasaid. Ghabh e mar a cheann teagaisg Daibhi agus Goliath o Ghad. Dh'innis e d'a luchd-èisdeachd mar a thagh Daibhi na còig clachan mine bho 'n t-sruth, mar a chuir e té dhiubh roimh eanachain an Philistich, mar a thuit e, agus a thug Daibhi dheth an ceann le chlaidheamh fhéin. Mhol e 'm balachan Eabhrach air son a ghleusdachd. Bhlaithich e ri chuspair agus mhinnaich e cho tapaidh 's a fhuair e mar a thug e 'n ceann thar Mac an Fhìr-Mhóir am fannhar. Cha do chuir iad Lachunn air ceann na seirbhis tuillidh an dèidh an là sin. Ri tim fhuair iad ministear, duin' a réir an cridhe fhéin, a shearmonaicheadh dhaibh gu soisgeulach an an cànan an athraichean.

Tha gné bhàigheil, chinneadail nan sean Ghaidheil a' leanntuinn ri Gaidheil Chanada fhathas. 'Nuair a thainig mi do'n dùthaich so 'n toiseach, bhò chionn còrr is dà bhliadhna dheug thar fhichead air ais, b' aithne dhomh fear-lagha gleusda Gaidhealach a chaidh àrdachadh gu bhì 'na bhreitheamh. Goidir an dèidh dha dreuchd breitheamh fhaotainn, bhà e gleidheadh cuirt, agus thugadh dà phrìosanach air a bheul-thaobh a chum am binn a thoirt a mach. "C'ainn a tha ort," thuirt e ris a' cheud fhear. "Timothy Flanagan," fhreagair an duine. "Cìod i a' chasaid a tha 'na d' aghaidh?" arsa am breitheamh. "Mìsg is tuasaid," fhreagair Timothy. "Mata," arsa am breitheamh, "feumar a leithid sin de dhol air aghaidh a pheanasachadh." "Paighidh tu deich dollair air neo theid thu còig làithean do'n phrìosan." Dh'iarraidh a stigh an dara prìosanach. "C'ainn a tha ort?" arsa 'm breitheamh. "Dòmhuill Dughallach," fhreagair an duine. "Seadh! Cìod i a' chasaid a tha 'na d' aghaidh?" "Mìsg is tuasaid," fhreagair Dòmhuill. "Mata 'laochain," arsa 'm breitheamh, "feumaidh tu bhì faicilleach air deoch làidir. Faoaidh tu dol dhàchaidh, agus fìach gu'm bi thu na t-earalas as a dhéidh so."

Bhà cuid aig an àm am beachd bho'n bhà'n dà phrìosanach cho ciontach 's cho ciontach, gur h-e 'n aon pheanas a bu chòir dhaibh a bhì air fhaotainn, ach có bu ghlice no d'am b'fhear d'am b' aithne 'n lagh na 'm breitheamh ionnsaichte, agus bhà esan de'n bheachd gu'n d'thug e chòir fhéin do gach fear de'n dithis.

Mu dheighinn dìlseachd Ghaidheal Chanada do 'n Chrùn 's do 'n Rìgh cha ruig mi leas a bheag a' ràitin. Cha deach an dìlseachd a chur rianh an teagamh, agus air an aobhar sin

cha 'n eil reusan dhomh diog idir a' ràitin air a' phuig sin. Faodaidh mi co dhùibh iomradh a thoirt air aon teaghlach 'san duthaich a tha samhhlachail air iomadh teaghlach eile 's an tìr. Tha bantrach de shìol Eileen Leoghais a' fuireach ann an iomall ann de bhailean sear Chuibec aig an robh ceathrar mhac 'nuair a thoisich an cogadh o chionn còrr is ceithir bliadhna air ais. 'Nuair a thainig a' chiad fhios gu'n robh Iompaire na Gearmailt air éirigh ann an ceannaire an aghaidh ciall is ceartais, thug a' bhantrach fainear gu robh na gillean air an luasgadh le nì-éiginn a bha iad a' folach oirre-se. Bha iad a' seanachas ann am Beurla aig an tràthan, rud nach b' àbhaist dhaibh a dheanamh, a chionn 's i Glàidhlig a bha iad daonnan a cleachdadh aig an taigh, agus ged a rugadh 'sa dh' àraicheadh ann mathair ann an Canada, cha d' ionnsaich i rianmh Beurla.

'Nuair a thug i gu'n robh na gillean a' folach nì-éiginn oirre, thog i oirre far an robh ann ministear, agus thuirt i ris. "A bheil nì air bi cearr thall no bhos?" Dh' innis i dha mar bha a mic a' folach rud-éiginn oirre. "An cuala sibh idir," arsa m' ministear, "mar tha a' Ghearmailt air éirigh ann an naimhdeas an aghaidh na Frainge, agus mar a b' fheudar do Bhreatunn dol a chogadh a theasairginn na Frainge?" "A bheil," arsa ise, "na Gaidheil 'sa chogadh sin?" "Tha, gun teagamh," fhreagair am ministear. "Ma tha," arsa a' bhantrach, "fòghnadh sin." Thill am boirionnach cneasda dhaclaidh, agus dh' fhan i gus an tràth fheasgair. Nuair a ghabh na gillean an suipeir thuirt i riù. "Nach neònach dhiubh a bhì folach ormsa mar tha cùisean ann 'san t-seann dùthaich." "Cha robh," thuirt iadsan, "toil againn carraid a chuir oirbhse." "Cha ruig sibh a leas," thuirt i, "bhì folach ormsa an nì tha fios aig an t-soaghal air. Ciod a tha sibh a' dol a dheanamh?" "Mata," fhreagair iad, "bha sinn am beachd gu 'm fanadh dithis againn, agus gu 'm falbhadh an dithis eile." "Cha 'n 'eil e dual dhuibhse," fhreagair i, "bhì aig 'ur dachaidh agus na Gaidheil a' cogadh. Is e 'ur dleasanais falbh uile." "Fagaidh sinn, co-dhiubh, Calum, a chuideachadh leibhse, bho'n is e 's oige," fhreagair iad. "Cha 'n 'eil cùram dhomhsa," thuirt i. "Is e Dia féin a's buachaill' dhomh.

Cha bli mi ann an dith."

Nuair a fhuair na gillean cead ann mathar, dh' aontaich iad gu'n falbhadh iad 'nan ceathrar. An là-ar-na-mhàireach chaidh a' mhathair cheanalta do na buithean, agus cheannalta i gach nì a bhiodh feumail air son an turais do'n Fhraing. An ceann beagan làithean bha iad deas is dh' fhalbh iad. Bha iad a' fuireach astar sheachd mìle bho 'n rathad-iaruinn, agus

fhad 's a bha iad a' feitheamh a' charbaid-smùid rinn am ministear ùrnuigh; an sin sheinn iad an dara laoidh:

Dhè Bheteil le d' laimh thoirbheartaich
'S tu bleathaich t-Ira' fèin:
'S a threòraich feadh an turuis sgth,
Ar sinnseara gu léir.
Ar bòid 's ar n-ùnuigh nis a ta
Aig làthair do chaithir ghràis;
Bì leinn, O Dhia, ar n-aithrichean
'S na diobair sinn gu bràth.

B'e so an dòigh anns an deach mòran de Ghaidheil Chanada do 'n Fhraing, agus cha b'urrainn gun chrìoch bhuadhmhor a bhì air a' chogadh 'nuair a chaidh na h-urrad shaighdearan fo'n armachd air am misneachadh air a' mhodh so. Tha briathran Bàrd na Leideig air am fìrinneachadh, mar a thuirt e:

"Bidh clanna nan Gaidheil ri aghaidh gach càs.

'S iad gualainn ri gualainn gu buaidh no gu bàs."

Tha còir àraidh aig na Gaidheil air Canada. An uair a thug na Breatunnaich buaidh air na Frangaich aig Cuibec bho chionn còrr is ciad gu leth bliadhna air ais, b'iad na saighdearan Gaidhealach a bha ri aghaidh a' bhatail sin. An dèidh do'n chogadh crìochnachadh dh' fhan mòran duibh 's an dùthaich mar dh' ainmich nì cheana. Uaithe sin gu ruig so, bha na Gaidheil iomraiteach ann an àiteach na tìre. Ghiùlan iad uallach is teas an latha a' reiteach nam fearann eireachdail a tha gus an latha 'n diugh 'nan tlachd do 'n t-sùil, agus 'nan seilbh luachmhor do'n cloinn; saor bho 'n Chrùn gun chùram màil, gun fhiamh roimh uachdaran.

Tha clanna nan Gaidheal lionmhor ann am Pàrlamaid na tìre, agus mòran dhiubh 'nan daoine comasach, cliuicheach, mar bu dual dhaibh a bhì, sliochd nan laoch a bh' anns na glinn gun choimeas dhaibh an tìr air thalamh.

—:o:—

Lord Lovat, in the House of Lords, strongly supported the claims of crofters to better housing conditions, and charged the Government with neglecting the interests of the Highlands. The crofters, he said, were the backbone of the 9th, 15th, and 51st Divisions, and should not be kept out of the benefits to be conferred on the rest of Scotland. He maintained that the condition of housing which existed on the West Coast of the Highlands and in the Outer Islands was unparalleled in Western Europe.

THE SECRETARY'S PAGE.

Ann am beagan laithean bidh sinn cruinn couhla ann am baile mór Dhuneideann ag eisd-eachd cìhl a chuireadh na h-eòin á crannaibh. Tha mi air m' iuntinn a dheanamh suas nach bruidhinn mi facal beurla ri fear no té aig am bheil Gaidhlig ré nan laithean sin, ged is mór m' uallach agus a' bheurla cho sleamhuinn, shodalach. Biodh so 'aig am rabhadh agus 'na chomharra dhuibh-se aig am bheil a' chànan inhlis na tha dlùth oirbh aoibh fhaicinn air mo ghnuis-sa. Ach—blur faicinn slàn, beurla ann no as.

* * *

The following message, with English translation, was recently forwarded to the Secretary for Scotland, who presented the same to His Majesty:—

Ma thaitneas e ri blur Mòrachd Rìoghail.

Tha Luchd Comhairle agus buill A' Chomuinn Ghaidhealaich a' tairgse, le h-urram agus gu h-iriosail, do blur Mòrachd Rìoghail an comh-ghairdeachais chridheil airson na sìthe a thainig mu 'n cuairt an deidh crìoch bhuadhmhor a' Chogaidh Mhòir—cogadh anns an do dhearbhadh Gaidheil na h-Albann a rithist, mar bu dual, gràdh-dùthcha agus treubhlantas oirdheir air nach d' thug aon am measg chloinn na h-Impeireachd bàrr.

Le dearbhadh mhodhail air dilseachd rìoghail. etc.

We have just received an acknowledgment from Mr Munro's secretary, who says that the Loyal Address from the Highland Association on the occasion of peace has been laid before the King, who was pleased to receive the same very graciously.

* * *

During the Mod the Comunn headquarters will be at the Princes Street Station Hotel, which is very convenient to the Synod and Usher Halls. Mr Robert Munro, Secretary for Scotland, will preside at the Grand Concert, and Mrs Munro has very graciously consented to present the Shield and Medals to the successful competitors.

* * *

The Ceilidhs and County Associations in the city are getting into order for the winter session, and several important meetings are already arranged.

* * *

The Glasgow High School Gaelic Class Ceilidh open their session with a concert in the Christian Institute on Saturday first. The syllabus for this year is an attractive one, and a prosperous session is anticipated.

Ceilidh nan Gaidheal resume with a concert in the Faculty Hall on the 18th of this month. Professor Magnus Maclean, lion. president, is expected to preside, and the committee are preparing for a large turn-out of members and friends.

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The Inverness-shire Association are having an At Home in the Prince of Wales Halls on the 16th curt., and the Mid-Argyll are having a similar function the same week.

* * *

The Paisley Highlanders held their first concert last Saturday in the Good Templars' Hall, when a large number of supporters attended. The concerts will be held every Saturday throughout the winter, and Mr John Woodrow is again President of the Association.

* * *

A meeting was held recently in the office here to promote the Magazine Concert. There was a large and representative attendance, and prices of admission were fixed as follows:—Reserved seats, 4s; and unreserved at 2s 6d and 1s 6d, all including tax. The following sub-committee were appointed to carry out the arrangements:—Mrs Colquhoun, Messrs Robert Bain, A. B. Ferguson, Alex. MacInnes, R. Percy Thomson, with the Rev. T. S. MacPherson, convenor, and the Secretary.

* * *

The Saturday evening ceilidhs were resumed in the Shepherd's Hall, Greenock, on 13th ult., under the chairmanship of Mr Neil MacDermid, vice-president. Miss Katherine B. Cameron, Glasgow, was the principal speaker at the first meeting.

* * *

Meetings were held in Glasgow last month of the Financial, Bursary, and Teachers' Committees of the Argyllshire Education Authority. Reports were received from the Interim Committees of the County, and Dr. MacDonald, Director of Studies, gave in his first, which was well received and favourably commented upon. Schemes were suggested which will lead, if adopted, to economy in Education Administration.

* * *

The Right Rev. Dom Joseph MacDonald, O.S.B., was last week enthroned as Abbot of the Benedictine Monastery at Fort-Augustus. He is the second Scottish Abbot of Fort Augustus, his predecessor being Sir David Oswald Hunter Blair, who took part in the services. Father MacDonald can claim the distinction of being the first Gaelic-speaking Abbot in Scotland since the days of Iona.

NIALL.

AN UAIR A BHA GAIDHLIG AIG NA H-EÒIN.

(By J. G. MACKAY, Portree.)

Bha dithis dhaoine á baile araidh, dol dhachaidh á Portrigh, bha 'n latha teth, 's an rathad cruaidh, bha 'n casan goirt le móran siubhail, 's 'nuair ràinig iad Creag a' Chait rinn iad suidhe fo sgàil na creige a' leigeil an anail. Bheir sinn Tormod air an darna fear agus Domhnall air an fhear eile—bha Tormod a' giùlan searraig de “mhac-na-braiche,” air son aobhar sòn-ruichte ris an ro dùil aca aig an tigh. Bha nàdur de bharail aig Domhnall gu de 'bh'aig a chompanach 'na ahlais, agus cha chuireadh e dad de dhorrán air ged thairgeadh e deoch dha, agus thoisich e air leigeil air gu'n robh e tuiteam ann an neul leis an teas. Rinn Tormod a h-uile ni a smaoinicheadh e chum a bheòthachadh, ach bha Domhnall a sìor dhòl na bu mhiosa. Mu dheireadh thubhairt e ris, “tha boinneag bheag agam an so de'n stuth làidir a tha mi toirt dhachaidh air son feum sònruichte, 's fheàrr dhut balgann a ghabhail deth.” Dh' aontaich Domhnall ris an so gu toileach. Dh' aidich e gu'n d'rinn e móran feum dha, agus chomhairlich e do Thormod beagan a ghabhail e fhein, “Cha 'n 'eil math dhomh,” ars esan; “tha cha beag na 's leòr air son an aobhar air son a bheil e.” Bha smeòrach a' ceilearadh gu làidir ann am preas os an ceann; bha e cumail ciùil ri chompanach a bha 'na suidhe gu foighidneach a' toirt a mach a linn. Dh' eisd Domhnall tacan ris a' cheòl, agus thubhairt e, “O dhuine, 's fhada o'n a chuala mi gu'n robh Gàidhlig aig na h-eòin, ach cha do chreid mi riamh e gus an so; an cluinn thu an rud tha an t-eun sin ag ràdh?”

T.—Tha mi cluinntinn an eòin gle mhat, ach cha 'n 'eil mi tuigsinn gu de tha e 'g ràdh.

D.—O, dhuine, nach tù tha maòl, tha mise 'ga thuigsinn gun teagamh 'sam bith.

T.—Gu de ma ta tha e 'g ràdh?

D.—Innsidh mise sin duit, “Gabh fhéin té, gabh fhéin té, gabh fhéin té,” nach eil thu fhéin a' tuigsinn sin?

T.—O dhuine, cha 'n 'eil mi 'g ràdh nach eil thu ceart, 's dòcha nach còir cur 'na aghaidh, cha 'n 'eil fios cò chuir 'na cheann e. Leis an so, chuir T— an t-searrag ri cheann, agus thug e balagann as. Rinn iad suidhe tacan eile, agus bha 'n smeòrach a sìor fheadearachd, cho trang s' bha 'e riamh.

D.—O dhuine an cluinn thu nìs e?

T.—Tha mi 'ga chluinntinn, ach cha dean mi mach gu de tha e 'g ràdh, dé ni thu fhéin deth?

D.—Tha mise 'ga dheanamh a mach cho furasda 'sa ghabhas e, “gabh t'eile, gabh t'eile,

gabh t'eile,” nach eil sin cho soilleir ris a latha?

T.—'S dòcha gu bheil thu ceart, tha e glè choltach ris co dhù, tha eagall orm nach eil dol as againn bhuaith—ghabh iad a nìs strùpag cheart as. Rinn iad a nìs treis de chòmhradh cridheil; bha mac-na-braiche a' beòthachadh an aignidh; ach ma bha iadsan a' fàs sumdach, cha bu lugha na sin 'bha 'n sìrd a' bha air an smeòrach. Dh' eisd Domhnall tacan, 'san sin dh' fhoighnich e de'n fhear eile, gu de do bharail a nìs air, tha sin miòrbhuileach, cha chreidinn sin bho dhuine beò, mur a cluinninn fhéin e.

T.—Gu dé th'ann mu ta, arsa Tormod neo-chionntach?

D.—Obh, òbh mar tha mi leat, tha e nìs na's soilleire 's na's soilleire.

T.—Gu dé tha e 'g ràdh ma tà?

D.—Eisd na tà, agus innsidh mise dhut, “Sguab as e, sguab as e, sguab as e.”

T. Cha 'n 'eil teagamh nach e sin a th' ann, so, so, nach ann oirnn a thainig an druidheachd.” 'S e bh'ann ghabh iad a chomhairle, agus thairg iad an t-searrag.

Bha iad a nìs treis samhach, gach fear trang le smuaintean fhéin, ach ma bha iadsan samhach, sin mar nach robh an smeòrach, cha deachaidh e gu glaothaich gus a nìs. Eisd a nìs a Dhòmhnall, arsa Tormod, an dean thu mach gu dé tha e 'g ràdh? Cha 'n 'eil mi 'ga thuigsinn idir arsa Domhnall. Cha 'n 'eil, tha mi creidsinn, ach tha mise, agus tha 'n tul fhirinn aige cuideachd; so agad e, amadain ghòruich, amadain ghòruich; a bhladhastair, a bhladhastair, a bhurraidh a bhurraidh.” Tha e coltach gu'n do thachair e dhomhsa mar a thachair e do Phadruig Caogach agus do'n Phìobaire dhall, 'nuair 'chriochnaich MacAoidh am port a dh'fhairslich air MacCruimein, “Mar tha an sean-fhacal ag ràdh, chaidh an fhoghlum os-ceann Mhic-Cruimein.”

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The Small Landholders Act of 1911 is to be amended, so as to cheapen and accelerate its procedure, and free it from certain conditions which had hampered its operation in the past, and had made it so costly in its working as to render its wide application practically prohibitive.

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If, Mr Munro said, there was no agreement on the subject of compensation, he thought the most appropriate authority to settle the question was the Land Court. The idea underlying was that whatever the amount might be, whether under or over £300, it was to be settled by the Land Court.

NOTES AND COMMENTS.

Over 40,000 allotments have been formed in Scotland during the war, extending to an area of about 2,400 acres. Large farmers, however, seem to be doubtful of ultimate success. The Secretary for Scotland is of a different opinion, as one may gather from his recent speeches. He considers these allotments to be not only valuable as an additional source of food supply, but conducive to the health and enjoyment of those who work them. We agree. It is certainly better than wasting evenings in picture houses.

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In explaining the scope of the new Land Bill in Parliament, Mr Munro said he believed that the allotment movement had come to stay. It deserves every encouragement. The physical and social advantages were obvious.

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According to the last returns of the Board of Agriculture, the total area under grain, green crops, etc., in Scotland was given as 2,100,000 acres, an increase of 75 per cent. on what was aimed at in the Board's programme. The chief increases in acreage were oats, potatoes, and wheat. The figures of produce were 6,457,000 quarters for oats, or a million more than in the previous year; 1,150,000 tons of potatoes, or 40,000 tons more than the previous year.

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Under the Smallholdings Colonies Act the Board of Agriculture for Scotland have power to acquire 20,000 acres of land for the settlement of discharged sailors and soldiers, but this is far from meeting the necessities of the case.

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The overcrowding of big cities is a problem which has to be faced sooner or later. Relief could be obtained by extending the development of the allotment system in the vicinity of these large industrial centres.

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Villages have always had an attraction for a number of people, and in former generations were practically self-contained. The steady growth, however, of urban life has drawn the people to the cities, and has almost depopulated the Highlands. A return to village life is becoming a necessity, but life in the villages must be made worth while, so that people may be satisfied with the conditions and be induced to remain. The revival of old village life in the Highlands may be called a dream, but it is a delightful dream, and quite practicable. One would like to live long enough to see its realisation.

CRUINNE-EOLAS: ALBA.

Le DAITHIDH URCHADAN, M.A., L.C.P.

SIUCAR AGUS TOMBACA.

Bho shean bha Grianaig a' deasachadh siùcar, agus tha Glaschu ag ullachadh tombaca. Tha siùcar agus tombaca air leth ghréidheadh mu'n tig iad do Alba.

DEOCH.

Tha uisge-beatha air a dheanamh an Siorrachdan Inbhirnis, Bhanbh, Abaireadhain, Rois Arcamh agus Earraghaidheal, an Ile agus san Eilein Sgiathanach; agus tha leann is portair air a dheanamh an Dùn-éideann, Glaschu, Lite, Alodha, agus bailtean mu'n coart.

CAIB. IX.

RIAN-GLUSAID.

Tha rathadan-iaruinn bho Dheas a' dol gu Dun-éideann is Glaschu timchioll bun nan Aonach Deasach agus air comharradan na h-àird an Ear, agus, le bli gabhail fàth air glinn is aibhnichean, troimh chridhe nan Aonach fhéin. Eadar na bailtean ud tha e soirbh rathadan iaruinn a dheanamh air a' chòmharnard. Gheibhear gu tuath leis an Tuath-rathad Breatunnach tarsuinn a' Chaoil Litich agus Abhainn Tatha air drochaidhean àluinne, agus bho Dhùn-deagh air an oirthir rèidh gu Abaireadhain. Bho so feudaidh neach dol air Mór-Rathad Tuath na h-Alba troimh Eilginn gu Inbhirnis. Tha an Rathad-Albannach a' ruith bho Shasunn suas Gleann Annainn troimh na h-Aonaichean agus a' Mhachair Mheadhonaich, troimh Pheairt agus Forfar gu Montròs agus Abaireadhain. Ghabh dealbhadairean an Rathaid Ghaidheal-aich suas Gleann Tatha agus Gleanna Garadh agus sìos Srath Spé gu Inbhirnis. Bho Inbhirnis tha an Rathad so a' dol Tuath gu Inbhir-big agus Iubhir-Thòrsa agus an Iar (bho Inbhirpheotharain) gu Caol-Lochaille. Tha cladh-abhainn a' snaimheadh lochan a' Ghlinne Mhóir ris a' Chaoil Mhoireach agus an Linne Sheilich. Tha fear eile eadar Loch Crìonan agus Loch Gilb, freagarrach air son shoithichean beaga, agus tha fear bho Chluaidh agus an Caol-Liteach de am bheil meur eadar Dun-éideann agus an Eaglais Bhreac.

Tha lochan, aibhnichean agus deagh rathad an mòra mar an ceudna a' fosgladh, suas na duthcha air dhoigh agus gu bheil cothrom math aig sluagh Alba air gluasad mu'n coart air gnothach no ag iarraidh toil-inntinn.

CAIB. X.

CEIN-MHALAIRT.

Tha céin-mhalairt an crochadh air bàrr agus meinean agus na h-oibrichean a tha an ceangal

riu. Feumaidh duthaich eileanach a bhi a' deanamh longan air son a' feum fhóin agus 'nuair bhíos a' feumalachd riarachaidh togaiddh i soithichean air son feum dluthchannan eile. A bharrachd air longan tha Alba reic guail is obair-iaruinn ri rioghachdan céin agus tha obair mhór ann so aigis thar chuantan. Tha sinn a' ceannach móran de'n chotan, de'n chórcach, de'n líon agus de'n iut a tha air fhighheadh 'nar duthaich. 'S ann á Astrailia, Nuadh Sealand, Aigentina agus Aifrica mu Dheas tha sinn a' faighinn na clòinhe. Tha Staitean Aonaichte Aimerica, na h-Innsean an Ear, Aifrica (Tuath is Deas), Sina agus Iapan a' cur cotain thugainn. Tha a' chórcach agus an Hon a' tighinn de Mhór-thir na h-Eorpa, agus tha Beangal a' cumail iut ruinn. Tha sinn an earbsa ri Sina, Iapan, na h-Innsean an Ear, an Fhràing agus an Eadailt air son an t-sìoda. A chionn nach 'feil feum againn ach air earrainn bhig de'n aodach a tha sinn a' deanamh dhiubh shu tha sinn a' reic a' chòrr ri dùthchlanan eile, móran ris an fheadhainn bho'n do cheannaich sinn an stuth an toiseach. Tha sinn a' deanamh buannachd anns a' cheud cheannach, anns a' ghiùlan dhachaidh, anns an oibreachadh, anns a' ghiùlan thairis agus anns an ath-reic.

Tha céin-mhalairt neo-nheasarra an ceangal ri biadh. A chionn gu bheil cruithneachd a' fas anns gach earrainn de'n talamh, tha foghar-cruithneachd an àit air chor-eiginn aig gach àm de'n bhliadhna, agus tha mar sin cruithneachd agus gràin eile a' sìor shruthadh do Alba á Canada, Aimerica (Tuath is Deas), an Eiphit, na h-Innsean an Ear, Astrailia, Ruisia agus àitean eile.

Tha *tea* air a' cur á Sina, na h-Innsean agus àitean eile an Aisia; *coffea* á Araibia, Bràsil agus na h-Innsean; slucar á Aimerica, na h-Innsean agus an Roinn-Eorpa; coire-innseanach á Aimerica agus Rùmàinia, rus as na h-Innsean agus Sina.

Tha ruma a' tighinn 'a Iamaica; fion, branndaidh, oir-mheas agus measan eile as an Fhraing, an Spainnd, Portugal, an Eadailt, a' Ghréig, agus cladaichean na Mara Meadhonach air fad; ùbhlán, bradain, béin, agus fiodh á Canada, Sibiria, Lochlainn, òr agus airgid á Aimerica, Astrailia, Aifrica agus Asia; staoín á eileanan ra h-àird an Ear agus copar á Canada.

Tha sinn a' ceannach bhrat bho Phersia, Araibia, agus Caismir, itean agus clachan luachmhor á Aifrica.

Tha chuaintean móra Astrailia, Aigentina agus Nuadh Sealand a' cumail mairt-fheoil agus muilt-fheoil ruinn; agus tha sinn a' faighinn muic-fheoil á Aimerica agus an Roinn Eorpa; vibhean, Ìm agus càise as an Olaind agus Danmarc.

Tha Aimerica (Deas), an Eiphit, an Tuirc

agus an Fhràing a' reic tombaca ruinn; ach tha sinne a' deanamh a' chuid mhór de uisge-beatha an t-saoghail; agus 'sann bhuainn tha dùthchannan Papanach na Roinn Eorpa a' faighinn móran de'n iasg shailhte tha iad a' cleachdadh aig a' Chaisg.

Cha 'n eil an so ach àireamh bheag de na tha sinn a' reic agus a' ceannach, ach is leòir e gu leigeil fhaicinn duinn an luach agus an t-saothair a tha an ceangal ri ar céin-mhalairt.

CAIB. XI.

CANAIN.

Tha dà chainnt air an labhairt an Alba, agus bhiodh neach buailteach air smuaineachadh gur e da shluagh a tha anns an dùthaich. Aig toiseach eachdraidh bha shuagh 'san dùthaich ris an canar Cruithnich (Picts), agus a Deas orra bha na Breatunnaich ('sann dhiubh so tha na Cuimrich). 'San àird an Ear, an Lodainn, bha daoine de an aon seorsa ris na Sasunnaich (theireadh iad Angli riu fhéin). Tha sgoileirean a' creidsinn gu'm bu Cheiltich agus gu'n robh a' chainnt aca coltach ri Cuimris. Mu 500 a.d. thàinig na Scotsaich á ceann Tuath Eirinn agus sgaoil iad bho Mhaol Chinntire gu Loch Bhràoin. B' iad so luchd-bruidhinn na Gaidhlig. Bha na Cruithnich agus na Scotsaich ri cogadh gu 844 a.d. 'nuair thug Coinneach MacAlpáin, righ nan Scotsaich, buaidh air na Cruithnich, agus rìghich e thairis air an dà shluagh. Thug a' Ghaidhlig buaidh air cainnt nan cruithneach agus chailleadh an cainnt. Thug cainnt nan Sasunach buaidh mar an ceudna air a' chanain Bhreataunach.

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Faodar a' radh gu bheil Gaidheil an là'n diugh air an deanamh suas de Cruithnich, Scotsaich, Lochlainnich, agus beagan Shasunach is Normanach, agus gur e th'anns na Goill measgadh de Shasunnaich, Bhreataunnaich, Lochlainnich, Cruithnich agus de Scotsaich; agus cha 'n eil teagamh nach ann bho an mheasgadh so a thàinig iomadh de na buadhan as fhearr a bhuineas do shluagh na h-Alba.

—:o:—

According to the Public Press, each meeting of the Argyllshire Education Authority is to cost £100. The means of communication in a county cut up by arms of the sea, and with so many islands, are difficult to arrange.

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RECONSTRUCTION AND LAND.

You can scarcely come across any newspaper of repute which does not give a good deal of space now and again to Reconstruction—that wonderful text which supplies us with so many homilies. We have been told that the new world would bring about a radical change, not only in domestic politics, but also in international affairs. Speeches innumerable have been delivered on the subject, yet somehow we seem to be getting “no farther.” No doubt the problem is a tough one, but as yet we have only words. What do you read, my lord? says Polonius to Hamlet. Words, words, words, answers the Prince. Is there not too much talk and too little action? The reconstruction which is nearest our heart is in regard to the settlement of the people upon the land, and seeing to it that life shall be bearable to them. The debt which the nation has acknowledged to be due to ex-service men has not yet been discharged. While the war was at its height, we were all ready to do anything for returned soldiers, but now that peace is obtained, and that we are not trembling with the dread of a German invasion, we are more concerned with other things than our obligations to the men who have saved us. According to reports men are crying for land on which they can settle, or houses under which they can lay their heads, only to find that the old difficulties stand in the way. And this is the reward of patriotism! Of course, things cannot be settled in a month, but one would like to see evidence of more progress, and signs of greater activity in discharging a national obligation.

—:o:—

“MO BHANDA BHOIDHEACH.”

Could any of your readers guess that this is Horo mo nigh'n donn bhoidheach in her native dress? The Editor of *Guth na Bliadhna* says in the Autumn number that a Welsh gentleman wrote him saying that one of his friends learned the song thirty years ago from a horse dealer who was travelling through Wales and buying horses. He wrote down the words according to the pronunciation of the horse dealer as follows:—

A roma linda voyach,
A fulach inda voyach,
Maalach inda voyach,
A fos hena hu.

He thinks, however, that the following is the correct form in Gaelic, and he is anxious to know where to get the rest:

“Horo! mo bhandia bhoidheach,
A mheadhlach bhandia bhoidheach,
Meadhlach bhandia bhoidheach,
Cha phos aon ach thu!”

The Editor of the *Guth* at once saw “Mairi Bhoidheach” disguised as above, and referred his contributor to *A' Chòisir Chiuil*, where pretty Mary can be seen clothed in her right mind. Notwithstanding this amusing attempt, however, let Mr. Jones persevere, and he will get more light. Many, very many of us would be equally amusing if we attempted to tackle Welsh.

—:o:—

REVIEW.

GUTH NA BLIADHNA. Maclaren & Sons,
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The Autumn number of “*Guth na Bliadhna*” furnishes good and spicy fare for its readers. All the articles are in Gaelic, and are of varied interest. The Rev. Neil Ross writes on *Misneachd ri Uchd Amhghair* in a flowing idiomatic style, as might be expected from such a practised writer. Mr. John MacCormick is not a whit behind in his article on Mull. Mr. MacCormick's reputation as a Gaelic writer has been established for many years now, and criticism on his work is superfluous. Long may he live to wield such a facile pen. In this number we miss the swinging style and penetrating thoughts of A. M. E. — always so well informed. The article on “Ireland and England” is written in Irish Gaelic, and contains “words of learned length and thundering sound.” Take, for example, “*Ana-dhiplomatuith*” and “*pholaiticeoir*.” This beats German in word-building. Surely Ireland can manufacture better words than these to express the meaning. If not, we shall soon have a cothlamadh of Irish Gaelic and English at which John Bull will laugh. Other articles such as *An Saoghal Ur*, *An t-Impeiras Breatannach*, *Began Smuaintean air Albainn*, *Eire*, *Albainn agus Lloyd George* contain a good deal of sound reflections. *Leannhuinn Chriosda* is a good example of idiomatic Gaelic, and its tone, otherwise, will appeal to many readers. It is when we turn to *Ana-laidhean* (we don't like the word) *Nan Raithean* that we find the writer with his rapier bare. Mr. Lloyd George gets a thrust quarterly, and he still lives. All the same, these annals are usually the most interesting pages in the “*Guth*.” The chief result of the war is, according to the writer, the increase of capitalistic power. The sins of the capitalists are duly noted. The theory of “direct action” is also dealt with, so is class war and the tricks of the profiteers. Dealing with *Cairdean Sleamhuinn*, Dr. Murray, the member for the Western Isles, along with Mr. J. G. Mackay, Portree, falls under the lash, while the late Mr. Keir Hardie is held up as the “*Fabricius*” of his day, who could not be bought or cajoled by the English nobility, though a poor man. Whether there was a Pyrrhus in the British Parliament who tried his hand on brib-

ing Mr Keir Hardie, or a Walpole, who believed that "every man had his price," we do not know. But it looks as if all Scotch members, who do not see through the spectacles of "Guth na Bliadhna," must be held as suspect. It is a melancholy conclusion. Mr J. G. Mackay is pilloried because he said at a meeting in Edinburgh, "I am as good a Radical as any, and I am sitting here beside Lord Lovat." We have no doubt Mr Mackay and Dr Murray are quite able to defend themselves if they choose.

"Seumas MacRoibeirt" contributes creditable verses on "Mo Ghaol air a' Mharachd." So does Calum MacRath on "An t-Eilean Sgitheanach." Both writers should persevere in verse making, and seek to produce something outside the beaten track. We think the ability is there.

— : o : —

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AN DEÒ-GRÉINE

Leabhar XV.]

Ceud Mios a' Gheamhhraidh, 1919.

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AM MOD.

Mhill aimhreit luchd-oibreach nan rathaidean iarunn Mod na bliadhna seo ann an tommas. A réir cuid cha robh e gu bhi ann idir, a réir cuid eile, bhà. Am beachd nam paipeirean naigheachid, rinn an Comunn Gaidhealach suas an inntinn gu 'm bu chòir dàil a chur ann. Cha robh ughdarras aca seo a ràdh, ach is cinnteach na'n robh an aimhreit air mairsinn beagan na b'fhaide nach robh dol as ann ach sin a dheanamh. An uair a thainig comh-chòrdadh, bha an rathad réidh, co-dhiùbh do'n mhuinntir a b' fhaigse air Dun-éideann, ach a thaobh an dream a b' fhaide air falbh mu thuath, bha an inntinn air a dheanamh suas cheana gu fanadh iad air taobh an fhasgaidh de'n chunnart—b'e sin fuireach aig an tigh. Ach cha robh an àireamh a chruinnich aig Mod na bliadhna seo cho tearc 's a shaoileamaid.

* * *

Tha sia bliadhna an fhoghair 'sa chaidh, o'n bha am Mòd mu dheireadh cruinn an Dundeagh, agus bu chiatlach an cruinneachadh esan. Bhris an Cogadh Mór a mach an ath bhliadhna,

agus bha daoine air an trom luasgadh leis na bha tachairt air chor agus nach b'e greadh-nachas Mòid a bha air an aire am feadh 's a bha a mic 's an daimhich a' togail orra gu raon a' chatha, no gu cunnartan mara, far an do dh' iobair moran diu am beatha air sgàth na dùthecha d'am buineadh iad. Air an aobhar sin cò smaoinicheadh air Mòd is fiùrain na Gaidh-caltachd a' dol a dhith air muir 's air tìr, agus an fheadhainn a dh' fhàgadh aig an tigh fo ullach a bhriste-cridhe. Tha an cath a nis seachad, tha na fiùrain aig fois 'na leapaichean buana, agus an tig an Là. Ach cha searg cuimhne orra.

* * *

Ma bha Mòd na bliadhna seo air deireadh air Mòid eile a thaobh na h-àireamh a bha 'n làthair, cha robh e dad air deireadh an dòigh-ealachd eile. Fo laimh an Rùnaire bha gach ni a' dol an eagaibh a chèile, air chor agus gu 'n do chriochnaich gach ni gu réidh air feasgar Di-haoine le cuirm chiuil a b' fhaich eiseachd rithe. Bha 'n talla làn, 's bha 'n ceòl millis. Air mo shon fhìdh dheth chuir am fuachd an teicheadh orm dhachadh. Cha 'n ann a' gearain a thà mi, ach droch fàs air fuachd Dhun-eidinn. Maduinn Dior-daoin cha robh mórán ri fhaicinn anns an talla mhor fharsuing saor o na comh-fharpuisichean a bha 'dol mu 'n cuairt an sud 's an so a' feitheamh ri àm na deuchainn. Bha càch a' gabhail ceum troimh na trannsan air an socair mar gu 'n robh iad air an aineol—rud a bhà. Cha b'e fear le colainn bhreòite a dh' fhluingeadh nimh na gaoithe an ear air a bheil Dun-éideann cho ainneil. Ach fuachd ann no as bha caileagan oga 'nan cabhaig sios is suas le fiamh a' ghàire air an gnùisean bòidheach. Co-dhiubh a choisneadh iad duais no nach coisneadh rinn iad suas an

inntinn gu 'm biodh àm cridheil aca; agus carson nach bitheadh. Cha 'n ann a h-uile là a bhios Mòd aig Mac an Tòisich.

* * *

Ged nach robh an comh-thional ach beag aig tús na coimheiln, bha an àireamh a' dol na bu lìomhoire mar a bha 'n latha 'dol seachad, agus nu dhà uair an déidh meadhon là bha an talla mòr gu math làn a' feitheamh ri fosgladh dreuchdail a' Mhòid, agus air oraidean bho-Cheann-suidhe a' Chomuinn, agus bho Ard Riaghladair a' bhaile, an Ridir Iain Lathurna Macleòid. Faodar a ràdh an seo—agus b'e beachd gach neach air na thachair mi—gu 'n do chòimh-lion Mgr. Calem Macleòid, ar ceann suidhe, a dhleasanas air gach dòigh gu h-uasal, agus gu foghlainteach. Rinn an Ridir Iain fein aithnichte do na bha 's an éisdeachd a dhìlseachd do'n Ghaidhealtachd, agus do 'n fhìne o'n ghineadh e.

* * *

A réir barail nam breitheamhan rinn na comh-tharpuisichean gu math, gu h-àraidh luchd a' chiùil. Ged nach robh iad iomlan' anns gach nì—cò againn a bhiodh an dùil ris—fhuair roinn diù moladh sònraichte on Ollamh *Bantock*, agus an neach do 'n luthaig esan moladh faodar a bhi cinnteach gu bheil e toilteanach air moladh.

* * *

Cha 'n urrainn mi crìoch a chur air na beachdan athghearr seo gun fhacal no dhà a chur sìos nu 'n chleas-chluiche a chaidh a dheilbh le ball de Cheilidh nan Gaidheal an Glascho, Mgr. Gillesbuig MacCullaich—"Domhnall 's an tombaca." Is ann air oidhche Dìor-daoin a thugadh seachad e agus bha 'n talla làn. Cha do cheadaich an t-ùghdar, an comh-arradh no an sanas a bu lugha de bheus amharusach, àite fhaotainn 'na obair, is cha deach e leud na lùdaig thar a rin. Bha na h-uile nì glan neo-choireach agus àbhachdach, saor o'n t-salachar a gheibhear gu tric 'na leithid anns na bailtean mòra. Gnni a fada a runaicheas Gaidheil slighe cho glan. Bha an luchd éisdeachd rianail is stòda nan giùlan, ged bha iad air chrith le gàireachdai. Rinn an fheadhainn a ghabh pàirt anns a' chluich gu fìor mhat gu h-àraidh Domhnall fein agus a bhean.

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THE MOD.

The twenty-third Mod of An Comunn was held on the 9th and 10th of October in the Synod Hall, Edinburgh. For obvious reasons, the syllabus had to be drawn up on a smaller scale this time. The chief factor was the war. The Comunn decided in 1914 that it would be inadvisable to call people to a Mod at a time when their minds were so much preoccupied with events that meant grief in many a household. Though less ambitious in its programme this year, the Edinburgh Mod was quite successful, notwithstanding a certain amount of disorganisation caused by the Railway Strike. Further, hotel accommodation in Edinburgh was not easy to secure, so that, taking all the factors working against us, the wonder is that the gathering was so distinctly successful. It shows that the old spirit is still very much alive. It also proves the popularity of the annual Mod. The want of a Mod, now, would be an unpleasant blank in the Celtic life of Scotland. Indeed, we have it on good authority that even so-called Lowlanders are showing increased interest in it. No doubt the musical side of it is the attraction. The quality of the music is undoubtedly improving as the years pass, and will, we may hope, continue to do so. It is becoming a national concern for Scotland, and it is good for people to keep alive the language and music of their ancestors. Race feeling and nationality must be recognised in the new order of things, however keen the unbelievers may be for suppression. Celtic peoples, with their splendid past, can scarcely allow their destiny to be guided by those who ignore race feeling. As we quoted in our last issue, "there is no such thing as reducing men and nations to a common denominator." "Diversity in Unity" is a safe enough principle in the life of any nation.

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OFFICIAL OPENING.

At the official opening on Thursday Lord Provost Sir John Lorne Macleod, on behalf of the Corporation and City, extended a welcome to the Comunn Gaidhealach. Among those on the platform were the Earl of Cassilis, Lady Helen Tod, Mrs. Burnley Campbell of Ormidale, Miss Farquharson of Invercauld, Miss Juliet Macdonald, Lochaber, Mrs. Watson and Professor Watson, Sheriff MacMaster Campbell and Mrs. Campbell, the Very Rev. Dr. Russell, Rev. G. W. MacKay (Killin), Rev. Dr. MacLennan, Rev. Neil Ross, Mr. David MacRitchie, F.S.A., and several others well known in Celtic circles.

PRESIDENT'S ADDRESS,

It is an unfeigned joy to us all that we are at last in a position to resume our annual Mod. The last occasion on which it was held was at Dundee in 1913; before the next was due the Great European War had broken out, and it was very wisely resolved to suspend the meetings of the Mod until the return of peace. None of us at that time imagined that five long and woeful years were to elapse before that condition should be fulfilled; but we are profoundly thankful that the time has at length arrived when it is possible for us to resume our interrupted activities.

I need hardly say that we have acutely missed the Mod gatherings during these years. We have missed them not only because of the genuine and unalloyed pleasure we derive from them, but because of the inevitably detrimental effect which their suspension has had upon our work as an Association. Apart altogether from the main purpose of the Mod, which is to encourage the cultivation of our Gaelic literature and music, it provides those who attend its sessions with an entertainment of entrancing interest, gives them opportunities of intercourse with like-minded comrades from far and near, and imparts a stimulus to the work of An Comunn which is felt throughout the succeeding twelve months. It is both the root and the flower of much of our work. But we were carrying too heavy a burden of anxiety and sorrow during these years to permit of our engaging in the proceedings of the Mod with that lightness of heart and absence from pre-occupation which are required for their full enjoyment. Much of the sorrow remains, it is true, deep-planted in innumerable hearts, but the anxiety and uncertainty have been removed, the danger has passed, and we can now apply ourselves to the ordinary pursuits of peace. We pay our tribute of grateful admiration to the memory of those of our countrymen who fell in the great struggle, while we cordially welcome back their gallant comrades-in-arms who have been fortunate enough to survive the hardships and hazards of the strife.

The years since we last held our Mod have not been altogether barren. Many of our operations were necessarily discontinued, but much work of first-rate value was accomplished. Our Publications Committee has been particularly active, and has been responsible for two valuable Gaelic text-books, "*Rosg Gaidhlig*" and "*Bardaehd Gaidhlig*," compiled by our good friend, Professor Watson. It has also in preparation under the same competent supervision a series of elementary school books. But

it has been in connection with the important subject of instruction in Gaelic in schools that our best bit of work has been done. While the great world campaign was being fought we were conducting to a successful issue a campaign of our own, a campaign against popular indifference and official inaction in regard to the claims of our much-loved language. The details of that campaign are too fresh in your memory to make it necessary for me to dwell upon them. It is sufficient for me to remind you that its objective was handsomely won. We gained what we sought, what we and those who have preceded us have been striving to obtain for nearly half-a-century, viz.: the embodiment in an Act of Parliament of the principle that instruction in Gaelic must be provided in all schools in Gaelic-speaking areas. For the first time the claim of the native language to its rightful place in the curriculum of these schools has been recognised by the legislature, and our success in winning this recognition for it is one on which we have every reason to congratulate ourselves. It was worth while bringing An Comunn into existence were it for nothing else than for this bit of work alone. I wish here and now, in your name, to express our deep sense of indebtedness to our distinguished fellow-countryman, the Secretary for Scotland, without whose sympathy and goodwill we could not have secured this boon. We had hoped that to-morrow evening we should have the pleasure of expressing our gratitude to him face to face, but the unfortunate accident which befel him last week, and which prevents his travelling North, deprives us of that pleasure. We are glad to know that he is making a satisfactory recovery from his injuries, and we wish him quick and complete restoration to his usual health. I desire also to acknowledge in the most cordial fashion the splendidly effective assistance given by the three great Presbyterian Churches of Scotland in the movement which had so happy a termination.

The value of the provision for Gaelic teaching made in the new Education Act will depend on the spirit in which it is operated, and the duty rests upon the people of the Highlands and upon us of making sure that the new enactment is generously interpreted and effectively applied. It is but fair to admit that so far there has been no visible indication that the new Education Authorities are unwilling to fulfil loyally the responsibility which in this connection has been placed upon them. In future the conditions will be such that it will be easier in many ways for the new Authorities to carry out their obligations in this respect than it was for the Boards they superseded.

Hitherto the difficulty has been to attract Gaelic-speaking teachers to the Highlands and retain them there in view of the superior conditions offered them in the South. The best of our native-born Gaelic-speaking teachers, we were told, sought and obtained employment outwith the Highlands, with the result, as it was represented to us, that there was a serious scarcity of teachers throughout the Highlands competent to teach the native language. No doubt, to some extent, that was true, and is true still, but the causes which produced this shortage are about to be in large measure removed, and there will not in future be the same temptation to Gaelic-speaking teachers to transfer their services to districts in which their bi-lingualism cannot be utilised. The disparity between town and country salaries, between Highland and Lowland salaries, is to be largely removed, a national scale of minimum salaries has been introduced, and in future the payment of teachers will be approximately uniform throughout the country. Further, in the larger areas now administered by educational Authorities, it will be easier to place Gaelic-speaking teachers in the schools in which their services are needed.

There is one important matter in which the Association must directly and seriously interest itself. I refer to the absolute need of teachers capable of giving instruction in Gaelic. Unless these are provided, and unless Highland candidates for admission to the teaching profession are taught to regard it as a patriotic duty to fit themselves for the work of Gaelic teaching, the concession we have won after so many years of arduous effort will be of little practical use.

We are looking forward hopefully, notwithstanding disappointing delays, to the reconstruction and re-settlement of the Highlands. There are schemes in plenty, designed to serve these ends, but their fulfilment tarries. Doubtless there are difficulties in the way, but we believe these will be overcome. The Highlander is too valuable a national asset to be neglected, the loyalty, the devotion, the courage and fortitude of our people, of which these recent testing years have furnished such shining examples, deserve and must obtain more than mere verbal acknowledgment. And if all that we hope for is accomplished, if the Highlands are to be peopled by their own sons and daughters, living in conditions of security and comfort, what is to be the position of the native language in the new order? Is the increase of population which is anticipated to mean an increase of Gaelic speakers? If we take, for example, my own native town of Stornoway, which is said to be about to undergo an expansion hitherto undreamed of, its already

considerable population may in a very few years be trebled or quadrupled. Is that population to be a bi-lingual one, or is it to furnish a further illustration of the withering effect of town life upon the native language? What is expected to happen in Stornoway will no doubt occur in varying degrees elsewhere as the result of the establishment of new industries, and it seems to me that these are the centres to which our Propaganda Committee must give very special attention in the immediate future. Our business should be, so far as it is possible for us, to prevent the ideal of the new Highlands becoming one of mere material improvement. With the desire for such improvement we are in cordial sympathy, of the necessity for it we are fully convinced, but we are desirous of seeing it accompanied by a quickening of our racial spirit manifesting itself in the resolve to cherish and to cultivate all that is worthiest in our native traditions and gifts. It is our business as a body that exists for promoting the interests of the Gaelic language, literature, poetry, and music, to proclaim the essential worth of these native possessions of ours, and to foster a becoming pride in them. We wish to preserve our individuality as a people, and I am convinced we cannot possibly do so if we neglect our language heritage. Our language is the link that binds us to the generations of our people that have gone before; it is the sign that marks us off as a people, and to neglect it is to take the quickest and surest path to our disappearance as a separate entity in the national life. It goes without saying that we are proud of our birthright as Britons, proud of our share in the Empire our countrymen have done so much to win and consolidate; but I take it that the whole meaning of our existence and of our work as an Association is that our separate identity as Highlanders is a thing we supremely value and are bent upon perpetuating. In my view we shall not preserve it as it ought and can be preserved if we allow our language to be completely overcome by its great and powerful English rival. Our ideal for the Highlands is that these two should grow and flourish side by side.

In an article which I read the other day in one of the most influential of our Highland newspapers, the following words occurred:—

We are now living in a new world, and must adjust ourselves to our new environment. It is therefore obvious that we must throw overboard tradition, sentiment, and custom, however sacred and hallowed these may be by age and usage, if they are going to obstruct and hinder us in the race of life.

That is a doctrine of which we may hear much

in the days to come, and it is one against the influence of which we must be on our guard. It is dangerous because of the element of truth it contains. We do not want to cling to anything which is going to interfere with the Highlander's success in life, and we believe that success in the race of life is fully compatible with the retention of all that is worthiest in our sentiments, customs, and traditions. If what is meant is that we should be ready to avail ourselves of the improved facilities which modern civilisation provides for adding to the comfort and ease of living we heartily agree, but if it means that there must be a sharp break with the past with all its associations, concentration upon the attainment of merely material standards of success and the suppression of our inherited sentiments and ideals; if it means that our aim should be in all things to conform to the conditions which prevail in the more complex and artificial civilisation which obtains in other parts, we should be doing foolishly if we acted upon any such advice. We may have to give up some practices and some prejudices, and to modify our views in many ways, but we must beware lest in making these surrenders we go too far and give up those things that constitute our separate individuality. The Highlander is more than a Scotsman who happens to live north of a certain line; he has a language of his own, a history of his own, a literature of his own, and traditions of his own, on which he may honestly pride himself, and which he ought to cherish. He will win nothing, but lose much, by sacrificing his interest in and attachment to these for the sake of any ideal of national uniformity, or in order to gain from their abandonment some imaginary advantage in the race of life. Success in the race of life will be too dearly bought by giving up for it the life of our race. It is to preserve that life, to foster the things that are essential to its continued existence, that our work as an Association is directed.

LORD PROVOST'S WELCOME.

The Lord Provost, who had a cordial reception when he rose to extend an official welcome to the Association, said it was not inappropriate—indeed it was highly significant—that they should meet in the capital of a country which was unified by a Celtic King, Malcolm Canmore, a speaker of the Gaelic language, who first used Edinburgh Castle as a Royal residence. The President had laid down very clearly and moderately the purposes and function of the Association, which did not

exist in anything like an exclusive spirit. It did not profess that all the virtues of this country were contained among its people, but the Celtic people as a race did claim to have made a substantial contribution to the cause of civilisation and progress in this country in the past, and they hoped to make a contribution of the same kind in the future. In these days when materialism was so rampant, it seemed to him to be highly desirable that the idealism and the elevation of the Celtic people, which were admitted on all hands by scholars, students, and investigators of the most detached and unprejudiced kind, should be emphasised and enforced, and that the Association should preach the gospel of higher things than material progress and prosperity, valuable and important as they recognised these to be. He would dare to say to the Association that in the function of preserving the literature, the art, the music which were special characteristics of the Celtic people and the Highland race, they were contributing a valuable, important, and educative influence in the general community. Happily, many of the misunderstandings of the Highland people on the part of their Lowland brethren had been blotted out and removed, and they were part of the general community. But, scattered though the Highland race might be in this country and in every quarter of the world, so long as Ben Cruachan rose among the mists, the Celtic race would be maintained and preserved, and with its music, its literature, its art, its haunting melodies, its piety, and its religion, the Highland race and Celtic people would always remain a valuable and important influence in the general community.

On the motion of the President, a vote of thanks was accorded to the Lord Provost.

GAELIC ORATION.

The Gaelic Oration is one of the features of the opening ceremony. It was delivered by the President, who spoke as follows:—

Tha cuirm A' Chomunn Ghaidhealaich air a sgaoileadh aon uair eile, agus tha na treubhan, a rithist, air tighinn a nios gu prìomh blaile na dàthcha gu bhli a' cumail na féisde. Is ann le cridheachan taingeil is nìthich dhuinn a bhli a' gabhail seilbh air a' chothrom so. An uair a dli' anhairceas sinn air ais air a' chluinnt a bha bagradh oirnn anns na bliadhnachan dorch a agus cràiteach bho 'n a choinnich sinn aig Mòd roimhe thigeadh e dhuinn a bhli a' toirt buidheachais do'n Fhreasdail airson an fhuasglaidh agus an tearuinteachd a chaidh a bhuileachadh oirnn. Chaidh luach mòr a

phàigheadh airson ar saorsa agus b' olc an airdh gu'n leigeadh sinn gu bràth air dì-chuimhne na laoiach a choisinn dhuinn an t-sìth agus an t-sàbhailteachd a tha sinn a nis a' mealtuinn.

Is ionadh toun a bhuail air creig agus is ioma eam a chaidh an currachd bho shia bliadhna an ams a' nuair a bha Mòd mu dheireadh againn. Am measg an aireanhl mhòir a leig sìos an beatha anns a' chòmh-stri fhuilteach a lean cho fada acli a tha nis seachad, bhuineadh e dhuinn aig an àm so a bli a' cumhneachadh gu sònraichte na buill de'n Chomunn a thuit anns a' clath. Tha sinn 'gan ionndrain agus 'gan caoidh, ach tha e 'na aobhar uall dhuinn gu'n do nochd siad iad fein—'nan cruaidh, 'nan gaisge, 'nan dìlseachd eadhoin gu bàs—airidh air na daoine bho'n d'fhainig iad.

"An cùl cha d'thug iad rianh ri nàmh
No tàir do'n tìr bu mhiann leo."

Tha sinn a nis ann an suidheachadh anns am bheil e comasach dhuinn a bli ag ath-thòiseachadh an obair a b'fheudar dhuinn a leigeil dhinn ann an touhas ann an àm a' chogaidh. Cha 'n e gu robh sinn dìomhain ach gu robh e eu-comasach dhuinn giùlan air adhart mar bu mhaith leinn na riintean air an robh sinn suidhichte. Is e ar dleasdanas agus ar sochair a nis a bli a' cur ar neart as ùr ann an obair a' Chomuinn ma 's e gu bheil sinn a' creidsinn gur fhuilteach an obair sin a bli a' leantuin rihte. Cha 'n fhaod sinn a bli 'gar mealladh fèin leis a' bheachd nach leig sinn a leas eirinn tuilleadh a bli oirnn mu thiomchioll ar cànan do bhrìgh gu bheil i gu bhi air a teagasg anns na sgoilean. Tha fhios gu bheil sin 'na bhuannachd, agus gu 'n bi e 'na chuid-eachadh, ach ged tha àite gu bhi aig a' Ghaidhlig air clàr-teagaisg nan sgoilean cha 'n fhoghain sin. Cha chun sin i 'na cànan beò, fallain, a' ruith gu sìubhlach air teagannan an t-sluaigh. Feumaidh i bli air a cleachdadh le sean agus òr tiomchioll nan teimntean anns na tighean cèilidh agus anns na tighean aoraidh, na tha sneedh làithean gu bhi aice mar chànan labhairt. Tha e 'na dhleasdanas oirne a bli a' cur ìmpidh air ar luchd dìtliche meas agus urram a cluair air a' chlainnt mhaithreil le bli a' gabhail fhachd 'na labhairt agus a' cuid-eachadh leis gach oidheip a tha air a cleachdadh gu bhi 'ga cumail anns an ìmhe àrd air am bheil i airidh. Cha do sheas cliù nan Gaidheal rianh na b'àirde na tha e an diugh. Dhearbh iad an duinealas agus an luach ann an ioma cruaidh-chàs anns a' chòmh-stri mhòir anns an robh sinn an sàs 'nar rioghadh. "Thug nàimhdean agus càirdcan marion gu h-aona-gluthach dhoibh an t-àite a b'àirde mar fhuir chogaidh.

Cha 'n 'eil Gaidheal an diugh a dh'aicheadhas a dhùthaich. Chaidh ioma rud a leigeil gu làr an lorg a' chogaidh, ioma rud ainmeil agus, a reir coltais, cumhachdach agus maireannach, ach tha aon nì air nach d'fhainig lùghdachadh no doillearachadh agus is e sin spiorad agus cliù ghillean an fheilidh. Cha chleith neach sam bith a Ghàidhlig anns an latha so. Is ann a tha farnad aig an fheadhain aig nach 'eil i ris an fheadhain aig am bheil. Tha meas air luchd bruidhinn na Gàidhlig nach robh rianh orra roimhe so. Tha urram 'ga chur air a' Ghàidhlig mar chlainnt nan gaisgeach a thug bàrr air an companach gu léir anns na blaraibh fuilteach a chaidh a chur air muir agus air tìr ré àm a' chogaidh. Is còir dhuinn mar Chomunn a bli a' deanamh oidheip shònraichte a bli a' cur gu buil an comh-fhaireachdain bhàth, ann baigh agus an cairdeas a tha ar cànan a' mealtuinn air gach taobh, agus a bli ag urachadh ar n-oidhirpean gu bli 'ga cur air bonn daingean anns na h-ionadan anns am bheil e nadurach dhi a bli cuineachadh, 'se sin ann am bailtean ar gleannan agus ann an Eileanan na Gaidhealtachd. Ma theid i as anns a' Ghaidhealtachd theid i as gu buileach.

Tha siul gu h-aithghear ri atharaichean móra ann an cor an t-sluaigh. Tha leasachadh suidhichean air a ghealltuinn dhuinn a bheir sonas agus pailteas 'na chois agus a chuireas as do theantachd, do bhòchdain agus do mhi-thoilteachas. Tha sinn an dòchas gu'n tig an caochladh sin mu'n cuairt agus gu'n greasadh fortan an latha, ach ciod a tha an dòn taclairt do 'n Ghaidhlig anns na laithean maith a tha tighinn? Am bheil aife an t-sluaigh gu bhi air a thionndadh gu buileach a dh' ionnsaigh nithean corporra agus aimsireil, no ann faic sinn còmhla ris a sin dùsgadh spiorad 'nam measg a chithear air a thaisbeanadh ann an eirinn agus ann an dealas a thaobh na nithean a tha co-cheanagailte ri 'n cànan, ri 'n ceòl agus ri 'n litreachas? Chuirinn 'nar cuimhne briathran ar caraid òghmhuinn Coimeach MacLeod—"An la sin a theid ar cànan is ar litreachas fo lùic is a chlaileas sinn na subhailean a bhuineadh do ar daoine, ar n-uaisle, ar teòghalachd, ar dìlseachd, ar fearas-fo-thuinn, is e an dearbh latha sin deireadh ar sgeòil. Gun teagannh threirar gu tric nach ann de ar cànan ar subhailean is ged dh' fhuilbhaidh is e gu maireadh iadsan. Mhaireadh na'm be mhaiream—rud nach b'eadh. Cha toirear cànan de shluagh a dh' aindeoin, co-dhiù fhad sa bhios an toil a chunnadh cho dian rug ris an toil a bheireadh air fualbh. Cha b' urrainn mata, gu maireadh ar n-uaisle, ar dìlseachd, ar duinealas, na'm b'e dìth nam feart sin, rud a b'e, a chuireadh as, na'm cuirteadh as, do ar cànan. B' aon rianh an Gaidheal is a'

Ghàidhlig : is aon iad fhathast ; ach cha 'n aon ro-fhada mur 'eil de leigheas againn d'an creuchdan ach ceileireadh is fìdhleireachd."

Bhuneadh e dhuinn a bhi a' cumail nam briathran sin air chuimhne agus ma tha iad fìor, rud a tha, nach leòir an fhìrinn a tha iad a' teagasg mar bharantas airson ar saothair mar Chomunn. Tha na briathran 'nan gairm ruinne a bhi a' cur ar cridhe, ar n-intinn agus ar neart anns an obair a ghabh sinn os laimh ann a bhi a' cur dìon air a' Ghàidhlig agus a bhi brosnachadh 'sa misneachadh ar luchd dùthcha iad a bhi toirt an àite 'san urrainn dhi air an bheil i airidh.

Cha d' thainig an t-àm fhathast anns am faod sinn a radh gu bheil obair a' Chomuinn crìochnaichte. Tha cheart uiread feum air 'sa bha riamh. Ma tha sinn gu bhi 'ga ghiùlan air adhart mar is còir dhuinn tha ar deasdanas aig an àm so soilleir. Tha againn ri bhi ag aiseag air ais, is gabhaidh e deanamh, na bliadhnan a dh' ith an lèust.

Tha aireamh a' buill air a' thanachadh leis a' chogadh agus feumaidh sinn a bhi a' lìonadh le buill ùire na h-aithean a chaidh flagail falamh. Feuchaidh sinn gun dàil ceuman cubhaidh a ghabhail gu bhi ag ath-bheothachadh ar meuran air feadh na Gàidhealtachd agus an cur a rithist air an bonnab. Feumaidh sinn an Comunn a neartachadh anns an dà dhòigh sin mu'm bi sinn làn uidheamaichte airson a bhi coimhlionadh nan crìochan àrd agus cudthromach air an bheil ar n-aire agus ar saothar suidhichte.

AN ENJOYABLE CEILIDH.

In the Pillar Hall, on Thursday evening, a delightful ceilidh was held, and a large audience thoroughly enjoyed the proceedings. Mr Malcolm MacLeod, president, occupied the chair. A vocal programme of high merit was sustained by well-known singers, among those taking part being some of the Mod competitors. Members of the Glasgow Gaelic Musical Association produced a Gaelic play entitled "Domhnall 's an Tombaca," Mr. Donald Macphail taking the part of the old man, with Mrs. Barron in the role of the wife, Mrs. W. Coutts and Miss Margaret Macdonald appearing as the two daughters, and Mr. John Bannerman, jun., and Mr. Neil Shaw, the secretary of An Comunn, playing the characters of the lovers. The sketch was well performed with practically no scenic properties, but despite this handicap it was well done. The dialogue flowed along steadily on its bright and happy course, and the merry laughter which punctuated the humorous passages told its own tale of enjoyment. The play was followed with the closest interest, and

at the close the performers were heartily applauded.

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SECOND DAY,

The second day of the Mod was remarkable alike for the number of competitors and their high level of merit. Difficulties of travelling notwithstanding, the general attendance was greater than on the opening day, and there was enthusiasm shown by the audience during the progress of the competitions. Keen rivalry took place for the gold medals presented by An Comunn for solo singing. In the competition for female voices, the winner was Miss Flora MacNeill, Colonsay, the qualities of whose voice were pronounced to be amongst the finest ever heard at the Mod. Miss Jenny M. B. Currie, Ford, who was the principal prize-winner on the first day, was placed second, and received commendable praise for an original melody. She was also the winner of Nesbitt's "Hebriean Sketches" on the piano. Miss Margaret Fraser, Beaulieu, carried off first prize for her pianoforte rendering of a march, Strathspey, and Reel. An admirable effort by Mr. A. Stewart Robertson, Aberfeldy, gained for him the other gold medal. Miss Phemie Marquis and Miss Myra Norman, Glasgow, carried off the first award for duet singing. Glasgow, Edinburgh, and Dundee Gaelic Choirs were rivals for the honours in choral singing, and of the first prizes, two went to Dundee ("Shield" and Female Voices). The choruses all over were marked by fine harmony and expression.

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GRAND CONCERT.

The Grand Gaelic Concert in the Usher Hall on Friday evening attracted a large audience. Perhaps the deepest note of the evening was struck by Lieut. Colin MacLeod, gold medallist at Dundee Mod, 1913, in his singing of the MacLeod Lament, "Tog orm mo phìob." Miss Patuffa Kennedy Fraser's singing of "Kishmull Cradle Croon" and other Gaelic airs, with harp accompaniment, was marked by exquisite expression. Miss Katie MacLean, winner of the Oban and Lorn War Commemoration Medal, sang "Chi mi na Mor-bheanna" with fine expression, and Miss Flora MacNeill gave a delightful rendering of Donald MacKechnie's "Soiridh." Mr. Stewart Robertson's efforts met with hearty appreciation; his rendering of "Moladh Beinn Dobhrain" was excellent. Miss Phemie Marquis and Miss Myra Norman, who as duettists won the commendations of the judges at the Mod, sang with fine harmony.

Under the leadership of Mr. Patrick, Dundee, the combined choirs showed balance and harmony in the part songs. The Dundee Choir of female voices sang with fine taste and expression, and by special request the combined ladies' choir sang "Mo Chùbhrachan," a fairy lullaby arranged for ladies' voices by Professor Granville Bantock. A party of the Edinburgh Highland Reel and Strathspey Society gave an enjoyable orchestration of Highland Music, and selections on the bagpipes were played by four members of the Edinburgh City Police Band.

At the interval the "Shield" and baton were presented to the conductor of the Dundee Choir, and the gold medals to the winners, by Mrs. Burnley Campbell of Ormidale.

The following telegram was read from Mr. Munro, Secretary for Scotland:—"Of the many engagements which I have been obliged to cancel because of my unfortunate accident, there is none I have cancelled with greater regret than my tryst in the Usher Hall to-night. As a Highlander born and bred, I was looking forward with keen pleasure, as I always do, to meeting an audience of fellow-Highlanders and to hearing once again the songs of the North and West, the sweetest music in the world. That you may have a very happy evening is my earnest wish. Mrs. Munro also wishes to express deep regret for her absence."

The Lord Provost, who presided in the unavoidable absence of the Secretary for Scotland, in the course of a short address, said no man engaged in the arduous and anxious duties of his office in these difficult times had received more general commendation on his actions and accomplishments than Mr. Robert Munro. Speaking of Celtic music, his Lordship said it recalled in all its notes the mountain, moor, and loch, the sun sinking in the Western ocean, the Atlantic beating on the shores of the lonely Hebrides. It sang the deeds of heroic men. It had the melancholy features of the race, but it had also the joyous note, a note of hope, confidence, and unconquerable spirit, and Celtic music would always receive, as it deserved, recognition and place.

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EDUCATIONAL CONFERENCE.

A full report of the Conference on the teaching of Gaelic in Gaelic-speaking areas, held in the Goid Hall, Edinburgh, on 11th October, will be given in our next number.

ANNUAL MEETING.

The annual meeting of An Comunn Gaidhealach was held in the Goid Hall, Edinburgh, on Saturday. Mr Malcolm MacLeod occupied the chair at the commencement of the proceedings.

The following office-bearers were elected for the ensuing year:—President, the Rev. G. W. Mackay, M.A., Killin; vice-presidents, Mr. H. F. Campbell, Aberdeen, and Mr. Donald Macphie, Dullatur; and to fill vacancies in Council—Messrs Malcolm MacLeod, Govan; T. D. MacDonald, Oban; the Rev. T. S. Macpherson, Glasgow; Messrs. Arch. Stewart, Cambuslang; P. MacDougall Pullar, Glasgow; Duncan MacLeod, Dumbreck; James Mackellar, Glasgow; the Rev. D. MacFarlane, Kingussie; Mr. Duncan MacGillivray, M.A.; Dr. George Calder, Glasgow; and Sheriff Macmaster Campbell.

THE NEW PRESIDENT.

Mr MacLeod, in vacating the chair for the new President, remarked that he regarded An Comunn as the most representative Highland Association there was, and the man who occupied the office of president was regarded for the time being as "the" representative Highlander. In giving up that office he desired to thank the members of the Executive for the great consideration and loyal support they had given to him through the years he had been president. It had been a happy time, and he had tried to discharge the duties as well as he could. He had pleasure in welcoming Mr Mackay to the chair. He was confident that Mr Mackay would fill the office with satisfaction to An Comunn and distinction to himself.

Rev. Mr. Mackay, on taking the chair, said that while he felt quite at home among them, he did not think he had taken office in any organisation with more trepidation. When they thought of all the distinguished people who had occupied that post, all the leaders of the movement in literature, art, education, and social work, they realised that it was a great honour to be called to preside over their deliberations. It was not necessary for him to speak of the great and marked ability that had distinguished Mr. MacLeod's services in many respects. Mr MacLeod was possessed of enormous administrative experience, and that experience had been placed freely at their disposal for many years. He did not think he had heard any man who could surpass Mr MacLeod in expressing the ideas or policy of An Comunn on any particular item of business. He could not hope to equal Mr. MacLeod. His

only claim for a position of that kind was his love for the language, music, and history of the Gael, and his keen, ardent desire that the Gaelic-speaking race should get a better place in the sun. In his opinion, he was taking the chair at the most critical stage in the history of An Comunn.

Rev. John MacLachlan, Lochcarron, moved that An Comunn record in its minutes a special vote of thanks to Mr. MacLeod for his conduct and services in the chair, and the motion was carried with acclamation.

Professor Watson also offered a welcome to the new President. He knew perhaps better than most how absolutely devoted Mr. Mackay was to the Gaelic cause. It was Mr. Mackay and Mr. MacLeod who were instrumental in getting up the petition which proved so decisive in getting the amendment in regard to Gaelic in the Education Act. He hoped Mr. Mackay's term of office would be signalled by one more forward movement. Mr. MacLeod's term of office would be memorable owing to the recognition of Gaelic in the Act of Parliament, and one way in which Mr. Mackay might make his term of office memorable would be to get a thoroughly sound publication fund for publishing Gaelic literature. That was greatly needed. If Mr. Mackay could manage that it would be a great achievement. They wished Mr. Mackay great success in the chair.

Mr. Mackay, in returning thanks, said he did not know any more magnificent or worthy object for various Gaelic-speaking men who got on in the world than to make a good contribution to the Publications Committee.

THE COMUNN MAGAZINE.

Mr. T. D. MacDonald, Oban, initiated a discussion on the magazine, *An Deò-Greine*, and submitted a motion that the subscription to the magazine be charged for and collected separately, that the member's subscription be 4s, an increase of 6d, and the magazine subscription be 2d per copy, or 3s post free. He pointed out the magazine was a serious drain on the resources of An Comunn. During the last completed year the loss was £131. About £70 had been made up by donations, leaving a debit balance of £61. They could not get on at that rate. They should try and make the magazine self-supporting. If the magazine were tripled in size and issued quarterly, and the price doubled or tripled, he believed they would get more subscribers. His motion, however, assumed that the magazine would be left as it was.

Mr. Donald MacLean seconded.

Mr. Colin Sinclair moved an amendment to the effect that the annual subscription remain

as it was, that there be no extra charge for the magazine. He thought a temporary arrangement might be made whereby six magazines might be issued in the year.

Mrs. Colquhoun, Glasgow, who seconded, observed that the advertisements ought to pay for the magazine.

Professor Watson said he was of opinion that if Mr. MacDonald's motion was carried it would result in a decrease in the membership of An Comunn and also in the reduced circulation of the magazine. He would move that the magazine continue to be supplied to every member of An Comunn in virtue of his subscription, and that it be remitted to the Executive to consider whether it was necessary to increase the membership subscription for that purpose, and what could be done in the way of improving the magazine.

The Rev. Dr. MacLennan seconded.

The Rev. T. S. MacPherson, Convener of the Publication Committee, said that the position of the magazine was not so serious as it appeared. His Committee had been considering for some months definite proposals to add to the interest of the magazine and add to the income by additional advertisements.

Mr. Malcolm MacLeod said he was not satisfied with any of the motions, and moved the previous question. Mr. Shaw was arranging a concert in Glasgow which they expected would yield a handsome profit, and there was a good prospect of more advertisements. He did not think it was necessary to make any remit, and they should leave matters alone for a year.

Mr. Angus Robertson moved that the title of the magazine be altered because it was not Gaelic and was a senseless name. It did not mean anything at all. It was a bit of borrowed phraseology from some Ossian flight of imagination.

Mr. Robertson's motion found no seconder.

Mr. MacDonald thereupon withdrew his motion in favour of that of Mr. MacLeod, which became the finding of the meeting.

The Rev. T. S. MacPherson stated that in response to the appeal for additional financial support for publication funds, the Gaelic Society of Glasgow had given them £20 and the Tiree Association £5.

OBAN 1920 MOD.

The question of the next Mod was afterwards considered. Mr. T. D. MacDonald pointed out that the Mod was held this year in Edinburgh on account of special circumstances, and Oban waived its claim. The difficulty in Oban was the limited hall accommodation. The largest hall held about 700, and what they proposed was that instead of one grand concert, assuming

the Mod would last three days, three concerts should be given, a junior concert, a senior concert, and a grand concert. He asked An Comunn to give Oban the Mod next year.

Captain Campbell seconded.

It was agreed to have the Mod at Oban, and to leave the arrangements in the hands of the Oban Committee. The date of the Mod was left with the Mod and Music Committee.

EXECUTIVE COUNCIL.

The preliminary meeting of the Executive Council was afterwards held, with the Rev. Mr. Mackay in the chair. The chief business was the election of the standing committees. The following were appointed Conveners of the respective Committees:—Education—Mr. H. F. Campbell; Publication—Rev. T. S. Macpherson; Propaganda—Rev. G. W. Mackay; Finance—Councillor MacFarlan; Mod and Music—Rev. M. N. Munro; Art and Industry—Mrs. Reyburn. It was agreed to hold the next meeting of the Executive at Stirling on Saturday, 6th December.

PRIZE LIST.

JUNIOR SECTION.

LITERATURE.

Adjudicators—R. Barron, H.M.I.S., Aberdeen; John MacDonald, M.A., Glasgow.

1. LETTER, not exceeding 2 pages of Large Post Quarto paper, supplied by the Comunn on application to the Secretary, on a single subject chosen from a list sent under sealed cover, to be opened by the Local Examiner after places have been taken for the Competition. Prizes—1st, 10s; 2nd, 7s 6d; 3rd, 5s; 4th, 3s 6d; 5th, 2s 6d; 6th, a Book.

- 1, Mary B. MacMillan, Dervaig.
- 2, John MacDonald, Broadford.
- 3, John MacLean, Broadford.
- 4, Jessie Grant, Broadford.
- 5, Archd. MacMillan, Broadford.
- 6, Duncan MacRae, Lochalsh.

2. WRITING FROM DICTATION of an unfamiliar Piece of Prose, slowly read by the Teacher or other competent person. Subject to the same conditions and limitations as No. 1 above. Prizes—1st, 10s; 2nd, 7s 6d; 3rd, 5s; 4th, 2s 6d; 5th, a Book.

- 1, Mary B. MacMillan, Dervaig.
- 2, John MacDonald, Broadford.
- 3, Angusina MacMillan, Dervaig.
- 4, Jessie Grant, Broadford.
- 5, Mary MacRae, Lochalsh.

3. REPRODUCTION IN WRITING of an unfamiliar Piece of Prose, to be read three times in the hearing of the competitors. Subject to the same conditions and limitations as No. 1 above. Prizes—1st, 10s; 2nd, 7s 6d; 3rd, 5s; 4th, 2s 6d; 5th, a Book.

- 1, Mary B. MacMillan, Dervaig.
- 2, John MacDonald, Broadford.
- 3, Mary MacRae, Lochalsh.
- 4, John MacLean, Broadford.
- 5, Duncan MacRae, Lochalsh.

4. TRANSLATION, from Gaelic into English, of 20 verses from ii. Samuel, chapters 14 to 24; and from English into Gaelic of 10 verses from St. Luke's Gospel, chapters 13 to 24. Prizes—1st, £1, and "Caraid nan Gaidheal"; 2nd, 10s, and "Caraid nan Gaidheal."

- 1, Angusina MacMillan, Dervaig.
- 2, Helen F. MacMillan, Dervaig.

SPECIAL PRIZES FOR TEACHERS.

(a) First and Second Prize of £2 and £1 respectively to the Teachers whose Pupils win the highest average of marks in the foregoing competitions, Nos. 1 to 4.

- 1, Angus MacMillan (Dervaig Public School).
- 2, John Montgomery (Lochalsh Public School).

(b) First and Second Prize of £2 and £1 respectively to the Teachers whose Pupils win the highest aggregate marks in the foregoing competitions, Nos. 1 to 4. In estimating the aggregate, the papers of pupils' earning less than 50 per cent. of marks will be excluded.

- 1, John Macpherson, M.A. (Broadford Public School).
- 2, John Montgomery (Lochalsh Public School).

SENIOR SECTION.

ORAL DELIVERY.

Adjudicators—Rev. Malcolm MacLennan, D.D., Edinburgh; John R. Bannerman, Glasgow.

RECITATION of a Piece of Dramatic Poetry. Prizes—1st, £1; 2nd, 10s. Open to all.

- 1, Mrs W. Countts, Glasgow.
- 2, Mrs. E. Barron, Glasgow.

READING a Prose Piece. Prizes—1st, £1; 2nd, 10s. Open to all.

- 1, Donald Macphail, Clydebank.
- 2, Miss Nellie Cameron, Oban.

ANCIENT-FOLK TALE, preferably unpublished—narrated in the traditional style. Prizes—1st, £3; 2nd, £2.

- 1, Donald Macphail, Clydebank.
- 2, James Robertson, Pitlochrie.

BEST-ACTED DIALOGUE by Two Performers. The words may be selected from any published Gaelic work, or may be specially composed. Not to exceed 15 minutes in delivery. Prizes—1st, £3; 2nd, £2; 3rd, £1.

1, Mrs W. Countts, Glasgow, and Miss M. Macdonald, Glasgow.

2, Mrs E. Barron, Glasgow, and Donald Macphail, Clydebank.

3, James Robertson, Pitlochrie, and J. Stewart Robertson, Aberfeldy.

VOCAL MUSIC.

Adjudicators—Music, Professor Granville Bantock, Birmingham; Gaelic, Rev. T. S. Macpherson, Glasgow.

SOLO SINGING of a Song. Female Voices. Confined to members of the Comunn Gaidhealach, its Branches and Affiliated Societies. Prizes—1st, £2; 2nd, £1. Former gold medallists and first-prize winners for singing excluded. Members of Branches and Affiliated Societies must give evidence of membership when entering.

1, Miss Jenny M. B. Currie, Ford.

2, Miss Bessie Campbell, Glasgow.

SOLO SINGING of a Song. Male Voices. Confined to Members of the Comunn Gaidhealach, its Branches and Affiliated Societies. Prizes—1st, £2; 2nd, £1. Former gold medallists and first-prize winners for singing excluded. Members of Branches and Affiliated Societies must give evidence of membership when entering.

1, A. Stewart Robertson, Aberfeldy.

2, Alex. Cameron, Glasgow.

Adjudicators—Music, Hugh S. Robertson, Glasgow; Gaelic, Rev. Neil Ross, B.D., Edinburgh.

SOLO SINGING of a Lochaber Song in the traditional manner, without accompaniment. For Seniors. Prizes—1st, £1 10s; 2nd, £1; 3rd, 10s (presented by Miss Juliet Macdonald, Lochaber).

1, Hugh Mackay, Dornoch.

2, Miss Jenny M. B. Currie, Ford.

3, Alex. Cameron, Glasgow, and Malcolm MacIntyre, Colonsay, equal.

A COMPETITION for SENIORS in SOLO SINGING of "Puirt à Beul." The words and music to be sung must be submitted to the Secretary on entry, for approval. Competitors should select sets of tunes that are adapted to vocal rendering, and words that are unobjectionable from the point of view of good taste. Two tunes to be professed by each competitor, one of which must be unpublished. For published tunes see Dr K. N. MacDonald's collection of "Puirt à Beul." Prizes—1st, £1 10s; 2nd, 15s; 3rd, 10s.

1, Allan Hunter, Oban.

2, Alex. Cameron, Glasgow.

3, Hugh Mackay, Dornoch.

SOLO SINGING of a Mull or Iona Song, the words of which must not have been previously published. A copy of the song (words and music) must be sent to the Secretary when entering. Prizes—1st, £1 1s; 2nd, 10s 6d (presented by the Glasgow Mull and Iona Association).

1, Miss Jenny M. B. Currie, Ford.

2, Malcolm MacIntyre, Colonsay.

Adjudicators—Music, Professor Granville Bantock, Birmingham; Gaelic, Rev. Neil Ross, B.D., Edinburgh.

For the BEST RENDERING OF A SONG from Mrs. Kennedy Fraser's book, "Sea Tangle." Male and female voices. Competitors must prepare the two following songs, "Morar Reapers" and "Cairistiona." The judges will call upon the competitors to sing either of them. Prizes—1st, "Songs of the Hebrides" Vol. ii. (presented by Mrs. Kennedy Fraser); 2nd, Six separate songs to be selected by the prize-winner from "Songs of the Hebrides" (presented by Mrs. Kennedy Fraser).

1, Miss Myrtle Campbell, Clydebank.

2, Miss Jenny M. B. Currie, Ford.

OBAN AND LORN ASSOCIATION WAR COMMEMORATION MEDAL (Open) for the best rendering of a Song composed by a Lorn Bard. Copy or Name of Song (for verification) must be sent to the Secretary when entering. Prizes—1st, Gold Badge and £1; 2nd, £2. (Presented by the Glasgow Oban and Lorn Association.)

1, Miss Kate MacLean, Glasgow.

2, Miss Bessie Campbell, Glasgow.

Adjudicators—Music, Hugh S. Robertson, Glasgow; Gaelic, Rev. T. S. Macpherson, Glasgow. **For the BEST RENDERING of a PERTHSHIRE Unpublished FOLK-SONG AIR.** Copies of the music, with words, for verification as an unpublished air, must be sent to the Secretary one month before the date of the Mòd. Prize, presented by the Glasgow Atholl and Breadalbane Association, £1 1s.

1, Miss Jenny M. B. Currie, Ford.

SOLO SINGING of the Song, "Tha Peigi's a Mhonadh," by the Rev. Alexander Stewart ("Nether Lochaber"). See "Modern Gaelic Bards," second series, part 1, page 4 (Malcolm C. MacLeod, Publisher, Dundee, paper covers 8vo., 2s nett; limited edition 4to., 4-cloth, 7s 6d). Prizes—1st, £1 10s; 2nd, 15s; 3rd, 10s; 4th, 7s 6d. Prizes presented by the Dundee Highland Society Branch of An Comunn Gaidhealach.

1, Miss M. M. Duncan, Glasgow.

2, A. Stewart Robertson, Aberfeldy.

3 and 4 (equal), Hugh Mackay, Dornoch, and Miss Jenny M. B. Currie, Ford.

SOLO SINGING of an Oran-mor selected by the Competitor from the following list:—"Queen Maeve," from "Sea Tangle," "Mort Ghlinne Comhann," by the Muck Bard; and "Beinn Dobhrain." Copies of the three songs will be supplied by the Secretary. Prizes—1st, £2; 2nd, £1.

1, A. Stewart Robertson, Aberfeldy.

2, Miss Jenny M. B. Currie, Ford.

Adjudicators—Gaelic, Rev. Neil Ross, B.D., Edinburgh; Music, Professor Granville Bantock, Birmingham.

SOLO SINGING of a Song. Female voices. Prizes—1st, £1 and the Gold Medal of the Comunn; 2nd, £2; 3rd, £1.

1, Miss Flora MacNeill, Colonsay.

2, Miss Jenny M. B. Currie, Ford.

3, Miss Kate MacLean, Glasgow, and Miss Bessie Campbell, Glasgow (equal).

SOLO SINGING of a Song. Male voices. Prizes—1st, £1 and the Gold Medal of the Comunn; 2nd, £2; 3rd, £1.

1, A. Stewart Robertson, Aberfeldy.

2, Alex. Cameron, Glasgow.

3, Malcolm MacIntyre, Colonsay.

Adjudicators—Gaelic, Rev. T. S. Macpherson, Glasgow; Music, Professor Granville Bantock, Birmingham.

SOLO SINGING of a Song. Female voices. Open only to former Mòd gold medallists and first-prize winners for singing. Prize, £3.

1, Miss M. M. Duncan, Glasgow.

SOLO SINGING of a Song. Male voices. Open only to former Mòd gold medallists and first-prize winners for singing. Prize, £3.

1, Hugh Mackay, Dornoch.

DUET SINGING of a Song. Prizes—1st, £2; 2nd, £1.

1, Miss Phemie Marquis and Miss Myra Norman; 2, Miss Flora MacLean and Miss M. B. Macpherson, all of Glasgow.

QUARTETTE SINGING of a Song. Mixed voices. (S.A.T.B.) Competitors to prepare two songs of their own choice, either or both of which they may be asked to sing. Prizes—1st, £2; 2nd, £1.

1, Glasgow Gaelic Musical Quartette.

CHORAL SINGING of a Song, with or without chorus, in three part harmony. Female voices only. The two songs prescribed are "Mo Chubhrachan" (Messrs Curwen), "An Gille Dubh Ciar Dubh" (Messrs Parlanc), both specially arranged, and may be had from the Secretary. Prize, £5. A second prize will be given if three or more choirs compete.

1, Dundee Gaelic Musical Association.

2, Edinburgh Gaelic Musical Association.

CHORAL SINGING of a Song, with or without Chorus, in three-part harmony. Male voices only. The two songs prescribed are "Si luaidh mo chagair Morag" and "O's tu 's gur a tu th' air m'aire." Prize, £5. A second prize will be given if three or more choirs compete.

1, Edinburgh Gaelic Musical Association.

CHORAL SINGING of a Song, with or without Chorus, in four-part harmony. The songs prescribed are "Cumha Iain Ghairbh Rassaigh" (Test Song), published by Messrs Curwen, Berners Street, London, "Braig Rùsgaich," and "Hug o laithill o ho ro," in "Coisir a' Mhòid." Prizes—1st, £15, retention for one year of the Lovat and Tullibardine Trophy, and a Baton to the Choir Conductor; 2nd, £10; 3rd, £5.

1, Dundee Gaelic Musical Association; 2, Glasgow Gaelic Musical Association; 3, Edinburgh Gaelic Musical Association.

—:—

INSTRUMENTAL MUSIC.

Adjudicators—W. B. Moonie, jun., Mus. Bac., Edinburgh; Pipe-Major W. Ross, Edinburgh Castle.

PLAYING of a Highland March, Strathspey, and Reel, on the Pianoforte. Competitors to submit the names of 3 Marches, 3 Strathspeys, and 3 Reels, from which the Judges will make a choice. The March will be played twice, and the Strathspey and Reel thrice each, or otherwise as the Judges may direct. The playing of the Strathspeys and Reels is to be preceded by the March. Prizes—1st, £2; 2nd, £1; 3rd, 10s. This competition is confined strictly to amateurs.

1, Miss Margaret Fraser, Beaulieu.

2 and 3 (equal), Miss Jenny M. B. Currie, Ford, and Miss Isabei MacRae, Kyle.

PLAYING on the Pianoforte of "HEBRIDEAN SKETCHES," Parts I. and III., by Julian H. W. Nesbitt (Bayle & Ferguson, Queen Street, Glasgow). Confined to amateurs. Prizes—1st, £2; 2nd, £1; 3rd, 10s.

1, Miss Jenny M. B. Currie, Ford.

2, Miss Jeanie S. MacCulloch, Oban.

AN COMUNN'S NEW PRESIDENT.

The new President of An Comunn is the Rev. G. W. MacKay, M.A., parish minister of Killin. A more active and devoted worker in the interests of Celtic culture it would be difficult to find in all Scotland, and he is possessed of many traits and qualities that mark him out as a wise and successful leader. He is genial, tactful, energetic, and resourceful, and has clearness of vision and much administrative capacity. He has had a long and varied experience in public life, and exercises considerable influence both in Church and Celtic circles.

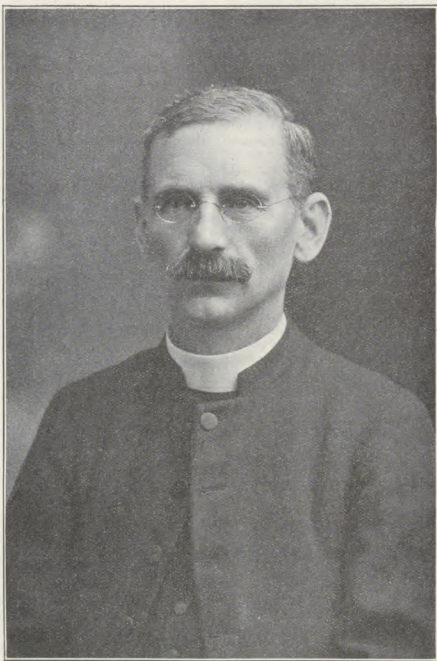
Any question relating to the Gaelic people, their language, music, and social well-being, commands Mr. MacKay's ready and whole-hearted attention. He never grudges trouble, labour, or expense when there is a prospect of furthering the interests and raising the status of the Celtic race. His enthusiasm for the language and music of his people was kindled in his early youth, and his love thereof seems to strengthen and intensify with the lapse of time. He was present at the first Mod, which was held in Oban, and his active association with An Comunn dates from 1908. He became Convener of the Propaganda Committee five years ago. In discharging the duties of that office, he has been indefatigable in his endeavours to rouse the Highland people to a sense of their duty with respect to their language and literature. He has undertaken long journeys on behalf of An Comunn; and, despite the adverse conditions created by the war, his labours have, in different directions, yielded rich and abundant fruit.

No man worked more assiduously or helped more effectively than our new President to get a workable Gaelic clause introduced into the new Education Act. It was at his prompting that An Comunn decided to approach by deputation the Highland Committees of the three Churches, and try to induce them to give all possible encouragement to this legislative concession. Everybody now knows that, in this matter, the Churches were amongst the most powerful agencies that were brought to bear upon the Government. Mr. MacKay and Mr. John N. MacLeod, Erergie, were the originators of the petition movement, which was designed to bring additional pressure on the authorities at Whitehall. As Convener of the Propaganda Committee, Mr. MacKay mapped the country out into three provinces, with a sub-committee over each, and all in favour of the language were given an opportunity to sign. The number of names that he himself secured

was simply amazing, and bore ample evidence to his sedulity and popularity.

Mr. MacKay is one of the moving spirits in reviving and remodelling the Pan-Celtic Union under the guidance and stimulus of the enthusiastic Welshman, Mr. Edward T. John. At the

mitted to the meeting. In the following year he was one of the few Scotsmen who went to Neath, and there again he exerted much genuine and useful influence. The Pan-Celtic ship has since encountered some rather unsettled weather. The delightful fact that



REV. G. W. MACKAY, M.A.

Birkenhead Conference, held in 1917, Mr. MacKay read a paper on the Gaelic Question in Scotland. It was a singularly faithful and lucid exposition, and was generally considered the most able and interesting disquisition sub-

she has been saved from stranding is largely due to the adroitness and address displayed by Mr. MacKay in pouring jets of oil upon the troubled waters.

As becomes his office, our new President

devotes himself unsparingly to the welfare of his Church and parish, and no minister in the Church of Scotland is more active and painstaking in the discharge of his professional duties. He is a graduate of St. Andrews University, and after being licensed, served as an assistant first at Beaulieu, and afterwards to the late Rev. Dr. MacDonald, High Church, Inverness. Three years after leaving the Divinity Hall, he received a call to the church and parish of Killin, and there he has remained to this day. He has ever applied himself most heartily not only to its spiritual, but also its social development. He has had the church renovated, the seatings re-arranged, and a beautiful pipe-organ introduced. He has been instrumental in getting an institute established at Killin, where the musical, dramatic, and debating powers of the younger people may be given fitting expression. He started a literary society, and shares in its activities; gives an annual soiree to the farm servants of the parish, and exerts himself in many other ways to brighten and sweeten the social life of the district.

Few town or country ministers are connected with so many Assembly Committees as Mr. MacKay, and fewer still attend their meetings with such commendable regularity. He is a member of Life and Work Committee, the Welfare of Youth Committee, the Royal Bounty Committee, the Committee on Gaelic-speaking Students for the Ministry, and the newly-formed Church and Nation Committee. He has repeatedly visited almost every corner of the Highlands on deputation work, and has been a member of the Commission on Vacancies in Gaelic-speaking Charges. He has always taken much interest in Church worship and Church praise, in their national, as distinct from local aspects. Truly, Mr. MacKay is a servant who needeth not to be ashamed—a minister whose fruitfulness in good works is exemplary and most singular.

On the occasion of his semi-jubilee as parish minister of Killin, he was presented at a social meeting with a sum of money, a silver tea-service, a splendid roll-top desk, and a beautiful Chesterfield couch. These gifts were subscribed for by members of his congregation and other friends in the parish.

If An Comunn does not thrive and flourish in the immediate future, it shall not be for lack of endeavour, devotion, capacity, and statesmanship on the part of our new President. We are convinced that he will shortly manifest his energy and strategical skill by a big Gaelic "push" on more than one "front"!

THE SECRETARY'S PAGE.

Tha sud seachad! Mòd mór cile ri àireamh nan feadhach a dh'fhalbh. A dh'aindeoin ionna cuap-starra na seachdain roimhe bha mòran an lathair aig Mòd Dhuneidunn. Thainig cuid dhe'n luchd farpais astar fada agus thaitinn a' chuirn ri na gu h-eireachdail. Ma bhios sinn beò 's gu math ris bidh sinn anns an Oban an ath bhliadhna agus faodaidh sin a bhith againn ri cruinneachadh mór 'san Oban Lathurnach.

* * *

The singing at the Mod this year was of a very high order. Professor Bantock said that the quality of the singing in the Ladies Medal competition excelled anything he ever heard in England or in Wales. Both music judges were much impressed by the natural charm and refinement of the singers.

* * *

Few people are aware of the fact that "Soiridh," Miss Flora MacNeill's Medal song, is the composition of the late Mr. Donald MacKechnie, "An Fear Ciuil." The song is very popular in Jura, and Miss MacNeill's exquisite rendering of it at the Mod and Grand Concert is sure to popularise it still further among Highlanders in the cities. "An té bhàn a bha 'san flùth" was originally written "An t-agh bàna a bha 'san flùth." We hope to give the original verses in a future number.

* * *

Mr. A. Stewart Robertson, Aberfeldy, charmed everyone at the Grand Concert with his singing of "Moladh Beinn Dóbhraim." His splendid knowledge of the language and his careful enunciation gets to the heart of the Gaelic people.

* * *

The Oban and Lorn War Commemoration Medal attracted an entry of first-class singers, and promises to be one of our most popular competitions. It was very fitting that a native of Lorn should be the first winner of the "Galley" badge. Miss Kate MacLean has a few Mod prizes to her credit, and three of her brothers won the Junior Silver Medal. Hector, the 1909 Silver Medallist, was killed in Gallipoli while serving with the H.L.I.

* * *

The Duet Competition brought out a large number of competitors. The first prize was awarded to Miss Phemie Marquis and Miss

Myra Norman for an artistic rendering of "Una Ghil-bhàn," one of Kenneth MacLeod's Sea-lovers' songs. Miss M. B. MacPherson and Miss Flora MacLean, who secured second prize, also sang with fine taste. All are members of the Glasgow Gaelic Musical Association Choir.

* * *

Miss Jenny M. B. Currie, Ford, secured the lion's share of the Mod prizes. Her singing throughout was excellent, and her selection of unpublished songs gave a pleasing variety to the entertainment. She also secured a first and second prize in the pianoforte competitions.

* * *

The Oral competitions brought out much fresh talent. The Acted Dialogue competition was specially attractive, and the performances promised well for the future of Gaelic drama. Mrs. W. Coutts and Miss Margaret MacDonald gained first prize with a "Gossip," of which they gave a splendid rendering. Mrs. Barron and Mr. Donald MacPhail showed powers of spirited conversation in "An t-Iadach," and were worthy runners-up. Mr. MacPhail had two first prizes to his credit in the forenoon in Reading and Folk Tale, Mrs. Coutts first in Recitation, with Mrs. Barron second.

* * *

Miss Myrtle Campbell was awarded first prize for a finished rendering of Mrs. Kennedy Fraser's "Cairistiona," and Miss Bessie Campbell secured two second prizes. These two ladies are often heard at the Ceilidhs in Glasgow, and their success gave pleasure to a multitude of friends.

* * *

The Ceilidhs are in full swing, and full houses are the order all round. The lecturers at both have given most excellent papers on a variety of subjects. The other Highland Societies are carrying through a programme of "At Homes" and Concerts, and all are well patronised.

* * *

A splendid display of Gaelic and Scottish books was arranged by John Grant, George IV. Bridge, at the entrance to the Synod Halls during the Mod proceedings. It added much to the Celtic atmosphere, and was convincing proof of the store of high-class literature the Scottish Highlander has in his own native language. Mr Grant is to be congratulated on his excellent display.

NIALL.

NOTICE.

All literary contributions, accompanied by the name and address of the writer, should be addressed to Mr. DONALD MACPHIE, 5 Victoria Terrace, Dullatur, and should reach him not later than the 15th of each month.

Communications regarding the Sale of the Magazine, Annual Subscriptions, and Advertisements, should be addressed to Mr. NEIL SHAW, Secretary, 108 Hope St., Glasgow. A Scale of Charges for Advertisements will be sent on application.

The Magazine will be sent post free to all countries in the Postal Union for 2/- per annum. Single copies will be sent by post for 2d.

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AN DEO-GRÉINE

Leabhar XV.]

Darna Mios a' Gheamhghraidh, 1919.

[Earrann 3

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MORAN 'GA RADH 'S BEAGAN 'GA DHEANAMH.

'Is e sin a thuirnt an sean-fhacal, agus is e sin a tha mòran eile ag radh air an dearbh latha so. Chaidh nithean móra agus matha a ghealladh dhuinn ams na bliadhnanach searbh a dh' fhalbh. Tha sinn a' cuimhneachadh a' gheallaidh ach ag ionndrainn a' bhuil. Bha, mar gu 'm b'eadh, saoghal eile gu bhi againn an uair a gheibheadh an luchd riaghlaidh sineadh analach an déidh bruthach na comhraig uamhasaich ud a dhireadh. Leig sinn leo iad fein a chrathadh gu math, ach tha iad màirennach 'san tarruing. Aig an àm so—ann an linn adhartaich agus shoilleir—tha staid na Gaidhealtachd, agus gu h-àraidh na h-Eileanan Siar, 'na chuis iomagain do mhòran, agus bu mhaith leinn an Ard Riaghladh a thighinn air adhart agus an geallaidhean prìseil a chur gu buil. Mur dean iad sin gu h-àithghearr bidh Eileanaich agus luchd àitich na h-Airde 'n Iar ann an suidheachadh truagh. Cheana tha bochdainn agus gort ag amhar eorra ann an clàr an aodainn, agus iadsan a mhàin a bu chòir an teasairinn agus an cuideachadh a' seasamh fada bhuatha agus a' toirt cluais

bhodhar do 'n gearan. Is maslach an gnothuch e far am bheil miltean sluagh—fir threuna chalma, a dh'fhuiling agus a dh'fhuilich; mnathan caonhail, glìce, deanadach, a sgàin an cridhe le iomagain agus ionndrainn—gun chothrom an eadhlainn agus toradh an saothrach fearainn a chur gu margadh no goireasan feumail flaighinn air ais.

* * *

Tha an giùlan mara tearc agus tur neo-fhreagarrach frithealadh do leithid a dh'aireamh sluagh. Tha feum air bàtaichean smùide a shiubhlas luath o chala gu cala agus a ghiulain-eas daoine, buar agus bathar. Agus biodh iad air an uidheamachadh ann an doigh a bheir comhfhurtachd do dh'isleach cho maith ri uaislean. Is culaidh oillt e smuaineachadh air turus cuain a ghabhail an drasda do na h-eileanan a mach, ainmig 's ga bheil an cothrom. Cha bhi na h-eileanan ceart am feasda gus am faigh iad slighe-fhosgailte gach latha seachdain gu tìr-mór agus ceann uidhe an rathaid iaruin. Ciamar a ghabhas malairt deanamh fo 'n t-suidheachadh a tha riaghladh an diugh? Gabhaidh pasgan clò trì seachdainean mu 'n ruig e Glascho as na Hearadh, agus cha 'n-fhaighear fios freagairt litreach an taobh a stigh de dheich laithean.

* * *

Chuala sinn mar an ceudna mòran mu fhearran airson nan laoch a thill. Tha eagal oirnn gur gle bheag dhiu a chaidh a shuidheachadh air croit no tuath anns an Iar. Ma tha dlàth air an luchd riaghlaidh an slugh foghainteach sin a ghleidheadh a chum naith na Rìoghachd tha làn àm aca dol an uidheam agus rud-eigin a shoerachadh air neo bidh iarraidh fharusung aca air na seòid a dhion an dithaich air dhòigh a bha urramach, measail agus eilfiteach. Ciod am feum a bhios air Gaidhealtachd mur bi

Gaidheal ann? Agus mur bi Gaidheil ann cha bhi Gàidhlig ann. Dùthaich gun chinneach gun chàinain cha dùthaich i. Ma dh' fhalbhas na seann nòsan agus na cleachdaidhean ceannalta air am bheil sinn uile gaolach, falbhaidh a' Ghaidhealtachd mar is aithne dhuinne i agus ann an eachdraidh a mhlàin gheibhear a h-ainm. C'ar son a leigeamaid ar mic 's ar nigheanan an cuan mòr aiseag agus gu leòir agus ri sheachnadh de dh' fhearan maith 'nar dùthaich fhéin? Ma dhion sinne an dùthaich o fhoirneart agus léir-sgrìos faiceadh iadsan a gheall gu 'm bi i 'na dùthaich murach anns na h-uile dòigh air laoiach agus curaidhean.

* * *

Leugh sinn o cheann ghoidh gu bheil deich mìle fìchad pumnd Sasunnach ri thoirt seachad gach bliadhna, ré dheich bliadhna, a thogail thighean do chroitearan. Deich mìle fìchad! 'Se trì chiad mìle a ghabhadh e. Cha tog sin ach mu chiad tigh 'sa bhliadhna agus tha na mìltean ri thogail mu 'm bi gach croitear bochd fo chromadh tighe is airdh air a sheirbhis. Is obair latha tòiseachd agus bhitheamaid uile toilichte na 'm faiceamaid buidhinn chlach agus ruar a' dol air aghaidh. Bhiodh teistean againn an sin air coimhlionadh a' gheallaidh agus bhiodh sùil againn ris an t-saoghal nuadh air an do bhruadar sinn. Ach biodh na tighean air an togail air dhoigh a bhios cosmhail ris an dùthaich agus a' comh-fhreagairt do sgeadachd nam beann 's nan srath. Is fearr dà a bhi beag bòidheach na bhi mòr grànnda. An là a thig na nithean so uile gu ìre ann a' Ghàidhealtachd bidh againn sluagh toilichte agus air thoiseach a' chruaidail 'sa ruagadh nàmhaid bidh "Clanna nan Gaidheal ri guailibh a cheile." Air aghaidh ma ta, gun tuille dàileach, leis an obair mhaith. Biodh luingeas luath air chuan a ghiulan sluagh is féudail, fearan fàs fo bhàrr 's fo fleur, agus bothain bhàna fo sgàil nam beann.

N. S.

—:o:—

PUBLICATION FUND.

A very substantial contribution to the above fund was made on behalf of Miss Gray Tod by the Lady Helen Tod, Dunkeld, who handed a cheque for £50 to the Convener at the close of the annual meeting in Edinburgh. The Committee appreciate very much this generous contribution, and their cordial thanks are due Miss Tod for her splendid donation. In addition to sums already published is a surplus of £10 from the Killin Branch Concert. Other Branches are organising concerts in aid of Publication funds.

IMPRESSIONS OF EDINBURGH MOD.

By Professor Bantock.

The following remarks by Professor Granville Bantock at the conclusion of each competition will be of interest to our members and readers who were not present at the Mod:—

CHORAL SINGING.—“Good natural singing. Some freedom of expression, good balance and good sustained vocal phrasing, especially in the sopranos. Real enthusiasm and animation in second song. Allargando does not mean Ammando, but broadening.” “Excellent vocal material here. Expression inclined to hardness and too violent contrasts. Voices overweighted above and below. Weakness of middle part. In second song returned to a rough sort of energy, almost crude.” “Sang from memory. Expression laboured, becoming lifeless, though the effect was well meant. Conductor should beat 2 and not 4. In second song, good sense of rhythm and happy expression with some refinement.” “Well sustained and pleasing expression. With life. Intonation well maintained. In first song final verse should fade away from sight and vision.” “Animated reading of first item. Strong, well developed voices in this choir. Singing with freshness and enthusiasm. Expression suitably varied in second song, though I would have liked a little more of the cradling maternal feeling. Very satisfactory intonation.” “The right atmosphere in the first song. Expressing the mother's happiness and love. A free and thoroughly enjoyable picture, showing real feeling and imagination. Ending rather abrupt, whereas it should fade away as a vision. Intonation at fault in opening verse of second song, which I am willing to overlook. The expression was always happy and enjoyable.”

DUET SINGING.—“Happy vocal blend, but expression over sad. Excellent intonation.” “Overweighted by soprano. Less happy blend.” “Unfortunate start with faulty intonation. An ineffective arrangement, too low for male voices.” “Overweighted by soprano. Male singer too restrained. Expression rigid and lifeless.” “Not always together at start. Happy blend of voices. Musical arrangement less happy. Expression rather lifeless.” “Evidently experienced singers. Good musical blend and well varied expression, though inclined to sadness. Voices not always together, one often in front of the other.” (Melancholy expression of these duets. Strange absence of happiness. The music seemed to

be a series of laments and elegies. Essential function of music to give pleasure.)

SOLO SINGING.—“Memory and accompanied. Free, easy manner. Unorthodox position of hands. Expression rather lacking in variety, but obviously sincere. Pleasing quality of voice.” “Memory and accompanied. Nasal quality might be improved. Good idea of phrasing. Well controlled expression.” “Memory and accompanied. Not always in tune. Expression, however, earnest and sincere.” “Memory and accompanied. Manly expression, frank, sincere. Heavy voice under good control; of sympathetic quality.” “Memory. Natural easy manner. Not always in tune in lower notes. Not enough life.” “Memory (almost) and unaccompanied. Bright and animated, with a good sense of phrasing.” “Memory and unaccompanied. Free and natural manner. Good idea of sustained phrasing, with agreeable variety of expression. Sympathetic quality of voice.” “Fairy song from ‘Songs of the Hebrides.’ Sang with pleasing variety of expression. Voice well under control. Uncertain in places.” (Very satisfying to hear these songs sung by the voice alone.) “Expression restrained and monotonous. Quality not always satisfactory.” “An enjoyable sense of rhythm. Clear natural voice.” “Quality of voice not uniformly satisfactory, though the expression always natural and sincere. Must beware of straining the sentiment by allowing a break in the voice.” “Well sustained expression and mellow quality of voice.” “Rich musical quality. Able to hold the audience spell-bound. No effort to seek for effect. Natural, delightful singing.” “Memory and unaccompanied. Rich mellow voice. Natural and earnest expression.” “Memory and unaccompanied. Expression inclined to hardness.” “Memory and unaccompanied. Rich expressive and sympathetic voice, always musical. Natural and sincere, leading us to the free open-air life of the islands whose heart she revealed as if by the spell of enchantment.” “Memory and unaccompanied. Limited quality of voice and range of expression. Under admirable control.” “Memory and unaccompanied. Small voice, but the right atmosphere and expression for the Lament. Really moving emotion of sadness.” “Fairy song. Voice needs more control.” “Hard to explain the special attractiveness of this singer, for the expression is often lacking in refinement. Yet it is frankly an open-air voice that would be heard in the mountain-side with peculiar awe and fascination. The real Folk-song voice.” “Memory and unaccompanied. Over-free with the rhythm. Sympathetic and refined expres-

sion of a beautiful air.” “Melody of song composed by the singer. Not only original, but of real merit. Notes as written altered by singer.” “Memory and unaccompanied. Voice needing more control in order to avoid vibrato. An unusual, somewhat weird, but strangely attractive air of real musical value.” “Eriskay Love Lilt. Slow and over-laboured expression.” “Singer who reaches the inner heart of the music, and whose singing yesterday so favourably impressed us, and gained her the second prize after a severe competition.” “Sympathetic and refined expression.” “Eriskay Love Lilt.’ A richly sympathetic and musically expressive voice. Agreeably natural and unaffected manner. Much pleased with her singing yesterday as well as to-day, though suffering from slight hoarseness.” “Fine sense of phrasing and legato sustained singing. Rich contralto voice of much promise that will gain much by the development of more sympathetic expression.” “Expression at present hard and needs development.” (Extraordinary musical feast. Own feeling—sufficient for the Jay is the music.) “Accompanied. Voices inclined to hardness, though clear and firm, and evidently quite natural and unaffected. Expression seems to require more sympathy.” “Unaccompanied. Singer with sincere emotion, making it difficult to find any fault. Satisfied to lose oneself in the enchantment of the music and the art of the singer.” “Unaccompanied. Unaffected, agreeable manner of singing, but wanting more imagination.” “Of real musical interest, if the actual rendering left something to be desired.” “Piano accompaniment. Effect unsatisfactory owing to weak musical setting.” “Unaccompanied. Free and natural manner, but requiring more vocal sympathy.” “Vibrato. Voice needs more control, and should not be forced; otherwise of rich quality.” “Unaccompanied. Well varied expression and some imagination, but a little more real emotion would have given her a higher place.” “Why piano accompaniment, which interfered with the art of the singer, where voice was sympathetic in the early class?” “Piano accompaniment spoiled the music and was no help to the singer.” “Humorous song. If so the singer is to be congratulated.” “Piano accompaniment. Intonation weak.” “Unaccompanied. Would have been really effective if the singer had memorised his words and sung with more conviction.” “Piano accompaniment. Natural and unaffected manner, but unfortunately out of tune on the high notes through forcing the voice.” (In this class all the songs should have been sung by the voice alone without any accompaniment.)

By Rev. T. S. Macpherson.

That An Comunn has achieved something during the past quarter of a century was amply proved at the Edinburgh Mod. The standard of Gaelic attained was considerably higher than it was even seven years ago, and one acknowledges with thankfulness that the interest in the language stimulated and fostered by Comunn activities continues to increase and to bear fruit.

But it would be unfortunate if the impression should prevail that anything approaching perfection has been reached. There is much good land yet to be possessed. Indeed, we have done little more than occupy the borders thereof, and we have a long way to go ere we actually possess it in the length of it and the breadth of it. The operation of the new Education Act, with its specific provision for Gaelic teaching should, after a lapse of some years, give us a nearer view of the promised land.

In former years the task of the Gaelic Adjudicator was a comparatively easy one. It required no great effort of concentration to differentiate between Learners and Native Speakers. *Blas na Beurla* easily betrays itself. And within both classes there was considerable variety in the standard attained by individual competitors. In the case of Learners, it was not difficult to discover where painstaking effort had succeeded in overcoming defects of pronunciation, while in the case of native speakers, faults in regard to enunciation, disregard of consonantal values and a general carelessness of expression afforded the Gaelic Judge a wide scope. In these respects, the higher standard of this year rendered the Judge's task more difficult—a circumstance upon which An Comunn is entitled to congratulate itself.

Let it not, however, be concluded that either Learner or Native Speaker has not much more to learn. The former still finds difficulty in giving their Gaelic value to the consonants t, d, b, g, while the liquid l is heard in its purely English rendering instead of the faintly aspirated *ll*. The vocalic combination *ao* continues to be a stone of stumbling. A word like *laogh* (discreetly avoided wherever possible by astute competitors) affords an illustration of several of these faults. Again, the gutturals *ch* and *gh* give trouble—e.g., *mo chubhrakan* for *mo chubhrachan*; *mo gaol* for *mo ghaol*.

While the Native Speaker is all but faultless in these respects, he and she still lose marks because of slovenliness in enunciation. The usual faults of colloquialism, hasty indistinct utterance, the substitution of a vague vocalic

sound for a definite consonantal syllable, undue nasality of vowel sounds, etc., explain the inferior position in which the Native Speaker sometimes stands as compared with the Learner. Judges should not be blamed for severely penalising those who should know better.

On the whole, however, the faults indicated are much less frequent than they were, and the task of the Gaelic Judge is correspondingly more difficult. For my own part, I found it necessary to lay more stress than formerly upon other and probably more important qualities. The Judge of Music is as a rule innocent of Gaelic, and this circumstance imposes upon the Gaelic Judge the task of apportioning its proper value to Expression. The softer or stronger rendering, the rise or fall of the voice according to the sentiment of the words, the dramatic interpretation of the emotions expressed in the song, the expression of the face, even the pose of the body, combine to produce a cumulative effect, and it sometimes happens that a singer showing a greater or less degree of merit in these respects succeeds in neutralising his or her defects in regard to merely technical correctness. An imperfect human being is better than a perfect automaton. We can tolerate a gramophone only when there is nothing better to be had.

May I warn Gaelic singers against all manner of affectation? To hear a native (let us say) of Argyll pronounce the English word "praise" as if it were "prize" is exasperating. To submit Gaelic to such indignity is sacrilege!

The judging of choral singing presents difficulties of its own. Speaking generally, the usual faults are lack of uniformity in pronunciation and lack of unity in expression. While individual competitors are not penalised for dialectic peculiarities, varieties of dialect in a choir must involve a loss of marks. It may happen that the fault is more apparent in choirs composed of native speakers than in others. The choir trainer should set his own standard and insist upon its adoption by each member of his choir.

By Mr. Hugh S. Robertson.

My first visit to the Mod was a pleasing and inspiring experience. It is probably not too much to say that the Gaels have a richer heritage of song and tradition than any other race. That there is in present-day Gaeldom a growing appreciation of the value and worth of that heritage is a good and hopeful sign. Commercial supremacy or worldly prosperity would be dearly bought did the price mean the surrender of those deep springs of emotion and

romance whence, after all, the chief glory of the Gaels come. My work was exclusively confined to vocal solos in the shape of songs and "mouth music." It was clear that the singers loved the songs. There were many really excellent voices, particularly among the women. As happens too often, the possessors of the best voices were not always the best singers. Good tone is not sufficient, nor good phrasing, nor good enunciation. These may be displayed *par excellence*, and still leave the listener cold. We want the song *and the singer* as well. The song is as a leathern vessel into which the singer pours his or her feeling—be it tears, or rapture, or laughter, or the wash of waves, or the ringing call to battle. *Pour!* mark you, measuredly, skilfully, not in bouts and dribbles, not in unbridled excess, so that the vessel runs over or topples over, nor in such timid, yielding that the sides of the vessel sag and the vessel itself collapses.

It seemed to me that here the singers as a whole wanted guidance, and, judging from the attention paid to Professor Bantock's remarks and to my own, the singers are clearly anxious to have it.

The "mouth music" was of special interest to me, and I shall not readily forget some of the performances; their magnetic swing and their irresistible rhythmic infectiousness.

The last feature to which I desire to refer was the fine spirit of the meeting, resembling, as it did, a happy family gathering. This, it seems to me, is something to build on, something to be sedulously cultivated—the least tangible feature of the meeting, and for that reason (as all Gaels should know) the one likely to be most enduring.

I hope at some future time to deal more exhaustively with the work of the "Mod."

: o : ———

MO DHUTHAICH FHEIN.

'S i Albainn do'n d'thug mi smuain
'S mi 'nochd an dhùthaich fhéin,
Air bilean mór an fhàsaich luim
Cho fad o'm dhùthaich fhéin.

Tha tir mo ghràidh air astar bhuam
Thar chuan ro fhada siar;
Cha 'n fhaic mi shuil na beanntan ard
'S na gleanntan fearach, fiar.

Ach chi mi ris le suil mo chuimhn'
An t-àit san robh mi òg,
Am botan bàn 'san caochan ciùin
Far 'bheil na h-èoin ag òl.

An sealladh leam as fearr 'san t-saoghal
Blàth dearg an fhraoich 'sa ghleam;

Na bric a' leum le àgh 'san t-sruth
Tha slor-ruith sìos o'n bheinn.

Is chi mi tìr na h-eaglais bhlàg
A' bristeadh troimh nan craobh;
Mo mhìle beannaich leis an àit
A dhuisgeas iomadh smaoin.

O tha mo shuil ri taobh an Iar
Gach àm dol fodha gréin,
Oir 's ann an sin a tha mo chridh'
'A ghnath 'nam dhùthaich fhéin.

Is tha gach craobh a' sméideadh rium
'S gach lusan bòidheach maoth;
Is cagar diombar guth nan allt—
"O till gu tìr do ghaoil!"

SEUMAS MACGARADH.

Es Sulai, Mesopotamia, September, 1919.

: o : ———

GAELIC IN IRELAND.

THE ULSTER COLLEGE OF IRISH, CLOGHANEELY,
CO. DONEGAL.

Notwithstanding the unsettled nature of the political atmosphere in Ireland, and the deplorable incidents that have recently happened, the Ulster College of Irish appears to be flourishing. This College was established 13 years ago by Dáil Ulas (the Ulster Gaelic Union) as the outcome of a general desire to create in an Ulster centre of spoken Irish an institute for the training of teachers, and for the general advancement of Irish as spoken in Ulster. In carrying out these objects, it appears to have been eminently successful. Nearly 3,000 students have passed through its classes since its inception. Our own Comunn Gaidhealach attempted something of the same kind a few years ago. We called it a summer school, but, like the last rose of summer, it withered and died through apathy, not on the part of its promoters, but on the part of the students. The teaching staff of the College are distinguished University graduates, and its certificates are recognised by the Irish National Board of Education. The scheme of studies provides for an Elementary Class, an Intermediate Class, a Certificate Class, and also a Diploma in advanced Irish studies which will take into consideration the requirements of students who intend taking honours in Irish at the B.A. examination N.U.I., or Q.U.B. A special feature of the College is the care taken to provide lodging for students, especially those hailing from Scotland. The 1919 session closed in September. The College would like to enrol students from Scotland anxious to study Irish, and thus cultivate a spirit of fraternity among Gaels from both sides of Sruth na Maoile, while at the same time promoting their respective languages.

ALASDAIR, MAC AN IMPIRE.

Bha Impire ann roimhe so, agus is e Alasdair a bha air a mhac, agus cha robh duine cloinne aige ach e.

Thug e sgoil is ionnsachadh da, thar mòran chlànn ridirean, agus rìghrean eile, air chor 's gu'n tuigeadh e na h-eòin.

Chaidh iad a mach a ghabhail sràid, latha, as dèidh an tràth-nòin, agus gu de thachair orra ach eun air craoibh, a' bruidhinn.

Dh' fhoighnich an t-Impire de a mhac, gu de bha an t-eun a' cantuinn.

"Is coma leam gu de tha an t-eun a' cantuinn: is motha chuir sin de mhio-thlachd orm, na a atharrach."

"Innis de tha e 'cantuinn!"

"Innsidh mi sin duibh o'n a tha sibh 'ga iarraidh," ars a mhac, "is e tha e 'cantuinn gu 'm bi sibh-se fhathad a' cumail a bhason rium, agus nio mhàthair a' cumail an rubair, fhad 's a bhios mi 'glanadh m' aodainn."

Chaidh iad an so thar a clèile.

Dhealaich a mhac ris an Impire, 'us ghabh e air falbh. Dh' fhàg e an rìoghachd, 'us chaidh e do rìoghachd eile. Stad e ann am baile bha an sin, 'us ghabh e 'na mhaighstir-sgoil. Bha iad a 'foighneachd deth, gu de an t-ainm 'us an sloinneadh a bha air, 'us cha d' innis e ni mu a dhéidhinn fhéin, ach thuirt e riu gur e "Domhnall Sgoilear" a theireadh iad ris anns an àite a dh' fhàg e. *

Bha e trì bliadhna 'sa bhaile sin, agus bha 'n ùine aige a mach. Dh' fhalbh e gu baile eile, 'us chaidh e gu tigh duine uasal. Thachair an duine uasal a muigh ris.

"Seadh," ars an duine uasal, "co às a thàinig an coigreach nach 'eil mi 'g aithneachadh?"

"Thàinig mi as a leithid so de bhaile."

"Cha 'n 'eil fhios nach tu [am] maighstir sgoil a bha 'sa bhaile sin."

"Is mi."

"Bha moladh mòr aca air a' mhaighstir sgoil a bha 'sa bhaile sin."

"Bha mi meadhonach maith."

"Cha 'n 'eil canain nach 'eil aig a' mhaighstir sgoil a bha an siod."

"Bha roinn agam diubh."

"Gu de an t-ainm a th' ort?"

"Tha orm—Domhnall Sgoilear."

"B' fhearr leam gu 'n deanadh tu fasdadh rium fhéin airson nio chlànn 'ionnsachadh ann an sgoil."

"Tha mi coma ged a ni."

Rinn e fasdadh trì bliadhna ris an duine uasal. Bha trìur nigheanan aig an duine

ALASDAIR, THE SON OF THE EMPEROR.

There was ere now an Emperor, whose son was called Alasdair, and he had no children but him.

He gave him schooling and education, more than most children of other knights and kings receive, so that he could even understand [the language of] birds.

One day after dinner they went out to take a walk, and what did they meet but a bird perched on a tree, talking.

The Emperor asked his son what the bird was saying.

"I dislike what the bird says very much: it has caused me more displeasure than the reverse."

"Tell me what it is saying."

"I will tell you since you desire it," quoth the son. "What it says is, that you in time to come will hold the bason for me, and my mother will hold the towel, while I wash my face."

Thereupon they quarrelled with each other.

His son parted from the Emperor, and went away. He left the kingdom, and went to another. He stopped in a certain town and became a schoolmaster. People used to ask him what his name and surname was, but he would never say anything about himself, but merely told them that he had been called "Donald Scholar" in the place he had left. *

He spent three years in that town, and his time had now run out. He set off to another town, and went to the house of a gentleman. While out the gentleman met him.

"Well," said the gentleman, "whence comes the stranger whom I do not recognise?"

"I come from such and such a town."

"I don't know but that thou art the schoolmaster who dwelt in that town."

"I am."

"They spoke highly of the schoolmaster of that town."

"I was fairly good."

"There is no language that the schoolmaster in question does not know."

"I just know a few."

"What is thy name?"

"I am called—Donald Scholar."

"I would that thou wouldst accept service with me, in order to educate and school my children."

"I don't mind if I do."

He engaged to serve for three years with the gentleman. The gentleman had three daughters

* Alasdair, desirous of concealing his identity, adopts an alias.

uasal, agus dithis ghillean ri sgoil 'fhaotainn. Thuir e ris an duine uasal gu 'n robh an tuath airson an clann a chur d'a ionnsuidh, agus gu'm b'e an aon rud da-san e, agus gu'm bitheadh am phàidheadh aige [aig an duine uasal] fhéin.

"Gabh iad, agus bitheadh am phàidheadh agad fhéin," ars an duine uasal. Ghlabh e clann an tuath a stigh 'na sgoil, còmhla ri clann an duine uasal.

Bha 'n nighean a b' òige a bha aig an duine uasal déidheil air ionnsachadh, 'us bha i 'fuireach a stigh an déidh chàich. Thuir càch ri am màthair gu'n robh Domhnall Sgoilear a' cumail a stigh am peathar 'n an déidh-san. Dh'innis a bhean do'n duine uasal e. Thug an duine uasal an aghaidh air Domhnall.

"Cha robh mise 'ga cumail a stigh," [thuir Domhnall,] "ach gu'n robh toil aice fhéin cuairt a bhi aice a bharrachd air gin diubh, 'us cha robh ni sam bith an aire dhuinn anns an dòigh sin idir."

"Tha mi 'creidsinn; cha chreidinn a chaochladh ort."

"Cha robh dad de dhroch ni fainear domh."

Ann an eann 'ùine eile, thàinig neach 'us thuir e ris an duine uasal gu'n robh e 'ga cumail a stigh.

Thug an duine uasal an aghaidh air a rithid.

"Cha 'n 'eil mise 'ga cumail a stigh."

"Tha thusa 'ga cumail a stigh—is fearr leam do phàidheadh deth, 'us thu bhi 'falbh."—"Domhsa mo phàidheadh, ma ta, 'us bidh mi 'falbh."

Chaidh iad gu trod.

"Cha 'n 'eil fhios 'am," arsa Domhnall, "nach tugadh thu dhomh i, air dheas làimh fhathasd." *

Dhealaich iad, 'us dh' fhalbh Domhnall. Dh' fhalbh ise às a dhéidh. Dh' fheòraich i dheth gu de an taobh a bha e 'dol. "Tha mi 'dol do na h-Innsean an Iar," ars esan. Thuir i ris an so, "Sgrìobhaidh mise litir do d' ionnsuidh cho luath 's a dh' fhaodas mi, agus sgrìobhaidh tusa do m' ionnsuidh-sa."

"C' àite an cuir mi i?"

"Cuiridh tu a dh' ionnsuidh mo mhuine i."

Ràinig e am baile mòr, agus sheòl e do na h-Innsean an Iar. An uair a ràinig e, fhuair e deagh àite leis an sgoil a bha aige. Sgrìobh e d'a h-ionnsuidh-sa. Chuir ise litir air a h-ais d'a ionnsuidh-san. Bha e tri bliadhna aig an aona mhaighstir, 'us bha litir air a h-ais 'us air a h-aghaidh fad nan tri bliadhna. An eann tri bliadhna chuir e brath d' a h-ionnsuidh, i bhi 'deanamh deiseil air a shon, gu'n robh e 'dol a thilleadh.

(*R'a leantuinn.*)

and two sons, who were all to be educated. The schoolmaster told the gentleman that the tenantry were desirous of sending their children to him [for schooling] and that as it was all one to him, the gentleman might have the payment.

"Take them and have the payment thyself," quoth the gentleman. So he took the children of the tenantry into his school along with those of the gentleman.

The youngest daughter that the gentleman had was very fond of learning, and used to stay in after the others. The others told their mother that Donald Scholar was keeping their sister in after they had gone. The lady told her husband, who accordingly attacked Donald on the matter.

"I have not been keeping her in," [said Donald,] "but the fact was that she herself wished to have more lessons than any of the others, and we had no intention of that [the thing to which you refer] at all."

"I well believe it; I would never believe the reverse of thee."

"I had no evil in view at all."

At the end of some further time, some one else came and told the gentleman that Donald was keeping her in.

The gentleman attacked him again on the matter.

"I am not keeping her in."

"Thou art keeping her in. I had rather pay thee off and that thou didst go away."—"Give me my pay, then, and I will be going"

They began to quarrel.

Says Donald, "I would not be too sure that thou wilt not give her to me yet, and that by her right hand." *

They separated, and Donald went away. She went after him. She asked him in which direction he was going. "I am going to the West Indies," quoth he. She thereupon said to him, "I will write a letter to thee as soon as ever I may, and do thou write to me."

"Where shall I send it?"

"Send it to my foster-mother."

He came to the big town, and sailed for the West Indies. When he got there, he obtained a good place with the education he had. He wrote to her. She sent a letter back to him. He was three years with the same master, and letters were going backwards and forwards all those three years. At the end of the three years he sent her word to be getting ready for him, that he was going to return.

(*To be Continued.*)

* Alasdair, alias Donald, prophesies.

THE TEACHING OF GAELIC.

POSITION UNDER THE EDUCATION ACT.

Education in the Highlands formed the subject of a conference held under the auspices of An Comunn Gaidhealach in the Goid Hall, Edinburgh, on October 11th. Mr Malcolm MacLeod presided over a good attendance.

Professor Watson, Edinburgh, opened the conference with a paper on the teaching of Gaelic. He pointed out that the official attitude to Gaelic in Scotland had been substantially the same ever since the Education Act of 1872 was passed. The policy had been to ignore the claims of Gaelic to be taught as an ordinary school subject in Gaelic-speaking districts; and to have children whose mother tongue was Gaelic, and who thought in Gaelic, and who continued to think in Gaelic all through their lives, taught in precisely the same way as children whose language was English. The results of that policy had been that very many children had grown up illiterate in respect both of Gaelic and English. The smattering of English which they acquired gave them no power to appreciate English literature; their English was the stock phrase of the market and the shop. The latest census report stated that 73 per cent. of the children of the Isles entered school without any knowledge of English. For the great majority of these Gaelic remained the language of thought and of ordinary intercourse, but they could not write a Gaelic letter, and if some of them here and there were able to read the Bible in their native language, that was not due to our school system, but in spite of it. It became increasingly clear that there was little, if any, hope for Gaelic in our schools so long as the matter was a question of administration. When, therefore, a new Education Bill for Scotland was brought forward, they saw that the time had come to secure for Gaelic a statutory position which would remove it from the chances of administrative apathy.

DIFFICULTIES TO BE FACED.

So far as Gaelic was concerned, they had to do mainly with five Education Authorities, dealing with the counties of Sutherland, Ross and Cromarty, Inverness, Argyll, and Perth. It was satisfactory to note that three important areas, Ross and Cromarty, Inverness, and Argyll, were provided with executive officers who were not only Gaelic-speaking, but, as they had reason to believe, were ready to give the language its proper place. They were entitled to assume that the new authorities would dis-

charge their statutory obligations in regard to Gaelic in an intelligent and sympathetic spirit, and they must in fairness recollect that they had to deal with a difficult situation, for which they were not responsible. They were already faced with a serious position financially, and they would meet other difficulties. None of these, however, should be insuperable. They were not hostile to English. They recognised to the full the advantages, cultural and otherwise, to be derived from a knowledge of English, and they had no desire that any Gaelic-speaking child should be deprived of these advantages. But they desired to put first things first, and they hold, in common with all educationists, that the first thing a child should learn was his or her mother tongue, that instruction should be based on the mother tongue and communicated through it. Gaelic Scotland was far from being uniform linguistically, and it was clear that the same method could not be reasonably applied throughout. In divisions in which Gaelic was predominant, the children should start with Gaelic, and for the earlier years of school life receive instruction wholly in and through Gaelic. A beginning might be made with English as a foreign language, at first orally, about the age of ten or later, certainly not earlier. He would on no account confuse beginners by putting bilingual text-books into their hands. When the child had received some linguistic training in his own language, the study of English might begin seriously and profitably. In regard to districts that were approximately bilingual, he thought each school area should be considered on its merits from an educational point of view. Where Gaelic, on the whole, was the language of the home, it should also be the language of the earlier years of school, English coming later. The importance of the continuation classes must be insisted on as a means for building up what was begun in school.

INTENSIVE COURSES FOR TEACHERS.

Proposing to speak of the supply of teachers qualified to give instruction in Gaelic, he said he was sure the number of teachers who were qualified by attainment and training to teach Gaelic intelligently and successfully was vastly short of the requirements. The first practical steps towards obtaining teachers was for the Education Authorities to see that every junior student centre in their respective areas provided instruction in Gaelic. On successfully completing the course at a central school, the junior student proceeded to the training centre, either Aberdeen, Edinburgh, Glasgow, or St. Andrews. At the present time Glasgow was the only training centre which made any provi-

sion for its students in Gaelic. That was the second step. In order to carry out the Act, every training centre must make arrangements whereby its students, such of them as were qualified, might receive further instruction in Gaelic with special reference to their requirements as teachers. It was clear that if all this was done, and done at once, the effect would only be very gradual and slow, while the need was pressing. He ventured to think that still more vigorous measures were necessary. He thought that there was a very strong case for intensive courses in Gaelic, with special reference to the purposes of schools, to be attended by the teachers of the Gaelic-speaking areas, at the public expense.

Mrs. Burnley Campbell of Ormidale remarked that Professor Watson's advice was the best and really the first advice she had heard from a Highlander in regard to the carrying out of that part of the Education Act relating to Gaelic. She would, however, like to know what the first steps should be towards getting a practical result of the wording in the Act concerning the teaching of Gaelic.

CONFERENCE OF EDUCATIONISTS.

Mr Roderick MacLeod, Inverness, suggested as a practical measure that An Comunn should appoint a committee to meet at Dingwall, Inverness, or Perth, and that the Directors of Education of the different counties be invited to that meeting. The views and opinions of An Comunn could then be brought before these gentlemen.

Rev. Dr. MacLennan, Edinburgh, observed that the Education Authority had no option in this matter. The Act stated that they must provide for the teaching of Gaelic. Gaelic had got its foot in, and there was no man who could put it out. In regard to finding teachers, he would suggest that a selection of their best teachers be brought into Edinburgh or Glasgow and put through intensive training. After that they should be sent abroad through the Highlands as itinerant teachers in the various centres. That would tide them over the initial stages until the training centres would turn out sufficient teachers.

After further discussion, Professor Watson, in reply, said he thought the first step in any county would be to take stock of the present situation. They should see how many teachers they had who were qualified to teach Gaelic and what was being done already. They could get their higher grade schools to teach Gaelic so as to turn out a supply of teachers; and representations could be made to the training centres to give attention to the subject. In addition, they might adopt the principle of the

summer schools for Gaelic. As to the proposed conference, he thought there ought to be a serious conference between representatives of all the Education Authorities involved.

It was ultimately agreed that such a conference should be arranged.

Although it is somewhat late in appearing, it will be of interest to our readers to note the names of distinguished scholars who believe in the teaching of Gaelic in Highland schools.

The following, not all being Highlanders, signed the petition promoted by An Comunn when the Education Bill was going through Parliament:—

- C. F. Harley Walker, M.A.B., Lit. Oxon., Lecturer in Classics, Armstrong College, Newcastle-on-Tyne.
- C. W. Wrenn, B.A., Oxon., Lecturer in Durham University.
- W. A. Craigie, M.A., LL.D., Professor of Anglo-Saxon, Oxford.
- James Morrison, M.A., Ph.D., Librarian, Indian Institute, Shotover Cottage, Headington Quarry, Oxon.
- Fred. C. Conyheare, M.A., Oxon., F.B.A. LL.D., Oxford.
- John MacLeod, I.S.O., Retired H.M.I.S.
- John G. Mackendrick, M.D., LL.D., F.R.S., F.R.S.E., M.R.I., Retired Professor of Physiology, Stonehaven.
- Granville Bantock, M.A., The University, Birmingham.
- P. J. Anderson, M.A., LL.D., Librarian to the University, Aberdeen.
- J. H. Muirhead, LL.D., Professor of Philosophy, University, Birmingham. The Rowans, Balsall Common, Coventry.
- Sir William Ashley, The University, Birmingham.
- Raymond-Beazley, D.Litt., M.R.A.S., Professor of Modern History, Birmingham.
- Alfred Hayes, M.A., Oxon., Principal of Birmingham and Midland Institute.
- F. C. Lea, D.Sc., M.Sc., Professor of Civil Engineering, University of Birmingham.
- R. F. C. Leith, M.B., F.R.C.P.E., M.Sc., Professor of Pathology and Bacteriology, University, Birmingham.
- Alfred Huges, M.A., Professor of Anatomy, University of Birmingham.
- Sir Harry R. Reichal, M.A., LL.D., Principal of the University College, North Wales.
- O. H. Fynes Clinton, M.A., Professor of French and Romance, North Wales.
- J. W. Davis, Ph.D., D.D., Professor of Semitic Languages, North Wales.
- T. Hudson Williams, D.Litt., Professor of Greek, North Wales.
- John Edward Wyd, M.A., D.Litt., Professor of History, North Wales.
- E. Taylor Jones, D.Sc., Professor of Physics, North Wales.
- Reginald W. Phillips, M.A., D.Sc., Professor of Botany, North Wales.
- James Gibson, M.A., Professor of Philosophy, North Wales.
- Sir John Morris Jones, M.A., Professor of Welsh, North Wales.

- John Harrower, M.A., LL.D., Professor of Greek, University, Aberdeen.
- H. M. D. Reid, D.D., F.E.I.S., Professor of Divinity, University, Glasgow.
- G. Miligan, D.D., Professor of Biblical Criticism, Glasgow.
- Herbert Smith, M.A., Ph.D., Lecturer in German, Glasgow.
- T. S. Patterson, Lecturer in Organic Chemistry, Glasgow.
- Gilbert A. Davis, M.A., Professor of Greek, Glasgow.
- George A. Gibson, M.A., LL.D., Professor of Mathematics, Glasgow.
- J. S. Phillimore, Professor of Latin, Glasgow.
- James Cooper, D.D., Litt.D., Professor of Eccl. History, Glasgow.
- George Calder, B.D., D.Litt., Lecturer in Celtic, Glasgow.
- L. Anderson, Master of Convill and Cain College, Cambridge.
- J. S. Reid, Litt.D., F.B.A., Professor of Ancient History, Cambridge.
- Clifford Aubutt, F.R.S., Regius Prof. of Physics, Cambridge.
- Francis J. H. Jenkinson, M.A., University Librarian, Cambridge.
- P. Giles, Litt.D., Master of Emmanuel College, Cambridge.
- H. M. Chadwick, Professor of Anglo-Saxon, Cambridge.
- Edward G. Browne, M.A. M.B., F.R.C.P., F.B.A., Professor of Arabic, Cambridge.
- E. C. Quiggen, M.A., Munro Lecturer in Celtic and Fellow of Gonville and Cains, Cambridge.
- J. G. Evans, M.A., D.Litt., Editor of Old Welsh Texts, Tremvan, North Wales.
- W. P. Ker, F.B.A., Fellow of All Souls College, Oxon.
- Norman Moore, M.D., President of the Royal College of Physicians of London.

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JUVENILE PRIZE PAPERS.

LA AIG BUAIN NA MONA.

(Le MAIRI NIC 'ILLE MHAOIL, Dearbhaig.)

(Choisinn an litir so a' cheud duais aig Mod. 1919.)

Tighsgoil Dhoirebheag,
Muile.

A' cheud la fichead de 'n mbios
mheadhonach an t-Samhraidh, 1919.

Mo charaid ghradhach,

Fhuair mi do litir chaoimhneil oidheche Dhi luain agus bha mi ro-thoilichte a faotainn. Bha thu ag iarraidh orm gu 'n imsin duit mu thimcheall na duthcha agus an obair a th' againn an so. Ma ta, tha gu leoir de dh' obair againn 'ra dheanadh aig a h-uile àm de 'n bhliadhna gu sonruichte 'san Earrach agus 's an Fhogharadh, agus is toil leam fhéin 'bhi 'g obair a mach 'nuair a gheibh mi cothrom. Tha mi cinnteach nach robh thu rianh a' buain mòna,

cha 'n 'eil fhios agam am faca tu fóid mòna rianh. Ma ta tha leam nach urrainn dhomh deanadh ni 's fhearr na innseadh dhuit mu "La aig buain na mòna."

Air a' mhiosa so 'chaidh bha seachduinn no 'dha de shid bhriagh, thòrm ann agus thubhairt m' athair ruinn nam biodh là math ann Di-sathuirne gu'm feumamaid dol a bhuaib na mòna. Thàinig an la agus bha e cho griannach bòidheach 'sa dh' iarradh duine sam bith e bhi. Tha am Blar-mòr mar a their sinn ris mu mhile air asdar o'n tigh. Lion sinn bascaid mor le gu leoir de dh' aran agus de bhainne air son ar dinneir agus ghabh sinn air falbh chun na mòna. Nuair a ràinig sinn am blàr thoisich m' athair air buain na mòna. Rinn e so le seorsa de spaid mhòr gheur a bh' aige. Thuit na fòidean a sìos, thog an còrr dhuinne iad agus thug sinn a mach leinn iad piosa math o'n bhruach. Chuir sinn 'nan luidhe ris a' ghrian iad, a thiomachadh an sin. Dh' oibrich sinn mar so gus an robh an t-àm ann ar dìneir a ghabhail. Shuidh sinn sìos air an fheur agus ghabh sinn deadh dhinneir, oir chuir ar 'n obair an t-acras oirnn. An deigh sin thòisich sinn a rithidh agus cha do stad sinn gu sia uairean. Thubhairt a h-uile duine an sin gu'n robh e sgith agus gu 'n robh an t-am againn stad, chionn gu'n robh asdar fada againn 'ra dhol. Rinn sinn deas agus ann am beagan uine thog sinn ar rathad oirnn dhachaidh. Bha sinn gle sgith mu 'n d' ràinig sinn agus theid mi'n urras gun do chaidil sinn gu math air an oidheche sin.

Nis dh'innis mi an so dhuit mu bhuaib na mòna agus tha mi 'n dochas gu 'n toir e toileachadh dhuit a leughadh. B' fhearr leam gu 'n tigeadh tu fhein do'n duthaich gu goirid agus chitheadh tu moran a bu toil leat fhaicinn. Tha m' ùipe thun a bhi suas a nis agus cha mhath leam an duine a tha 'dol a thoirt leis mo litir a chumail a' feitheamh orm. Sgrìobh a rithidh 'a'm ionnsuidh cho luath 's is urrain duit, Le bhi 'cuir moran bheannachdan ad ionnsuidh. Is mise daonnan,

Do bhana-charaid dhileas,

"DOIRE DONN."

LA AIG BUAIN NA MONA.

(Le IAIN MACDHOMHNUL, an t-Ath-leathann.)

Tigh an Uillt.

An dara duais, Mod 1919.

A charaid,

Tha mi a sgrìobhadh ad ionnsuidh ag innseadh dhuit mar a chuir mi seachad la aig buain na mòna. Dh' eirich mi trath 's mhaiduinn agus rinn mi mi fein deiseil air son falbh. Bha moran de dhaoine eile a falbh maille riann agus thug sinn leinn biadh a dh'

itheadh sinn aig àn dinneir. Bha an là gu math agus mar so chuir sinn seachad là cridheil. An uair a rainig sinn an t-àite anns an robh sinn a dol ga buain, thoisich sinn air a rusgadh. An uair a ruigs sinn aon pholl thoisich cuid againn air a buain. Bha mi fein agus dithis eile ga rusgadh fad an la agus bha cach ga buain.

An uair a bha an dinneir deiseil shuidh sinn uile air cnocan uaine agus ghabh sinn ar leor de bhiadh. An uair a bha an dinneir seachad rinn sinn buidheanan, agus thoisich sinn air blar phloc. Bha sinn a dalladh air a cheile gus an robh sinn sgith. Fhuair mi fein aon phloc, mor, bog tarsainn mu na suilean agus cha mhor nach do dhall e mi. Cha robh an sin ach aon de na mhoran a fhuair mi. Bha mi ga' factainn mu na cluasan, agus mu na cheann agus anns gach ait air an smaointicheadh d' thù.

An uair a bha am blar seachad, thoisich sin ri buain na mona a ris. Bha sinn ga buain gus an robh am feasgar ann agus chuir sinn raoin mhaith mhonadh as ar deidh. Is e so na tha agam ra innseadh dhuit.

Is mise do charaid,

ALASDAIR BREAC.

Note.—The foregoing papers are given as written by the competitors.

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— : o : —

TRADITIONS IN GAELIC POETRY.

The influence of tradition on Gaelic poetry would form a fruitful subject of investigation, though by no means an easy one. Some examples that happen to occur in *Bardachd Ghaidhlig* will serve to illustrate this.

In his poem on "An Suaithneas Bàn," William Ross says:—

Nis cromaidh na cruiteirean biun
Am barraibh dhos fo sprochd an cinn;
Gach beò bhiodh ann an srath no 'n beinn
Ag caoidh an comb-dhosgaim leinn.

With this compare Niall MacMhuirich on the death of Clamranald at Sheriffmuir —

Laigh smal air na speuraibh
Agus sneachd air na geugaibh
Ghuil eunlaith an t-sléibhe
O'n là chual iad gu'n d'eug thu.

Compare also the "Tuireadh" for Macrimmon—

Tha ealta nan speur feadh gheugan dubhach
Ag caoidh gu'n d'fhalbh 's nach till thu
tuilleadh, &c.

These and other similar passages are echoes of the ancient tradition according to which the happiness and prosperity of a territory depend on the maintenance of the line of its rightful legitimate rulers. The sentiment is, in fact, as old as the doctrine of the divine right of kings.

In the same poem, William Ross affords

another interesting example of continuity of tradition.

Cluain an domhain, truagh an dàl,
Gur cobhartach gach feoil do'n bhàs.

These striking lines occur also, with slight variation, in the poem to Blaven; they had evidently caught the poet's fancy. Their origin is to be traced to the old colloquy of the Four Sages at the grave of Alexander the Great, preserved in the Book of the Dean of Lismore, and based ultimately on a story contained in "Gesta Romanorum":—

Adubhairt an céud fhear dhíobh:
"Do bhiomar an dé fa'n ríogh
Sluagh an domhain, truagh an dál,
Ge atá an diu 'na anarán."

Said the first man of them, "We were yesterday about the king, the whole world's host—sad the fate—though to-day he is all alone." The poem may have become known to William Ross through Randal Macdonald's "Collection," published in 1776, but it is more likely that he heard it from oral sources. Alexander the Great was at one time a popular subject of tradition, and in certain districts was confused with Alasdair Mór mac an Rìgh, the Wolf of Badenoch.

That John MacCodrum was not unacquainted with the history of the Macdonalds is proved, among other things, by his reference to the operations of Angus Macdonald of Dùn-Naomhaig in the north of Ireland. It would be of interest to know his grounds for the statement as to this great ruling family—

Bhuidhinn iad baile is leth Alba:
Is e an claidheann a shealbhaich còir dhòibh.

Another poem, quoted by Mr. Alexander Macdonald of Inverness (Transactions of Inv. Field Club. VII., 306), in making a similar assertion, gives the credit to Domhnall Ballach, who defeated the royal forces at Inverlochy in 1431—

Domhnall Ballach nan Garbhclerioch
Ruinn Tigh nan Teud aig leth Alba 'n a crìch.

The house known as Tigh nan Teud stands by the roadside near Bridge of Garry in the Pass of Killiecrankie, and is notable for a stone circle close by it. The spot is still locally reputed to be the centre of Scotland, but how it came to be so precisely recognised as the Macdonald boundary I do not know. One may surmise that the tradition refers to the terms of the treaty of Ardtornish, by which Scotland was to be divided between the Lord of the Isles and the

Earl of Douglas. Domhnall Ballach was commissioned by the Earl of Ross to act for him in the negotiations which took place in London. However that may be, the claim to "the half of Alba and a stead over" is older than the time of Domhnall Ballach; it is made on behalf of Naisi, the son of Usnech. The old saga of "Deirdre and the sons of Usnech" relates how Naisi and his two brothers fled with Deirdre from Ireland to Scotland, where the might of Naisi's own hand won him "a stead over the half of Alba" (cosain nert a láime fén treab ar leth Alpan dó),—exactly as the Macdonalds did, according to MacCodrum.

One other example must suffice at present. "Oran na Comhachaig," one of our finest poems, dating from about the end of the sixteenth century, is partly in the form of a dialogue between the aged Owl of Strone (on Loch Treig) and the hunter-poet. The Owl's recollections go back to a date that we cannot well determine, far beyond the time of the oldest Lord of Fearsaid known to the poet by tradition. There can be no doubt that the idea is taken from a very old poem which recounts a colloquy between Fintan and the Hawk of Achill, an island off the west coast of Ireland. The Owl of Strone, however, cannot rank with the Hawk of Achill in point of age, for the latter was co-eval with Fintan himself, who was born fifteen years before the Flood—

Mo saeghul roimh dhfínn duib
 Cúig bliadhna déo do bliadhnuib;
 Tug Dia tar éis dhínn damh
 Cúig cét cúig mflí bliadhan.

"My span before the black Flood was fifteen years; after the Flood God gave me five thousand years and five hundred." Passages in "Oran na Comhachaig" are strongly reminiscent of some of the poetry in the Irish tale of the "Adventures of Suibne Geilt," but this point must stand over meantime.

W. J. W.

—: o :—

A CORRECTION.

With regard to the short sketch, of which he was the subject in our last number, our President (the Rev. G. W. Mackay) wishes us to state that he was not the founder of the Killin Institute, and that it was in existence before he was settled in the parish. What he was instrumental in setting up was the Literary Society which for many years has been successfully conducted in connection with the Institute.

THE SECRETARY'S PAGE.

Tha aireamh bheag de mheuran a' Chomuinn air gluasad, agus tha sinn mar sin tric bho ar ceann gnothuich. Tha sinn mothachail air dìchioll agus dealas na muinntir sin a tha 'cunail suas na Gàidhlig air an dùthaich, agus is e ar toil agus ar deòin an cuideachadh. Ma ni ar làthaireachd aig ceilidh no coimmeanh chiuil an uallach-san na 's aotruime is e ar dleasnas a bhì ann; ach tha mòran choinneamhan air thoiseach oirnn agus na biodh neach air bith fo ghruaim mur bì sinn maille riu.

* * *

We very much regret to state that the Editor, Mr Macphie, is confined to bed since the Mod, suffering from an attack of neuralgic pains in the intercostal muscles causing continued sleeplessness. We are sure our readers share with us the hope that he may soon recover and resume his activities on behalf of An Comunn, which he has served so long and so faithfully.

* * *

The effort to inaugurate a class in Gaelic Language and Literature in connection with the continuation classes in Campbeltown has been successful. The Rev. Norman MacKenzie, M.A., of the Highland Parish, conducts the class, which meets every Tuesday evening. The course is adapted for those possessing no previous knowledge of the language.

* * *

We are pleased to note that Miss Phemie Marquis has been engaged as the Gaelic Prima Donna for the Burns Concert to be held in the Royal Albert Hall, London, on 24th January. Miss Marquis is well worthy of the honour, and her many contributions to charitable objects during the war deserve well of all Highland and Scottish Societies.

* * *

Gaelic services are to be resumed in the old church in Rothesay, which has been vacant since the Rev. D. W. MacKenzie was translated to the Parish of Ulva in Mull. Representations were made to the Presbytery by the Propaganda Committee, the Bute branch also supporting the re-establishment of these services. The Rev. Dugald MacCormick, Chapelhill U.F. Church, will conduct the Gaelic services meantime.

* * *

The concert promoted by the Publication Committee in aid of the Magazine funds did not receive the support it merited. The Railway Strike, to a great extent, interfered with the early arrangements, but, notwithstanding, a programme of such outstanding talent should

have attracted thousands at much shorter notice. Glasgow Gaels missed the treat of the season. The first-prize duet, Una Ghil-bhàn, with organ accompaniment, was about the finest artistically rendered Gaelic item ever presented to a Highland audience.

* * *

This month we have the great Skye Gathering on the 5th, with Sir Alexander Gracie, K.B.E., in the Chair. The Mod Medallists are prominent on the programme. The Jura Association have their re-union in the Kingston Hall on the 12th. Mr George A. Ferguson will preside. Lochiel takes the Chair at the Annual Gathering of the Glasgow Inverness-shire in the St. Andrew's Halls on the 19th. Lochiel's Association with the county regiment should draw a contingent of the "Cameron Men."

* * *

The Ceilidhs continue to be well patronised. Subjects are varied, and speakers accorded patient hearing, while the discussions are characterised by friendliness and shrewd observation. The High School and Ceilidh nan Gaidheal have Musical Evenings this month by the St. Columba and Gaelic Musical Association Choirs respectively. The Bute Branch has made an auspicious opening. The concert was well attended, and a subsequent Ceilidh gave a good reception to Mr Colin Macpherson, who spoke on "Bàrdachd Nèill Mhic Leòid."

* * *

A new Branch of An Comunn was formed in Lochgilphead on 18th November. We were present and addressed the meeting in Gaelic and English. About twenty members were enrolled, and several Gaelic songs were sung when the business of the meeting concluded. Mr John Graham Campbell, Shirvan, was appointed President; Mrs Brown, Argyll Hotel, Vice-President; with the Rev. J. Macfarlane Barrow, who convened the meeting, as Secretary and Treasurer. The Rev. A. C. Robertson, Rev. Malcolm MacLeod, and Miss MacTavish were appointed members of Committee. Mrs. Brown closed the meeting with a neat little speech in Gaelic. Suas le Ceann Loch Gilb!

* * *

The St. Andrew's Hall was scarcely able to accommodate the number who came out to see and hear Lord Leverhulme at the Annual Gathering of the Lewis and Harris Association. His Lordship was enthusiastically received, and gave a most interesting address, chiefly on his reconstruction schemes in the Long Island. Our congratulations to Mr Montgomery and his Committee on the success of the gathering.

NIALL

LETTER TO THE EDITOR.

Ostaig, Isle of Skye.

Sir.—Has not the time come when An Comunn might take in hand the spelling of Highland place-names and patronymics? This has been done in India, by a Scotsman naturally, and is now increasingly accepted. In this way the meaningless word Canpore becomes Khanpur, the town of Khan (Chief or Prince, according to local custom), and so on.

We have still Portree for Port an Rìgh, Tobermory, and other meaningless or delusive spellings. It would be ridiculous, or at least very premature, to substitute Dunedin for Edinburgh in current English, though this has been done in New Zealand, but in minor places, within the Highland line, the necessary alteration should be made. Fort-William and Fort-Augustus are unnecessary remembrances of the barbarities of the Hessian and Hanovarian troops of the '45, '46. Barbarities, it must be remembered, which were committed despite the protests of the better-class English officers with Cumberland's army. His Majesty has already given us a line in the alteration of his own family name to that of "Windsor," and so on with his Battenburg and other connections, now formally British.

Family names are equally in need of attention. Why McCrindle, if it must be laboriously explained that it is meant for MacRanald—why not say so straight? Similarly with MacKean for MacLan, and so on. I have recently heard of an Irishman who passed as MacOstrich, probably from some resemblance to that of the plumed bird in his own rightful name. This is, of course, preposterous and undignified, as well as silly. The Irish, naturally, have suffered worse than ourselves through linguistic suppression by others, and might well revise all their Ballys and other mutilated celticisms, which in their present form invite ridicule. With us, however, the deterioration has not progressed nearly so far.

Should An Comunn take up this task, it would excite interest and sympathy among all scholars and cultivated people, an interest not at all confined to Gaelic speakers alone, being a subject within the comprehension of all. Also, a change in this respect would increase estimation in which Gaelic is held in the world generally. Ballyhooley and such like provoke and increase the contempt always felt towards bad scholarship.—I am, &c.

MARTIN MARTIN, Lieut.-Col.

—: O :—

The following appeared early last month in the pages of the "Mail and Empire." Toronto:—New Gaelic Text Book.—Under the name "Rosg Gaidhlig," the Highland Association of Scotland (108 Hope Street, Glasgow) has published, in book form, specimens of Gaelic prose, edited by William J. Watson, LL.D., professor of Keltic Languages, etc., in Edinburgh University. The selections are grouped into Middle Gaelic (1000 A.D.), Early Modern and Modern

Gaelic, arranged in inverse order, the last number being the ancient Book of Deer. The work is one of the most valuable contributions made in recent years to this special field. Prof. Watson is the unchallenged Gaelic scholar of to-day, so that accuracy is guaranteed, and as an experienced teacher he has made selections to meet the needs of the class-room as well as the wants of the general student. The notes, which cover many pages, will be found most useful. Here one finds the latest word on knotty points, and a wealth of careful collected data. In the appendices grammatical difficulties are solved, and examples are presented, without stint, to illustrate the text. Proper names, loan words from Latin, Norse and English are tabulated, and a short glossary completes a singularly able textbook of Scottish Gaelic.—A. Fraser.

—:O:—

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Leabhar XV.]

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A' BHLIADHN' UR.

Nollaig Chridheil agus Bliadna Mhath Ur dhuibh! Nach iomadh mìle beul a dh' aithriseas na dearbh fhacail sin aig an àm so agus nach ioma mìle a fhreagras, 'Mar sin dhuibh fhéin agus móran duibh!' Tha na briathran a tighinn bho 'n chridhe le dùrachd bhlàth agus cha 'n 'eil àm eile de 'n bhliadna anns an urrainn neach a theòghalachd 'sa dheagh-rùn a nochdadh air dòigh cho bàigheil, chàirdeil, ri àm na Nollaige. The farmad agus mì-rùn air an slugadh suas ann an spiorad a' ghairdeachais agus an t-sonais a tha gabhail seilbh air ar feartan dlìgheach. Cha 'n 'eil àit aig droch smuain 'nar cridheachan agus nach bu mhaith do 'n t-saoghal na 'n leanadh spiorad a' charthanas so ri daoine beagan na b' fhaide na seachdain na Nollaige!

An uair a bha mo sheanair-sa 'na Dhonnchadh Og b' ann air an tràigh ghainmhiich no air a' mhachair a chuireadh iad seachad an latha mòr so. Chruinnicheadh iad as gach baile beag mu 'n cuairt, sean is òg, beag is mór, a dh' ioman chaman. Cha b'e an uair gu leth e chluicheas iad an diugh ach trian de 'n latha!

Is ann aca fhéin a bhiodh an othail agus an iollach. "Buaileam ort," a bhos agus "Buail a mach" thall. "Sios e," "Suas e"! Bhiodh rùdian rùisgte agus speirean brùite aig na fearaibh mu 'n cromadh a' ghrian ach cha chumadh sin iad gun leum air ùrlar an t-sabhaill an uair a ghlèusadh Uisdean a' phìob mhàla.

Bha cur na cloiche, tilgeadh an uird, agus carachd 'nan spòrs chleachdail aig gillean Gàidhealach latha Nollaige. B'u chleachdadh riamh do 'n Ghàidheal a chleas a bhi air mhodh a ghabhadh tomhas math de spionnadh agus de sgairt g'a riarachadh. Eadhoin an dannsadh a chleachd iad, "Dannsadh a' Chlaidheimh," "Ruidhle Thulaichean," "Seann Triubhas," tha lùth nan cas agus ealamhachd eanchainn a' dol an comh-bhonn a thoirt gach alt is féith ann an cluich smearail. Ann an uile ghluasad a' Ghàidheil—sealg a' choileich air gheig, an daimh dhuinn air uabhar sléibhe, iasgach a' bhradain le morphath caol, no a' freagairt pògan ciùil air ùrlar creadha—bha iad a cuid-eachadh fàs is fallaineachd na coluinne ann an doigh nach dean siubhal an carbadan mar is roghainn le mòran de oigridh an là air am bheil sinn beò.

Tha cuimhne mhath againn air Camanachd Bliadhn' Ura an uair a bha sinn a' chòmhluaidh ann am Baile Bhóid. Bha Marcus Bhóid a' toirt gach cothrom agus cuideachadh do ghillean an Eilein airson a' chluich sin a chumail suas agus ré ioma bliadna bhiodh e fhéin agus a chuideachd a' tighinn a choimhead air na gillean a' cluich. Is math gu bheil againn Uachdaran no dithis a nochdas an spéis do chleas nan Gàidheal agus cha 'n 'eil dòigh as fearr air am faigh iad meas agus urram na misneach a thoirt anns an dòigh sin do 'n iochdaran. Rinneadh còrdadh ri gillean a'

Chaoil ar coimneachadh air raon aig ceann tuath an Eilein agus rinn iad sin air latha Nollaig. Bha "Rudha Bàn," mar a theireadh muinntir a' Chaoil ris, air an ceann agus b' esan fear an iomain! Chluich piobaire, 'na làn éideadh Gàidhealach, gach taobh air a' bhlàr. Chaidh an caman a thombas 's an t-seann àbhaist, thilgeadh an ball agus chaidh na fir air ghléus. Chruinnich àireamh mór sluagh air a' mhachair agus, ged a b' fhuar an latha, cluinn iad suas misneach nam balach le an iollach o thùs gu deireadh na cluiche.

Bha e 'na thoil-inntinn mhór leinn an àm a' chogaidh—an uair bu bheag toil-inntinn air dhòigh no dha eile—a bhì ruith a' bhuill le gillean gasda bho 'n taobh tuath agus sin shìos an Sasunn. Thug cairdean ann an Ceann a' Ghùbhsaich dhuinn àireamh de chaman agus b' fhada 'n t-seachdain gu Di-ciadain gus am faigheamaid air faiche. Is iomadh buille cruaidh a fhuair sinn agus clumaic sinn fear no dha 'na shineadh cuideachd!

Bha gillean á Baile Chaolais faisg oirnn agus an uair no dha a choinnich iad fhéin agus na tuathaich leis an robh mise thug iad greadan làidir air. B' ann leis na tuathaich a chaidh an latha. Cha robh cuimhn' aig na seòid air trioblaidean is àmhgharan na Frainge. Is ann a bha iad beò anns na laithean sona sin a bhiodh iad a coimneachadh air raon choimhich a dh' fheuch co aige a luidheadh a' Chuach Albannach!

Tha camanachd a' tighinn air ais gu àite an déidh bliadhnaich caola a' chogaidh agus tha ullachadh air a dheanamh airson nan cluichean móra sin a bha iomraiteach ann measg luchd-leannmhuinn nam balach. Gach feasgar Sathurna ann am baile Ghlascho tha na Sgitheanaich, na Latharnaich agus gillean an Oil-thigh a' coimneachadh a mach aig Dunbreac. Tha móran de na seann churaidhean an lathair fhathast, ach tha àireamh dhe na gillean a bha cluicteach, iomraiteach 'san iomain fo'n fhòd an tìrean céin. Choinnich cuid dhe na taobhan mu thuath cheana agus tha gnothuichean a' sealltainn gu math fallain airson Earrach ainneil.

Cha 'n aithne dhuinn cleas as freagarraiche air gillean Gàidhealach anns a' bhaile mhór aig a bheil beagan uairean dìomhanach feasgar Sathurna. Gheibh iad fàilte 's furan bho na fearaibh a tha a' cluich agus, mar a thuir sinn cheana, tha fallaineachd cléibh is inntinn ann. Air falbh leis na tighean dealbha 's leis gach droch càramh eile! Biodh gillean Gàidhealach duineil, dileas. Seasadh iad ri cleachdaidhean an dùthcha 's ri cànan an sìmsir cho sgairteil agus a sheas iad airson na h-Ìmpireachd agus gheibh iad clu agus taing nan uile.

N. S.

AN COMUNN GAIDHEALACH.

EXECUTIVE COUNCIL MEETING AT STIRLING.

A meeting of the Executive Council of An Comunn Gàidhealach was held in the Golden Lion Hotel, Stirling, on 6th December. The Rev. G. W. Mackay, Killin, the President, occupied the chair, and the others present were:—The Lady Helen Tod, Dunkeld; Mrs. E. C. Watson, Edinburgh; Mrs. Reyburn, Ballachulish; Miss Campbell of Inverneill; Rev. M. N. Munro, Taynult; Rev. John MacLachlan, Lochcarton; Rev. T. S. Macpherson, Glasgow; Messrs. H. F. Campbell, advocate, Aberdeen; J. N. Macleod, Errozie, Stratherrick; T. D. Macdonald, Olan; J. S. Mackay and Angus Henderson, Stirling; Alex. Fraser, Yoker; John Mackay, Paisley; Archibald Stewart, Cambuslang; Donald McLean, P. Macdougall Pullar, R. McFarlane, Glasgow; R. A. Matheson, Dundee; and Neil Shaw, the Secretary.

INAUGURAL ADDRESS.

The President, in the course of his inaugural address, remarked that as the head of An Comunn he wanted to get into closer touch with them all, and he would accordingly like to make some general observations upon the work of the Comunn, his own relationship to it, and how they were going to carry on. This, he thought, would save a certain amount of discussion as the reports were brought forward and also make the meetings of the Executive Council shorter and more to the point. In the first place, he wished to say how much he felt coming after his distinguished predecessors in the chair, as he had only had time to make a passing allusion to this subject at the annual meeting in Edinburgh. Mr. McLeod, Glasgow, had occupied that position for years during a very anxious time during the war and before it, and he (Mr. Mackay) never ceased admiring and wondering at the capacity Mr. McLeod possessed in administrative work and the conduct of public business, his shrewd judgment, and the unusual power of expressing himself which he possessed. The help he had been to the Comunn was difficult in many respects to realise in a moment—one needed to be closely associated with him in the work to see that. They all knew, of course, the tremendous position Mr. McLeod occupied in Glasgow as the head of the Gael, and he was practically bound up with almost every Celtic movement in that great city. Mr. McLeod had been a great force, a great power, and a man of unusual endowment in many respects, and it was difficult for him (Mr. Mackay) to succeed him. Dr. Mackay of Inverness, who immedi-

ately preceded Mr. McLeod, was at the head of the Education Authority of the County of Inverness, and he had been for many years the leading spirit in the North in connection with the Gaelic movement, by his passionate love for the language." During the years he was at the head of An Comunn he helped immensely by his business ability, by his force of character, by his knowledge of men, and by the general influence that he exerted in various circles. As one who was associated with Mrs. Burnley Campbell in the Propaganda Committee for many years, he must say that he did not think there was a person living that had impressed him more deeply in connection with their work. He regretted exceedingly that she was not so closely associated with the movement at the present time as she had been, and nothing would please him in the chair better than that she should resume as soon as possible those activities in which she took so large a part in the past. A great deal of the success of the Comunn and its work for many, many years—in many directions at least—was due to the extraordinary enthusiasm, the whole-hearted devotion, and the constant and unremitting care manifested by Mrs. Burnley Campbell in carrying on her own distinctive work, and nothing would be more helpful to him, and nothing more satisfactory to them, he was sure, than that she should continue to help them in the future as in the past.

Continuing, the Chairman said the first thing they needed for An Comunn Gaidhealach was more money. He saw them all smiling. That was a good sign—they understood one another. They wanted to get as much money from every corner as possible. There must be a great many who could get money or who could give money, and whatever way the money was got—as long as it was got by honest means—it could not be spent in a better way than by giving it to An Comunn Gaidhealach. An Comunn had very little to come and go upon, and without money they could not work. The Chairman remarked that the members would be surprised at the number of letters that came in to him from every quarter of the Highlands asking if they could do this, that, or the other thing. These things needed money—in fact, to do a third of what was asked to be done would mean an expenditure of £2,000 a year. In regard to propaganda work, Rev. Mr. Mackay remarked that they had put him into a most difficult and delicate position. He had simply consented to take the post of convener of the Propaganda Committee until they got another, for the work attached to that post represented five times the amount of work that any President of An Comunn might be called

upon to do, during the present year at least, partly owing to the war. But if they promised to give good attendance at the meetings of the various Standing Committees of An Comunn Gaidhealach, each one doing his or her best to help, then he was willing to continue on for a bit as convener; otherwise he would throw up the post without the slightest compunction. There was a big work before them, and they had got to put their shoulders to the wheel—there was no doubt about that. They had got to help in the way of promoting local Mods and in forming new branches, particularly in the North. The previous day they had had a most striking conference, and that would come up in the report of the Education Committee. That conference was very interesting, and it would help them a good deal, and the Publication Committee would have a very interesting report to give in with regard to *An Deò Grèine*.

SUGGESTIONS FOR PROPAGANDA WORK.

The minutes of the Propaganda Committee's meetings were afterwards submitted. These were to the effect that the Convener reported having been in communication with the leading members throughout the Highlands with a view to extending the propaganda work and strengthening An Comunn, and it was recommended that local Mods should be held at Bonar Bridge, Stornoway, and Tobermory. Satisfaction was expressed with the fact that Gaelic services had been resumed at Rothesay.

At the second meeting, it was stated, the letters were submitted which the Convener had received from representatives in various parts of the country in reply to his request urging the holding of concerts, etc., in support of An Comunn Gaidhealach's funds and the forming of branches and Gaelic-reading classes. The Committee asked the Executive Council to sanction the expenditure of £50 on propaganda work during the current financial year.

The Chairman, as convener of the Committee, moved approval of the minutes, and explained what the Committee were trying to do. He asked them to imagine they saw a map of Scotland before them. From the propaganda point of view they thought there was not a great deal to do in Argyllshire—at least, it was near the headquarters, and Mr. Shaw could at any time go to any part and form a branch or do other work. Perthshire was also near at hand, and the people were fairly enthusiastic. Inverness was fairly accessible, but in the Northern Highlands they felt strongly that more should be done, and they proposed that Mr. Shaw should go to the East of Sutherlandshire and Ross-shire for, say, a tour of ten days or so

from the middle of January, and endeavour to form some branches or Gaelic-reading classes. It might be asked—"Why not rather go to the West, where there is a large population of Gaelic-speaking people?" That was very true, but, in the first place, that would mean a great deal more expense, while the ground was not quite prepared for it—there was a lack of the right type of leader, or the leader who was willing to move in the matter, in the West. They thought that by going to the East, following the line of the railway, and forming a few strong branches, the influence might go across to the West in the course of time.

Mrs. Watson thought the Committee's askings in the way of money were extremely moderate, and she was inclined to think that a tour of ten days was just short enough.

The Chairman said this was merely a suggestion, and he announced that he proposed to accompany Mr. Shaw at his own expense to help Mr. Shaw with the work. Mr. Mackay added that he had written over 80 letters, and he exhibited a large bundle of replies received from people, all more or less favourable, promising to help in forming branches and Gaelic-speaking classes.

Mr. T. D. Macdonald, Oban, did not think they should attempt local Mods in Oban or its neighbourhood in view of the forthcoming Mod at Oban. His own opinion was that the money that would go to these local Mods would be better spent in assisting individual competitors and choirs coming from far and near to the big Mod. Mr. Macdonald advocated the holding of flag days during the summer in the rural districts, where the uses of these efforts had not been exhausted to the same extent as had been the case in the cities. Another suggestion made by the speaker was that local committees should be formed to prepare competitors for the Mod. The fact that somebody from the village or district had competed at the Mod had a useful influence on the people in the district, and if the competitor went home with a prize that influence was all the greater.

The Chairman characterised Mr. Macdonald's suggestion about the flag days as an excellent one. He believed that once a year all over the Highlands there should be a collection for the Gaelic cause, and he thought that if the people were told it was for the Gaelic cause they would contribute, even in the remotest glens.

The Propaganda Committee's minutes were adopted.

FINANCE COMMITTEE.

Mr. Alex. Fraser, vice-convenor, moved the adoption of the Finance Committee minutes, which showed a statement of the Edinburgh

Mod accounts and general financial position of An Comunn. There is a deficit of £61 13s 9d on this year's Mod, and the Committee made a recommendation to the Mod and Music Committee to curtail expenditure in one or two departments. The Committee acquiesced in the granting of a loan of £200 to the Art and Industry Committee for the purpose of buying tweed to re-stock the depot.

EDUCATION COMMITTEE.

Mr. H. F. Campbell, convenor, in moving the adoption of the minute, gave an account of the work under consideration by his Committee. It was proposed that if a fund were created to provide a memorial to Miss Jessie N. MacLachlan, it be a recommendation from An Comunn that it be applied to establish a travelling lectureship in Highland Music.

Professor Watson had correspondence with Dr. Bartholomew in regard to the production of a map of Scotland with Gaelic place-names. Dr. Bartholomew was prepared to produce 400 school maps in four sheets, mounted and varnished, at a cost of 17s 6d each. It was remitted to Professor Watson to ascertain what number of place-names could be inserted in the map, and the Secretary is to apply to the Carnegie Trust for a grant to meet the cost of producing the map. A proposal was submitted to a previous meeting of the Committee that Courses of Instruction for Gaelic-speaking teachers be instituted. It was suggested that the courses should extend over a period of four weeks, and the convenor outlined a scheme of instruction. The conference with the Directors of Education the previous afternoon was reported on. A copy of the report is annexed hereto.

PUBLICATION COMMITTEE.

The Rev. T. S. MacPherson made some important announcements in connection with the Publication Committee. A conference had taken place between certain members of the Committee, and Mr. John L. Carvel, advertisers' agent, with a view to placing the finances of *An Deò Grèine* on a substantial footing. The result of this conference was reported as follows:—Recommend to the Executive Council that the advertising department of the magazine be entrusted to Mr. Carvel, who is sanguine of securing a large increase in the advertising revenue.

The following donations to the Publication Fund was intimated:—

Miss Marion Gray Tod, - - -	£50
Glasgow Gaelic Society, - - -	20
Tree Association, - - -	5
Surplus from Killin Concert, - -	10
	<hr/> £85

The Committee recorded their gratification at these substantial additions to the fund. Estimates for the reprinting of Reid's Elementary Course were to be invited. The book is almost sold out. Mr. Macphie reported in a letter to the convener on the progress of the School Text Books, and this was considered satisfactory. The convener moved that the Executive express their deep sympathy with Mr. Macphie in his severe illness, and their hope that he would soon recover and join them at their meetings, where his counsel was highly valued. The Secretary was instructed to convey the sympathies of the Council to Mr. Macphie.

Subject to the consent of Mrs. Parker Fairlie, permission was given to the Rev. Gerald O'Nolan, M.A., Professor of Irish Language and Literature at Maynooth, to translate into Irish Gaelic for publication the Feill booklet, "Na Daoine Sidhe."

The Committee put on record the appreciation felt by An Comunn of the assistance rendered by Ceilidh nan Gaidheal (Mr. Donald Currie, secretary), Paisley Highlanders' Association (Mr. John Mackay and Mr. John Woodrow), Glasgow High School Gaelic Class Ceilidh (Misses MacTaggart and Mackenzie), and other Associations in extending the circulation of the magazine.

MOD AND MUSIC COMMITTEE.

The Rev. M. N. Munro, M.A., convener, read the minute of a meeting of this Committee held the previous evening.

A prize of £2 was offered by Miss A. C. Whyte for the 1920 Oban Mod for the best rendering of any one of six selected songs by her father, the late Mr. Henry Whyte (Fionn). Two prizes are offered by Miss Myra Norman for the singing of a Gaelic song confined to learners of Gaelic—1st prize, £2; 2nd prize, £1. The Committee approve of these two new competitions, and thank the donors. Mr. John N. MacLeod, Errozie, offered prizes amounting to £4 for the rendering of an old Gaelic Hymn. A choice may be offered from a selection of three or four. A friend offered a prize for a literary competition on the same subject, viz., for an original Gaelic Hymn to an original air. The Committee accepted these competitions.

The income and expenditure account of the Edinburgh Mod was submitted, and the recommendation from the Finance was also brought to the notice of the Committee by the secretary. The large deficit on the Edinburgh Mod is accounted for largely by the Railway Strike and to the erroneous impression arising from the postponement of the Pan-Celtic Congress, that the Mod had also been postponed. The deficit,

however, to some extent is accounted for by the fact that the entry money for the 1914 Mod, about £29, does not appear in the income this year. It had previously appeared in the balance-sheet. Taking into consideration the many adverse circumstances and the lapse of time from the Dundee Mod, the Edinburgh Mod was quite successful. The gathering was a happy one, and the arrangements worked smoothly. To Mr. David MacRitchie (convener), Miss Simpson (secretary), Mr. Malcolm MacKinnon (treasurer), and the other members of the local Committee, An Comunn tender their cordial thanks for their work in connection with the Mod. Under more favourable circumstances, it would have been a financial success. As a Mod it was a great success; thoroughly enjoyed alike by members, competitors, and the general public. The Ceilidh on the Thursday evening was one of the most delightful functions ever held in connection with any Mod, and Miss Howieson, who organised the Ceilidh, is deserving of our thanks for the completeness of the arrangements and the great success of the evening's entertainment.

A communication from Mr. T. D. MacDonald was read stating that Mr. J. M. Skinner, solicitor, Commercial Bank Buildings, Oban, was appointed by the Local Committee as Mod Local Secretary, subject to the approval of the Executive Council. The Executive approved of Mr. Skinner's appointment. The Committee agreed to assist the Propaganda Committee in carrying out the arrangements for the proposed local Mods at Bonar Bridge, Stornoway, and Tobermory.

Mr. Matheson (Dundee) raised a point which the Committee are to consider at their first meeting, viz., that Choirs should not be subject to the Rule in the Syllabus which states that competitors and choirs who have taken a first prize for two years in succession shall be excluded from competing in the same competition in the third year.

The Committee drew the attention of the Executive to the fact that the Provisional Syllabus for 1920 had been distributed at the recent Mod. Copies may be had on application to the secretary.

It was agreed to hold the next meeting of Executive in Edinburgh on Saturday, 6th March.

A vote of thanks to the Chairman terminated the proceedings.

T W E E D S.—Guaranteed Genuine by An Comunn Gaidhealach—sold by R. G. LAWRIE, 60 RENFIELD STREET, and MESSRS J. G. MALCOLM & BINGHAM, 1 CHANCING CROSS, NEXT GRAND HOTEL, GLASGOW. Suits and Costumes made.

TEACHING OF GAELIC.

CONFERENCE WITH THE DIRECTORS OF EDUCATION.

A conference took place between members of the Education Committee and the Executive Officers of the Highland Counties in the Golden Lion Hotel, Stirling, on 5th December. There were present:—H. F. Campbell (Convener), in the chair; Rev. G. W. Mackay, President; Malcolm MacLeod; Mrs. Watson, Edinburgh (representing Professor Watson, who was unable to be present owing to illness); Mr. Angus Henderson, Stirling; and Mr. Neil Shaw, Secretary; also, Mr. M. Morrison, Executive Officer for Inverness; Dr. W. J. Philip, Executive Officer for Ross; and Dr. Colin Macdonald, Executive Officer for Argyll.

Apologies were intimated from Messrs. Dawson and Grieve, the Executive Officers for Perth and Sutherland.

The Convener stated generally the object of the Conference, and drew attention to the draft scheme for summer courses.

Mr. Malcolm MacLeod reported regarding the Conference held at Edinburgh at the time of the Annual Mod and the view there expressed that the authorities should proceed without delay to make provision for the teaching of Gaelic in public schools.

Mrs. Watson submitted the views of Professor Watson, LL.D., as to what should now be done. Gaelic teaching should be provided at all the Junior Student Centres where Gaelic-speaking students begin their training. Full provision for Gaelic should also be made at the Provincial Training Centres. There should be provision for giving instruction in Gaelic to teachers in Gaelic-speaking areas who are desirous of taking advantage of such instruction. This might be by summer courses.

Mr. Malcolm MacLeod suggested that the Executive Officers should indicate what provision for Gaelic already existed, what further provision was necessary, and the extent to which the requisite teaching power was available.

Dr. Macdonald (Argyll) gave the results of a survey which he had made in Kintyre, Cowal, and other districts in Argyll, showing the number of teachers who could (1) speak, or (2) read, or (3) write Gaelic. A good deal was needed in order to make the supply of qualified teachers adequate. Mr. Morrison gave similar information regarding the islands of Inverness-shire, and Dr. Philip regarding Lewis.

After discussion, it was agreed that summer courses for teachers should be provided in August, 1920. Glasgow was considered likely

to be a more attractive centre than Oban, and there might be another Centre in the North. It was represented to the Executive Officers that they should endeavour through their respective Authorities to get the Provincial Committee to institute or support the proposed summer courses, and it was thought that An Comunn should also approach the Provincial Committees on the subject.

—:o:—

DONNCHA MAC GILLELEITH.

(DUNCAN GRAY.)

Co blà 'n so air oidhche 'na fèill
Ha ha an t-suirdh bh'ann!
Ach Donncha gasd' Mac Gilleleith,
Ha ha an t-suirdh bh'ann!
Tighinn a shuirdh air Peigi òg
'Nuair a blà sinn mear ag òl;
'S ann blà e dhith 'na chulaidh spòrs.
Ha ha an t-suirdh bh'ann!

Bha Donncha bochd a' gul 'sa caoidh,
Ha ha an t-suirdh bh'ann!
Ag osnaich cosmhail ris a' ghaoith,
Ha ha an t-suirdh bh'ann!
Ach bu cho maith do'n laoch a dhuan
A sheinn ri Ealasaid a' Chuain,
Le ceam-féidh oirr' ghabh i 'n ruaig.
Ha ha an t-suirdh bh'ann!

Thuit Donncha b'fhearr gu robh mi marbh
Ha ha an t-suirdh bh'ann!
Leumaidh mi thar Creag nan Sgarbh,
Ha ha an t-suirdh bh'ann!
Ach ghabh e sin a' chùis 'san t-sròin,
'S thuit e, rachaidh i le 'n dheòin,
Ma thogras i, gu Tigh Iain Ghrot.
Ha ha an t-suirdh bh'ann!

Mar a thachair innseadh càch,
Ha ha an t-suirdh bh'ann!
Tha Peigi tinn 's tha esan slàn,
Ha ha an t-suirdh bh'ann!
Bha saighead gheur a' ghaoil 'na taobh,
'Sann 'na suil bha 'n sealladh caomh;
B'e ioghuadh Dhonncha fàth a smaoin.
Ha ha an t-suirdh bh'ann!

Bha Donncha 'na ghille grunn.
Ha ha an t-suirdh bh'ann!
Bha Peigi bloedh gu dubhach tinn,
Ha ha an t-suirdh bh'ann!
Dh' iarr e i le briathran gaoil,
'S thug i dha a làmh gu snor;
Tha a nis ind taobh ri taobh.
Ha ha an t-suirdh bh'ann!

D. J. M.

ALASDAIR, MAC AN EMPIRE.

(Air a' leantuin.)

Thàinig e an so a nall, 'us thàinig e do 'n cheart bhaile mhòr. Chuir e air deise seòladair [gus e fhéin a chur às aithne], 'us chaidh e air tìr. An uair a chaidh e air tìr, gu de thachair ris ach càirtear a 'dol a mach as a' bhaile, agus dithlaid dhaoine uaisle leis anns a' chairt.—“Glhì!” ars esan, ris a' chairtear, “na'm bitheadh thu cho math 's gu'n leigeadh thu mo mhaileidh anns a' chàirt—tha e gu math trom.”

“Cha 'n 'eil òrdan agam; ach iarr air na daoine uaisle a leigeil innte.”

Arsa fear de na daoine uaisle, a thaobh cho modhail 's a labhair an seòladair bochd,

“Cuir a stigh e, 'us faodaidh tu fhéin tighinn a stigh còmhla ris. Cia as a sheòl thu mu dheireadh, a' sheòladair?” arsa na daoine uaisle.

“Sheòl mi às na h-Innsean an Iar.”

Bha an so mòran naigheachdan aig an t-seòladair, agus e fuathasach modhail leò.

Bha iad a' casadh air tigh mòr a bha aig duine uasal, 'us bha tigh sheinse shìos fodha, agus is ann dlùth air an tigh sheinse a bha an tigh aig muine na nighinn.

“Na'm bitheadh sibh cho math, a' dhaoine uaisle, 's gu'n rachadh sibh leam fhéin do 'n tigh sheinse a ghabhail dheochannan, blùthinn fuathasach fada 'nur comain.”—Arsa an darua duine uasal ris an fhear eile, “Théid sinn còmhla ris an t-seòladair, agus gheabh sinn naigheachdan dheth.”

Dh' fhalbh iad còmhla ris. Ràinig iad an tigh sheinse, 'us chaidh iad a stigh, 'us dh' iarr esan deochannan freagarrach air daoine uaisle. Thuir an darua fear de na daoine uaisle ris an t-seòladair gu'n robh pears' eaglais còmhla ris. “An e pears' eaglais a th' ann?” ars an seòladair. “Is e,” ars am fear eile.

“Tha mise fada cearr—is dòigh leam gu 'n robh mi ro mhionhail 'nur lathair,” ars an seòladair ris a' phears' eaglais, “is tha mi ag iarraidh maithneais. Tha rud agam r' a innseadh dhuibh,” ars e ris a' phears' eaglais.

“Gu de a tha 'n sin?” ars esan.

“Tha,” ars esan, “caileag a dh' fhàg mise 'sa 'bhaile so o cheann trì bliadhna, 'us bha cumhanta pòsadh eadarainn, agus is ann anns a' bhaile so fhéin a tha i, 'us cha 'n 'eil màthair no athair aice; * 'us na's e ur toil e, tha mi deònach dol dh' a h-iarraidh, 'us gu 'm pòsadh sibh mi.”

ALASDAIR, THE SON OF THE EMPEROR.

(Continued.)

He presently returned from abroad and arrived at the same big town [as before]. He put on a sailor's dress [to disguise himself] and went ashore. Upon going ashore, whom did he meet but a carter going out of the town, and a couple of gentlemen with him in the cart. “My lad,” said he to the carter, “wouldst thou be so good as to allow my portmanteau to be put in the cart; it is very heavy.”

“I have no orders; but ask the gentlemen to let it be put in.”

So politely had the poor sailor spoken, that one of the gentlemen said,

“Put it in, and thou mayst come in too along with it. Whence didst thou sail last, sailor?” quoth the gentlemen.

“I sailed from the West Indies.”

The sailor now began to tell some of the many tales he had, and the gentlemen thought him very well-mannered.

They were now drawing near to a big house belonging to a gentleman, and there was a change house further on or below it, and close to the change house was the house of the foster-mother of [his] lass.

“If you would be so good, gentlemen, as to go with me to the change house to take drinks, I should be exceedingly obliged to you.”—Quoth the one gentleman to the other, “We will go along with the sailor, and hear him tell tales.”

They went along with him accordingly. They came to the change house and went in, and he called for drinks suitable for gentlemen. One of the gentlemen told the sailor that it was a clergyman who was along with him. “Is he indeed a clergyman?” said the sailor. “He is,” quoth the other.

“I have been very far wrong—I have been far too presumptuous in your presence,” quoth the sailor to the ecclesiastic, “and I entreat forgiveness. I have something to tell thee,” he said to the clergyman.

“What is that?” said the other.

“Why,” said he, “there is a lass that I left in this town three years ago. There was plighted troth between us. She is in this very town, and she has neither father nor mother; * and if it please you, I am desirous of going to fetch her in order that you may marry me.”

* The hero says this, in order, probably, to prevent the gentlemen from guessing who his lady love was.

Ars am pears' eaglais, "Is ann is fhearra dhuit falbh, 'us nì sinne fuireach gus an tig thu."

"Fàgaidh mi m' at air a' bhòrd, 'us bheir mi lean m' mhaileid, chionn chan e an t-aodach so bhlitheas orm, chor 's gu 'm faic sibh nach bi an seòladair bochd briagach."

"Tha barail na's fhearr againn ort; thoir leat t' ad."

Ràinig e tigh muine na nighinn. † Dh' innis e dhì gur h-e a bh' ann:—"falbh thusa, 'us abair ris a' chaileig tighinn an so, 'us gun i a dh' atharrachadh a h-aodaich; gu 'm bheil mise ann 'ga feitheamh."

Dh' fhalbh ise, 'us dh' innis i sìod.

Thàinig an nighean gun atharrachadh, ach mar a bha i.

Bha esan 'san àm a' cur air a aodaich ann an tigh na cailliche. Thug e deise d' a h-ionnsuidh-so as [na h-Innsean] an Iar, 'us bha i fuath-asach annasach, an deise, 'us chuir i uinpe i, 's bha esan air a sgèadachadh gu gasda; chuir e aodach an duine uasal air.

Ghabh e fhìn agus ise gus an tigh sheinse. Dh' fhoighnich e de'n phears eaglais agus de'n fhear eile, an robh iad a' gabhail mulaid o'n a dh' fhalbh e.

"U! cha robh," ars iadsan, "cha robh thu fada."

"Nis," ars an seòladair, "tha mi toileach duine uasal a' bhaile a thoirt clun a' phòsaidh—tha sibh fhìn eòlach air?"

Ars am pears eaglais, "Tha duine uasal a' bhaile so eòlach orm fhìn, 'us ma chluinneas e gu'm bheil mi an so a nochd, bidh e diombach, mur an cuir sinn brath air."

Chuireadh brath d'a ionnsuidh, 'us thàinig an duine uasal.

Cha robh fios aig an duine uasal gu'n robh a nighean ann idir. Ars am pears eaglais, "Tha seòladair againn r'a phòsaidh, 'us tha mi deònach gu'm bitheadh tu comhla ruinn a nochd."—"Gle thoilichte," ars athair na nighinn.

"Eiribh, agus gu'm pòsainn sibh."

"Cha 'n 'eil athair no màthair aig an nighinn so," ars an seòladair, "'us bhithinn ro thoilichte nan tugadh duine uasal a' bhaile domh air làimh i."

Ars an duine uasal, "Nì mi sin, a' sheòlad-air!"

Quoth the clergyman, "Certainly; thou hadst better set off, and we will wait till thou come."

"I will leave my hat on the table, but I will take my portmanteau with me, because I shall not wear this dress. Then you will see the poor sailor is not lying." †

"We have a better opinion of thee than that; take thy hat with thee."

He arrived at the house of the foster-mother of the lass. ‡ He told her that it was he who had come; "Go and tell the lass to come here, and not to change her dress; that I am waiting for her."

Off she went, and delivered the message.

So the lass came just as she was, without changing [her dress].

He was by this time arraying himself in the old woman's house. He had brought a dress for her from the West [Indies], a dress that was exceedingly rare. She put it on. As for him, he was handsomely dressed; he had put on a gentleman's dress.

He and she then repaired to the change house. He asked of the ecclesiastic and of the other man whether they had been wearying since he had gone.

"U! no, we have not," they replied; "thou hast not been long."

"Now," said the sailor, "I am desirous of bringing the laird of the place to the wedding; do you yourselves know him?"

Said the ecclesiastic, "The laird of this place is acquainted with me personally, and if he hear that I have been here to-night, he will be annoyed, if we do not send word for him."

Word was sent to him, and the laird came.

The laird had no idea that it was his own daughter. * The clergyman said, "I have a sailor here whom I have to marry, so I am desirous that thou shouldst be present with us to-night." "Very pleased," quoth the father of the lass.

"Rise ye, that I may marry you."

"This lass has neither father or mother," quoth the sailor, "and so I should be very pleased if the laird of the place gave her to me by the hand."

Said the laird—"That I will, sailor."

† In English, these sentences would have had a different sequence. "I shall not wear this dress, so I must take my portmanteau with me, but I will leave my hat on the table."

‡ In these tales the heroine frequently has a foster-mother who protects her and helps her win her sweetheart.

* Perhaps in older versions the bride was closely veiled in the rich dress which the hero had given her. This would explain why her father fails to recognise her. In W.H. Tales, l., No. XVII. b, the heroine, we are told, does actually disguise herself, with the result that her father unsuspectingly gives her away to the hero, before the Saxon, for whom she was intended, could come and claim her.

J. G. MACKAY, London.

THE SECRETARY'S PAGE.

Mar sin dhuibh fhéin agus móran diubh!
 Bidh an òigridh ag ionndraim an reothaidh
 agus an t-sneachda air an Nollaig so. Nàh
 ionmadh "bodach" mór a rinn sinn anns na
 laithean fad as! Be' ùrachadh càile bhli a'
 coimhead bliogaich an latha diugh ris a' chleas
 chleudha, ach cha 'n ann 'sa' bhaile mhór a
 cluthear a leithid, sneachd ann no as. Mo
 ghràdh air an dùthaich! Chì sinn roinn dhith
 mu 'm bi ubh aig an fhithreach.

* * *

At the last meeting of the Argyll Education
 Authority, it was resolved to institute an
 inquiry as to whether parents wished their
 children to be taught the Gaelic language. If
 it is intended that this inquiry should extend to
 the *Gaelic-speaking areas*, we would point out
 that it is entirely superfluous. In these areas
 the duty of the Authority to make adequate
 provision for the teaching of Gaelic is *absolute*,
 and the attitude of the parents does not affect
 it in the least. The obligation to teach Gaelic
 in these districts is as binding as the obligation
 to teach Reading, Writing, and Arithmetic, and
 there is no suggestion that parents should be
 asked if they wish these subjects taught.
 Better things than this were expected of Argyll.

* * *

Highland Gatherings coming off this month
 are the Nairnshire on the 9th; the Mull and
 Iona, with the Duke of Argyll in the chair, on
 the 23rd; and the Uist and Barra—Dr. Murray,
 M.P., in the chair—on the 30th.

* * *

The St. Columba Gaelic Choir gave members
 of the High School Ceilidh a feast of song on
 6th December. The Small Hall in the Christian
 Institute was packed, and the fare provided was
 of a very high order.

* * *

No programme of the "G.G." seems complete
 without a "turn" from some members of the
 Sketch Party. Frequenters of the Faculty
 Hall, where Ceilidh nan Gaidheal meets, were
 treated to a first-rate programme of choral,
 duct, and solo singing, and the dialogue,
 "Clanlhas," which is always fresh. Mr. Donald
 Macphail gave two recitations, compositions of
 his late father, Calum Caimbeul Macphail.

* * *

An Comunn are under a debt of gratitude to
 the proprietors of the "Olan Times" for the
 valuable space given to meetings of the Execu-
 tive Council and Branch Ceilidhs. The Stirling
 meeting was one of the most important meet-
 ings held within recent years, and members and

the Gaelic public generally will appreciate the
 full account appearing in the "Olan Times."

* * *

Members will be pleased to know that An
 Comunn has been honoured by the gift of two
 copies of "Beatha na Ban-righinn anns a'
 Glà'lltachd, 1848-1861," from His Majesty. The
 books have just been received from Captain
 Ranisay, Balmoral Castle.

* * *

A large attendance is experienced at all
 Association Gatherings in the city. The
 Glasgow Skye filled the St. Andrew's Hall, and
 the turnout to welcome Lochiel, who presided
 at the Inverness-shire, fully justified the engage-
 ment of the largest hall in the city.

* * *

Although on a much more modest scale, the
 Re-union of the natives of Jura was a very suc-
 cessful function. A fine spirit of homeliness
 pervaded the Kingston Halls, and the concert
 was thoroughly enjoyed.

* * *

The Jura Branch of An Comunn has resumed
 its fortnightly meetings, which are held in the
 Schoolhouse, Small Isles. The President's
 inaugural address was "Sneaintean air a'
 Ghaidhlig, a litreachas agus a dàin." Songs
 and sgeulachdan followed.

* * *

The Kilmartin Branch Concert in aid of
 Publication funds is fixed for the 7th, and Miss
 Currie has been able to arrange a first-class
 programme. The result should be a substan-
 tial contribution to the funds.

* * *

Beginning about the 19th of the month, we
 hope to visit a number of places in Easter Ross
 and the Eastern seaboard of Sutherland. We
 feel sure of receiving a Highland welcome from
 old friends, and to make new ones, in the cause
 of Gaelic is our whole aim. Much remains to
 be done in the whole Highlands before the pro-
 visions of the new Act become operative.

* * *

We would remind our members and readers
 that, beginning with the February number, all
 communications re. advertising should be
 addressed to Mr. John L. Carvel instead of to
 the secretary as at present. It would be help-
 ful if readers when purchasing from advertisers
 would mention *An Deò Gréine*.

* * *

Alba, an all-Gaelic weekly, reappears this
 month. It will contain articles of interest to
 all, such as Agriculture, Fishing, Literature,
 Art, Sports, etc.

NIALL.

TRADITION IN GAELIC POETRY.

It is hardly necessary to say that by tradition is meant here literary tradition, the literary inheritance which has descended to the poet from the past. In last number reference was made to Suibne Geilt and his adventures. Suibne (Suibhne) was King of Dal Araidhe in Ulster. He went mad with fear at the battle of Magh Rath, A.D. 637, and thereafter lived as a wandering lunatic, avoiding men and houses, and frequenting solitary places. The pitiful tale of his adventures, entitled, "Buile Suibne," the Freunz of Suibne (edited by Mr. J. G. O'Keefe for the Irish Texts Society) contains much poetry instinct with the feeling for nature, and, as has been mentioned, there are passages that may be compared with part of Oran na Comhachaig. In the latter, for instance, the poet says:—

B' annsa lean na dùrdan bodaich
Os cionn lic ag eararadh sil,
Bhùirein an dainh 'n bi gnè dhuinnid
Air leacainn beinne is e ri sin'.

An uair bhùireas damh Binne Bige
Is a bhéiceas damh Beinn na Craige,
Freagraidh na dainh ud d'a chéile,
Is thig féidh a Coire na Snaige.

With this compare—

Ní charaim an sibheanrad
Dognáid fir is mná;
Binne liom a ceileabradh
Luin san aird itá.

Ní charaim an chornairecht
Atcluinnin go tenu
Binni liom ag damhghlairecht
Danh dá fhíched beinn.

Damh Sleibhí aird Eibhlínne,
Danh Sléibhe Fuaid féigh,
Danh Ella, damh Orbhraidhe,
Danh lonn Locha Léin.

Dá ceadaitéa i ceigibh cnoc
Re tédaibh míne meimehrot
Binne liom fo bharr doiri
Crónan dhainh dhuinn dhamhghoiri.

These stanzas, which are not consecutive, are translated by Mr. O'Keefe:—

"I love not the merry prattle that men and women make; sweeter to me is the warbling of the blackbirds in the quarter in which it is.

"I love not the horn blowing, so boldly I hear; sweeter to me the belling of a stag of twice twenty peaks.

"The stag of lofty Sliabh Eibhlínn, the stag of sharp Sliabh Fuaid, the stag of Ealla, the stag of Orrery, the fierce stag of Loch Léin.

"If thou wert to sleep in the bosom of hills to the soft strings of lutes, more sweet wouldst thou deem under the oakwood, the belling of the brown stag of the herd."

Suibhne, according to the tale, possessed the extraordinary power of levitation sometimes traditionally ascribed to madmen; in other words, he could fly long distances. He spent a fortnight and a month in the cave of Donnan of Eigg, and went thence to Carraic Alastair (Ailsa Craig), where he remained another fortnight and a month. Thereafter he went over the sea until he reached the land of the Britons (i.e., of Strathclyde). The story may well have been known on the West of Scotland. But though the coincidences noted above are fairly striking, it is not necessary to suppose that Domhnall mac Fhionnlaigh knew it, or was influenced by it directly. We are entitled, however, to say that the sentiments and even some of the phrasing of Domhnall mac Fhionnlaigh's poem represent a Gaelic literary tradition much older than the poet's own time, which was about 1600 A.D.

W. J. W.

I take advantage of this opportunity to make some corrections on *Bardachd*: Introduction, p. LI., footnote; delete "the two words are etymologically distinct." P. LIV., note 1: the reference to Macfarlane's Collection is wrong; read "Margaret Cameron's Orain Nuadh Ghaidhealach" (Inverness 1805), p. 58. Text L., 102, riuth'; 594 áros; 3111, 3114 Cuchulainn; 3484 beathach (rhymes with leathann); 5630 buille; 6043 tuaith. Notes:—L. 1418 Crathienaird is of course in Braemar, not in Forfarshire. I hope to get fuller and more accurate information about James Shaw. 4810 "Gorinthaich eadar dà thír" is simply the green mound between the two sides of the grave; 4740 cabhlach: I have now met one instance of *cabhlach* applied to a land force—"ar coblach treas" in the Glenmasan MS., Celt. Rev. I., 216. Vocabulary—iall, a flock of birds; different from "iall," a thong; riagh, ? Ir., riabh, a stripe: certainly not "a snare" in L. 192; sian in L. 536, means "a storm." Cairtidh, swartly, dark-coloured; the original meaning appears to have been "tanned"; cf. "cathchriss do chotutlethar

cruaid coirtehide," a battlegirdle of firm hard tanned leather; cairt, bark; Lat. cortex, bark.

Cathardha, catharra, "militant" (so H. S. Diet., Macleod & Dewar; MacEachen). I have no instances to support this meaning, which appears to connect the word with "cath," battle, whereas it is of course an adjective from "cathair," a city. The primary meaning is seen in "Cath catharda," used to translate "bellum civile," civil war. Bishop Carswell

has, "agus goirnaoid Eaglais uilidhe nó chatharrdha dhí ar son go bfuil sí dá gach uile chinelach, agus da gach uile labhra, agus da gach uile sdaid nó sdàta, no innle fhear agus bhan"; the original which he translates being, "Which Church we cal Universal, because it consisteth and standeth of all tongues and nations; yea, of all estates and conditions of men and women" (p. 124).

W. J. W.

MIANN AN EILTHIRICH.

Words by Rev. Hector Cameron, Kilmartin. Melody by Miss Jenny M. B. Currie, Ford, and sung by her in the Gold Medal competition, Edinburgh Mod 1919, gaining second prize. Of the melody, Professor Granville Bantock said, "not only original, but of real merit."

KEY F.

{	: s ₁		d : - r : m		m : s : - : m		r : d : s ₁		l ₁ : -	}
	O's		fheud- ar dhomh siubhal		cha'n		ion dhomh bhi		tàmh,	

{	: s ₁		d : - r : m		s : m : - : s		l : - : -		- : - : t		d ¹ : l : s		l : s : -	}
	O's		fheud - ar dhomh siubhal		gun		dàil.		Mo		chridhe tha		mireag	

{	: m		s : - .m : r		r : m : - : r		m : - r : d		r : d : - : l ₁		s ₁ : - .m : s ₁		l ₁ : - :	}
	Ag		iarr - aith bhi		'g imeachd Gu		tir nam fraoch fhireach 'S nam		binnean - an àrd.					

Chorus only.

{	: s ₁		d : - r : m		r : d : - : s ₁		l ₁ : - : -		- : - : -		}
	O's		fheud - ar dhomh siubhal		gun		dàil.				

Theid am brúadar so thairis
'San cadal gun slàint;
Is sgaoilidh an t-airsneul
Gun dàil.

Le dùsgadh na maidne
Am bristeadh na faire,
Mo shùil chi le aighear
An taisbeanadh aigh.

'S e uillt nan sruth caochain
Is aoidheile gair,
A' dian-ruith o'n aonach
Gu tràigh.
Is ùr-bhrat nan craobhan
Air dhùth'-gheagan sgaoilte,
A' lùbadh gu faoilidh
Mu'n aodann 'cur sgàil.

Is chi mi a' bualadh
Air cruaidh-clreig is tràigh
An tonn gorm-uaine
Gun tàmh.
B'e 'n an-shocair bhuaire
'Bhi sgairte bho'n t-suaimhneas
Tha 'dhachaidh 's na cluaintean
'S nach fuaraich an gràdh.

Is chi mi na bothain
Aig fosgladh an là,
Aig bonn nam ard-mhonadh
Gu blàth.
Gach achadh gun raineach,
Gach faiche làn toraidh,
Is còir aig na's toil leam
Air oir-thir mo ghràidh.

Ni mo liath-cheann-sa tromadh
Aig cronadh an là;
Ach leagaidh air broilleach
Bhios blàth.
Cha 'n iarr mi ri 'm mhaireann
Ach sìth bhi aig m' anam,
'S mo shìneadh a'm leabaidh
An taic nam beann àrd.

'Se 'n cadal bhios mìlis
Fo 'n bhrat-ghorm thlàth;
Cha tig snuaircan gu'm spiorad
No pràmh.
'Nuair dhùisreas mi rithis
Ni na stèan rium fuighair
Roimh bhlasad air Sìon
'S mi siubhal an àird.

PLACE NAMES ON DEESIDE

Mr. G. M. Fraser, Public Librarian, Aberdeen, delivered the first of his interesting series of lectures to juvenile readers last month. Professor Jack presided. Mr. Fraser's subject was "Place Names on the Deeside Railway."

Mr. Fraser, who made use of illustrative posters throughout the lecture, pointed out at the beginning that most of these place-names are Gaelic, which arose from the fact that in the early centuries of the Christian era the whole country was occupied by Gaelic-speaking tribes, who gave the names to most of the natural features—rivers, hills, valleys, lakes, and so forth, and to such villages as then existed. As place-names almost never change, those Gaelic names continued to be used by the English-speaking inhabitants, although the English settlers did not understand what the names meant. Those Gaelic names were always descriptive, and they were enlightening to us both as showing us something of what was in the minds of those Gaelic tribesmen, and something of the historical conditions in Scotland before written history began. It had to be noted, however, that those Gaelic place-names had become greatly corrupted chiefly from the fact that they had been used for centuries by English-speaking people who were ignorant of the Gaelic tongue. The names were often distorted so as to resemble something in English, and in many cases they had become so changed that it was impossible now to tell the original form and meaning.

THE GAELIC TONGUE.

The lecturer instanced the names of Dundee, Perth, and Glasgow as belonging to this class, but pointed out that there were many old names of this kind at our own doors in Aberdeenshire. He pointed out, however, that in addition to a knowledge of the Gaelic tongue, two things helped in getting at the meaning of those difficult place-names. One was that as Ireland has been continuously inhabited by people who speak the same Gaelic that came to be spoken in Scotland before the English came to occupy the Lowlands, then the place-names of Ireland are much purer than ours, and often helped to explain ours. A good example of this was the name of Cabrach, which used to be explained as "a place abounding in trees" the fact being that that it is almost destitute of trees. The right meaning was found in the Irish Cabragh, meaning "bad land," which exactly described the place. The other helpful thing was that there are in Gaelic place-names certain elements that were readily distinguishable, and often

gave the key to names. Of the noun elements he noted three—"Pit," old Gaelic or Pictish, meaning a portion of farm or town land (as in Pitcairle, Pitsligo, etc.), "Kil," nearly always meaning a Church (as Kilmarnock, Church of St. Marnock, Kilfinnan, Church of St. Finnan, etc.); and "Bal," from "Baile," a town (as in Balgownie, Town of the Smith, etc.). Of adjective elements he noted two—"Mor," meaning "big" (as in Morven, big hill, Mormond, the same, Morrone, at Braemar, properly Mor Sron, big nose); and Beag, meaning "little" (as in Bellabeg, Strathdon, the little town).

ORIGIN OF THE NAMES.

Proceeding then to deal with the Deeside railway names, Mr. Fraser started with "Ruthrieston"—properly "Ruaidri's-town," based on a Gaelic proper name. It was the name of Ruaidri, Mormaor of Mar in the twelfth century, with the English suffix "town." The name was obviously applied by the English inhabitants of Aberdeen to the Gaelic hamlet outside the burgh, and the name had subsisted in a comparatively pure form. "Pitfodels," the next station-name, it was impossible to explain. "Pit" was the laud, or field, of something, or of somebody, but whether "Fodels" (spelt variously throughout history) was a personal name or not would never be discovered probably with certainty. The name of "Cults" illustrated a curious thing that sometimes happened with our old Gaelic place-names when used by English people. An English letter, or particle, was sometimes added—"s" in this case, making it a plural. The original of "Cults," as far as could be made out, was "Coillte," meaning "woods," so that it was really a plural in its own tongue. "Murtle" was the next station, and the meaning of this was rather doubtful. There is a Murthill in Forfarshire, and Murthly in Perthshire, and in these cases it was "mor-tulach," meaning "big-kuoll." Our "Murtle" may be the same. "Tulach," in various forms, was very common in Gaelic place-names, Tillyfour, Tillyfourie, Tillypronie, Tullochvenus, Tullynessie, etc., and it always meant a knoll, or hill. "Milltimber" looked like an English name, but it was not quite certain. As it stood, it would be meaningless even in English. When the Deeside railway was first surveyed (about 1850) there was a farm there named Mill of Timber, but that was not the first form of the name, as there is a map in the Reference Department of the Library of 1822 with the name as it is now, "Milltimber." It was impossible really to say, in the absence of early documents, whether it was an English name, "Mill of Timber," or a Gaelic name so corrupted as to be unrecognisable.

HISTORY OF CULTER.

"Culter," in one form or another, was found in various parts of Scotland, and was accepted as from the Gaelic "Cul-tir," meaning "back land." Culter, the lecturer mentioned, came into prominence in the 13th century when the great military order of the Knights Templars set up an establishment and chapel in the lands of Culter, on the south side of the Dee. The monks of Kelso, who had jurisdiction of Culter and its church, denied the right of the Templars to set up a chapel within their bounds, but the Templars declined to give way. The dispute was referred to the Pope, who remitted it for settlement to the Abbots of Jedburgh and Holyrood. They decided in favour of the Templars. Thereupon the lands of Culter became two parishes—one on the north side of the Dee, and one on the south side, with a church in each. The parish on the north side, under Kelso Abbey, whose patron saint was St. Peter, became Culter of St. Peter, or Peterculter, and the parish on the south side of the Dee, under the Knights Templars, whose patron was the Virgin, became Culter of St. Mary, or Maryculter, and Peterculter and Maryculter they remain.

DOUBTS AS TO ORIGIN OF CRATHES.

The name of "Drum" was widespread throughout Scotland, and was from the Gaelic "drum," a ridge, like a beast's back. The name of the parish, "Drumoak," however, had nothing to do with either a "drum," or an "oak." It was properly "Dalmaik," that is, the land, or field, of St. Maik, otherwise St. Mazota, an Irish virgin saint, to whom the Church of Drum was dedicated. "Park" was one of the few English names—the Park of Drum, with a separate designation going back to the days of Bruce,

(To be continued).

—:O:—

COMMUNN NEWS.

BRANCH CONCERTS.

ONA —A Grand Gaelic Concert, held under the auspices of the Oban Branch of An Communn, was a great success as regards attendance and enthusiasm, while the financial results were very satisfactory, notwithstanding the large slice of revenue appropriated by the Entertainment Tax. As already announced, the proceeds form the nucleus of a fund which the Oban Branch is building up in order to assist choirs coming to the Oban Mod this year. The Oban effort did well in spite of adverse circumstances, thanks very much to the excellent programme provided. Miss Phemie Marquis and Miss Myra Norman, past and tried favourites, excelled themselves on this occasion, with the result that their next

visit will be looked forward to with pleasurable anticipation. Mr. Fred. Bruce, who appeared in Oban for the first time, made a most favourable impression. His versatility was unbounded. Every item of those three, in trio, duet, and solo, was encored, and applauded to the echo. Miss Jenny M. B. Currie, Ford, whom Obanites claim as a native of Lorn, established reputation in this, her first public appearance since her remarkable success at the Edinburgh Mod. They will wish to hear her again. Mr. D. F. Forbes was the funny man of the programme, and he was thoroughly enjoyed.

KILLIS.—A Grand Highland Concert in aid of the Publication Funds was held under the auspices of the Killin Branch in the Hall there on 26th November. There was a large turnout, and the President, Rev. G. W. Mackay, M.A., occupied the Chair. The Glasgow Gaelic Musical Sketch Party attended, and sustained the major part of the programme. That delightful play, "Domhnall 'san Tombaca," was ably performed, and the first prize dialogue, "Clamhas," reproduced by Mrs. Connts and Miss Margaret MacDonald, was accorded hearty applause. Miss Kate MacLean, "Oban and Lorn" medallist, sang with pleasing effect, and enhanced her Mod reputation. The other soloists were Mrs. Coutts, Mr. H. Campbell (Killin), and Mr. Neil Shaw. Violin selections by Mr. Willison's party added to the enjoyment of the programme. The sum of £10 has been sent on to the Communn treasurer as a result of the concert.

—:O:—

LITIR.

Fhir Dheasachaidh Rùnaich,

Moran taing dhuibh-se airson na cairt phostail a chuir sibh thugam, ach nach mise tha air mo léireadh a thaobh an naigheachd a tha innte—gu bheil sibh tinn leis an treòlaidh ghhranda, cnatan nan Gall. Tha eagal orm nach d'fhuair sibh thairis air a' ghaidh a thachair ruith ann an Dunéideann aig àm a' Mhòid. B'e sud an baile aognaidh air iomadh dòigh, agus gu dearbh cha b'e seann chrogaichean mar a tha mi fhein agus sibh fhein a bu chòir an aghaidh a chur air na clobhsaichean fuara aige ach 's beag sud de na dheanadh am fìor Ghàidheal airson suspainn a chur ann an aobhar ar cànan, agus mar a thuir mise ri Màiri an nair a thainig mi dhachaidh b' fhiach domh a dhol air an astar ud ged nach coinnich-ean ri Gàidheal ann ach sibh fhein. Tha 'n deoch-bhàn umhasach math air a chnatan, agus na 'm faigheadh sibh ollag mhath de dh'inn Ghàidhealach airson a chuir ann, chuireadh e puinnsean a' chnatain troimh na pòran agaibh. Bha nair a bhitheadh drùdhag de dh'uisge-beatha math a' deanamh feuma domh fhein air a' chnatan ach an seorsa stuth a ghoisgh sibh an diugh, a dhùine bu cheart cho math dhuibh nìsghe bhuntàta ris, a thuilleadh air gur h-e sgrios airgid a th'ann a bhi dol 'n a dhàil leis cho daor agus a tha e.

'S ann dìreach oirbh a chuimhnich mi an raor agus Dòmhnall Uisdein, ar seann nabuidh air taghal orm air a shlighe mach à Portrigh. Shaoileam gu robh e gu math grumach an dèidh tighinn á ceanna-bhaile an eilein, rud nach b'abhaist dha, ach cha do leig mi dad

orm. 'S math leis a bhi toirt chàich do 'n mhòintich cho tric agus is urraim da, ach thachair a dhìol ris an latha ud. "A Thor-moid," aris' esau, "thug mi botul as an *Royal* an diugh—cha 'n eil tigh uair sam bith ceart gun drap spioraid a bhi stigh gun fhios de dh'fhoadadh tachairt, ach 'n uair a chaidh mi dhachaidh 's a thug mi làn na gloine do Bharabal dheth, nach ann a bha bleideag bheag leante ri taobh a bhotuil agus "30 u.p." sgriobhte air. "Dé tha sud a' ciallachadh?" "An euala tu guth riamh air na u.p.'s?" "O chuala," aris' esau, "nach iad a rinn gach aimbheir a bh'ann an uair a dhealaich na h-eaglaisean." "Tha, ma tha Dhomhnuill," arsa mi fhéin, "deich cairrannan fichead aca anns an uisge-bheatha sin a cheannaich thu." "O ma tha," arsa Dhomhnuill, "ma riinn iad na h-eaglaisean lag le 'n cuid gleadhraich, rinn iad an t-uisge-beatha ud seachd mìle uair na 's laige." Sud aige beagan de chuid fhéin a thoir dha air ais—agus ghlán chreid e mi.

'S mise tha deanamh a' ghàirdeachais airson an adhartais a tha 'Ghàidhlig a' deanamh air Gailldach agus air Gaidhealtachd, agus is mór a' mhòit a tha orm asabh fhéin airson cho dileas agus cho càirdeil agus a tha sibh air a taobh. 'S iomadh duine foghlumaichte mar sibh-se a leigeadh air nach robh facal 'n a cheann dhith, 's nach e daoine gòrach gaoitheanach mar sin a bha deanamh na dolaidh do ar càinain fad an t-siubhail. Bha i ceart gu leòr fhad 's a bhitheadh iad anns an eilean, ach a cheart cho luath agus a bheireadh cuid aca a' chiad bhrag air Broomielaw nan soithichean, dh'fhàs iad usal le pròis agus beurla—agus b' i sin a' hheurla aig cuid dhiubh. 'S iomadh uair a bhitheadh i 'cur 'n a mo chuimhne ceathramh orain a rinneadh mu clò-mòr air an robh fìor dhroch dhath comhla ri fighe gheòsgach:—"Bha duhb, bha geal, bha ciar ann, pàirt de chiasan a' mhuilte tairaidh." Nach eil Mairsili Mhor fhéin aig an tigh an dràsda agus plàigh de Shasunnach lugach aice air ghairdean. Tha i fhéin ag radh gu 'n tug e gealltanais pòsaidh dhith ach chi sinn. Chuir i clù ri balach cho grinn deanadaich agus a rugadh riamh ann an Snidheasort—an e gu 'm pòsaidh ise fear gun airgid. Tha i fhéin ag radh gu bheil caisteal mòr aig athair an t-Sasunnach—adhaircean mora air a' chrodh a tha fada as—tuigidh sibh, ach gu dearbha ma 's e sin as àite tuineachaidh do 'n duine, chunnaic e fasdail hho 'n a th thainig e air an t-slios so. 'S ann oirbh fhéin dìreach a chuimhnich mi an uair a thainig e—sibh a dheanadh an gàire, ach a' mhorachd gun chur leis, a dhùine, 's bruideil an rud i, ach nach mise tha gòrach, sud an te aig an robh inchràichean Dallan an uair a bha i 'g a cosnadh ann an Glaschu.

Tha mise an dòchas ma tha a dheag charaid, gu 'm bi sibh air eirigh mu 'm faigh sibh so, ach nach cuir sibh an aghaidh toit de na phìoch co dhùin.

Bhur faicinn slàn bho chionn ghoidid agus air ur slàinte.—Mise agaibh.

TORMOD UTSEIN.

: o :

Mar dhòhlran am bun uisge,
Mar sheohbhag gu ian sléibhe,
Mar chu gu cat, mar chat gu luch,
Tha bean mic gu mathair chéile.

REVIEWS.

GUTH NA BLIADHNA. MacLaren, Argyll Street, Glasgow. 1s 6d.

The winter number of this well-known Gaelic quarterly supplies us with interesting pabulum. The opening article by "A. M. E." on "Na Seann Cheiltich Agus Am Fearann" traverses some of the views expressed by Professor Eoin MacNeill in his latest book. "A. M. E." is quite successful in his contentions, though he finds much to agree with in the book. "Analaidhean Nau Raithean" are a collection of sharp criticism on current events, and in their way are interesting as showing the other side of the shield. Some of the other articles are fresh and packed with ideas. The verses contributed by "D. M. N. C." and Alasdair MacLeòid are agreeable in sentiment, and flow quite smoothly. The excellent Gaelic "Leannhuinn Chriosda" deserves notice.

A copy of a new Irish quarterly, entitled, "An Branar," has reached us. "Branar," by the way, means a fallow field. It is printed in clear Roman type, which is an advantage. The contributions are distinctly good, especially the poetry. Is it beyond the wit of Irishmen to coin words or phrases to mean "political," "economic," etc.? Such words as "politeach" "economics," etc. are merely English with a patch of green paint. The "Branar" is run in the interests of Gaelic, but when it designates De Valera as Uachtarán na h-Eireann, we know where we are. The "Branar" is published at 19 Plás Eli, Dublin, and the price is 1s 6d.

BUCHANAN, THE SACRED BARD OF THE SCOTTISH HIGHLANDS. His Confessions and his Spiritual Songs, Rendered into English Verse; with his Letters and a Sketch of his Life. By Lachlan MacBean, Author of "Songs and Hymns of the Scottish Gael," "Pet Marjorie," etc. 5s net. London, Simpkin, Marshall, & Co.

Mr MacBean is no novice in the art of translating Gaelic poems into readable English verse. His interest in Celtic Literature goes back to 40 years ago, and it has never flagged since. His published works are a testimony to it, and his translation of Buchanan's sacred poetry has all the smoothness of diction that can be reasonably expected in transferring Gaelic thought and idiom into English dress. This is not easy, for words in "our language have a moral significance which those taken to be equivalent in another language do not bear." This is where the difficulty comes in, and no greater praise can be bestowed on Mr. MacBean than that he has succeeded where others have failed. A translator is in a sense cramped if he elects to keep close to the original, as Mr. MacBean has wisely done here. Many have kicked over the traces, and sought refuge in periphrastic renderings which contain things that are not in the original. It has been often said that no English translation of a Gaelic poem can convey anything like a fair impression of the original. This is only partly true. No doubt any great poem in any language suffers in translation into another, and something of its soul is lost in the process, or, as Denham put it: "The subtle

spirit of Poesy evaporates entirely in transfusion from one language into another, and it depends upon the translator himself whether the work may not after all be a *caput mortuum*. The genius of one language is so different from that of another.

One of the keenest critics of the early years of the 19th century, Fraser Tytler, Lord Woodhouselee, declared that "a good translation is one in which the merit of the original work is so completely transfused into another language as to be distinctly apprehended, and as strongly felt, by a native of the country to which that language belongs as it is by those who speak the language of the original work." This involves a complete knowledge on the part of the translator of the language of the original. In this case Mr. MacBean possesses a knowledge that few can lay claim to, and to it he adds a mind well equipped with a knowledge of English and Classical literature.

It is said that none but a poet can translate a poet. Now Mr. MacBean has proved long ago that he is endowed with poetic instincts, and in his rendering of Buchanan's Hymns he has, we think, satisfied Woodhouselee's test and produced a very readable translation.

During the 18th century the Highlands of Scotland produced several religious bards, but in literary power and lucidity Buchanan is easily first, and has, in that respect, a claim to a seat on the same platform as the two great secular bards, Alexander Macdonald and Macintyre. It is held that he wrote on secular subjects. If so, no example has been preserved. After all, we may well imagine that one consumed with earnestness of purpose, and who regarded everything as dross in comparison with the realities of the world to come, would hardly bend his genius to that class of composition. He left something more enduring for his countrymen, and they needed it. The seed is still producing fruit. At the same time, an example of word-painting of the scenery of his native county would be intensely interesting. In his time the Highlands were slowly emerging from Paganism into Christian light; very dim, no doubt, at first. In process of time Highlanders looked upon his Hymns as nothing short of a Divine revelation, second only to the Bible later on, rather than a mere picture formed in his own imagination. In our own time, when people are so much governed by the philosophy of the jolly life, an occasional look at Buchanan's hymns might prove a wholesome corrective. If we may say that Heaven lay about Buchanan in his infancy under the nurture of pious parents, "shades of the prison house began to close upon the growing boy" all too soon, and he toiled painfully and with many a stumble up the "altar stairs that slope through darkness up to God."

We may be allowed to say without offence that Buchanan was not a normal boy who lived "those sweet childish days that were as long as twenty are now." There was too much introspection for that. His confessions as a boy show it, and in their self analysis may be regarded as unique from a psychological point of view, whether regard may be had to the troubled times in which he lived or to the emotional character that formed part and parcel of his being. As an illustration of the quest after peace of soul, the pangs, agonies, and heart-searchings, the

mental oscillations that were inseparable from the journey until the day of his re-birth, seem incredible to the easy conventional religion of our day. But the confessions bear the stamp of sincerity throughout, though the outlook upon life seems hard and narrow. If his description of "The Day of Judgment" looks gruesome, yet underneath it all may be discerned a "passionate yearning for the regeneration of the people," as the Rev. Donald Maclean, Moderator of the Free Church, says in the introduction to what may be regarded in point of scholarship the Standard Edition in Gaelic. The sinfulness of sin was, in Buchanan's case, too real to be compromised with.

For good or ill, we have travelled far from Buchanan's point of view. Perhaps the pendulum has swung too much the other way in our age. But to be haunted through life with the spectre of a terrible judgment such as he paints would be to live in gloom unrelieved by that sunshine which makes life worth living. In theology we have outgrown the baby clothes of the 18th century, and hard dogmas have been softened to suit new points of view. Still, in many parts of the Highlands of Scotland to this day, these dogmas have not lost their power altogether, and it must be confessed that, hard though they be, they have hitherto produced types of character that commanded the respect of the world. As Sir D. Hamilton of Balmacrae said in a lecture delivered in India a year or two ago, "it was character that lifted Scotland from the depths to an honoured place among the nations."

Mr. MacBean's book deserves a wide sale, not only among Gaels, but also among others who take some interest in the religious development of our land.

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— : o : —

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AN DEÒ-GRÉINE

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Ceud Mìos an Earraich, 1920.

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AN "GLASGOW HERALD" AGUS A' GHÀIDHLIG.

Mu dheireadh na bliadhna a chaidh, thug a' *Herald* tarruing air an t-sean phort air an robh e a cluich cho fad air ais ri còrr is dà fhlichead bliadhna, an uair a bha e ag amharc le tàire air beachdan Mhata *Arnold* agus *Renan* mu na Ceiltich, agus a' cur a mach le ladarnas an aineòlais nach robh litreachas againn a b' fhiach an t-saothair. Chreid mòran sud aig an àm—Gaidheil eadhon—gun uiread agus an dragh a bu lugha a ghabhail a chum a' phuing a dhearbhadh. O'n àm sin tha an dearbhadh a' fàs na's soilleire, agus mar a tha an rannsachadh a' dol na's doimhne, 'sann as motha a tha beartas ar litreachais a' tighinn am fradharc.

* * *

Mur bheil fonn a' *Herald* cho nìnheil au diugh 'sa bha e aon uair, tha am fear-cluich na's carache. Tha e na's mìne, na's buige is na's tklidhe. Tha e coltach gu 'n d' aithnich e nach 'eil ann a bhi cluich air teud an t-sean mhaigaidh ach a' chrìoch àraidh a th' aige 'san amharc a mhillleadh. Is seo mar tha a' *Herald* a' nochdadh a sheòltachd. Aon uair is gu'n toirear Gaidheil socharach a thaobh, agus gu'n toirear

a chreidsinn orra gu bheil a' Ghaidhlig an aghaidh soirbheachaidh saoghalta an cloinne, tha 'n gnothuch seachad. Tha smior an cnaimh-droma air tiormachadh, agus faodaidh an iarmad a thig 'nan dèidh cuireadh a clur air na paipeirean Gallda tighinn chun na falaire.

* * *

Tha a' *Herald* a leigeil air gu bheil co-fhaireachadh aige ris an rùn a tha 'n tòir air seàn chàinainean, mar tha Gaidhlig 'sa litreachas, a dhìon o dhol air chall, ach nach gabh e taobh ri rian 'sam bith a bhios 'na mheadhoin dolaidh do'n Ghaidhealtachd, agus a thogas gàrradh-criche eadar Gaidheil is Goill. Cò tha 'ga iarraidh? Ciamar a tha eòlas air Gaidhlig 'na ghàrradh-criche? Ma tha a leithid ann—rud nach 'eil—is iomadh diùlnach a tha leum thairis air. Shaoileadh tu gur h-ann tha taobh chàirdeil aig a' *Herald* an diugh ris a Ghaidhealtachd, agus gur h-e dheòin faire a chumail air an t-sluagh a chum an gleidheadh o dhol ionnall. B'e sin gleidheadh a' chlamhain air na cearean. Ach mar tha an sean fhacal ag radh "tha dà thaobh air bean a' bhàilidh is dà thaobh air bata an aigis." Na'm biodh cumhachd a' *Herald* a réir a thoile, cha chluinteadh smid Ghaidhlig eadar dà chloich na Gaidhealtachd. Biomaid air ar faicall mu'n teangaidh mhìu, gun fhios nach 'eil gath aig a bun.

* * *

Fhreagair T.S.M. gu deas, gu módhail is gu sgoimheil, na bha aig a' *Herald* r'a ràdh. Rinn e dìreach mar a dh'earbannaid, agus cha ruigeadh am ministir còir a leas 'ainm 'sa shloinneadh a chleith. Is mòr an cùram a tha esan a' gabhail do'n dleasnas a ghabh e os laimh mar cheann-suidhe air Comunn a chlo-bhuaidh. Tha 'n dealas a tha e a foillseachadh air taobh

na Gaidhlig aithnichte do'n Chomunn Ghaidhealach uile. Gu ma fada a bhios e air ceann a ghnothuich. Thug e mar eisimpleir air cho faoin 'sa tha bheachd gu 'n cùm Gaidhlig air ais eòlas cothromach air Beurla dà ainm urranach a choisinn dreuchd ard an gnothuichean na Rìoghachd; 'se sin Mac Mhuirich Ard Chleireach Eireann, agus Mac-an-Rothaich Ard Chleireach na h-Alba, dithis a tha còmhlionta ann Beurla 'san Gaidhlig. Dh' fhaodadh e mòran ainmean eile a rainig gu inbhe àird a thoirt mar fhianuis a chum a' phuing a dhaingnicheadh na'n togradh e. B' fhrasda dha iomadh sampull fhaotainn anns na bailtean mòra—Gaidheil a shoirbhich 'nan ceird 's 'nan dreuchd, is a labhras cho fileanta, cho blasnhor, 's cho ceart-chainnteach ann Beurla 'sa ni iad an Gaidhlig; agus, dh' fhaodainn a' ràdh le cinnt, fada na's eagnaichie 'na'n dream a bhios a deamhail fàir air a Ghaidhlig. An d' thainig ciorran 'sam bith 'nan rathad a chionn gu robh eòlas aca air cainnt an sinnsre? An do chuir an t-eòlas sin bacadh a bu lugha orra ann measg choigreach? Is iongantach an cion toinns a ghreimicheas air daoine an uair a thachras do aobhar na Gaidhlighe tighinn an uachdar.

* * *

Ach an déidh a h-uile rud c'arson nach leigtheadh a chùis fhàgail anns a' cheud dol a mach aig an Ughdarras ris na dh' earbaidh ullachadh a dheanadh a réir an Aehd? Ach mheas a' *Herald* nach bu muidh iad rabhadh roimh an àm fhaotainn bhuaithie-san. Co dhiubh a theid leotha 'nan dleasnas no nach téid, tha e mar fhiachaibh orra seasadh ris—rud nach deach rianh òrduchadh le Aehd Parlamaid gus a nis. Ged bu mhiann leò, cha ruig an t-Ughdarras Ur a leas féachainn ri teicheadh troimh na moguil. Ma dh' fhàs cuid diùbh, a nochd teas-ghràdh do'n Gaidhlig bliadhnan roimhe seo, meagh-bhlàth a nis, feumar suil a chumail orra agus an teine fhadadh a chum an teòachadh. Saoil nach 'eil e rudeigin ladarna do'n *Herald* a bhli tairgsaidh comhairle do Gaidheil mu'n canain. Cò a chuir esan an cathair an Ughdarras a chum Gaidheil a shàbh-aladh o aineolas? A bheil fughair aige gu'n toir iad dùbhlaidh do 'n Aehd mu 'n phuing? Ciod a theireadh muinntir nan bailtean mòra, is luchd aiteachaidh nam maeleachan Gallda, na'n gabhadh, abair an Comunn Gaidhealach, de dhàndas an comhairleachadh mu Fhraingis no mu Laidinn 'nan sgoilean? Nach freagradh iad, agus sin le làn cheartas; "Thoir an aire air do ghnothaichean fein?"

* * *

Bu chor làn fhios a bhli aig Gaidheil an diugh air nádur an oilean cinneadail a tha freagarrach

do 'n cloinn. Ma bhios iad cho socharach no cho saidealt, agus gu 'n diùlt iad an cothrom a tha 'n t-Aehd a' buileachadh orra, orra-san a mha'n biodh uallach a' chionta. Tha mi sgith le bhli dearbhadh do Gaidheil o chionn greise nach do chum eòlas air Gaidhlig balach Gaidhealach air ais rianh 'na dhreuchd, cho àrd 's 'gam bitheadh i, an ceàrn eile do 'n Rìoghachd. 'S ann a tha e mar ghunna dà bhàraile le eòlas air dà chànan. Anns an àm 'sa bheil sinn beò, cha 'n 'eil duine toinnsgeil ag iarraidh cùl a chur ri Beurla gu tur. Ach tha e ro ionchuidh, agus nàdurra, gur h-ann 'sa chainnt mhaithaireil is còir an òigridh oileanachadh anns a cheud cheum, agus an inntinn a gheurachadh a chum 's gu'n bi iad ealanta gu Beurla ionnsachadh an uair a thig an t-àm. Is seo dòigh gach sluagh air feadh na h-Eòrpa. Ma tha a' Gaidhealtachd gu bhli còmhdaichte leis an vas-oilean is tarbhaiche d'a cor, cha 'n e Beurla mha'n ann meadhon a fhreagras, ni mò is e baltan á tobar Fraingis no Laidinn. Saoilidh mi nach dean a bhli mùchadh spioraid cinneadail mòran feumna do shluagh 'sam bith, agus gu h-àraidh do 'n Rìoghachd d' ann buin iad. Dh' fhèachadh an spiorad seo fhuadach ionnadh uair le làmhachas làidir, ach bhrìoch e nach 'na àm fein ge b' oil le luchd na foirneart. Nach eil seo soilleir 'nar latha ann measg dhùthchasan còimheach? Faodaidh tu do shàil a dhinneadh ann an fuaran fìor-uigse, ach spùraidh e nu do chasan aig a cheann thall, fann ged bha e ag amharc 'nad bheachd-sa.

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Na 'n robh an Comunn Gaidhealach an tòir air gnìomh a dheanadh a dhòchadh cloinn na Gaidhealtachd, no gàrradh crìche a thogail a chum an cumail ionallach 'nan dùthaich fein, gun chothrom air a' àite a ghabhail ann an riaghaidh is beatha na Rìoghachd far an togradh iad tuineachadh, cha mhor a chuireadh taic ris. Ach cha 'n ann mar sin a tha. 'Se thà 'nan amharc a' Gaidhealtachd, mar àite còmhluidh, a dheanadh na b' fheàrr na bhla i o chionn fhada, a' Ghaidhlig le h-òrain, le ceòl, 's le seann sgeulachdan a bhli sìubhlach 'na crìochan; a suidheachadh a chuideachadh, a chum 's gur fhiach i tuineachadh innte, agus nach leigear leatha a bhli air oir na bochdainn mar a bhla i tuille as fada. As aonais na seann chainnt, cha bhli i 'na Gaidhealtachd ach an ainm—ainm gun bheatha mar a bhla aon de Eaglaisean na h-Asia o shean. Dùthaich gun a canain cinneadail, dùthaich gun anam!

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Fhuair na Gaidheil a nis an cothrom air an robh mòran an tòir o chionn suas ri leth cheud bliadhna. Greimicheadh iad air, agus dearbhadh iad do 'n t-saoghal nach deach an t-anam asda

fhathast, gu bheil an t-sean éibhleag beò, agus nach 'eil a dhìth oirre ach am bolg-séididh a chur rithe, agus an luathre, a bha 'n inipis a mùchadh, a sguabadh a thaobh. Meòraicheadh Gaidheil air suim a' ghnòthuich, agus tha mi air mo inhealladh mur 'eil a thoinisg aca a shàbh-aileas iad féin o bli na'm ball-naigaidh is a' dol ionnral fo bhuaidh clau-bhreith dhaoine a tha aineolach air na tha filte 'sa chùis. Ach, mar a thuir mi cheana, an deidh a h-uile rud 'saun air Gaidheil fein a tha an t-uallach nithean a thoirt gu ceann air mhòd eireachdail a choisneas cliù o'n à a thig 'nan déidh. Na biodh iad air a mealladh leis na Philistich, ce bith cho bog tlàth 'sa blios iad a' cagarsaich. Na biodh eagal orra roinnh na bòcan a blios an nàmhaid a' maoidheadh orra. Fàgamaid a chùis mar sin an ceartair, ach biomaid furachair air na tha romhainn.

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PRESENTATION OF AN ADDRESS TO

MR. MALCOLM MACLEOD

**Ex President of An Comunn Gaidhealach,
at a Complimentary Dinner.**

In recognition of his services to the Gaelic cause, Mr Malcolm MacLeod, who recently retired from the chairmanship of An Comunn Gaidhealach, was the guest at a complimentary dinner in the Burlington House, Glasgow, on Thursday evening, 13th January, when, in presence of a company of about eighty ladies and gentlemen, he was presented with an illuminated address in Gaelic. Sheriff J. MacMaster Campbell, Campbelltown, presided, and those present included:—Mrs. Burnley Campbell of Ormidale; Colonel Burnley Campbell of Ormidale; Miss MacLeod, Church Road, Ibrox; John Clark, Education Director, Glasgow Authority; Rev. Dr. John Smith, Govan; Rev. T. S. Macpherson, Hillhead, Convener of the Comunn's Publication Committee; Lieut.-Col. Rounsell Brown, Glasgow; Angus Robertson and Mrs. Robertson, Dumbreck; Alexander Bruce, Glasgow; Rev. Dr. Calder, Lecturer in Celtic, the University; Phemie Marquis; Mr. and Mrs. Archd. McCulloch; Archd. Stewart, Cambuslang; Colin Sinclair, M.A., architect, Glasgow; Roderick Nicol, solicitor, Glasgow; Colin MacPherson; Rev. Alex. MacKinnon, B.D., St. Columba's, Glasgow; J. R. Bannerman, Glasgow; Norman MacLeod, M.A.; Geo. Thomson, M.A., M.C.; A. B. Ferguson; Alex. Thomson, M.C., D.C.M.; Donald Maclean, Govan High School; John Mackay; R. M. Montgomery; Mrs. Cairns MacLachlan; Mrs. MacKinnon, Perth; Dr. Geo. A. Brown; Donald Currie, LL.B., Glas-

gow; Donald McCorquodale; James MacKellar, Glasgow; Rev. Charles Lamont, Saltcoats; Rev. Evan Grant, Govan; Hugh MacCallum, M.A., Director of Studies; Duncan MacGillivray, M.A., Rector, Hillhead High School; Peter MacDougall, M.A.; Neil S. Campbell; Roderick Macleod, President, Gaelic Society of London; John MacLeod, London; Alex. MacSween, London; Robert Stewart; Archd. B. M'Fie; David N. MacKay; Jas. A. M'Keggie, Glasgow; Archd. Macpherson; Donald Morrison; M. M. Campbell; H. J. Campbell, M.A.; Ebenezer Campbell; Miss Margaret Macdonald; Robert Macfarlane, C.A., Treasurer, and others.

Apologies for absence were received from:—The Earl of Cassilis; Dr. Murray, M.P.; Sir John Lorne Macleod, Edinburgh; Sir Charles Cleland, K.B.E.; Sir Donald MacAlister, K.C.B.; Mr. John M. Macleod, M.P.; Dr. William Mackay, Inverness; Mr. Donald MacPhie, Dullatur; Rev. G. W. Mackay, Killin; Dr. Malcolm MacLennan, Edinburgh; Dr. Neil Munro; Mr. H. F. Campbell, Aberdeen; Lady Helen Tod, Dunkeld; Mr. Angus Henderson, Stirling; Rev. Coll Macdonald, Logierait; Mr. John Bartholomew, of Glenorchard; Dr. and Mrs. Watson, Edinburgh; ex-Provost MacFarlan, Dunbarton; Mr. William Campbell, Glasgow; Mr Roderick Macleod, Inverness; Mr Archd. Ferguson, Glasgow; Professor Magnus Maclean, LL.D.; Miss Campbell of Succoth; Mrs. Christison, Glasgow; Mrs. Reyburn, Ballachulish; Miss Juliet Macdonald, Fort-William; Mr. J. S. Mackay, Stirling; Miss Campbell of Inverneil; Mr. Donald Currie, Glasgow (Ceilidh nan Gaidheal); Mr. Hector MacDougall, Glasgow; Mr. John Mackay, Paisley; Captain Campbell of Succoth; Captain Kennedy, Rothesay; Rev. M. N. Munro, Taynuilt; Rev. John MacGilchrist, Govan; Mr. Alex. MacPhail, Glasgow; Mr. Aeneas Mackay, Stirling; Dr. Angus MacGillivray, Dundee; The Bishop of Glasgow; Mr. John G. MacKay, Portree; Mr. William Smith, Dumbreck; Rev. D. Macfarlane, Kingussie; Dr. J. L. Robertson, H.M.I.S.; Mr. Robert Bain, Glasgow; Dr. Morrison, Larkhall; Mr. Neil Orr, Duddingston; Mr. Peter Grant, Glasgow; Mr. T. D. Macdonald, Oban; Mr. John Macdonald, Oban; Mr. Hugh Mackay, Edinburgh; Mr. and Mrs. Duncan Macleod, Dumbreck; Mr. Donald Macleod, Glasgow; Mr. Alex. Fraser, Glasgow; and others.

The Chairman, in a few words, proposed the loyal toasts.

Mr. Alexander Bruce submitted the "Imperial Forces," remarking that the country had every reason to be proud of the Scottish regiments and their achievements.

Lieutenant-Colonel Burnley Campbell, in responding, recalled that it was 55 years since he joined the Army, but the service he had seen consisted of small affairs compared with the recent Arnagieddon. It had often been said that the Navy was the last line of defence, but was it not the first line as well? Had we lost the Navy, our plight might have been unthinkable. He could not pick out one Scottish regiment more than another for special mention, but in deeds of valour the Highland regiments could not be forgotten. The Highland regiments had always fought gallantly, and he had heard Lord Roberts say on several occasions that all the honours he had received were gained in battles in which he was connected with Highland regiments.

Mr. Angus Robertson, one of the Vice-Presidents of An Comunn, proposed the health of "our guest," speaking first in Gaelic and then in English. So far as Mr. MacLeod was concerned, they could easily say they were met to praise Caesar, not to bury him. Mr. MacLeod's services to the Gaelic movement could not be over-estimated. There was not so long ago a very critical period—an occasion when it was necessary for something to be very effectively and pointedly done, and that in so convincing a way that the education authorities would take notice of it. In this connection Mr MacLeod's labours practically overshadowed the work of many others in the field. The situation which arose was one of importance, and Mr. MacLeod grappled with it successfully, and this night they honoured him as a representative Highlander. (Applause.) They honoured him as a man of their people, who, by judicious handling of a very intricate and delicate subject, had been the means, along with others, of securing for Gaelic the standing it had at the present moment. He looked upon Mr. MacLeod—had always looked upon him—as a loyal sentinel standing at the outpost of Gaelic progress. They were glad and proud to see that their language had come into its own. It was a matter for regret, Mr. Robertson proceeded, to reflect that Highlanders in the past had never adopted a cohesive policy towards their essential aims. They knew many individuals among themselves, but fortunately not of them, to whom their country now had every right to look for guidance, counsel, and inspiration, but who, despite the examples of great men and the teachings of history, fancied indifference was an evidence of character. On the other hand, members of An Comunn had continued their vigilance with unwavering consistency, and had fought as effectively as they had ever fought, and that with unaltered faith—for the faith of the Highlander was lasting and

spiritual. The hour had come for Highlanders. The fiat had gone forth, and Gaelic-speaking scholars could now be tutored in their own language, and they must see to it that full advantage was taken of the measure, and that its administration was not left to what he might call pseudo-patriots. If the conditions were altered, the responsibility of every individual Highlander had been increased. They could recall from history that their mother-tongue had been expressly discouraged; later, the distinctive garb of their people was prohibited by military repression, and their music and song also suffered. Gaelic had now come into its own, thanks largely to the help of another Highlander, the Secretary for Scotland. In this matter, too, they were very much indebted to Mr. MacLeod, who, by his judicious handling of the intricate and delicate negotiations with the authorities, had enabled them to achieve their desires, and the fact that they stood where they were to-day was largely due to Mr. MacLeod's guidance at a critical period of An Comunn's history. Mr. Robertson then unveiled and read the address.

The toast of Mr. MacLeod's health was drunk with Highland honours.

Mr. MacLeod, in the course of his reply, said he wished he could fittingly express his thanks for the extraordinary warmth of their reception, for the honour they were doing him, for the kindness they were showing him, and for the beautiful gift in which their appreciation and goodwill were stated in such very flattering terms. It was never a pleasure to him to make a speech in public, and upon the present occasion he found it specially difficult for two reasons. In the first place, because it was impossible for him to acknowledge worthily their great kindness; and, in the second, because what he would say must necessarily be largely about himself. He had the pleasure of reading some of the letters of apology which came to Mr Sinclair, and the person described in those letters, in Mr. Robertson's speech, and in the words of the address, was so unlike the person he knew himself to be, that he felt that he was accepting their congratulations under false pretences. He derived some comfort, however, from the truth contained in the old Gaelic proverb:—"Is math an sgàthan shìl caraid." If what had been written and what had been spoken that night concerning himself indicated how he appeared in the eyes of his friends, while he could not accept the picture as a correct likeness, he must from now on make it his chief concern to prove that they were not altogether wrong in their view of him. He acknowledged gladly and frankly that he was very proud of the address,

which was a most attractive work of art, and a fine piece of Gaelic literary composition. He thanked them from the bottom of his heart for the extremely generous terms in which they had acknowledged any services which he had been privileged to render. There were some present who knew that it was with extreme reluctance and under very great pressure that he consented to be nominated for the position of President of the Association. He did not think himself big enough for the job. He was not conscious of possessing those qualities of leadership which were naturally looked for in one holding that office. It was generally admitted that the Association was the most influential and representative of all the societies that concern themselves with the Gaelic language, literature, and music, and in his view the presidency of it was one of the highest honours to which any Highlander could aspire. He was conscious of having only two qualifications, but these were not unimportant, and indeed their absence could not be compensated for by any others. In the first place, he had a sincere love for the dear old language; and, in the second place, he had a very deep interest in the work of the Association, and a strong desire to further that work so far as he possibly could. He deemed it a very high honour to be called by the votes of his fellow members to the presidency, and it was to him now a matter of profound thankfulness to know he had not disappointed their expectations. He looked back with the utmost pleasure on his presidency. Some friends were disposed to commiserate him when he took office. The impression had got abroad somehow that they were not a happy family, that they were too fond of unprofitable disputations, and too much given to free and unrestrained criticism of one another. If there was ever a time when that was true, it was long since past. The harmony, good feeling, and unity of purpose which characterised the work of the Association made it a distinct pleasure to be identified with it. His interest in An Comunn was as deep and fresh as ever, and so long as the members did him the honour to return him to the Council he hoped to have a share in its work in the future. He recognised that the night's function was to serve a double purpose. It was meant to mark the success of their long continued efforts to secure for Gaelic its rightful place in the schools of the Highlands. They had been striving for many years to obtain the statutory recognition they had just received, and he thought it was natural that they should rejoice now that their labours had at last been crowned with success. He considered that the achievement was one on which the Association had every right to congratulate itself, because

undoubtedly it was the organisation which kept the movement in being, and while they had received substantial and much-valued support from other organisations and from individuals outside their own ranks, it was true, he thought, to say that An Comunn was the inspirer and organiser of the forces that ultimately won the victory. While they of to-day could honestly claim to have done their part, they could not forget those who went before them—the workers of past years who laboured in the cause amidst many discouragements, and prepared the way for the success which came to them in the fulness of time. The recent revision of the education system gave them their opportunity, and they took advantage of it. He did not think that even then their demands would have been conceded had they not had as Secretary for Scotland a good Highlander, a member of their own Association, and one who was personally in complete sympathy with their claims. Of course, there were other favouring conditions—in fact, there was such a combination of propitious circumstances as convinced them that such a promising situation might never recur, that it was a case of then or never, and that they must push their claim with all the energy at their command. They had in the principal seat in the Government a Welsh-speaking Celt, a loyal and sympathetic Highlander as Secretary for Scotland, and distinguished Highlanders in Parliament like Mr. Ian Macpherson, Sir Donald Maclean, and Mr. J. M. MacLeod, ready to throw their great influence into the scale in their favour. They had with them, too, all the members representing Highland constituencies, while the Scottish members generally, with one or two exceptions, were heartily supporting them, they had the advantage of the active influence and assistance of the three great Presbyterian Churches, and, what was of great importance, the story of the magnificent achievements of the Highland regiments, especially the glorious exploits of the immortal 51st Division, was still fresh in the public memory, and creating an atmosphere in which it was difficult to refuse any reasonable request made on behalf of the countrymen of these heroes. Their request was an eminently reasonable one, and it was extraordinary that it was so long in being granted. What was their demand? Simply this:—That every Gaelic-speaking child should be taught to read and write his mother-tongue, and that the parents of non-Gaelic-speaking children who wished to have facilities for teaching their children the Gaelic language should, so far as practicable, have such facilities provided. There were some people even yet who did not seem to understand what their demand was,

people who appeared to think that they wished to force Gaelic on all and sundry throughout the Highlands; that they had some hidden political end in view; that their purposes were more or less identical with the aims of some of the more extreme sections of their brother Celts in Ireland. Nothing could be further from the truth. They recognised that they lived in the twentieth century, that they could not put back the hands of the clock even if they would; and, as for loyalty, he did not think he was wrong in saying that there was no people within the far-flung limits of the British Empire more devotedly, more absolutely loyal than the Gaelic-speaking people of Scotland. Having got this concession, what were they going to make of it? That was a question more for the people of the Highlands than for the Association, and in the first place for the Education Authorities of the Highland counties. He sincerely hoped that these would fully and honestly carry out, as he believed they would, the obligation laid upon them in the spirit as well as in the letter. The petition sent from the Highlands in favour of the Gaelic amendment showed that the people of the Highlands were desirous that their children should be taught Gaelic, and he sincerely hoped they would see to it, the prayer of their petition having been granted, that the provision made in the Act would not be allowed to become a dead letter. There were those who told them—Highlanders among them—that Gaelic was dying, and who asked what was the use of fighting against fate? He was not so sure that the demise of Gaelic was quite so near at hand as these people had assumed. They were all dying, but that did not prevent them doing all they could to prolong life to the utmost. The knowledge that they were dying, if they were sensible people, did not prevent them taking all the precautions suggested by the laws of health to prevent premature extinction. If Gaelic died, something vital would pass away with it from the soul of the Highlander. He would lose something vital to his individuality, and would be immeasurably the poorer. That day, however, was still far off, and his prayer and theirs was that it would never dawn.

In conclusion, Mr MacLeod said he thanked them for the large and liberal and truly Highland fashion in which they had conceived and carried through this function, even to the point of arranging for a pipe tune being made and played in his honour. That was surely the crowning glory of it all. It never entered his wildest dreams that he should live to have that supreme honour paid him. This was fame at last. The one misgiving he had about it was that it might conceivably be regarded as

suggesting that in future his place was less with the living than with the honoured dead. Most of the persons he knew of whose names were associated with pipe tunes were dead and gone long ago. Seriously, he thanked them for their extraordinary kindness. He accepted it with gratitude and humility, and with a wondering thankfulness that they should deem him worthy of it.

Mr. Donald Currie, LL.B., Glasgow, in a few eulogistic remarks, said that in Mr. MacLeod they had a gentleman who had more than fulfilled the expectations he aroused when he accepted office.

Mr. John Clark, Director of Education, Glasgow, said Mr. MacLeod and he had long been friends. For years they had dealt with the administration of education, and they had had their differences, but now that Mr. MacLeod was his esteemed colleague, the lion had lain down with the lamb. The remarkable powers Mr. MacLeod had exhibited as President of An Comunn were exactly the qualities he had shown in his professional life.

The following letters were read to the meeting by Mr. Colin Sinclair:—

4 St. Albans Road,
London, N.W. 5,
13th January, 1920.

DEAR MR. SINCLAIR,

It is to me a matter of intense regret to find that I am reluctantly compelled to forego the pleasure of being present at the Dinner in honour of Mr. MacLeod on Thursday evening. Obligations which I cannot ignore detain me here.

There are few things which could give me such genuine pleasure as to join my fellow-Highlanders and others in doing honour to one whose whole life and conduct had been characterised and inspired by "all that is noble and true and of good report" in Highland character and ideals.

Mr. MacLeod has always placed his great gifts of mind and heart with enthusiasm and with unselfish prodigality at the service of his fellows from the straths and glens of his beloved Highlands; and his unwearied and fortunately successful work on behalf of the Gaelic cause can never be forgotten. It is therefore fitting that occasion should be taken to show that these services are appreciated, although I am sure that on Thursday Mr. MacLeod "will blush to find it fame."

May I come a little nearer and say that Mr. MacLeod is one of my oldest and truest friends, and there is no friendship that is to me more dear, nor of which I am more proud.

As a Lewisman, I have always been proud that our island is represented in Glasgow by

one who has secured such a high and honoured place in the love and esteem of the Highland people in your great city.

With best wishes for a happy and successful gathering.—I am,

Yours very truly,

DONALD MURRAY.

Colin Sinclair, Esq., M.A.,
245 St. Vincent Street,
Glasgow.

2 Clifford Road,
Stirling, 6th January, 1920.

DEAR MR. SINCLAIR,

I have waited until the last moment to see if I could possibly arrange to be with you on the evening of Thursday, the 15th, and regret very much to find that I am unable to do so. Believe me, my regret and disappointment are not perfunctory, but very real and sincere. No one in the Gaelic movement has a greater admiration than I have for Mr. MacLeod's splendid gifts and accomplishments. Often and often have I had occasion to observe with pleasure and pride the skilful, genial, tactful, and businesslike manner in which he fulfilled the duties of chairman at An Comunn and other meetings; his marvellous faculty for distinguishing between the irrelevant and the essential in discussion; his unflinching wisdom, comprehension, and acuteness in guiding the affairs of An Comunn; and his intelligent enthusiasm in promoting the interests of the old language on every suitable occasion. In these respects Mr. MacLeod occupies the highest possible place in my estimation. I have always been greatly impressed, also, with the striking dignity and capacity with which he uniformly spoke and acted at important public functions. He always said, with charming felicity of expression, the exact thing that ought to be said, and showed his great shrewdness and good judgment by knowing precisely when to stop. I never once heard him speaking on such occasions without feeling very proud and very grateful that we had a leader who could so splendidly maintain the dignity and prestige of our Gaelic race. Mr. MacLeod is a great asset to the Gaelic movement.

We all wish him long life, full of honour and happiness; and, although an appreciation of mine is not of much importance, still I would esteem it a great favour if you would find some means of letting him know that I hold him in very high respect, estimation, and affection.

With kind regards, I remain, dear Mr. Sinclair,

Yours very sincerely,

ANGUS HENDERSON.

Sheriff MacMaster Campbell proposed "the Gaelic Cause." One observation he would

make followed on what Mr. MacLeod had said. There were many people in Scotland, Lowlanders mostly, who were saying what is the use of bolstering up this old language: it was dying. To his mind, Gaelic was taking an unconscionably long time to die. There were those present who were familiar with the theory of the struggle for existence and the survival of the fittest, and he was convinced that they would agree that no language had had so long a struggle for existence as Gaelic had. It began with the Norse occupation; it survived the attempts to repress it after the '45, and the effects of the Act of 1872, and it was not dead yet. The so-called Scottish language was not the language of Scotland. The language of Scotland was the Gaelic. A Scotsman ought to be a Gael, and there were more Gaels in Scotland than beyond the Highland line. In any event, the expression "Scottish language" belongs to the Gaelic, and to the Gaelic alone. They wished well to the language, and hoped its use would spread until it became greater than any tongue in the sense of being spoken by a large number of people. The Sheriff proceeded to speak of the advantage of having two languages, and gave the lie to the assertion that a bi-linguist was at a disadvantage in speaking in public. Mr Lloyd George was one of the finest examples the world had ever produced of the ability of a bi-linguist as a public orator. He saw no reason why young Highlanders should not acquire English and Gaelic concurrently. Gaelic was now getting a chance, and there was quite a probability that their Highland schools would produce men as great and as renowned as Mr. Lloyd George. Among the most indefatigable workers for the Association was Mrs. Burnley Campbell. It was largely due to that lady that the Association now boasted a substantial fund.

Mrs. Burnley Campbell, in reply, said that nearly every one in the room had done his or her bit according as opportunity presented itself, and according to their abilities. The love of Gaelic and the Highlands was born in some people. It was a pity that all Highlanders were not born with that feeling, and occasionally they found men and women who were only half Highlanders, who had the most intense love for the Highlands. She had found many cases where this feeling for the Gaelic had descended from a Highland mother. From her own earliest childhood it was her intense desire to speak Gaelic, and she found it a rather difficult language to acquire when she began to pick up a smattering of it, and she could confess the study of the language had been a great pleasure to her. She hoped non-Gaelic speakers would endeavour to acquire the

language, which was a novelty and a refreshment to the mind, apart from the deeper feelings they must have for the people of the land. In concluding, Mrs. Burnley Campbell spoke of the great admiration she had always had for Mr. MacLeod and his work. She knew how deeply he was to be trusted, and that he would do only that which he knew to be right.

Rev. T. S. Macpherson, Glasgow, who proposed "Workers in the Gaelic Cause," said that in a gathering such as theirs, recognition, however brief or imperfect, should be made of the labours of those who in many lands and in many directions were promoting the cause of the language, the literature, the music, and the art of the Highlands of Scotland. In the sphere of letters they had many workers whose labours had added greatly to the treasures of Gaelic literature, and prominent among these were the occupiers of the Celtic Chairs in Edinburgh and Glasgow Universities—Professor Watson and Dr. Calder—names of world-wide reputation in the realm of scholarship. In journalism, they had men like Mr. Donald Macphie, editor of *An Dò Grèine*, of whose genial presence illness deprived them, and Mr. Angus Henderson, editor of their new weekly, *Alba*, published entirely in Gaelic—a new venture which he commended to all lovers of Gaelic—not merely because he was proud to call the editor his fellow-countryman, but because of the inherent merit which entitled it to succeed. He drew attention to the literary activities in that connection, the financial responsibilities of the Publication Department of An Comunn Gaidhealach, and referred to an enterprise on which they were at present engaged. Under the joint editorship of Professor Watson and Mr. Donald MacPhie, a series of Gaelic readers for use in schools was being prepared, and it was hoped that by their appearance in the course of this year the Gaelic clause in the new Act might soon become operative in Highland schools. It was the financial support which had been forthcoming from Gaelic and Highland societies, and from generous individuals, that has made this enterprise possible. Their aim, however, was more ambitious than to provide for the needs of primary schools, and their labours in that direction could not be regarded as complete until they had provided for the training of students in Higher Grade and Secondary schools, training colleges, and universities. Without funds, they could not overtake the greater task, and these were not the least effective workers in the movement who give of their means to provide the sinews of war. It was perhaps in the sphere of music that the reality of their movement had most strongly asserted itself in the view of their fellow-citizens who were not Celts. The work

of Mrs. Kennedy-Fraser and Mr. Kenneth MacLeod, and such cultured exponents of Gaelic music as Miss Phemie Marquis and many others concerning whose rendering of Gaelic songs he had heard Mr. Granville Bantock say he had heard nothing better, even in Wales—had enriched immeasurably the Gaelic heritage, and had laid the whole of Gaeldom under lasting obligation. The workers in the movement were a great and noble army, who carried to the ends of the earth by their enterprise and endeavour, by the value of their citizenship, to this great Empire. He coupled the toast with the name of Mr. Roderick MacLeod, the President of the Gaelic Society of London.

Mr. Roderick MacLeod, who replied in Gaelic, conveyed the congratulations and good wishes of the London Society to Mr. MacLeod and to the Scottish Association. He spoke of the work in the Gaelic cause in the Metropolis, and congratulated An Comunn on having achieved the object for which they had striven so strenuously under Mr. MacLeod's guidance, the teaching of Gaelic in Highland schools.

Rev. Dr. Calder, in an interesting and erudite manner, proposed the toast of "Education in Scotland," coupled with the name of the Rev. Dr. Smith, chairman of the late Govan Parish School Board, and now vice-chairman of the Glasgow Education Authority, and one of the chief educationists of the day.

Dr. Smith, in an eloquent reply—one of the finest speeches of the evening—referred to his intimacy with Mr. MacLeod—extending over thirty years—and of his admiration for the man over and above his work.

The toast of "Tir nam beann, nan gleann 's nan gaisgeach" was proposed in a characteristically happy Gaelic speech by the Rev. Alex. MacKinnon, B.D., and was worthily responded to in the same language by Mr. John R. Bannerman.

Mr. Peter MacDougall proposed a vote of thanks to the artistes—Miss Phemie Marquis, who delighted the audience with her rendering of "Maighdeanan na h-àiridh" and "The Road to the Isles," to Mr. Neil Shaw, and to Mr. Alex. MacIntyre, accompanist. Mr. MacDougall referred in laudatory terms to the active part taken in the event by Mr. Colin Sinclair, who had planned and organised the function; and, further, let the audience into the secret that it was Mr. Sinclair who composed the pipe tune, "Fàille Chalum MhicLeoid," so well rendered by Mr. Shaw.

In the absence of Mr. Duncan Macleod, Mr. Roderick M. Nicol proposed the health of the Chairman in a neat speech, to which Sheriff MacMaster Campbell replied in his genial and inimitable manner.

CRUINNE-EOLAS: ALBA.

Le DAIBHIDH URCHADAN.

SIORRACHDAN IS BAILTEAN.

Tha Alba air a roim 'na dà shiorrachd dheug thar fhichead, agus tha anns gach earrainn dhiùbh sea cuirt lagha air a suidheachadh ann an àite freagarrach, ris an canar baile-na-siorrachd, agus thug seo cothrom do na bailtean ud air fàs na's motha agus na's dripeile na càch.

'Nuair a roinneadh Alba cha do rinneadh na roinnean aig an aon nheud, agus chithear mar sin gu bheil cuid dhiùbh gu mòr na's mothla na feadhainn eile. Is e Inbhirnis as mothla agus Clagmannan as lugha de na h-earrannan. Tha soirrachdan Arcamh, Shealtainn is Bhoid air an deanamh suas gu h-iomlan de eileanan. Is ann an Leannraig as mothla tha de shluagh agus is e Cinn-rois anns an lugha tha.

I.—ARCAH IS SEALTAINN.

Tha SEALTAINN 100 mìle an Ear-thuath air Gallaobh. Tha sluagh ann an 30 de na h-eileanan a tha mu 100 an àireamh. Ged tha an talamh còmhnaidh, cha 'n 'eil e glé thorach, agus tha na cladaichean àrd, creagach agus garbh. Is iad na h-oibrichean as toirteile agus as airgiodaiche iasgach, figheadh, agus àrach chaorach agus each bheaga. 'Siad Tirmór, Gheill, agus Unst na h-eileanan as mò. Is e *Learuig* am baile as fhaide tuath am Breatuinn agus prìomh chala-sgàdain Alba. Tha iomadh baile-beag iasgach anns na h-eileanan, agus eadar *Learuig* is iadsan, tha trìan sgadan Alba air a mharbhadh.

An ARCAH tha 65 eilean, le sluagh an 27 dhiùbh. Tha iad leteach eadar Gallaobh is Sealtainn. Tha na h-eileanan còmhnaidh, agus tha àiteach, iasgach, àrach each, chruidh is chaorach a' toirt cosnaidh do'n t-sluagh. Tha Acarsaid Scape ainmeil bho àm a' Chogaidh Mhoir.

Tha *Circe-bhal* agus *Stròinnis* iomraiteach air son sgadain. Anns a cheud fhear chitear seann eaglais coisrigte do'n Naomh-Manus.

Tha maraon Arcamh agus Sealtainn nam fearann lom, oir cha 'n 'eil craobhan idir anna.

II.—GALLAOBH.

Tha Gallaobh an oisinn an Ear-thuath Alba, còmhnaidh ris a' chladach, agus monanta a stigh. Tha caoraich air na h-àonaichean, crodh is eich air a' chòmhnaidh, agus tha an còmhnaidh air a dheagh àiteach. Is iad iasgairan tha a' còmhnaidh ri cladach.

Bha *Inbhirùig* fada a' toirt bàrr ann an iasgach sgadain, agus tha e fhathast ainmeil air sgàth sin. Tha iasgach mòr air a chur air tìr

an *Inbhir-Thòrsa*. Tha leacan air an faighinn ann a bha uair glé mhiadhail air son deanamh taobh cheumannan shràidean. Is ann a *Srabstar*, bail-iasgaich eile, a tha bata na litrichean a' falbh gu Arcamh.

III.—CATAOBH.

Tha àird an Iar Chataobh fìor-mhonanta le beanntaichean mòra agus lochan domhainn, fada, caola. Cha 'n 'eil a' bheag de thalamh àiteich innte ach 'san ear, agus tha an t-siorrachd air fad gu mòr air a toirt thairis do fhéidh is chearcan fraoich. Tha caoraich air na leath-adan, crodh is eich anns na srathan agus air na còmhnaidh, agus tha muinntir nan cladaichean ri iasgach. Tha móran coille an sud agus an seo. Gheibhear gual am *Brùra* agus òr an Cill Donnau. Is e *Dòrnach* an ceann-bhaile siorrachd as lugha an Alba. Tha mealbhanan bréatha faisg, air am bidh coigrich ri ioman-rioghail. Tha Caisteal Dhunrobain faisg air *Goillspidh*. Tha *Bun-Uilidh* agus Brùra ri iasgach (sgadan, adagan, &c.). Bha obair shaluin uair am Brùra, agus tha glachan-cré air an deanamh ann an diugh.

IV.—ROS AGUS CROMBACH.

Tha taobh an Iar agus meadhan na siorrachd anabarrach beanntach, agus tha an àird an Ear còmhnaidh. Tha an còmhnaidh air a dheagh àiteach, tha frithean anns na monaidhean, agus tha móran chaorach air an àrach. Tha iasgach 'ga oibreachadh an Iar agus an Ear aron anns na lochan agus na cuaintean. Buinidh Leòdhas do Ros, agus tha an t-eilean ainmeil airson sgadain agus clòdh. Is ann an Leòdhas tha am baile as mò anns an t-siorrachd, *Steornabhagh*, iomraiteach mar bhail-iasgach. Tha In'ir-pheofharan aig ceann Linne Chròmbagh, 'na àite malairt, agus is e ceann-bhaile na siorrachd. Is ann faisg air a tha tobraichean slàinteil *Shrath-pheothar*. B'e *Baile Dhuthaich* an ceann-bhaile aon uair. Tha muileann-aodaich ann agus taigh-stail ann. Tha an t-seann eaglais air a coisrigeadh do 'n Naomh Duthach. Fhuair bànrigh Raibeart Bhruis comraich an so ri linn allaban an rìgh. Cha 'n 'eil móran acarsaid an Alba as fheàrr na *Inbheargordon*. Chithear air taobh eile na linne *Cròmbagh*, an t-àite anns an d' àraicheadh Uisdean Muilear, bail-iasgach.

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PLACE NAMES ON DEESIDE

"Crathes" was a very difficult name, about which probably there would never be agreement. The most likely explanation, so far, was that it represented the Gaelic "creathach," brushwood, which would indicate a wild place, overgrown with underwood. It was evidently the same name as "Crathie," the parish in which Balmoral stands, with the addition of the English "s." Mr. Fraser drew attention to the two chief historical interests of Crathes—the Castle, and the little bridge over the Burn of Crathes that still stands near the railway. This was the bridge that carried the old Braemar highway over the stream before the making of the Deeside turnpike over a century ago and belonged to the pack-horse period, like the old Ruthrieston Bridge at Aberdeen.

HOW BANCHORY GOT ITS NAME.

The name of Banchory was the same as Bangor, in Wales, Bangor or Banngar, in Ireland, Banchory in Forfarshire, and Beannachur on "Speyside." They all seemed to be from the root "beann," meaning "horn" or "peak," and would have reference to a neighbouring hill. The names of Banchory Devenick and Banchory-Ternan took us into the associations of the early Christian missionaries in this part of Scotland—of St. Devenick, the follower of St. Columba, who set up his chapel in the place now called after him, Banchory-Devenick, and St. Ternan, the disciple of St. Palladius, who crossed the Deeside hills from Fordoun and brought the light to the region of Banchory-Ternan. "Glas" in Gaelic meant green, or grey, and "Glassel" was supposed to be "Glas-alt," "Green Burn." There were other places still named "Glas-alt" in Scotland, and many places named "Greenburn"; in fact, there was a place named Greenburn at Glassel, on the south-west corner of the Hill of Fare. "Torphins" was a very difficult name. The earliest known spelling was "Turrins," so that the first part of the name was evidently "Torr," a hill or knoll. The second part had been explained as "fionn," white, or light-coloured, so that the name might possibly enough be "Torr-fionn," the light-coloured knoll, with the English plural added. But nobody can say for certain.

LUMPHANAN WELSH GAELIC.

"Lumphanan" was one of the most interesting place-names in our district. Like the name of Aberdeen itself it was Welsh Gaelic—properly "Llanfinnan," or "Llan-Finnian," the Church of St. Finnian, the famous Irish saint, teacher of St. Columba, died about A.D. 550.

The name was the same as "Lumphnans," near Dunfermline, "Llanfinnan," in Anglesey, "Kilfinnan," on the Clyde, and "Kilfiman" in Limerick, Ireland—all dedications to St. Finnian. With regard to "Dess," the lecturer pointed out that in earlier times the name was written both "Deis" and "Desk," but it had been in use for centuries before the earliest known written form (1589). If the original form were "Deis" or "Deas," that would mean the place "to the south-ward," and if they looked at a map of Deeside they might be surprised to see that Dess was almost due south of Lumphanan, the Church of St. Finnian, so that Dess may possibly have been named in relation to that.

OTHER NAMES.

In the same way Mr. Fraser dealt with the names of Aboyne, Dinnet, Cambus O'May, and Ballater—all Gaelic names, more or less corrupted. "Cambus O'May" was perhaps the least so. "Cambus" appeared in many place-names in Scotland—such as Cambus and Cambuskenneth, Stirling; Cambuslang, in Lanarkshire; Cambusdoon, Ayrshire; and others. In Ross-shire alone there were no fewer than nineteen "Cambuses." It came from the Gaelic root "Cam," crooked, and in a place-name "Cambus" always meant something bent, or crooked, often a bay. "May" was the Gaelic "magh," a plain, and the whole name meant the "bend in the plain," referring to the double bend made by the Dee in the flat land near Cambus O' May railway station. In closing, Mr. Fraser said that although Braemar was not quite on the Deeside railway, it was such a well-known Deeside name that it could not be omitted. "Mar," of course, was the district of that name. "Brae" was an interesting and enlightening word. In English, it meant a slope, or hillside. Many persons thought it was a Scots word, but it was really English (M.E., *bray*), and was still used in Yorkshire, Lancashire, and other northern English counties. In Gaelic, there was also the expression "braighe," meaning the upper part of anything, and it appeared in many place-names besides Braemar, in this country and in England. Bray, in Berkshire, celebrated in "The Vicar of Bray," was the same name as our "Brae" in Braemar. Very likely the English word "brae" that is still used in Lowland Scotland and in the north of England and the Gaelic "braighe," meaning almost the same thing, are cognate, descended from a common root. In that case the name "Braemar" would be the only place-name in our region that he knew which is both English and Gaelic, and brought together the two great languages that they had been considering in this lecture.—From the *Aberdeen Free Press*.

NA PIOCAICH.

Is fhada bho 'n a chualas mu "Na Pìocaich." Ach co b' iad an sluagh mu bheil sinn a' leguadh na h-uibhir fo'n ainm sin an eachdraidh na h-Alba o shean? Chaidh a' cheist so a fhreagairt air dòigh agus dòigh—air cuid de dhòighean nach 'eil gu leir fìor.

Is e a' bheachd acaas na ramsaich a' cheist ga' cùl gu'm b' e "Na Pìocaich," anns a' chuid mhòr, earrann de'n t-sluagh anns an Eilean Bhreatunnach ris an cante "Na Breatunnaich" gu cumanta bho linn-tean aosnòr ann an eachdraidh an Eilein, do 'n d' thug an t-ainm ud anns an roinn de'n Eilean ris an canar ann ar tim-ne "Alba," agus an taobh tuath Eirinn cha 'n 'eil e gle fhurasda a ràdh le lùn chinnt cìod is brìgh do 'n ainm "Na Pìocaich." Tha cuid de luchd-eachdraidh a' deanamh a mach gur ann bho 'n fhocal "Pictus," d' am brìgh anns an Laidionn "daithte," a thainig an t-ainm a thaobh gu'm biodh an sluagh a bha an sud a' cur dhaithean orra fhéin, a chum, a reir an sgeula, an deanamh na b' fhiadhaiche ann an cogadhl.

Cha 'n 'eil e uile gu léir mi-choltach nach fhaodadh am focal "Picts" tighinn bho 'n ainm "Na Pìocaich" anns a' Ghàidhlig; ach ge bu ciamar dha sin theirtadh, mar an ceudna, "Na Cruithnich" ann an Alba agus "Na Cruithnean Tuath" an an Eirinn ri "Na Pìocaich" mar luchd-dùthcha.

Tha e ri chreidsinn gur e Gàidhlig a bu chainnt do "Na Pìocaich"—is e sin 'a radh Gàidhlig car mar a tha gus an latha diugh an cleachdadh am measg an earrainn sin de na sean Bhreatunnaich ris an canar "Na Cuimrigich." B'e sud meur de na cainteann Ceilteach a bha Ceiltich a' bruidhinn—dream cumbachdach a ghabh seilbh anns an Eilean Bhreatunnach bho shean. Agus tha e ri thuigsinn gu'n d' thàinig dream eile de na Ceiltich a dh' ionnsuidh an Eilein a bha a' cleachdadh a' mheur de'n Ghàidhlig air a bheil solùs againn 'nar tim fhéin, an Eirinn agus an Alba. B'i so a' chainnt aig "Na Scotsaich," an sluagh a thainig do Bhreatunn Thluathach mu 'n cuairt do choig ceud bliadhna 'n dèidh breth Chrìosda. Is e dream cumbachdach eile a bha anns "Na Scotsaich." Anns na tìmean mu bheil sinn a' sgrìobhadh bha 'n t-Eilein Breatunnach gu luath a' tighinn gu bhì 'na dha earrainn—earrann gu tuath agus earrann gu deas. Ann am Breatunn gu tuath bha "Na Pìocaich" agus "Na Scotsaich" gu tric an aghaidh a cheile, agus air uairean eile le a cheile an aghaidh muinntir Bhreatuinn gu deas—na Sasunnaich o shean.

Ach cho deireannach ris an t-seachdamh linn an dèidh breth Chrìosda theirtadh "Na Pìocaich" ri na h-Albannaich gu deas agus gu

tuath. Mu 'n am ud bha "Na Pìocaich" lionnòr agus gaisgeil ann an cogadh. Bha ceann-suidhe aca 'san Taobh Tuath far a bheil roinn de bhaile Inbhirnis air a thogail, agus far an deachaidh fear de 'n cuid rìghrean iompachadh leis an fhreinn ainmeil "Colum Cille ciùin." An Taobh Deas Alba bu cheann-suidhe dhoibh Dun Chailionn, no air uairean Dun Sgràin, far an deachaidh àireamh de rìghrean Alba 'ehrunadh bho thim gu tim o shean. Tha e air innseadh gu robh mu dha fhlichead rìgh bho linn gu linn air "Na Pìocaich," agus gu'm b' ann a thaobh na mathair a bha dlìghe gach seilbh a' ruith.

Ged a thug "Na Pìocaich" buaidh a mach uair is uair air na Sasunnaich agus air na Scotsaich, fhuair, mu dheireadh, mu'n cuairt do mheadhon na naoidheamh linn, na Sasunnaich lànna an uachdar orra.

Fo riaghladh Choinnich Mhic Ailpein, an rìgh a bha air na Scotsaich aig an àm ud, chaidh an dà rioghachd aonadh, agus an dèidh sud theirtadh "Scotland" anns a' bheurla ris an earrainn de 'n Eilein Bhreatunnach ris an canar "Alba" gus an latha diugh anns a' Ghàidhlig. Tha e ri thoirt fainear gu'm bu "Cheiltich" na Scotsaich agus, mar an ceudna, ann an seadh mòr "Na Pìocaich," agus mar sin gu'm bu glùnè chairdean iad gu léir 'sa cheann is fhaid as.

"Lean gu dlùth ri cliù do shìnsir."

A. MACD.

FRAOCH GEAL.

Fraoch geal; cha 'n 'eil ann ach am badan A bhuain mi 'sa mhaduinn air raon;
'S tric chur mi le spéid gu mo leannan,
'Sa liubhair e 'theachdaireachd gaol.

Ged bu bhòidheach a' bhlàth air a' mhonadh,
Is fhàile cho eùbhraidh 'sa ghaoith;
Bu ro-bhòidheach leam snuadh mo' bhean chomuinne,

Bu ro-chùbhraidh leam anail mo ghaoil.

A' ghrian ag éirigh 'sa mhaduinn
A' sùghadh na dealt bhàrr a' ghruaidh;
'S an seilein ag òl na meala,
'S le srann 'ga tarraing g'a chuaidh.

Dheàrrs oirre-se gathian nam Flaitheas.
Thug àilleachd aingil d'a snuaidh;
Chriochnaich i h-obair air thalamh,
'S tha m' fhàrdach-sa falamh is fuar.

Ged sheargas am blàth air a' mhachair,
Gu 'm fàs e fhathast a suas;
Ged theicheas an seilein fo thalamh,
Gu'n dùisg e 'san Earrach à shuain.

Air an fhòd tha còmhach mo leannan,
Bìdh neòinean geala a' fàs,
Ag ùrachadh dhomhsa daingean,
Nach till aon againn o'n bhàs. —NIALL.

ALASDAIR, MAC AN IMPIRE

(Air a leantuinn.)

Rug e air làimh air a nighinn, 'us thug e air làimh do 'n t-seòladair i.

Phòs iad.

Thòisich esan an so air deanamh naidheachd.

"A dhuine uasail, nach robh maighstir sgoil 'san àite, ris an abradh iad Domhnall Sgoilear?"

"Bha a leithid sin ann."

"An aithnicheadh sibh e?"

"Tha mi 'smaoineachadh gu'n aithnicheadh. B' aithne dhomhsa fìor mhath an duine sin."

"Bha e'g ràdh riumsa gu'n deachaidh e fhìn agus duine uasal thar a chèile, mu leanabh caileig a bha aige."

"Bha a leithid sin ann."

"Is mise," ars esan, "Domhnall Sgoilear, agus am bheil beachd agad mar a thuir mi riut aig ceann do thighe fhein gu'n tugadh thu do nighean domh air làimh fhathast? [Chan fhaic thu tuillidh i]."

Mhìonnaich an duine uasal do'n droch àite e. 'Us cha d' innis e do'n duine uasal co e, no d'ise; cha b' fliach leis innseadh! Bha e coma!

Luigh iad 'san tigh sheinne an oidhche sin.

An la'na-mhàireach thuir e sin rithe-se, "Fuirichidh tusa an so gus an tig mise air m'ais."

"Gu de fhad's a ruigeas tu?"

"Coma leatsa gu de fhad's a ruigeas mi, ach na teirg thusa gu tigh t'athar gus an tig mi, 'us na fàg mise breugach. Bidh mi agad mu dà * uair a màireach, 'us paidhidh mi na h-uile sgàth air do shon."

Dh' fhalbh e, 'us fhuair e gigachan agus carbadan, agus ràinig e an oidhche sin tigh a athar. Cha robh duine a stigh, ach a mhàthair an uair a ràinig e. Chuir e fàilt air an t-seana bhoirionnach, an uair a chaidh e dhachaidh.

"Càite am bheil an t-Ìmpire?" ars esan, "am bheil e aig an tigh?"

"Cha 'n 'eil," ars ise, "tha e 'gabhail sràid."

"An robh mac no nighean riamh agaibh?"

"Bha [mac], 'us cha bu nàrach domh iomradh air, cuideachd."

"An e bàsachadh a rinn e?"

"Ma ta, chan e bàsachadh a rinn e. Chaidh e fhìn 'us an t-Ìmpire a ghabhail sràid, 'us [cha] chuala sinn iomradh riamh tuillidh air."

ALASDAIR, THE SON OF THE EMPEROR

(Continued)

He took the lass by the hand and gave her by the hand to the sailor.

They [were] wedded.

It was at this point that he began to speak, and reveal things.

"Sir Laird, was there not a schoolmaster in this place, whom they called Donald Scholar?"

"There was indeed such a one."

"Would you recognise him?"

"I should think I would. I knew that man very well."

"He was telling me that he quarrelled with a gentleman about a young lass that the gentleman had."

"There was, indeed, such an occurrence."

"Well then, I," said he, "am Donald Scholar, and hast thou any recollection of how I said to thee at thine own house end, that thou shouldst yet give me thy daughter by the hand? [Thou shalt see her no more.]"

The Laird cursed him to the bad place. But he did not tell the Laird who he was, neither did he tell her; he scorned to do so! He cared not!

That night they slept in the change house.

On the morrow, he said to her, "Stay thou here till I come back."

"How far art thou going?"

"Never mind how far I am going, but go not to thy father's house till I return, and do not make me a liar. § I will be with thee about two o'clock on the morrow, and I will pay for everything on thy behalf."

Away he went, and procured gigs and carriages, and arrived at his own father's house that night. When he came, there was nobody indoors but his mother. He saluted the old dame when he came home.

"Where is the Emperor?" quoth he; "is he at home?"

"He is not," said she; "he is taking a walk."

"Did you ever have son or daughter?"

"I had [a son], and no disgrace to me to speak of him, either."

"Did he die?"

"Well, then, die he did not. He and the Emperor went out to take a walk, and we never heard mention of him again."

† Thou shalt see her no more. The hero's conversation with the offending Laird on a later occasion justifies the insertion of this sentence.

‡ He—i.e., Alasdair, the Emperor's son—masquerading for the moment as Donald Scholar.

§ I have told thy father he should see thee no more. If thou go to his house, thou wilt make my words untrue.

* Not "mu dhà uair," as one would have expected.

THE SECRETARY'S PAGE.

Tha mi a' sgrìobhadh so bho 'n tuath far a bheil coinneamhan aig a' Cheann Suidhe is agam fhéin gach feasgar. Tha sinn a' dol a sgrìobhadh mar a thachair dhuinn airson an ath aireamh agus gheibh sibh an uair sin cunntas air mar a chaidh leinn. Tha moran chairdean aig a' Ghaidhlig an so fhathast agus bidh barrachd aice mu 'n tìll sinn air ais.

* * *

Mr Ian Macpherson, K.C., M.P., Chief Secretary for Ireland, addressed an audience of 1,400 in the Rose Street Hall, Inverness, recently. He touched upon matters of importance to people living within the Highland area, such as wages of agricultural labourers, land settlement, and the new Transport Act. He also spoke of the water-power resources of Inverness. We regret having to add that Mr Macpherson has had to go to the South of France to recuperate from a severe cold.

* * *

Mr Robert Munro, K.C., M.P., Secretary for Scotland, was entertained to dinner by the Ross and Cromarty Branch of the Educational Institute of Scotland in the National Hotel, Dingwall, last month. Mr Hugh A. Fraser, M.A., presided, and in proposing the health of the guest of the evening, said Mr Munro had given teachers their Magna Charta. For the first time teachers had some voice in the control of Education, and, as a Gaelic-speaking Highlander, he thanked Mr Munro for giving Gaelic statutory recognition.

* * *

Mr Munro, in replying, said it was only partly true that the increase in the Education rate was due to the measure. Most of the additional expenditure was due to increase in teachers' salaries. Before the Act came into operation, a large number of School Boards had adopted the Craik scale, and in self-defence the others would soon have to follow suit. The teachers, however, being better paid, might give better work.

* * *

Mr Archd. MacCulloch, author of "Domhnall 'san Tombaca," "Clamhas," and other plays, delighted Ceilidh nan Gaidheal recently with a paper on "Gnothuichean Gaidhealach." His conversations with "Sporad nan Gaidheal" and "Sporad na Ceilidh" were delightful, and he has the rare genius of combining philosophy with humour. There was much sound sense in his "oraid," and the Ceilidh thoroughly enjoyed it.

The late Miss Yule of Tarradale, Muir of Ord, a Life Member of An Comunn, by her will has provided for the opening of Tarradale House as a place of rest and refreshment for poor scholars or other students, preferentially, but not exclusively, those no longer young or for other causes unable to seek much refreshment unassisted. These must be British subjects and of Scottish, preferably Highland, birth or at least descent.

* * *

The Rev. G. W. Mackay, M.A., Killin, President of An Comunn, was present at the Dundee Highland Society's Annual Ceilidh last month, and addressed the gathering for a quarter of an hour on the work of An Comunn. Dr. Angus MacGillivray, Chief of the Society, presided.

* * *

Mr John N. Macleod, Errozie, gave a lecture on "Orain Ghaidhlig" in Knoydart Public School recently. Rev. John Mackay, parish minister, presided. Mr. MacLeod discussed the history of Ossianic ballads, etc., singing typical examples. Rev. Father MacLellan proposed a hearty vote of thanks to the lecturer, and thereafter a large number of Gaelic songs were contributed by ladies and gentlemen present.

* * *

A number of Highland Gatherings are due to take place early this month. The Sutherlandshire leads off on the 2nd, and is followed by the Oban and Lorn, Gairloch and Lochbroom, Highlanders' Memorial Musical Association, and others.

* * *

Miss A. C. Whyte recently formed a branch of An Comunn in Glen Etive, which has already a membership of 30. With Miss Whyte as secretary, we are sure the branch will prosper, and we have promised to pay the Glen Etive and Dalness Branch a visit in March, weather and circumstances permitting. The "Glen" has many attractions for a student of Donncha Bàn.

* * *

Our readers will learn with regret of the death of Mr. Donald MacDonald, Ottawa, Canada, a frequent contributor to the magazine. As recently as October, his paper on "An Gaidheal ann an Canada" appeared. Mr. MacDonald was a native of Tiree, and from the Dominion sent yearly contributions to the syllabus of Ceilidh nan Gaidheal. Mr. Donald Currie, secretary, paid a deserving tribute of praise and respect to the late Mr. MacDonald at a recent meeting of the Ceilidh.

N.IALL.

BRANCH CONCERTS.

KILMARTIN.—The promoters of the Branch Concert at Kilmartin, which promised so well, were very unfortunate in experiencing the stormiest night of the winter. Indeed, it may be said that the evening was the stormiest of recent years. Trees were blown down in several places, and streams and rivers swelled to such an extent that in parts the roads were rendered impassable. The singers from Glasgow were held up at Portsonochan, but notwithstanding Miss Currie and her willing workers provided a programme of first-rate quality. Messrs. Maclean, Clark, Campbell, and Gauld assisted with pipe music, songs, and recitations. Considering the storm, the number who turned out shows that the people of Kilmartin are enthusiastic supporters of An Comunn.

BALLACHULISH.—Mrs. Reyburn, Convener of the Art and Industry Committee, who is resident in Ballachulish, arranged a concert there on the 16th inst. The weather was exceptionally stormy, but a large number turned out. The dialogue, "Clamhas," was a great attraction, and Mrs. Coutts and Miss Macdonald gave of their best. Mr. Neil Shaw, secretary, played selections on the piobmhor, and also contributed a few Gaelic solos. Mrs. Boyd, Mrs. Coutts, Miss Valance and Mr. MacColl rendered Gaelic and Scottish songs in a very pleasing manner. Mr. Reyburn presided, and at the close Mr. Shaw addressed the meeting in Gaelic, and Rev. Mr. Boyd made some pleasant remarks in proposing a vote of thanks to the artists and Miss Stewart, who played the accompaniment.

TAYINLOAN.—Mr. MacDonald of Largie presided over a large audience at Tayinloan on the occasion of the concert in aid of Comunn funds. School children from Rùnnaharaine opened with "Suas leis a' Ghaidhlig," and others contributed solos and recitations. Rev. D. J. MacDonald thanked the audience as representing An Comunn for their support of the cause. The concert was highly successful in every way.

: O :

REVIEWS.

THE SCOTTISH REVIEW. 1/6.

This quarterly magazine, "devoted to the cause of the independence of Scotland," supplies readers with spicy fare which compels one to think. Its writers are competent to deal with the subjects undertaken by them, and they often unearth things that are liable to be forgotten in this age of hurry and short memories. In this number (winter, 1919), the Editor continues his study on "The Folk of the Grail," and in another article discusses a variety of ideas under the heading, "How would it do?" Though discursive in treatment, both are distinctly attractive, and display wide reading in ancient philosophy. Whether the deductions drawn will appeal to all is another matter. In one paragraph he says:—"The political creed of fairest hue is Anarchism, which aims to abolish laws by educating man into a state wherein, by reason of his own perfection, laws would be unnecessary." An extraordinary

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doctrine, surely, and candid enough, but we are still a long way from the millennium.

Mr William Diack deals with "Scottish and Irish Labour Colleges." Mr Diack writes with the sanity which is foreign to the visionary. He is always practical and informative. Mr H. C. MacNeacail deals with "The Teaching of Scottish History," and finds fault with the neglect of the national element in school education, in particular Scottish history. In previous numbers of the "Scottish Review," scathing criticism has been levelled against the "wanchance covenant, the weariful Treaty o' Union," as George Outram styled it in the invitation to the Scottish "dinner" held in Glasgow in 1845 which provoked the wrath of Lord Cockburn then. The pemmicans of knowledge which for many years served as Scottish history in schools were barren feeding for a Scottish child. With a few exceptions school histories have not improved much yet. Scottish history, up to this, remains a kind of torso because historians have ignored the Highlands to a large extent. But, after all, it is the teacher, and not merely a brief, dry, soulless manual that counts.

It is easy to throw the blame on "My Lords" for sins which ought to be shared by teachers themselves, many of whom are imperfectly equipped for the subject. The elasticity of the curriculum in schools now ought to provide means of making up for past deficiencies. It rests with Education Authorities.

The other contributions in this number are by Louis Barbe and J. M. Murdoch. The former writes on "How the Bass Rock was held," the latter on "The House with the Green Shutters." "Chronicles of the Quarter" deal briefly with a variety of present-day subjects.

AISEIRIGH "ALBA."

Alba! "Féilte dhuit, 's deoch sláinte dhuit." Is paiper-naigheachd seachdaneil seo, clo-buailte an Gaidhlig o thoiseach gu deireadh Math dh'fhaoidte gur cuimhne le enid de ar luchd-leughaidh an uair a thog e a cheann an toiseach o chionn beagan bhliadhnachan. Ach aig an am úd cha d'fhuir e an aoidheachd o Ghaidheil ris an robh a dhùil. Chaidh an deò as a chion a bhith a chumadh air a chasan e. Dh'eirich e as ùr am bliadhna, agus is tlachdmhor 'aogas an diugh, ged mhothaicheas e tuar eile air Albainn. Gheibhear ann a nis, Gaidhlig cho blasbhor 's cho gnàth-chaoinnteach 's a chì sinn 'nar linn. Tha a bheachdan air an cur sìos gun sgàth, gun fhiamh. Ma dhearcas tu air gach sanas-malairt a th'ann, tuigidh tu cho subailte 'sa tha a' Ghaidhlig a chum na crìche sin. Anns a' cheud àireamh chithear cunntas aithghearr, le Mgr. Lachann Mac-Bheathair, air beatha agus obair lain Mhic Mhurchaidh nach mairean (An t-Ard Albannach)—duine cho fìnghail, cho aon-fhìlteach, is cho neo-sgàthach 'sa sheas am bròig.

Is airidh "Alba" na dheise ùr air taic o Ghaidheil anns gach àite. Cha chosd e ach dà sgillinn, agus is geal as fhiach e e. Sgrìobh gu Scott, Learmouth & Allan, 9 King Street, Stirling.

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CNUASACHD IS RUD NO DHA EILE.

EARRANN I.

Cò againn nach do thuit fo bhuaidh a' chnuasachaidh mu nì-éiginn uair no uair-éiginn? Faodar a ràdh gu bheil cnuasachd a' dùsgadh a réir a ghnè inntinn a tha daoine a' foillseachadh 'nam beatha. Is i an inntinn a ghabhas tlachd ann am faireachduinean a dhuisgeas a bheag no mhòr de aoibhneas 'nar cor as fallaine, eadhon ged tha fios againn gu 'n deach na rudan a dh' aobhairach an a-aoibhneas sin air chall ann measg nòsan nuadh a bhios a' greimeachadh air gach linn. Cha 'n 'eil seachnadh air a' chùis, gu h-àraidh an uair a bheirear faineach cho bras 'sa tha nithean a' tighinn a' filleadh, is a' cur tuair ùir air gach aimsir. Is cuspair torach seo do'n mhuinntir a bhios a' gabhail uidh an cnuasachd gach àm a gheibh iad fàth. Theagamh gu 'm faigh iad faochadh no toileachadh an cois a' mheòrachaidh. Ach tha dream de ghnè eile a tha air a siaradh leis an leann-dubh air chor agus gur h-eu-comasach daibh rud 'sam bith fhaicinn ach troinn ghloineachan an dubhachais. Bidh iadsan a' gnòsadh, sa' monbhur, sa' gearain gu bheil an saoghal a' dol tuatheal, gur h-e na làithean a thrèig a b' fheàrr na 'n t-àm anns a bheil sinne beò, gu'n d' fhalbh linn

an àigh, is gach nì a rinn àghmhor i. Tha cnead is gnùsgull de'n t-seòrsa seo 'gan deanamh 'nan dragh daibh féin, is 'nam plàigh do chàch. Cha 'n 'eil ach an aon leigheas air creutairean a tha fo 'n chuing seo, agus 'se sin companas ris an òige, ma theid ac' air. Is droch comharra orra mur gabh an òigridh riutha an drasda 'sa rithist, ach feumaidh iad an dubhachas fhàgail air chùl.

* * *

Ma bha an t-àm a thrèig cho àghmhor 'sa tha daoine ag iarraidh oirnn, no leigil orra féin, a chreidsinn, b'e aire is cruaidh chàs a bha mar chuibhrionn do mhòran de 'n t-sluagh, gu h-àraidh as déidh àm Chuil-lodair—àm na fòirneirt. Cò aig tha fios nach robh sean amadain 'nan linn fein a' creidsinn rannan a' bhàird gu litireil am feadh 'sa sheinn e:—

An uair a bha Ghaidhlig aig na h-eoin,
Bha 'm bainne air an lòn mar dhruich;
A' mhil a' fas air bàrr an fhràiche,
A h-uile nì cho saor 's am bàrr.

Cha robh feum air cléith no crann,
Chinn gach nì neo-ghann leis fein;
Meas is blàths 's a h-uile h-am—
A' bhliadhna 'na samhradh gu léir!

Cha b'e seo an fonn a bha air Raonull Domhnullach, fiòr bhàrd a mhuinntir Mhinginish 'san Eilein Sgrìthianach. Chuir esan r'a chèile na rannan a leanas còrr is ceud gu leth bliadhna air ais:—

Gur h-eòlach air an acras mi,
Tha theachdaireachd neo-inntinneach;
Gur tric a thug e turraig orm
An uiridh roimh àm-dinnearach.

.

Thug e na h-òchd seachduinean
Air fàsadh 'na mo theaghlach-sa ;
Dh'fhèach e ri mo sporan,
Fhuair e cothrom math air fhaochadh ;
Thug e gach nì a b'urrain duine
A bhuilcachadh dhe 'n t-saoghal dhìom ;
Cha mhór nach d' thug e bàs dhomh,
Ach gu 'n d' fhàg e 'na mo Raonull mi.

Tha mi a' creidsinn gu 'n robh na rannan seo a' riochdachadh staid na dùthcha air fad 's air leud. Sin agad linn an àigh dlut ! Ma theid thu na 's fhaide air ais gheibh thu creachadh is sgoltadh chlaigeanne !

* * *

Ma tha neach sàraichte 'na chrannchur faodaidh gu 'm bi e air a shiarradh le snuaintean a bhios a' tighinn gun iarraidh, agus a bhios 'ga shìor tholladh, 's a' milleadh a shuaimhneis. Ged tha sin an crochadh ri mòran de ar comh-chreutairean, cha 'n 'e seo a' ghlne chnuasachd air an bu mhaith leam a bhi a' sgrìobhadh. An uair a gheibh neach tiotan de thàmh ri taobh a' theallaich fein, gun duine a' cur dragha air, cha leig an inntinn fois leis gus, math dh' fhaoidte, an tuit e 'na chadal. Eadhon anns an staid sin leanaidh an inntinn e am brudair a' dealblachadh nithean a blhuineas, cha 'n e a mhlàn do a bheatha làitheil, ach na nithean a thachair fada roimhe sin, agus gu nìinig rudan nach tachair gu bràth. Tha fios againn uile gu 'm bi daoine a' faicinn nàdur de thaibhsean air amannan 's an dà shìoil fosgailte, gu h-àraidh a mhuinntir a bhios a' gabhail tlachd ann a bhi ag amharc air ais, agus a' deilbh 'nan inntinn rudan a dh' fhaodadh a bhith, na 'n robh chisean a' cuimseachadh air sheòl eile. Ach an uair a bheachdaicheas sinn air a' chuspair seo ann an seadh eile, 's e an fheadhainn a bha càch a' meas mar thaibhseadairean a bha 'na meadhoin air stìleann nam màirdealach fhosgladh gu bhi ag aontachadh ri nithean a bhiodh feumail do chor an comh-chreutairean. Is ionadh rud a bhatar a' meas mar thaibhs, no mar rud nach gabhadh deanamh, aon uair, a thainig a nis gu bhi 'na chinnte.

* * *

Saoidh daoine gu bheil e eu-comasach do mhuinntir nam bailtean móra, le 'n gleadhraich 's le 'n ubradh gun sgar, tàmh no uaignes fhaotainn a chum a bhi a' beachd-snuaineachadh air na nithean sin as fàisce air an cridhe aig an àin, no, math dh' fhaoidte, a bha ro thaitneach leotha ann an làithean eile. Gun teagamh tha àireamh mhór de 'n t-sluagh a dh' fheumas a bhi air ceann an gnothach o mhoch gu anmoch as aonais a' chothruim a dh' fhaodadh an tàladh gu staid na cnuasachd. Os bàrr tha iad buailteach a bhi ag aomadh ri cleachdaidhean an coimhearsnaich. Tha a h-uile dad ro

dhripeil anns na bailtean móra. Tha a' bheairt, fo bhuaidh am bheil iad a' cosnadh an lòin, a' dol mu 'n cuairt cho luath ri gille-mirein, agus 'se am fear as tapaidhe 's as ealanta a thuigeas an t-àm gu greim a dheanamh air cothrum. Gidheadh ni an neach anns am bheil gnè na cnuasachd seòl air cùileig dhìomhair a thaghadh a chum srian a leigheil do mheanma car tiotain. Ach 'se sàmhchair na dùthcha an t-ionad as freagarraiche. Tha an gnothuch air a chaochladh a thaoibh na h-òigridh. Tha iadsan a' snàmh 'nan saoghal fein—saoghal grianach am maidne, saor bho na neòil a dh' iadhas mu 'n cuairt orra aig an àm tha rompa. Is math gur h-ann mar sin a thà. Bu mhi-shealbhach e na 'n tuiteadh sgàil air aighear is aoihbneas na h-òige. Bu slaoghal tiamaidh sin. Cha chomharra fallain air òigridh a bhi siùbhal le sròin ri làr. Is fearr leinn a bhi ag amharc orra a' ruith 'sa' ruagail 'sa' beicil 'nan dòigh fein, làn de mhire mar tha Nàdur 'gan seòladh. Thig an t-àm, math dh' fhaoidte, tuilleadh as luath anns a feum iad làmh a ghabhail an dheanas na beatha a luthaigeadh dhaibh. Gus an sin leigeamaid leotha a bhi 'togail an caistealan anns an adhar gun fhios nach meall iad riochd na h-aitreimh air thalamh. Thachair a leithid roimhe.

* * *

Ged nach 'eil e soirbh cnuasachd a chumail fo cheannsal, no bacadh a clur oirre an uair a theid i air ghleus, 's e staid na fois a fhreagas rithe. Tha laghanan na h-inntinn cho diomhair 's nach gabh bacadh a chur air na bhios a' brùichdadh a stigh oirnn aig amannan a réir ar cor, gu h-àraidh an uair a ruigeas neach ìre na duinealachd. Tha a' chnuasachd, gu tric coltach ris a' ghaoith—a' seideadh far an aill leatha. Is tearc a chuireas cnuasachd dragh air an amhlair is an umpaidh. Mhaolaich na truaghain sin faobhar an faireachaidh cho tur le droch ghluilàn air chor agus gu bheil iad a snàgail 'nan saoghal duaicnidh fein mar ainmhidhean gun anam. Gidheadh, an dèidh a h-uile rud, saoil nach faigh iad fàth gu bhi ri beagan meòrachaidh uair air chor-eigin air cho iosal 's 'gan bi iad 'nan cor. Na rudan a dh' fhaodadh a bhi, ach a shleamhnaich as an grein le cion mothachaidh—sin agad an nì a bheil gu an ionnsaigh fein iad, ma tha sràdag bheò idir anna. Mar a sgrìobh am bàrd Tennyson :—*"A sorrow's crown of sorrows is remembering happier things."*

* * *

Is barail choitcheann e gur ann ris an aois a bhuineas cnuasachd anns an t-seadh as doimhin, agus mar a thuir mi cheana is e sàmhchair dùthcha far nach cluinnear gaor nan sràidean, no tartraich nan carbadan, as freagarraiche. Tha

aig na Goill mar ràdh gur e Dia a rinn an dùthaich ach gur e mac an duine a rinn am baile mór. Tha 'n ràdh glè fhlòr ann an seadh. Ma bheir sinn a bheag no mhór de ar smuaintean do chor an t-saoghail an diugh, gu dearbh cha ruig daoine a leas mòran uail a nochdadh a thaobh an oibre. Cha luaithe a thògas iad aitreibhean an bailtean móra do'n t-sluagh aig nach eil comas-taghlaidh, na nì iad uclid an dèidh gu ruig a thoirt do'n dùthaich fad mhuos no dhà a h-uile bliadhna a chum slàinte o'n t-sean mhàthair neo-thruaillidh—Nàdur. Ach ciod a theirear mu na truaghain a b' fheudar sòlas is slàinte fhàgail, gu bhi air an cròdhadh an gaintirean diblidh, salach, a' cothachadh an lòn mar as fàrr a dh'fhaodas iad? Cha 'n 'eil fear, no gleann, no beinn, no muir ri fhaicinn leis na fògarraich seo ach sràidean lom nan clach. Ma tha dealrachd is lamnaireachd nan sràidean le 'n uinneagan rionnach a' toirt toill-inntinn daibh rè uair no dhà 'san fheasgar, ciod a th' ann ach nadur de mhealladh? Sin agad cùrsa an t-saoghail an diugh—an saoghal beusail, càllaichte air mo bi daoine nach d' fhaireich guin na h-àirce riamh a' bòilich 'nar latha.

(*R'a leantuininn.*)

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PROPAGANDA CAMPAIGN.

Secretary's Tour.

At the meeting of Executive Council, held in Stirling on 6th December last, it was agreed that the Secretary should visit Easter Ross and the eastern seaboard of Sutherland to endeavour, if possible, to stimulate interest in the language movement in those parts. The President, Rev. G. W. Mackay, M.A., Killin, accompanied Mr Shaw.

Mr Mackay prepared the ground very thoroughly beforehand, and made all the preparations for the tour. He had got into touch by letter with many clergymen, Gaelic-speaking teachers, and other public men. This necessitated a voluminous correspondence, with the happy result that it was possible to hold a meeting each evening throughout the tour.

The campaign was opened at Kilmorack (Inverness) on 19th January. The Rev. Dr. E. A. Rankin, parish minister, presided at the meeting in Teanassie School. The number attending was not large, but all were very much interested, and Mr Mackay and Mr Shaw had no misgiving as to their sincerity. Mr Shaw spoke in Gaelic and English, and made a strong appeal in support of the teaching of Gaelic in the schools. The President followed

with an admirable address, his enthusiasm captivating the attention of his audience, who were not slow to punctuate with applause his pointed references to the good qualities of the Highlander and the beauty and richness of his language. Mr. Peace, headmaster, although a non-Gaelic speaker, was present, and at the close spoke in a most friendly way. On the suggestion of Dr. Rankin it was agreed to form a reading class, those desiring to attend to communicate with him. Votes of thanks at the close were heartily responded to.

Mr Mackay and Mr Shaw proceeded the following day to Dingwall, and took up their quarters in the National Hotel. During the afternoon they visited Mr Hugh Fraser in his classroom in the Academy, and conversed with several of his Gaelic pupils, who at that particular time were attending the Science Class. Captain Finlayson, O.B.E., president of the Branch, invited leading Highlanders in the town to meet the President and Secretary of An Comunn in the National Hotel at 4.15. There were present:—Provost Crawford; Rev. Rannald MacDonald, M.A., U.F. Manse; Dr. Galbraith; Messrs J. Mackenzie, A. MacRae, D. Mackay (teacher, Maryburgh), A. F. MacLeod MacKay, I.C.C.; and D. MacDonald, architect. Captain Finlayson presided, and introduced Mr Mackay and Mr Shaw to the meeting, and welcomed them to Dingwall. He apologised for the necessarily little effort which had been made during the last few years locally in the Gaelic cause, but now that the war preoccupation had passed they must hope for better work in future.

Rev. Mr Mackay pointed out that the members of local branches were equally bound up with An Comunn, and should do everything possible to further its aims and interests. He had great hopes that under the new Education Act the Gaelic language would be fostered. He emphasised the necessity of training the Highland junior students in the knowledge of Gaelic, and spoke very highly of the excellent work done in Dingwall Academy by Mr Hugh A. Fraser. They must make a strong effort to have such similar work carried on in all Highland secondary schools. Mr Shaw, who spoke next, dealt chiefly with the work of An Comunn, and expressed the hope that the Dingwall Gaelic Choir would be revived.

Dr Galbraith laid stress on the fact that it lay very much with the Highland people themselves as to whether proper advantage was taken of the new Education Act or not. He suggested that the people be taught their powers under the Act, so that they may bring pressure to bear on their local Education Authority, otherwise very little would be done.

Mr D. Mackay, Maryburgh, stated that there

is as much intellectual value gained by the speaking and knowledge of Gaelic as from any other language, the phonetics of Gaelic being equal to that of any other language in Europe, and superior to most. Local tradition, folklore and song, to be of real educational value to children, ought to be imparted to them in their native tongue.

Provost Crawford expressed the opinion that as long as the non-Gaelic speakers considered themselves "a cut above" those who spoke English with a Gaelic accent, there would be difficulty in getting the language taken up enthusiastically.

Rev. Mr MacDonald also spoke, and Rev. Mr Mackay moved a hearty vote of thanks to Captain Finlayson for presiding. Provost Crawford moved a vote of thanks to Rev. Mr Mackay and Mr Shaw for their instructive addresses. Thereafter tea was served, and a most pleasant and instructive meeting brought to a close.

On the same evening a meeting was held in the Hall, Contin, presided over by the Rev. A. C. MacLean, B.D., who made all the arrangements for the meeting. There was a fair attendance, and after the customary addresses the branch was re-formed and office-bearers appointed. This branch has met several times since. At one of the meetings the Rev. Mr MacLean gave a lecture on Dingwall with lantern slides.

The next meeting was held in the School, Kilmuir-Easter. The Rev. J. C. MacNaught, B.D., parish minister, had the local arrangements well in hand, and hospitably entertained the Communn visitors, the evening spent in the Manse being most enjoyable. The meeting in the School was most enthusiastic. Mr MacLeod, retired teacher, and Mr Mackenzie, stationmaster, spoke well and strongly in favour of the teaching of Gaelic and of forming a Branch in the district. It was decided to call another meeting for the purpose of forming a Branch, those present being desirous of a larger attendance. A Music Class, which met that evening, reduced the attendance at the Communn meeting. Mr Meldrum, headmaster, was present, and promised to support the local committee. The audience expressed a desire to hear a Gaelic song, and Mr Shaw sang two well-known songs, much to the delight of his hearers.

Tain was chosen as a convenient centre for Portmahomack, and on the evening following the meeting at Kilmuir-Easter a meeting was held in the Carnegie Hall, Portmahomack. This was the most largely attended meeting of the tour, there being fully fifty people present. The Rev. Ewen Fraser, U.F. Manse, was responsible

for the arrangements, and conducted the meeting in a very efficient manner. Mr Mackay was first to address the meeting, and made an irresistible appeal to an enthusiastic audience to help An Communn in its endeavour to place the native language on an equality with other subjects in their Highland schools. Mr Shaw spoke in Gaelic, his address being followed with close attention, and punctuated with frequent applause.

It was unanimously agreed to form a Branch of An Communn, and office-bearers were elected. Such was the appeal for Gaelic songs that Mr Shaw had to sing no fewer than four—"Ri Guailibh a Chéile," "Chi mi na morbheannaibh," "O 's tu 's gur a tu th'air m'aire," and "Cumha Mhic Criomhain," the latter by special request. There were three teachers present, viz:—Mr Tarrel, headmaster, and Miss Mackenzie, Portmahomack, and Mr Graham, headmaster, Inver School. The headmasters are Gaelic-speaking, and offered to support the Branch, while Miss Mackenzie is much interested in music, and a splendid singer.

Mr and Mrs Fraser entertained the President and organiser to supper in the U.F. Manse, after which they motored back to Tain. The meeting was most encouraging, and subsequent reports show that the Portmahomack Branch is very much alive.

The Rev. R. L. Ritchie, of Creich Parish, arranged a meeting in the Hall, Ardgay, at which about thirty people attended. The night was somewhat boisterous, but a number had travelled several miles to attend. Ardgay was considered the most central place of meeting, and representatives were present from both sides of the Kyle. The Rev. Kenneth MacLeod, U.F. Manse, Kincardine, was in the chair. Rev. Mr Ritchie and Rev. D. MacLeod, U.F. Manse, Bonar; Mr Urquhart, headmaster, Bonar; and Mr D. A. Mackenzie, M.A., Gledfield School, were also present. In addition to the addresses given by Rev. Mr Mackay and Mr Shaw, the gentlemen already named spoke in a most friendly way. A Branch was formed with Mr D. A. Mackenzie as secretary, and arrangements are to be proceeded with to promote a local Mod in the district some time during the summer months. Mr Mackenzie was on the teaching staff at the Summer School, held in Onich in August, 1914. Rev. Kenneth MacLeod has also done some teaching, so that the newly-formed Branch is in a strong position. Much interest is being aroused by the prospect of having a local Mod of An Communn in the district.

There was no meeting arranged for Saturday, and Mr Shaw returned to spend the weekend with friends at Strathepeffer. He, how-

ever, put in some good work there by interviewing the Rev. J. G. Nicolson, B.D., of Fodderty Parish. Mr Nicolson has had Gaelic classes in the Strath district, and is quite willing to assist again. If a suitable person could be found, Gaelic Music Classes would appeal to a large number of young people in the Strathpeffer district. The Rev. Mr Mackay was the guest of Mr Ritchie at the Manse of Creich over the week-end, and preached in the Parish Church on Sunday.

On Monday, Mr Mackay and Mr Shaw met at Bonar Bridge Station, and travelled to Lairg, where a meeting was arranged by Mr J. MacDonald, M.A., headmaster of Lairg Higher Grade School. The meeting was held in one of the class-rooms, and was attended by about twenty people. Mr MacDonald presided, and introduced the Communn officials. Both gentlemen spoke at some length, and Mr Shaw confined his English address on this occasion to the work of the various Standing Committees. His Gaelic address was well received, and at the close a Gaelic song was called for. An elderly gentleman present asked for "Cead deireannach nam bean" as an encore, and manifestly enjoyed Mr Shaw's rendering of it. Duncan Ban's "Farewell to the Hills" seemed to strike a sympathetic chord in his Highland heart, recalling similar incidents in the wilds of Beinn Sgreanlaidh and Glen Cassia.

A committee was appointed to call another public meeting and form a Branch of An Communn. Information has now been received that a Branch was formed, and arrangements made to meet towards the end of this month, when Mr MacDonald, the President, will give an address. Mr and Mrs Mackintosh, Bank House, entertained Mr Mackay and Mr Shaw to supper, and on the following day they lunched with the Rev. Mr and Mrs Moore at the Parish Manse.

The arrangements at Rogart were in the hands of Mr Hugh Campbell, headmaster, Rogart Public School, a gentleman who has already done much for the language. Rogart parish must be the most difficult parish to organise in the whole Highlands. It is widely scattered, with no central place of meeting, the three schools being on the outward fringe and at great distances one from the other. Only four turned out to meet the officials of An Communn, and these were Rev. Allan Mackenzie, The Manse; Rev. Mr MacLeod, U.F. Manse; Mr Campbell, Schoolhouse; and Mr George Ross, Rhulochan. Several questions were discussed, and the Rev. Mr Mackay made the aims of An Communn very clear to the few who were present, and deeply impressed them with his enthusiasm and sound logic. The situation is not considered hopeless by any means, and now

that the real objects of An Communn are known there should be no difficulty in bringing the people together another time. Mr Hugh Mackay, the Inverness Mod Gold Medallist, is now resident in Rogart, and has promised to assist with Gaelic singing classes. Mr Shaw was the guest of Rev. and Mrs Allan Mackenzie at the Manse, Rogart.

Mr A. N. MacAulay, D.L., arranged two meetings at Golspie, the first with the boys in the Technical School, and the other with friends in the Golspie Library. Mr Read, Rector of the Technical School, was most courteous, and had a nice programme arranged. Mr Mackay addressed the boys in a kindly way, and Mr Shaw followed with a Gaelic address, finishing with a few sentences in English. Several of the boys danced the Highland Fling and Seann Triubhas. Three Skye boys sang several verses of "Ho ro mo nighean donn bhoidheach" in unison, the entire gathering joining in the chorus. Mr Shaw sang one Gaelic song. Mr Read thanked the gentlemen for their addresses and the boys applauded heartily. Mr Mackay thanked Mr Read for the opportunity afforded, and assured him of the great pleasure it had been to Mr Shaw and himself to meet himself and the boys. There were about forty-eight boys present, twenty of whom were Gaelic-speaking, and four more who could understand it. The Rev. John Mackenzie, U.F. Church, Golspie, teaches a Gaelic class two evenings each week, and Mr Read showed the Communn representatives the Gaelic library. Several Gaelic books are being forwarded, and a copy of *An Deò Grèine* monthly. Mr Read will be glad of a further supply of Gaelic books for his library, and it is hoped that Communn members will assist.

On the invitation of Mr MacAulay, about ten gentlemen gathered in the Golspie Library, and a very pleasant meeting was held. Mr MacAulay presided, and nearly all the gentlemen present spoke after addresses had been given by Mr Mackay and Mr Shaw. A Branch was formed, and office-bearers and committee appointed. Mrs MacDonald, Sutherland Arms Hotel, the secretary, is well known in the North as a Gaelic enthusiast, and the meeting endorsed Mr MacAulay's eulogy of her organising capabilities and of the good work she has already done on local committees, particularly in connection with war work.

Mr Mackay and Mr Shaw visited Helmsdale the day following the Golspie meetings, and interviewed the Rev. Mr Munro, U.F. Manse, and the Rev. A. B. Scott, B.D., Kildonan. Helmsdale had its own Gaelic Society a number of years ago, and there are prospects of its revival under the auspices of An Communn. A

Gaelic Singing Class would do well, and hopes are entertained of starting a class early next session.

The President and secretary returned in the evening to Beaulieu, and made a call on Rev. M. Murray, U.F. Manse, the following day. A Gaelic Singing Class was also suggested for Beaulieu, and Mr Murray promised his support. The name of Mr Kenneth Mackenzie was mentioned as a likely teacher of Gaelic music, and arrangements are now being made with Mr Mackenzie.

At Inverness Mr Mackay and Mr Shaw called on Dr William Mackay and several other prominent members of An Comunn, and were complimented on the success of their tour.

An Comunn has every reason to feel satisfied with the result of this propaganda campaign. An Comunn is known now to a great many people who hitherto only knew of the organisation by hearing of the Mod—the annual musical festival. The President and secretary lost no opportunity of defining the activities of the various Committees, and showing that the Mod is only an incident in the great work carried on by An Comunn. It is hoped now that the recently-formed branches will show in their respective districts that the real aim of An Comunn is the teaching and cultivation of the language and the fostering of Highland sentiment by healthy recreation.

NEW BRANCHES.

PORTMAHOMACK. — Office-bearers: — President, Rev. Ewen Fraser, U.F. Manse; vice-president, Wm. Calder, Esq.; hon. secretary, Mrs. Ross, East House; hon. treasurer, Mr. Hugh Thomson; committee—Mrs Fraser, Miss Mackenzie, Messrs. Tarrel, Graham, Ross, MacAllister, Munro, Mitchell, Skinner, and MacKenzie.

ARDGAY—BONAR. — Office-bearers: — President, Rev. Kenneth MacLeod, U.F. Manse, Kincardine; vice-presidents, Rev. R. L. Ritchie, Creich, and Mr. Davidson, Bonar; hon. secretary, D. A. Mackenzie, M.A., Gledfield School, Ardgay; hon. treasurer, Andrew Anderson, Bonar Bridge; committee—Rev. D. MacLeod, Mrs Rose, Misses Ina Mackay and Anderson, Messrs. Shaw, Bain, Munro, Ross, Urquhart, and Mackay.

LAIRG. — Office-bearers: — President, J. MacDonald, Headmaster, Higher Grade School; hon. secretary, Miss Jessie Mackintosh, Infant Mistress; committee—Mrs Davidson, Miss Sheuch, Messrs. H. Mackay, H. MacDonald, A. Mackintosh, A. Murray, W. MacLeod, and A. Urquhart.

GOLSPIE. — Office-bearers: — President, A. N. MacAulay, Esq., D.L., Bank House; vice-presidents, Rev. D. L. Cattanach, M.A., The Manse, and Rev. John Mackenzie, M.A., U.F. Manse; hon. secretary, Mrs. MacDonald, Sutherland Arms Hotel; committee—Messrs. George Mackay, Alex. Mackay, Hugh Grant, and J. M. MacDonald.

CONTIN.—Branch reformed. Office-bearers: —President, Rev. A. C. MacLean, M.A., The Manse; hon. secretary, Donald MacDonald, M.A., The Schoolhouse; hon. treasurer, John, MacDonald, The Gardens, Coul; committee—Mrs. D. Ramsay, Miss Mackenzie, Messrs. Alex. Mackenzie, John Mackenzie, John MacVinish, and A. Mackenzie.

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THE PLACE OF GAELIC IN THE SCHOOL.

The gentleman who contributes notes on educational conditions in Scotland to the *Times* (London) Educational Supplement makes the following observations on the teaching of Gaelic:—The old argument has been resuscitated that the language is obsolescent and therefore a mere incubus to the learner, a handicap to "getting on" in a world which speaks English. The sentimentalists who would retain it and have it encouraged are, therefore, no true friends of the young whose cause they profess to champion. Of course, there is a measure of truth in this, but it appears rather to miss the purposes chiefly in view in maintaining the language. Even granting that a majority of the pupils were eventually to drift into non-Gaelic districts, it would still be necessary to conduct their early education in their own mother tongue. By hypothesis the parents are Gaelic speaking, and until the children have acquired some acquaintance with English, the latter cannot be employed as the medium of their general instruction. But there are many pupils who will remain in their native districts all their life, and will be the fishermen, the agriculturists, the labourers, the ghillies, &c., of the Highland and island areas. If these men are not trained to use the language of their emotions and thoughts, then the springs of intellect and of action will be blocked at their source, and their superficial knowledge of English will have been gained at the expense of all that is best in their spiritual life. Even those who go forth from their homes will continue in great measure to think in the tongue they learned on their mother's knee. As long as Gaelic shows sufficient vitality to maintain its sway, it should not be placed under any disability. That is, in fact, the reason for the protection afforded it under the Education Act of last year.

ALASDAIR, MAC AN IMPIRE

(Air a leantuinn.)

[Thàinig an t-Ìmpire dlachaidh, agus chaidh an teaghlach air fad mu thàmh an oidhche sin.

An uair a dh' éirich e 'sa mhaduinn, thàinig an t-Ìmpire agus a' Bhan-Ìmpire a chur onoir air: bha an t-Ìmpire a' cumail a' bhasoin ris, agus a' Bhan-Ìmpire a' cumail an rubair fhad 's a bha e 'glanadh a aodainn.

Chunnaic Alasdair an so cainnt an eòin air a choimhlionadh. Ach cha do leig e dad air gus an d' fhalbh an t-Ìmpire a mach a ghabhail sràid. Thug e an sin far an robh a mhàthair air.

"An aithneachadh sibh ur mac?"

"Tha mi 'smaoineachadh gu'n aithneachadh." ++]

"Ma ta, a mhàthair," ars esan, "is mise Alasdair."

Phòg ise e, a mhic cridhe, leis an t-sòlas, 'us dh' fhuaim i a h-uile clag a bha stigh, 'us chuala an t-Ìmpire so, agus thill e. An uair a thill e, dh' innis iad da gu 'n tàinig Alasdair. An uair a chuala e so, theab e an caothach a ghabhail leis an t-sòlas. "Nis, Alasdair," ars esan, "is leat a h-uile sgàth an so: bidh thu air ìmpireachd 'nam àite fhin!"

"Cha 'n 'eil mi ag iarraidh ach aon iartruis, ma bheir sibh dhomh e—is e sin, an carbad mòr a chur air shiubhal nach deach air shiubhal o'n a dh' fhalbh mise."

"Alasdair, gheabh thu sin, 'us cha dragh leamsa sin idir."

"Agus a h-uile bratach is còir a bhi ris, a bhi ris am màireach, agus e a dhol leamsa."

"Bidh a h-uile ni dheth sin air a dheanamh," ars an t-Ìmpire.

An làr-na-mhàireach, chaidh a h-uile bratach a chur suas ris a' charbad—gorin, is uaine, is dearg, is a h-uile seòrsa bu chòir, is a ainm-san air a h-uile té, gur h-e a leithid so de dh' Ìmpire a bh' ann. Dh' fhalbh e, 'us cha d' rinn e stad no fois gus an do ràinig e an tigh seinse.

An uair a ràinig e an tigh seinse, dh' fhosgail e an carbad, thàinig e am mach, 'us ruith e a stigh d'a h-iarraidh-se. Phàidh e a h-uile sgàth a chosg ise. Cha robh fios gu de bu chiall do'n Ìmpire bhi 'tighinn. Chualas iomradh 'san àite gu'n robh a leithid ann, ach cha robh tuilleadh air.

ALASDAIR, THE SON OF THE EMPEROR

(Continued.)

[The Emperor presently came home, and the entire household then went to rest for that night.

When he rose in the morning, the Emperor and the Empress came to do him honour; the Emperor held the basin for him, and the Empress held the towel while he was washing his face.

Thereupon Alasdair beheld the bird's prophecy fulfilled. But he never disclosed anything until the Emperor had gone out to take a walk. Then he betook himself to his mother.

"Would you recognise your son?"

"I think I should." ++]

"Well then, mother," said he, "I am Alasdair!"

She kissed him, son of my heart! for very joy, and pealed every bell in the house, and the Emperor heard the sound and returned. When he returned, they told him that Alasdair had come. Upon hearing this, he nearly became frenzied with joy. "Now, Alasdair," quoth he, "everything here is thine; thou shalt rule as emperor in my own place."

"I only ask for one request, if you will grant it to me—it is that the big chariot be set travelling that never travelled since I went away."

"Alasdair, thou shalt have that, and I shall think it no trouble at all."

"And that it be equipped to-morrow with every banner with which it ought to be equipped, and that it carry me."

"All that shall be done, every detail of it," said the Emperor.

On the morrow, every banner was displayed about the chariot, blue, and green, and red, and every other kind that was correct and suitable, and his name was on every one of them, to the effect that he was such-and-such an Emperor. Off he went, and neither stop nor stay did he make until he reached the change house.

When he came to the change house, he opened the chariot, and came out, and ran in to look for her. He paid for everything she had spent. Now none knew what the meaning of the Emperor's coming could be. People in the place had heard that there was such a man, but that was all.

++ In this tale either the reciter or the scribe most unaccountably forgot to give the incident of the fulfilling of the bird's prophecy. As this is the point at which the incident ought to occur, it has been placed here between the usual square brackets.

"Seadh," ars Alasdair ri a bhean, "am bheil fios agad co am fear a th'agad?"—"Cha 'n 'eil,"

ars ise.—Dh' innis se e an uair sin, agus cha bu rud di-se gu'n racladh i a ghlanadh a bhròg.

Dh' fhalbh iad an uair sin, a suas gu tigh a h-athar. "Gabhaidh mi leat a dh' ionnsuidh tigh t' athar, agus innsidh mi dha nach e do ghoid a tha mi 'dol a dheanamh."

[Ràinig iad tigh a h-athar.]

Cha robh duine riamh a bha 'sa chaisteal nach robh ag amharc a mach air na h-uinneagan air a' charbad. Chan fhac iad riamh an t-Ìmpire, ach gu'n cuala iad gu'n robh a leithid ann. Thàinig an duine uasal a mach, 'us chaidh e air a ghluin do'n charbad.

"Fosgail an dorusd, 'us thig leam a mach," [ars Alasdair ri a bhean].

Bha ise leis air làimh an so.

"Seadh, a' dhuine uasal, am bheil thu ag aithneachadh do nighinn?"

"Tha," ars esan.

"Snaointich mi tighinn leatha do d' ionnsuidh an diugh, ged a thuirn mi riut an oidliche ud nach faiceadh tu tuillidh i."

Thàinig an t-Ìmpire a mach, 'us rinn e modh dha.

"Am bheil fios agad, a nis, càite am bheil do nighnean a' dol, no cò am fear a tha aice?" [ars Alasdair an t-Ìmpire].

"Tha mi 'ga fhaicinn air na brataichean."

"Bidh mise, nis, 'gam éubhach 'nam Ìmpire Og, 'us cha téid mi a stigh air do dhorusd."

"O! théid sibh a stigh, agus gabhaidh sibh gloine às mo làimh, 'us bidh e 'na nheas mòr domh anns an àite gu'n tàinig an t-Ìmpire a stigh, 'us gu'n do ghabh e gloine às mo làimh." Dh' iarr an duine uasal maitheanas air an Ìmpire Og. Fhuair e sìod.

"Air a leithid so de latha de'n mhios, théid thu gu 'm shealltuinn-sa, agus a shealltuinn càite am bheil i 'fuireachd."

Dh' fhàg iad beannachd aig a chéile, 'us gheall an duine uasal sìod da: dh' fhalbh iadsan leis a' charbad, 'us ràinig iad an lùchairt.

"Well," said Alasdair to his wife, "dost thou know who thy husband is?"—"I do not,"

replied she. Then it was that he told her, and it seemed to her that it would be a mere nothing for her to go and clean his shoes.

Then they went up to her father's house. "I will go with thee to thy father's house, and tell him that stealing thee is not what I am going to do."

[They arrived at her father's house.]

There was never a man in the castle who was not craning out of the windows to look at the chariot. They had never seen the Emperor, but had heard that there was such a person. The gentleman came out, and went down on his knee to the chariot.

"Open the door, and come out with me," [said Alasdair to his wife].

He [who?] was now holding her by the hand.

"Well, fair sir, dost recognise thy daughter?"

"I do," replied the gentleman.

"I determined after all to bring her with me to thee to-day, notwithstanding my having said to thee the other night that thou shouldst see her no more."

The Emperor now came out, and the gentleman made him obeisance.

"Dost thou now know where thy daughter is going, or who her husband is?" [quoth Alasdair the Emperor].

"I see him [I see his name written (?) or his portrait (?) on the banners.]

"I shall now be proclaimed as the Young Emperor, but thy threshold I will not cross."

"O! but you shall, you shall come in, and take a glass out of my hand too, and it will be a great honour to me in this place that the Emperor came in, and took a glass out of my hand." The gentleman asked forgiveness of the young Emperor, which was granted him.

"On such-and-such a day of the month, thou shalt come and see me, and see also where she dwells."

They left blessings with each other, and the gentleman promised to come; and they [the young Emperor and Empress] went away in the chariot, and arrived at the palace.

NOTES AND TRANSLATION.—By J. G. MACKAY, LONDON.

Notes. From the MS. Collections of the late J. F. Campbell of Islay, Vol X., 28.—From Roderick MacLean, Ken Tangval, Barra. Scribe, Hector MacLean.

The tale ends as if more were to follow. The fulfilment of the bird's prophecy is forgotten by either the scribe or the reciter. Yet Campbell had a high opinion of the tale: for on the flyleaf of the MS. he wrote:—"An Emperor makes his son learn language of birds—Son tells that bird

says his father will hold [the] bason [for him] and his mother [the] towel, and they quarrel. Son goes away, becomes schoolmaster, goes elsewhere and does the same—Master's daughter falls in love with him—[he] goes to East Indies—comes back disguised as sailor, meets two gentlemen in a cart, marries master's daughter on the sly, goes home, is reconciled to his father [fulfilment of bird's prophecy is omitted]—comes in a gorgeous coach and overthrows his father-in-

law's pride. It is a curious mixture of ideas of grandeur and the reverse. Barra and the Emperor. It is in that respect about the best I have yet read."

In a note to this tale, No. 28, the scribe, Hector MacLean, has written:—"The dialogue through this tale would seem to be bare. Thuir esan and thuir is not often occurring, but there has been no pruning. In reciting this tale, the reciter used very few of them indeed, and hearing him recite it, it would be perceived at once that they would have destroyed the point and dramatic effect of the dialogue."

Across this note of Hector's, Campbell has written:—"This note in reply to a suggestion of mine that MacLean had pruned his stories in writing them after an experience of sundry reciters who were very diffuse."

THE MIS-SPELLING OF HIGHLAND PLACE-NAMES AND SURNAMES.

Colonel Martin has raised a very interesting question in the mis-spelling of Highland place-names and surnames. It is very provoking how careless and indifferent our people were in the old days, as to the treatment of our language, but what could one expect, when by the decree of Kirk and State, the only way to civilise us was to kill our native tongue, and if it had not a very great amount of vitality, they would have succeeded in doing so. We know that at the time of the framing of the Statutes of Icolmkill, 1610, very few of the Highland chiefs could either speak or write the English language; of the twelve whose names are mentioned in the Statutes, not more than the half could sign their own names. Charters, bonds of friendship, and maurent, were usually written by Lowland notaries, who had no knowledge or appreciation of our language, and when the chiefs themselves could not correct them, nothing but error could be expected. These are the men who are responsible for the slovenly way of spelling Highland surnames with a comma or Mc. It is interesting to find that charters or bonds written in the Highlands, evidently by clerics, have invariably Mac written in full. We have an early instance of this in a charter granted to Aoidh MacKay of Strathnaver, in 1499, and written at Inverness; the name is given as follows, "to, Odo, alias Y-Mackay," and further down in the same charter, "Odo Makky." Again, in the following year, there is an entry in the Lord High Treasurer's books, for a payment "to aene man that brocht writings to ye king fra Y-Maky, by the kingis command xliiis."

In 1664 the following bond was entered into: "Wee under subscryt, Gentlemen of the Clan Chattan, in obedience to His Majesty's authority, and letters of concurrence granted by

In No. 354, Canain nan Eun, The Language of Birds, brother-story to No. 28, events occur as follows:—"The hero is the son of a knight, not of an Emperor. He quarters with his father for the same reason as in this tale, becomes king and marries the king's daughter in virtue of an entirely different set of adventures, and overthrows his father's pride, not his father-in-law's."

Both Nos. 28 and 354, brother-tales, were transcribed by Hector MacLean. But the style of No. 354 is of a very different stamp, and the idiom is far more picturesque, as becomes a tale derived, as No. 354 was, from the bard of a famous Highland chief. Hector could scarcely have invented styles so different. The conclusion, therefore, is, that we have, in his transcriptions, records which, though not perfect, are fairly close to the originals; which is satisfactory.

the Lords of his Majesty's Privie Council in favour of Lauchlan MacKintoshie of Torcastle, our chieffe, against Evan Cameron of Lochyeild, &c." It is signed by nine MacPhersons, five MacKintoshes, three MacGillivrays, two MacBeans, two Shaws, one MacQueen, and two others by initials.

In 1664 John Grant of Glenmorriston binds himself to free William Robertson of Inches and his, and harmless and skaitheless keep them from all attack and molestation" by seventy-seven individuals, of which the following are specimens, viz.:—"John MacNeil, in Invermorriston; Ewen MacLain beg there; Donald MacConchie mor, there; Donald MacWilliam vic Iain roy, there; John MacFionlay, brebiter there, &c., &c."

In the Skye Rent rolls for the year 1664, on the MacLeod estate, the name MacLeod is always written as above, a few other names are abbreviated. The MacDonald is not quite so regular, but the big majority are written in full. On the MacKinnon, they are all clansmen and get full honours.

In the year 1596, when Sir James MacDonald was being ousted from Islay, the men of Islay got up a petition or bond addressed to the king. The petition goes on:—"Therefore wee besek your lordships for the caus of God, to lett we have ouine native sade maister your subject, duiringe his lyfetyeme, and tharafter his eldest sonne and air, Sir James: This wee besek your lordships to doe for Godis caus, as wee ewir bound to praie for your lordships, staneing wee rest." It is signed by thirteen, nine of whom spell their names in full, with Mak. It is evidently written by a cleric from the wording of it. In 1606, a bond of friendship was entered into by the chiefs of MacKinnon and MacNab. It was written at Uir in Glenorchy, and both chiefs sign "with my hand led to the pen." It is witnessed by five MacNabs and two MacKinnons, and it also was evidently written

by a cleric. In 1671 a similar bond is entered into by the chiefs of MacKinnon and MacGregor, written at Kilmorie in Skye, and the names are again written in full "Mac."

In the year 1626 the chief of MacKay raised a regiment of 3,000 Highlanders, which took part in the thirty years war. The history of the regiment was written by Colonel Munro of Foulis. He had occasion naturally to write the names of officers and men very frequently, and in every case he writes Mac in full. Sir Donald MacKay, the Colonel's own name, is frequently given, sometimes in letters from the Secretary of State, from King Christian of Denmark, and Gustavus Adolphus, but always written in full, but variously spelled thus—MacKay, MacKy, Macquei.

About the same time, Sir Robert Gordon wrote a History of the Earldom of Sutherland; to a large extent it is a general history of the Highlands, and necessarily he mentions the names of almost every chief in the Highlands, and in no case does he abbreviate a name.

A case of melancholy interest is that of James MacKintosh of Kinrara, who was transported to Virginia, for his share in the rising of 1715; he indentured himself to Henry Trafford of Liverpool, who was to employ him according to the custom of the country, in return for which Trafford was to find him in food, drink, and apparel, and to pay his passage. MacKintosh signs Ja. MacKintosh. Shortly after, Trafford sold him to Mr. Joseph Chamberlain in Virginia, and "assigns all my right and title to the service of the within named James MacKintosh, upon the terms and condition within mentioned."

At a meeting of the Skye chiefs and their principal tacksmen, held in Portree in April, 1744, a resolution was passed pledging themselves to discountenance the use of brandy and wine, except what they happened to have on hand, to discountenance the drinking of tea, and to prohibit the purchasing of meal from vessels, but such as were approved of by the heritors (an early example of prohibition and anti-dumping). They also, in a moderate way, discouraged the use of tobacco, except what comes in a legal way; none of them was to purchase more than a roll at a time for his own proper use, and "they were to use their utmost endeavour to prevent the immoderate use of it amongst the vulgar." There were present at the meeting, Sir Alexander Macdonald of Macdonald, Norman Macleod of Macleod, John Mackinnon of Mackinnon, and Malcolm Macleod of Raasay. The minute is signed by William Tolmie, Dunvegan. Martin, a native Skye man, and an Edinburgh lawyer, wrote an account of a tour of the Western Isles; he necessarily mentions all the

Clan names, and in every case writes them in full.

I might multiply instances in abundance to show that the mangling of Highland surnames was the product of illiterate times, and the invention of Lowland Notaries, in their attempt to anglicise our Clan names. Would it not be as reasonable on the same principle, if you write McDonald, or M'Donald, also to do the same to the Englished form of it, thus—Donalds'n? I find such an attempt made by the skipper of the ship that conveyed the MacKay regiment to Holland in the year 1626. He signs the charter W. Rober,son. To come down to modern times, I find that all our Celtic scholars that I can think of write the names in full, viz., W. F. Skene, Donald Gregory, Professor Ewan MacLachlan, James Logan, Charles Fraser-MacKintosh, General Stewart, Rev. Drs. Norman MacLeod, Martin MacPherson, MacKintosh MacKay, Thomas MacLachlan, Thomas Ross, Alexander Stewart (Nether Lochaber), Donald MacQueen of Kilmuir, Alexander MacBean, Professor MacKinnon, and Professor Watson. Surely safe enough guides to go by.

J. G. MACKAY, Portree.

—:o:—

AN DUBH GHLEANNACH.

This song is generally regarded as one of the finest nautical songs in the language. It is the composition of Corporal Alexander MacKinnon, Morar, who was born in 1770, and died at Fort-William in 1814. The hero of this song was Alexander MacDonald of Glenaladale (Fear a' Ghlinne), who built the monument to Prince Charlie which stands in Glenfinnan. The "Dubh Ghleannach" was his pleasure barge, and the song is in her praise. The bard was handsomely rewarded by Glenaladale for his powerful poem.

KEY G. Moderato, with dramatic effect.

{ : s	s	— : d m	— : r	d	— : —	d	— : —
LA	dhorh	'e mi 'n cois na	tragh			ad	
{ : r	r	r	m	— : r	d	l	— : —
	Chuala	mi	caismenachd		nan	Gàidheal	
{ : s	— : d	d	m	— : r	d	— : —	d
	Dh'aithnich	mi meòir	ghrinnn a'	Bhràth		aich.	
{ : d	r	— : r	m	— : r	d	l	— : —
	Air sìonnair	bu lùth	- mhòr	gàir		ich,	
{ : l	d	— : l	s	— : —	m	s	— : s
	Is thuig	mi gu'n	do	ghluais	an t-armunn,		
{ : m	s	m	m	r	— : —	d	— : r
	Fear	toigil	nan tùr		usail	stàtail.	

{ : | d : - : | l | l : s : s : | l : - : - | - : - : {
 * 'S i'n Dubh-Ghleannach a bh'ann!

{ : | d : - : | l | s : s : | s : - : - | s : s : r {
 Ho ro gheallaidh na ó 'chuireadh !!

{ : | : : | d : - : | l : s : | l : - : - | - : : || {
 Trom oirre seinn!

* To be repeated as a coda to each verse.

Bu mhiann leam sunnd nam port ealanta,
 Bu chonabhlalach ùrlar is gearraidhean,
 Dionach, lùghor, dlùth neo-mhearachdach,
 'Tionndadh nan siubhaichean caithreamach,
 'Dhuiseadh lùth an smùis 'sna carraidean,
 Dùthchas nan lann dùbh-ghorm tana dhuibh.
 'S i'n Dubh Ghleannach a bh'ann, etc.

Dh'irich mi'm bruthach le h-éibhneas,
 Dh' eisdeachd ri "Fàilte Rìgh Seumas,"
 'S chunna mi'n Druimneach dhubh, ghleusda
 'Cur fa-sgraoil a h-aodaich bréid-ghil,
 Air machair mhìn, sgiamhach, réidhleach,
 Mar steud crùidheach, 's i cur réise.
 'S i'n Dubh Ghleannach a bh'ann, etc.

Chunna mi'n Druimneach dhubh dhealbha-
 ach,
 Long Alasdair ghlinnich nan garbh-chrioch,
 Mar steud rioghail air bhàrr fairge,
 Togail bho thìr le sìoda balla-bhreac,
 Suaicheantas rioghail na h-Alba,
 Ghluaiseadh na mìltean gu fearra-ghleus.
 'S i'n Dubh Ghleannach a bh'ann, etc.

'Nuair ghabhadh i'm fuaradh 'na sliasaid,
 'S guala 'n fhasgaidh 'chasadh dian ris,
 Ghearradh i'n linn' air a fiaradh,
 'N aghaidh gaoith, sìd is lionadh,
 Dh' eighnich i Corran an diarrais,
 'S leum i air iteig mar ian as!
 'S i'n Dubh Ghleannach a bh'ann, etc.

'Nuair gheibheadh i cliathaich fo fhars'
 neachd,
 Soirbheas 'na sliasaid 'ga brosnach',
 Mar shiùbhladh miol-chu bras-astrach,
 'Na ruith air sliabh is fiadh air thoiseach,
 I dìreadh nan tonn liath 's 'gan sgoltadh,
 Shnaidheadh i iad mar iarunn locrach.
 'S i'n Dubh Ghleannach a bh'ann, etc.

Mhionnaich *Neptune* agus *Eolus*,
 Bho 'n chaidh gaoth is cuan fo 'n òrdugh,
 Nach do mhaslaicheadh cho mòr iad,
 Bho linn na h-àire a bha aig Noah,
 Gu robh 'n Rìgh as airde còmhnaidh,
 'Dìon 'sa sàbhaladh Chloinn Dòmhnuaill!
 'S i'n Dubh Ghleannach a bh'ann, etc.

Bha *Neptune* agus *Eolus* eudmhor,
 Dh' iarr iad builg nan stoirn a shéideadh,
 Dh' òrduich iad gach bòrd dh' i réubadh,
 'S na siùil a stracadh 'nan bréidean,
 Le torb-sgread is fead na réub-ghaoith,
 'Cur siaban thonn 'na steall 's na spéuran.
 'S i'n Dubh Ghleannach a bh'ann, etc.

Thoisich ùr-spairn chruaidh mar dh' iarr iad
 Chruinnich neòil dubha na h-iarmaid,
 'Nan trom lùirichean dlùth iargalt',
 'S iad a' trusadh sìrd 'sa lionadh
 Mar dhorch smùid á fuirneis iarunn,
 Gu brùchdadh stoirn bha garbh is fiadhaich.
 'S i'n Dubh Ghleannach a bh'ann, etc.

'N earalas fo làimh air gàbhaidh,
 Chur sibh an ceann i gu dàna;
 Gach cupall is stadh 'san robh fàillinn,
 'Sparradh bhuill thaghta 'nan aite,
 Slabhraidhean canach air fàraidh,
 Theannaich sibh gu daingean làidir.
 'S i'n Dubh Ghleannach a bh'ann, etc.

Bheartaich iad gach ball neo-chearbach,
 Ullamh, deas gu gleachd ri fairge;
 Tharruing i le gaoith an earra-dheas,
 Ghlac i'n caol fo taobh 's bu doirbh e,
 'S ged bha *Neptune* saothrach, stoirmeil,
 Mhaslaich an saobh-shruth 'san dorch e!
 'S i'n Dubh Ghleannach a bh'ann, etc.

Nochd an dubhar gnùis gun chaoimhneas,
 Sgaoileadh cuirtearan na h-oidheche;
 Sgioba na h-ùbhraich an gainntir,
 O'n cheud dùil gu cur Dòm-aobhneis,
 Phaisg iad trian gach siùil gu teann-chruaidh,
 Is las iad ri 'cairt-iùil na coimlean.
 'S i'n Dubh Ghleannach a bh'ann, etc.

Iomradh slàn do Chaiptein Alasdair,
 Le sgioba tàbhachdach, bearraideach,
 Bu mhiann leam fàilt 'ur càirdean dealaidh
 dhuibh,
 Calla seamh bho ghàbhadh mharannan,
 Coinneamh bhàigheil, bhlàth gach caraid
 dhuibh,
 Pòg bhuir màthar, mnà is leannain dhuibh.
 'S i'n Dubh Ghleannach a bh'ann, etc.

Chaidh rìgh nan soirbheas g'a dhùbhlann,
 Aig meud na strannaraich 'sna h-ùpraid,
 Dh' fhosgail na builg air an cùlthaobh,
 'S mu 'n gann a fhuair iad an dùnad,
 Bha Maighdean nan Mor-bheann cùrteil,
 An acarsaid fo shroin na dùthcha!
 'S i'n Dubh Ghleannach a bh'ann, etc.

—*Sar-Obair nam Bàrd.*

THE SECRETARY'S PAGE.

Tha na Faoillich seachad ach tha 'ghaoth luath Mhàirt air thoiseach oirnn! Cha chòir bhi gearan. Tha sinn a' chuinntinn bho chairdean gu bheil an sobhrach a' togail a cinn an sud 'san so air feadh na Gàidhealtachd far am bheil fasgadh aice bho 'n ghaoith an ear chraundaidh, thiorann. Cha 'n fhada gus an tig dreach an Earraich air an dùthaich agus tha feum air—bha 'n Geamhradh fada.

* * *

Readers will be interested to know that, in addition to those already noted, Gaelic reading classes have been conducted during the winter months by clergymen in the following places—Brodie, Duror, Fort-William, and Tobermory. We appreciate very much the practical interest taken in the Gaelic cause by these gentlemen.

* * *

The Duror class, which has been conducted by the Rev. D. M. MacLennan, parish minister, formed itself into a Branch of An Comunn at a ceilidh held recently. We anticipate further good work from Duror, and material is not lacking for Mod competitions. We hope to see competitors present from all the countryside at the Oban Mod this year.

* * *

Miss Nettie Stewart, the well-known Mod prize-winner, gave a musical evening to members of the Rothesay Branch recently. She was ably assisted by Miss Chrissie Campbell, Ardsrossan; Mr J. B. Stocks, and Mr Iain Stewart. Miss Rena MacMillan played the accompaniments, and Mr J. C. MacLean, the Branch piper, played selections on the pipes. There has seldom been in Rothesay an entertainment of such all-round merit, and the Bute Branch are very fortunate in having a lady of Miss Stewart's accomplishments on their roll of members.

* * *

We regret very much to intimate to our readers the sudden death of Mr MacKay, headmaster, Maryburgh School, near Dingwall. Mr MacKay was present at our meeting in Dingwall on 20th January, and seemed in excellent health. He was well known at Mods held in the North, and on several occasions had a choir competing. He was keenly interested in the teaching of Gaelic, and his loss will be very much felt in the Dingwall district.

* * *

The variety entertainment promoted by Mr Donald Macphail, Gaelic Reader to the Choir, has augmented the funds of the "G. G." by over £28. The entertainment included juvenile dancing, for which medal prizes were given, and variety turns from the music-halls.

The annual concert of the Dundee Gaelic Musical Association took place in the Y.M.C.A. Hall, Dundee, recently. It was one of the most successful concerts held under the auspices of the Association. The laurels gained at the Edinburgh Mod no doubt added interest to an ever-popular entertainment. In addition to the Mod test pieces, choral and solo settings from "Songs of the Hebrides" were finely rendered by the choir and members. Mr Colin MacDonald, President of the Association, presided.

* * *

The Edinburgh Gaelic Musical Association also held their annual concert last month. General Sir Francis Davies, Commander of the Forces in Scotland, presided, and gave a very interesting address. The Commander-in-Chief is studying Gaelic under Mr Neil Orr, the well-known and popular conductor of the Edinburgh Choir. The concert was highly successful, Miss Horsburgh and Mr Roderick MacLeod adding much to the enjoyment of a high-class programme.

* * *

We are always pleased to note the success of any of our members, and the warmth of reception accorded to Miss Phemie Marquis at the Burns Night Concert in the Royal Albert Hall, London, calls for special mention here. Miss Marquis had to respond to several encores, and was pronounced one of the most successful Gaelic singers to appear in that Hall.

* * *

Concerts in the city this month include the "annuals" of the following. The names in parenthesis are the chairmen:—Glasgow Gaelic Musical Association (Prof. Murdoch Cameron); Islay Association (J. W. Davis, LL.D., United States Ambassador); St. Columba Church Gaelic Choir (Mr Malcolm MacLeod). This brings to a close a season of unusual activity.

* * *

Members of the Glasgow Gaelic Musical Sketch Party are to appear at the "Donnachadh Ban" anniversary concert in Oban on the 19th of this month. In addition to giving "Domhnall 'san Tombaca" and the dialogue, "Clamhas," two of the members will sing some of the great poet's songs.

* * *

At the Special Gaelic Service held in Killin last month, the Rev. T. S. MacPherson, convener of the Publication Committee, preached with much acceptance to about fifty people. These services are arranged by our President, the parish minister of Killin, and are very much appreciated by the elderly people in the parish.

NIALL.

DIASAN GAIDHEALACH—SEAN AGUS NUADH.

FIRST PRIZE, MOD 1898.

LE CREAG AN T-SAGAIRT.

Tha iinntinn an duine gu tric ag aomadh gu bhli rannsachadh a mach agus a' sgrùdadh nithean a blùineas do staid agus do shuidheachadh a chomh-chreutair anns na làithean a dh' fhalbh. Tha e nàdurra do na linntean a tha làthair a bhli sealltuinn air an ais air cleachdadh nan linntean a chaidh seachad, agus ged a tha 'chuid mhór de eachdraidh neo-sgrìobhte an t-saoghail paisgte suas ann an diomhaireachd agus 'na dorchadas, gideadhli thatar comasach, le rannsachadh agus le geur-bheachdachadh, a bhli toirt solais agus eòlais air nithean a bhli roimhe so, diomhair agus dorchda. Tha e, mar an ceudna, nàdurra gu'm bi gach neach, gach pobull agus gach cinneach a' gabhail tlachd ann a bhli 'cumail suas eachdraidh agus mórachd an dùthcha shòruichte féin, chionn tha gràdh dùthcha a' laidhe gu domhainn ann an cridheachan daoine. Tha eachdraidh a' Ghaidheil (cosmhail ri eachdraidh dhùthchaman eile) paisgte ann an dorchadas ré móran linntean a dh' fhalbh, ach 's mór an solus a chaidh a thilgeadh air eachdraidh a' Ghaidheil o shean, anns an linn so féin. 'S ann le soilleireachd eachdraidh agus eòlais a mha'n a thatar comasach air tighinn gu comh-dhùnadh cliinnteach nu staid, nu shuidheachadh, agus nu chleachdadh air n-aithrichean, agus tha na Gaidheil gu sòruichte fo mhór chomhainn do na daoine foghlumnta a thug an uine agus an sothair gu bhli 'cur dealbh na firinn air eachdraidh an dùthcha. Le móran, roimh so, cha robh an Gaidheal air a mheas ach mar thráil, mar dhùine borb, aineolach; 's gun mhaith 'sam bith ach mar inneal-cogaidh. Mar tha an saoghal a' fàs na's sine, tha 'n Gaidheal a' tighinn gu 'rioghachd féin—tha móran de na Còirichean a blùineadh dha gu laghair, ceart, air an aiseag air an ais dha, agus feumar aideachadh gu bheil a staid agus a shuidheachadh air an là an diugh na's fearr agus na's cothromach na bhli iad anns na làithean o shean. Cha b' ann gun sothair 's gun dragh a choisinn e sin, ach mar tha 'n sean-flacal ag ràdh—“Cha tigh math gun dragh.”

Air dhomh, là an déidh la, a bhli beachdachadh air cùisean a' Ghaidheil agus a dhùthcha, bhli mi fo blùineas agus fo ionnagain; agus air oidhe shòruichte an déidh dhomh gabhail gu tàmh, chunnaic mi aising a thug solas do m' chridhe. Thàinig neach àraidh ann agus dhomh 's mi am laidhe fo sgàile craoibhe móire ann an tìr nach b' aithne dhomh. 'Na laimh dheis bhli cromag

fhada dharaich; 'n a laimh chlì bhli gloinne-sùla fada caol; bhli e gun cheann-aodach, gun chas-bheart; bhli aghaidh deàrach mar an solus, agus a cheann air a chrùnadh le liath-reothadh na h-aoise. Car tiota bhli mi fo uamhas, agus air chrit bhli mhlachd mo chinn gu bonn mo chois. Dh' fheuch mi ri bruidhinn, ach bhli glas-bheòil orm 's nach b' urrainn mi facal a ràdh—dh' fheuch mi ri éiridh, ach cha robh lùgh coise no làimhe agam.

Thug an neach a bhli 'n so fainear gu'n robh mi fo eagal agus fo thrioblaid. Ann am briathran ciùine thubhairt e rium. “A mhaic a' Ghaidheil, na bi fo eagal, ach éirich agus lean mo cheumna-sa, bheil mise beagan misnich agus soilleireachaidh dluit nu na nithean a tha 'cur trioblaid ort.” Dh' fhàg an t-eagal mi, thàinig lùgh nam ball air ais, agus fhuair mi comas na teanga. Gu h-ùmhail 's neo-sgràthach lean mi e, a 'cur na ceiste ris, “Co thusa, no ciod e d' ainm?” “Is mise,” arsa' esan, “An t-Aosda, agus is Aosda m' ainm.” Threòraich e mi thar rathad corrach, cas, gu mullach beinne àirde blo 'm faicear fad agus farsuingeachd an domhainn gu h-ionnain—bhli éirigh gu laidhe na gréine. “Fosgail,” arsa an t-Aosda, “do shùilean; mosgail suas, agus cuir an gloinne so ri d' shùil.” Rinn mi mar dh'iarradh orm; chuir mi 'n gloinne fada caol ri m' shùil; sheall mi nu'n cuairt agus nu'n cuairt, agus chunnaic mi sealladh a chuir mór ioghnadh orm. “Ciod,” arsa an t-Aosda, “a tha thu 'faicim?” “Tha mi 'faicim,” arsa mise, “àireamh ro-mhór de m' chomh-chreutairean a' gluasad an sud agus an so aig iochdar na beinne, mar gu'm biodh iad a' deanamh uidheamachaidh airson turais fhada.” “Aig iochdar na beinne móire so,” thubhairt an t-Aosda, “tha thu 'faicim sreathan de bheanntan as lugha a' sgaoileadh a mach air gach taobh; aig iochdar nan beann sin, matà, tha creitheal a' chinn-daoine.” Air dhomh a bhli beachdachadh le smuaintean cudthromach air a' mhór-shluagh a' gluasad an sud agus an so, mar sheangain air tom, agus air an àile sin far an d' fhuair an Cinn-eadh-daoine an prionh-thoiseach, thug mi fainear gu 'n robh iad a' sgapadh a' chéile—cuid a' dol tuath, cuid a' dol deas, cuid a' dol an ear, agus cuid eile an iar. “Tionndaidh an gloinne-sùla an rathad so,” arsa an t-Aosda, “'s e 'sineadh a làimhe ris an Airde-n-Iar.” Rinn mi sin. “An ceud buidheann a tha thu 'faicim air an t-slighe chum na h-Airde-n-Iar—'s iad sin,” arsa' esan, “an slugh ris an abrar na Gaidheil, an Cinn-each sin blo 'n d' thàinig Gaidheil do là féin; cum do shùil orra.” “'S mi a chumas, Aosda Ghràidhaich,” arsa mise; “bu mhiann leam a bhli 'n an cuideachd.”

“Na abair sin,” ars’ esan, ‘s e crathadh a chinn. “Thuit do là agus do linn féin ann an àm sìth agus soilleireachd; cha ‘n e sin dhaibhsan a chaidh romhad, agus a tha thu a nis a’ faicinn; ‘s iomadh trioblaid, cruaidh-chàs, agus cath trom troimh ‘m feum iad dol mu ‘m faigh iad a’ bluaidh sin a tha ‘feitheamh orra.” An dèidh nan Gàidheal thug mi fainear gu ‘n robh dream eile a’ gabhail na slighe ceudna: b’ iad sin na *Teutonaich*, no mar theirear an diugh; na Germaitich.

A’ gabhail geur-bheachd air an dà bluidheann sin—na Gàidheil agus na Teutonaich—chail mi sealladh air a’ chuid eile de ‘n mhòr-shluagh a chunnaic mi aig iochdar na beinne mòire; ach, mar thubhairt an t-Aosda, “Cha ‘n ‘eil ar gnothuch-ne riutha aig an àm, fagar iad, gach aon a’ gabhail a’ rathaid fhéin.”

A’ cumail ar suilean air na Gàidheil, tha sinn a’ faicinn gu ‘n d’ rinn cuid dhiu àiteachas mu 800 mìle an Iar de ‘n àite dh’ fhàg iad, agus thug iad an ainm fhéin air an àite sin—Galatia—‘se sin tìr no àile nan Gàidheil. C’ uin a thàinig iad an sin? Cha ‘n ‘eil fios, ach bha iad ag àiteachadh na tìre sin mu 300 no 400 bliadhna roimh theachd Chrìosda, agus bha ‘Ghàidhlig air a bruidhinn an sin aig àm an naoimh Ierome. “B’ iad na Gàidheil,” ars’ an t-Aosda, “a réir barail dhaoine foghluinte, an ceud buidheann a chuir cas air tìr na h-Eorpa as an Asia, agus bha na Teutonaich aig an sàil. Air an turas troimh ‘n Eorpa, bha na Gàidheil o àm gu h-àin a’ cur cathra ri treubhan eile a bha tighinn ‘n an car, agus b’ iomadh cath cruaidh agus fuilteach a chaidh ‘chur eadar iad féin agus na Teutonaich, na Greugaich agus na Roinnigh. ‘S ann bho na Gàidheil, na Teutonaich, na Greugaich agus na Roinnigh a thàinig gach sluagh a tha ‘n diugh ag àiteachadh na Roinn-Eorpa.”

“Air an turas rathad na h-àirde ‘n Iar, dh’ àitich na Gàidheil earrannan de ‘n Eadailt, de thìr nan Suitseach, de ‘n Fhraing agus de ‘n Spaine, agus mar dhearbhadh air sin dh’ fhàg iad comharran ‘nan dhéigh nach gabh àiteachadh. Mar thubhairtear cheana, tha mòran de shean eachdraidh a Ghàidheil air a pasgadh suas ann an dorchadas, agus ‘s ann le bli leughadh aghaidh nàduir, anns na litrichean maireannach sin—Ainm Aitean—a thatar comasach air beagan soluis a thilgeadh air an dorchadas sin leis am bheil eachdraidh neo-sgrìobhte a’ Ghàidheil o shean air a h-ìadhladh mu ‘n cuairt. Thug na Gàidheil, mata, ainmean Gàidhlig air mòran àitean feadh na h-Eorpa, agus le bhli lorgachadh a mach freumh agus brìgh nan ainmean, thatar a’ tighinn gus a’ chomh-dhùnadh, gu ‘n d’ àitich iad am fearann sin a tha ‘griùlan gus an là diugh ainmean Gàidhlig. Faodaidh e bhli ‘na nì furasd sluagh

a cheamsachadh leis an laimh làidir, ach cha ‘n ‘eil e idir cho furasda Cànaidh an t-sluaigh a mhilleadh gu buileach. Ged a dh’ fhaodas aon chànaid a bhì air a slugadh a suas le cànaid eile, gèidheadh cha ‘n ‘eil a’ chànaid sin a tha air a slugadh a suas air a call ach ann am pàirt. Tha cànaid a tha mar so air a tàthadh ri cànaid as treise, a’ fantuinn beò ann an dòigh, ged is ann fo shamhladh, no ann an àideadh cànaid eile, chionn tha i ‘toirt beatha agus cumhachd do ‘n chànaid sin eile.

Tha sin gu sònruichte fìor ann an ainm àitean; tha na h-ainmean sin air an sgrìobhadh cho domhain air aghaidh an t-saoghail nàduir ‘s nach gabh iad ach gann, dubhadh a mach, ged a dh’ fhaodas iad a bhì air atharrachadh dreacha. Agus mar sin le bhì ‘sgrùdadh agus a’ rannsachadh a mach ann an solus eòlais agus fiosrachadh, brìgh agus freumh nan ainmean leis a bheil a’ chuid mhòr de ‘n t-saoghail nàduir aithnichte, tha luchd-rannsachaidh comasach air faotainn a mach cìod a ghnè dhaoine a thug na h-ainmean seachad.

‘S ann air an dòigh sin a thatar a’ tighinn gu comh-dhùnadh gu ‘n d’ àitich na Gàidheil cuid de dhùthchan na h-Eorpa air an turas a chum na h-Àirde ‘n Iar, agus a chum Bhreatainn. Bha na Gàidheil agus na Teutonaich ‘nan coimheirsich dlùtha eadhon air an turas troimh ‘n Eorpa, agus ‘s e sìochd nan Gàidheil, agus nan Teutonaich a tha ‘n diugh ag àiteachadh nan Eileinnean Breatainnach fo na h-ainmean coitcheinn—Albannaich—Eirionnaich agus Sasunnaich.

O mhòr-roinn na h-Eorpa, mata, bha Breatainn agus Eirinn air an àiteachadh le Gàidheil. Tha Gàidheil na h-Alba ‘s na h-Eirinn bho ‘n aon stoc, agus tha iad a’ bruidhinn na cànaid ceudna. Tha an Sasunnaich, agus Gall na h-Alba, air an tarraing anns a’ mhòr-chuid o’n stoc *Teutonaich*. Ach tha e duilich a ràdh air an là diugh, c’ àite am bheil an teaghlach Gàidhealach anns nach ‘eil boirene no dhà de fhuil a’ choigrich, ‘n an cuisean. Tha na Sasunnaich, bho na linnnean a dh’ fhalbh gus a nis, ‘g am meas fhéin fada os ceann nan Gàidheil, agus ag agairt dhaibh fhéin mòr cliù air son an eòlais, am mòrachd agus am maitheis; gu ‘m bheil gach maitheas a tha ‘s an t-saoghal a’ toiseachadh agus a’ crìochnachadh anns an t-Sasunnaich; gur esan, agus esan a nùah, riaghlair an domhain, agus gur ann aige-san a nùah a tha iuchair eòlais an t-saoghail. Is tric a gheibhear e ag anharasios le tàir air a’ Ghàidheil, agus ag a mheas mar chreutar aineolach suarach—a’ toirt àite-suidhe chùil dha anns gach nì. Tha fios aig a’ t-saoghal gu ro-nùah, gur iomadh tàmailt agus tàir a chaidh a chàmhadh air ceann a’ Ghàidheil, an dà chuid ‘an eachdraidh ‘s an

cainnt; agus cha b' ioghnadh e idir ged a ghluaisendh a leithid sin de dhìoch-ghnàthachas naimhdeas ann an cridhe a' Ghàidheil an aghaidh a luchd-maslachaidh.

(*R'a Icauntinn.*)

: o :

THE BACKBONE OF THE NATION.

The object of the Land Settlement (Scotland) Bill is to facilitate and to secure settlement of suitable persons upon the land, preferably persons who have served in the fighting forces in this or in any other previous war. Surely there never was a time in our long island story when the settlement of a contented and robust peasantry upon our soil was more desirable, nay, more urgent, than it is to-day. Never was that urgency more generally recognised. The men from the land in Scotland proved to be a tower of strength in the hour of national peril, and their ranks, which have been thinned by the scythe of death, must be replenished by men who, if need be, will revindicate the claim to heroism which has been so fully established. It behoves the House to legislate, to have regard not only to the cities but to the solitudes as well; and it is desirable that in these days men should escape from the drive and the artificiality and the fever of city life to the freshness and the freedom and the peace which country life offers. The tillers of her soil are the very backbone of France to-day, and there is no reason why this should not be so in Scotland as well. The purpose of this Bill is to help to bring about that desirable consummation.—The Right Honourable Robert Munro (Secretary for Scotland).

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AN COMUNN NEWS.

PORTREE BRANCH.—This branch is now in full swing. The following are the office-bearers for the present session:—President, Mr. J. G. MacKay; vice-president, Mr. Roderick MacKenzie; secretary and treasurer, Mr. Murdo Ferguson; committee—Misses Toonie and Flora MacDonald, Viewfield; Phoebe and Marjory MacDonald, Redcliff; Mima Fraser, Wentworth Street; Mrs. MacIntyre, Weltworth Street; Messrs. A. M. Murchison, Wm. Stewart, Major Donald Fraser, Duncan, MacIntyre, Wm. Nicolson, Roderick Kemp, and Jack Ross. Gaelic choir practice, conducted by Mr. R. MacKenzie every Tuesday evening. Monthly ceilidh on the last Tuesday of each month. Arrangements are being made for a Gaelic concert in March on behalf of the Publishing Fund of An Comunn, and it is expected that concerts will be held in several country schools for the same object. Mr. Roderick MacLeod has kindly offered to help. Mr. Murdo Ferguson, having been removed to the Fort-William branch of the National Bank of Scotland, has had to resign the

secretaryship, and Mr. Duncan MacIntyre has been appointed in his place.

PORTREE HIGHER GRADE SCHOOL CLUB.—The students attending the Portree School have formed a club, which holds a ceilidh every Saturday evening, at which papers are read and debates take place in Gaelic and English. A most successful debate was held a few weeks ago; subject—“Am bu chòir Gàidhlig a theagasg anns na sgoilean?” The subject was discussed with very great spirit and enthusiasm, and the affirmative was carried by a large majority. Gaelic and English songs and readings were given. Miss MacKenzie, the Bursar Superintendent; Miss MacDonald, Viewfield; and Miss Gillanders, The Schoolhouse, gave valuable assistance. Mr. J. G. MacKay gives Gaelic sgeulachds and historical sketches. The chairman, who conducts the meetings in a most efficient manner, is Mr. John Angus MacKenzie. Secretary, Miss Christie MacDonald.

: o :

SYDNEY GAELIC SOCIETY.

(Cape Breton).

A subscriber kindly sent us the following report, which appeared in the *Sydney Daily Post* of January 23rd. Our readers at home will be much interested to know what is being done for the encouragement and cultivation of the language by brother Gaels across the sea:—

The opening meeting of the Sydney Gaelic Society, held in the Assembly Hall of the Lyceum last evening, was attended by a packed house of people interested.

The regular order of business was dispensed with and an entertaining programme of speeches, songs, and music was carried out. The speakers were Rev. D. M. MacAdam, J. D. McKinnon, Councillors Angus W. MacDonald, D. J. MacDonald, Leo Campbell, and John C. McNeil.

Songs were sung by Mrs. J. J. McMillan, M. R. McLeod, and Councillors Joseph Campbell and D. J. MacDonald.

DANCING ITEMS.

The audience was treated to some good step dancing by Dan M'Intyre, Glace Bay. The petition which is being circulated by the Gaelic Society which is to be presented to the provincial secretary praying that the Gaelic language be placed on the course of studies in the schools of this province was passed around for signatures, and all present who had not already done so subscribed their names.

NEW OFFICERS.

The officers for the ensuing year who were elected at the previous meeting were in their places. They are:—President, Angus McNeil; vice-president, Angus MacDonald; treasurer, M. R. McLeod; secretary, J. J. McInnis; financial secretary, James Parago; doorkeeper, M. McKinnon.

A large number of new members were enrolled. Several members of the pipers' band were present, and they gave many good selections of bagpipe music. The meeting came to a close with the singing of the National Anthem.

COUNCIL ENDORSE PETITION.

The petition referred to above came up before the members of the County Council last Monday evening, and was endorsed by that body. The County Clerk was instructed to write the provincial secretary that the prayer of the petition be granted.

:o:

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Killin—Proceeds of lecture by Rev.	
J. C. MacLellan, at Kinloch Rannoch,	5 8 0
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Communications regarding the Sale of the Magazine, Annual Subscriptions, etc., should be addressed to Mr. NEIL SHAW, Secretary, 108 Hope St., Glasgow. A Scale of Charges for Advertisements will be sent on application to Mr. JOHN L. CARVEL, Advertising Agent, Blackwood, Kirkmuirhill, Lanarkshire.

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AN DEÒ-GRÉINE

Leabhar XV.]

Mios Deireannach an Earraich, 1920.

[Earrann 7.

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CNUASACHD IS RUD NO DHA EILE.

Annas an aireamh m'a dheireadh thug mi fainear cor Ghaidheil anns na bailtean mòra,—air an sgaradh o'n dùthaich far an deach an togail, ach air nach robh seòl air beò-shlàinte chuibhiseach fhaighinn.

* * *

Tha sléibhtean, is glinn, is torman nan allt, mar gu'n b'eadh, ag éibheach ri prìosanaich nan gaintirean tighinn air ais gu an uchd fallain, glan, agus beatha as ùr fhaotainn. Ach cha leig geimhlean na bochduinne leotha. Ma gheibh iad tiota de fhois an uaigneas, saoil an tig sàmhcheair na dùthcha a stigh orra an coimeas ri straightlich a' bhaile-mhòr? Is e mo bheachd gu'n tig, ged tha fios aca nach eil dòigh air a' chùis atharrachadh. Mar as trice bidh an ionndrain ag ealadh an measg smuaintean eile. Cha ghabh an ionndrain fhuadach á broileach a' Ghaidheil ce bith c'aite an tuinich e, no ce bith a chor an sin. Tha e fuaighte ris; tha a' ghné se 'na inneach is 'na dhlùth. Taomaidh i a mach 'na làn neart an uair a dh'fhàgas e a dhùthaich gu tìrean céine. Gun teagamh tha an aon fheart fuaighte ri Albanaich air fad, ach tha e na's doimhne anns a' Ghaid-

heal. "Cha till mi tuille!" Cuiridh na faeail sin fo mhulad e—cha ghabh seachnadh air a chnuasachadh—brìchdaidh e air an inntinn air gach fàth, air cho màth 'sa bhios a shuidheachadh saoghalta. Ma dh' amhairceas sinn air saothair nan bàrd Gaidhealach o àm "an Fhuadachaidh," chì sinn gur e cnuasachadh is ionndrain mu 'n tìr a tha an roinn mhòr dhith.

* * *

Seall air saothair Mhic Lachlainn Rathuaidhe—lunnagan cho binn is cho blasda 'sa chaidh riamh a chur an clò—gheibh thu toradh a' spioraid air a bheil mi a' sgrìobhadh air a chur sìos an sreathan ionnmholta leis an lighiche chòir. Smaoinich air na sreathan seo:—

"S mi ri iarquin na bheil bhuam,
'S tric nu shùil a' sealltainn siar,
Far an luidh a' ghrian 'sa' chuan."

"Gidheadh tha smointean tiamhaidh bochd,
'Nochd a' mosgladh ann am chrìdh',
Tha mar fhàsach falamh fuar,
'S e gun luaidh air neach no ni."

A rithist thoir fainear mar a sgrìobh Niall Macleòid, an bàrd Sgitheanach, an "Clàrsach an Doire." Gabh "An gleann s' an robh mi òg," is gach sreadh a chuir e sìos mu "na làraichean lom." Gheibh thu an ionndrain anns an t-sreath seo:—

"O nach robh agam bothan beag
An so ri taobh no trigh."

Gheibh thu ionndrain a' Ghaidheil an tìr chéin ann an "Clàrsach na Coille" (Maclean Sinclair).

* * *

Mar a thuir mi cheana, 'se barail dhaoine gur ann ris an aois as trice a tha cnuasachd an ceangal. Is cinnteach gu bheil sin fìor mu'n

dream a rainig ire nan clabhagan tana, liatha. Ach tha an toillintinn fein acaas 'nan dòigh fein. Ma smaoineas tu air a' chuspair, chì thu gliocas Nàdur anns an atharrach a bheir tim air miann is cor intinn an duine. Na 'n robh nithean air a chaochail, bu truagh sinn—dùil na h-òige an colainn bhreòite! Faodaidh a neach air nach 'eil a chor saoghalta a' cur mòran dragha 'na shean aois, srian a leigeil le mheanmna, agus toillintinn a ghabhail ann a bhi a' meòrachadh mu rudan faoine, no bhi a' dealbhachadh rudan a mheasas càch faoin. Ach na 'n rachadh againn eadhon smuaintean faoine a ruagadh as an intinn gu tur, ged is math tha fios againn nach 'eil ann ach faoineas gun chion de neach 'sam bith, ciod a bhiodh an sin ach ruagadh a chur air nithean neo-chiontach a dh'fhaodadh nàdur de thoileachadh a tharraing 'na lùib ré na h-uarach. Tha 'n dual seo fuaighte ri nàdur an duine. Tha an aois an còmhnuidh déidheil air tàmh is sàmhchair an déidh na h-ùpraid a chaidh seachad. Is dòcha nach tuig an òige na tha fillte 'san t-suidheachadh gus an ruig iad an ìre anns a feum iad an àite a ghabhail an gnòthaichean na beatha-sa mar a ghabh an fheadhainn a thainig rompa. Cha 'n 'eil mi ag iarraidh orra a thuigsinn. Cha bu mhath leam gu'n tuigeadh. Fanadh iadsan ann an saoghal grianach an ama fein, oir thig an dubhar tarsuing air an iarmailt acaas tràth gu leòr, agus cha bu mhath leinn gu'n tigeandh e roimh 'n àm. Thig àm a chnuasachaidh cuideachd an déidh làithean anns an robh iad air bhoil a chum saibhreas a chàrnadh suas.

* * *

Leig dhomh a nis facal no dhà a chur sios mu chnuasachadh de sheòrsa eile. Math fhaoide' gu'n can thu nach eil seo ach an dearg amadanachd. An do shuidh thu riamh 'nad chathair mu choinneamh a' gheallbhair, do phlob 'nad phluic; do chuairin-seòmair air do chasun, gun duine a' cur dragh ort, do shùil air a' ghriosaich, t-intinn loma làn leis na thainig ad char—math is dona—anns na làithean a thréig, do mheanmna air ghleus, is faobhair orra, is na nithean a chaidh as cho riochdail dhut 's gu'm b' ann an dé a thachair iad? Is iomadh cruth neònach a blios mise a' faicinn anns a' ghriosaich. Is iomadh smuain a chruthaicheas m' intinn 'gan amharc. Is coma leam co dhùibh tha bun no bàrr aca, no an còrd iad ri mo chàirdhean no nach còrd. Tha mi air fàs cho féineil 's gur e an rud as taitneach leam fein as fearr leam, ged bhiodh dara leth an t-saoghail 'nam agbaidh. Nach muladach an staid sin, deir thusa. Mo thogair. Am fear nach aontaich cha 'n 'eil aig ach a rathad féin a ghabhail, is mise fhagail 'nam chùil fein a' faicinn iomhaighean ùra. Is aithne dhòmhsa

duine geur inntimeach—sàr sgoileir cuideachd—a bhios 'ga chluich fein le bhì ag amharc anns a' ghriosaich air a' mhodh seo. Shaoil leis gu 'm fac e o chionn ghoirid iomhaigh compaanaich 'òige nach maireann cho riochdail is gu'n d'fhairich e nàdur de fhamh a tighiun air. Is e sin a dhuisgeas an cnuasachadh. Air feasgar air choreigin, eadar-da-sholus duin do shùilean, tàmh air seilbh a ghabhail air gach nì mu 'n cuairt. Leig le do mheanmna ruith mar a thogras e. Aig deireadh do sgreòil, sgrìoblaich na chunnaic thu 'na t' intinn, is na thainig 'nad' chuimhne le bhì a' gabhail sgrìob air ais gu amman a dh' fhalbh. Meòraich car tiota, agus tha mi air mo mhealladh mur faigh thu roinn mhlath de thoileachas. Ma bha an soirbheas 'nad fhàbhar ré a chuid a bu mhò de do thurus, cha 'n aobhar gearain e ro mlior ged thachair fairge riut air nach robh do dhùil o bhogha no dhà. Faoineas anns a chuid as mò a sgrìobh thu, ars' thusa. Gun teagamh a charaid ann beachd nam feadhnach aig a bheil intinn bhaoghailta, ach ciod is bun do'n fhaoinis nach d' fhaireich thusa fhathast? Tha intinn mhic an duine cho miorbhuileach 'na dòigh, is gu'n gabh i cothrom air rudan faoine a chum a bhi gu ar tàladh gu mothacladh a ghabhail air nithean as àirde. Leis an tàladh seo thig spiorad a' chnuasachaidh an uachdar an tiota, agus tha srian ar meannmna lasaichte. An uair a theid ise fa sgaol, is iomadh rud a thig fa ar combair, do h-àraidh nithean a thréig, is a bha 'n impis dol a cuimhne. Tha na nithean sin a' dol an altaihl a chèile air a leithid a dhòigh 's gu saoil thu gur h-ann a tha thu òg a rithist. Ann an seadh thà thu sin. Cha 'n fhaoinas seo do neach aig a bheil spiorad breithneachail. Tha an tùr fein aig buadhan na h-intinn, na'n cnuasachaimaid air na tha fillte anna. B' fheàrr leam fhìn gu mòr a bhi an companas nam taibhsaran na bhi am measg luchd na h-òchanaich air nach faic thu fiamh gaire ach ro ainmige. Coma leam de luchd-an-aodainn-fhada. Ma thuiteas gu'n dean iad seo gaire shnidh an aodainn mar gu'm biodh iad diombach orra fein gu'n d' thainig a leithid a laigse ri gaire orra.

* * *

An uair a bha mise fada na b' òige na thà mi, is mi a cleasachd maille ri cloinn eile a' rùdhlleadh car air char sios nam bruthaichean, bhiodh cuid de na daoine matha (?) ag ràdh gu robh sinn cho gòrach ris na h-òin. Na h-òin gòrach! Is iadsan nach eil. Is e an fheadhainn a tha ag ràdh gu bheil a tha gòrach. Tha mi fhìn ghe d'leigheil a bhi an cuideachd nan eun air maduinn Samhraidh no air feasgar ciùin, is mi 'nam shlad air an fheur ri taobh coille a tha fàgail orm. Cha ghabhainn orm féachainn ri binneas a chiùil a chur an ceill. An cualas

concert rianh a bheireadh barr air Saoilidh mi gu'n tuig mi pongan an smeòraich, an lon duibh is na h-uisge. Tha iad cho coltach ri fuaim fluclan Gaidhlig. Faoinas a rithist, deir na daoine glice. Ma 's e, leig lean-sa a bhli gòrach fad an t-siùbail. Fàg mi an uelid mo mhàthar, Nàdur. Cha mheall ise neach a bhios an comh-chomunn rithe. Thugadh daoine glice an aire nach iad fein as faoine na eadhon an fheadhainn a chì taibhsean anns a' ghriosaidh, no a shaoileas gu 'm bi an lon-dubh a' seinn an Gaidhlig!

— : o : —

EXECUTIVE COUNCIL.

A meeting of the Executive Council was held in the Palace Hotel, Edinburgh, on Saturday, 6th March. There were present:—Rev. T. S. MacPherson, Glasgow; Rev. M. N. Munro, M.A., Taynult; Rev. John MacLachlan, Lochcarron; Professor and Mrs. Watson, Edinburgh; Major Iain P. Grant, Yr., of Rothiemurchus; Miss Campbell of Inverneill; Mrs. Reyburn, Ballachulish; Mr. Chas. M. MacRae, Clan MacRae Society; Mrs. J. R. Colquhoun, Glasgow; Neil M. MacLeod, Glasgow; Mr. Alex. Fraser, Whiteinch; Dr. Calder, Glasgow; Mr. R. A. Mathieson, Dundee; Robert Macfarlane, C.A., Treasurer; and Neil Shaw, Secretary.

Apologies for absence were intimated from several members of Council.

The President, Rev. G. W. Mackay, M.A., attended meetings of Standing Committees the previous evening, but had to return to Killin with an early train to officiate at a funeral. On the motion of Mrs. Watson the Rev. T. S. MacPherson was appointed chairman of the meeting. The minute of previous meeting was read, agreed to, and signed by the chairman.

FINANCE.

Mr. Alex. Fraser, Vice-Convener, moved the adoption of the minute of Finance Committee meeting, and made reference to the remits from the previous meeting of Council. The minute was adopted.

EDUCATION.

A minute of the Education Committee's meeting was read. This had reference to the vacation courses which are being arranged for Gaelic-speaking teachers. It was agreed to co-opt as members of the Committee the Executive Officers of Caithness, Sutherland, Ross and Inverness, also Mr. Alex. Macdonald, Inverness; ex-Provost MacRae, Nairn; Treasurer Campbell, Dornoch; Rev. Professor John Macleod, Inverness; Rev. A. Macfarlane, Lochend; Rev. D. Beaton, Wick; Rev. C.

Robertson, Fearn; and also the representatives of the Northern Educational Authorities of the Provincial Council.

At the second meeting, a letter was submitted from Dr. George Smith, Director of Studies, Aberdeen, stating that the Provincial Council had resolved to recommend to the Department a vacation class in Gaelic should be held at Inverness or Aberdeen, on the usual conditions for the holding of such classes. The Committee resolved that the course should be held at Inverness in August.

In regard to the proposed vacation course in Glasgow during the same period, it was reported that Mrs. Burnley Campbell of Ormidale had interviewed Mr. Hugh MacCallum, Director of Studies of the Glasgow Provincial Training Centre, and that he was ready to arrange vacation classes in Glasgow for teachers. It was ascertained that 65 teachers from Argyllshire had intimated their willingness to attend these classes.

It was agreed to leave it to Mr. MacCallum to select the teachers who should conduct these classes in Gaelic.

The Convener submitted correspondence with Professor Watson in reference to the map of Scotland with Gaelic place-names, and it was agreed to secure lists of the Gaelic place-names for each Highland county and to submit these to Professor Watson for approval. The Secretary was directed to communicate with the various Highland Education Authorities in order to ascertain the number of maps with Gaelic place-names they would be willing to place in the schools within their respective areas.

In moving the adoption of the Education Committee minute, Dr. Watson paid a very high tribute to Mr. H. F. Campbell for his work as Convener of the Committee.

PUBLICATION.

The minute of Publication Committee contained reports of two sub-committees appointed to consider (a) Dr. Watson's suggestions with a view to increasing the interest and usefulness of the magazine, and (b) the publication of Dr. Calder's Grammar. It was recommended that effect be given to Dr. Watson's suggestions as far as financial and other considerations permit. Special importance was attached to the proposal to revert to the sketch, illustrated with portrait, of prominent men in the movement, and the recommendation was made that these should re-appear with the commencement of the volume 1920-21. The sub-committee is continued with power to carry out the suggestions as far as practicable. In regard to the publication of Dr. Calder's Grammar, it was reported that portions of the MS. had previously been

submitted to the members of the sub-committee and that, after discussion, it was agreed to recommend that the sub-committee be continued to confer further with Dr. Calder; to ascertain the probable cost of the publication, and to recommend generally that a grant in aid of the cost be made. The report was approved and the sub-committee continued.

Estimates for a re-print of Reid's Elementary Course were submitted, and that of Messrs. Jamieson & Munro, Ltd., Stirling, was accepted. The Committee recommended that Mr. Norman MacLeod, M.A., be invited to make any necessary revision. The price of the new edition was fixed at 1s 6d per copy. It was agreed to re-print 10,000 copies of selected extracts from Principal MacAllister's pamphlet on the teaching of Gaelic.

PROPAGANDA.

It was pointed out that a full report of the tour of the President and Secretary in Easter Ross and East Sutherland was published in the March number of "An Deo Greine," and that arrangements had been made for a further tour embracing Lochaber, Fort-Augustus, Loch Ness-side and the Strathspey district.

Major Grant, yr. of Rothiemurchus, moved the adoption of the minute, and in seconding Mrs. Watson paid a tribute to the work performed by the President and the Secretary. She thought that special attention should be directed in this connection to Skye and the Outer Isles.

ART AND INDUSTRY.

The report from the sub-committee appointed to secure premises in Glasgow was read. It recommended to the Committee to consider thoroughly the proposal of starting a shop in Glasgow. The question of securing premises in the city is a very difficult one, and the sub-committee thought the present time inopportune. The report was accepted.

It was agreed to re-stock Mr. R. G. Lawrie's depot with tweed and yarn, and the Convener (Mrs. Reyburn) and Mr. Archd. Stewart were delegated to see Mr. Lawrie and make arrangements with him. Miss Campbell of Succoth was appointed Vice-Convener of the Committee.

MOD AND MUSIC.

The Convener, Rev. M. N. Munro, read the minute of a meeting of the Mod and Music Committee. It was reported that Mrs. Stewart, Simla, had given a sum of £20 as prize money for several competitions. These will be added to the syllabus, which will appear in its final form in May. The Convener reported that all the music was now ready for printing off, and that choir secretaries and intending competitors could be supplied shortly.

In the discussion which ensued, Professor Watson mentioned that Professor Granville Bantock, who adjudicated at the Edinburgh Mod, was to receive the degree of LL.D. from Edinburgh University, which, in all probability was due to the interest he took in Gaelic song, and he moved that he be officially congratulated. This was unanimously agreed to.

On the motion of the Chairman, it was decided to express to the widow of ex-Provost A. Younger Mackay, Grangemouth, their sympathy and their sense of the loss sustained to the Gaelic cause by his death. The late Mr. Mackay was a life member of An Comunn, and one of the Feill Fund Trustees. He was also a very prominent member of the Clan Mackay.

Rev. M. N. Munro gave notice of the following motion:—"That in future, meetings of Executive Council need not necessarily be held on Saturday."

The next meeting of Council will be held in Perth on Saturday, 8th May.

Professor Watson proposed a vote of thanks to the Chairman in Gaelic, which was heartily responded to.

—:O:—

PROPAGANDA CAMPAIGN.

Secretary's Tour.

The President, Rev. G. W. Mackay, M.A., and Mr. Neil Shaw, Secretary, began their second tour at Fort-William on Monday, 8th March. The local branch arranged a Ceilidh in the Masonic Halls to meet the Communn officials, and there was a crowded attendance, fully 250 people being present. Mr. Alex. Campbell, first Secretary of the Branch, was in the chair, and in a felicitous Gaelic speech introduced Mr. Mackay and Mr. Shaw. Both of these gentlemen were given a rousing reception, and their addresses listened to attentively. Mr. Mackay spoke in Gaelic and English, but Mr. Shaw confined his address entirely to Gaelic. Short Gaelic addresses were also given by Rev. R. B. Crawford, Kilmallie; Rev. John MacDougall, Duncansburgh; and Rev. Archd. Dawson, U.F. Manse, Fort-William. The speeches were interspersed with Gaelic songs, finely rendered by Miss Katie F. Grant (Poolewe), Mod silver medallist; Mr. Neil Shaw; and original songs by Mr. Alex. MacMaster, the local bard. Mr. MacIntyre, an old member of the branch, made a neat little Gaelic speech in proposing a vote of thanks to the President and Secretary, both of whom acknowledged the compliment.

The Lochaber Branch owes much of its success to Miss Juliet Macdonald, Cuil a' bhaile, who is untiring in her efforts on behalf of the

Gaelic movement. A severe cold prevented Miss Macdonald from attending the ceilidh, which was acclaimed the most successful ever held under the auspices of the branch.

The Rev. John MacDougall is conducting a Gaelic Class which is well attended.

Mr. Mackay was the guest of Rev. and Mrs. John Macdougall, The Mause, and Mr. Shaw was the guest of Mr. and Mrs. Stewart, Palace Hotel.

An interesting visit was paid to the Diamond Cutting Factory on Tuesday forenoon, the President and Secretary being accompanied by Rev. Mr. Macdougall. All the men employed are disabled Highland soldiers. The manager courteously explained the various processes, and specimens of the work were shown.

A meeting was held early on Tuesday evening in the Hall, Roy Bridge, over which Canon MacDougall presided. In addition to addresses by the President and Secretary, Monsignor Mackintosh, Fort-William; Father MacMillan, Glenfinnan; and the Chairman spoke at some length in Gaelic, and emphasised the necessity of preserving the ancient tongue. The number who attended was not large, but it is hoped that a branch will be formed next autumn. Gaelic songs were sung by Father MacMillan and Mr. Shaw. There is no one more enthusiastic than Father MacMillan in the Gaelic cause, and his rendering of Gaelic song is most inspiring. Mr. Mackay moved a vote of thanks to Canon MacDougall for convening the meeting, and for the courteous manner in which he acknowledged his correspondence.

On the same evening a meeting was held in the Railway Station Waiting Room, Spean Bridge. There were about 50 people present, presided over by Rev. J. Walker MacIntyre, Kilmonivaig. Gaelic is largely spoken in the district, and only a few present were unable to follow a Gaelic address. Mr. Mackay spoke in English, and Mr. Shaw in Gaelic. Mr. MacIntyre made an ideal chairman, and, in his presence, one's thoughts were always on Duncan Bàn. Mr. MacIntyre's father, who was also minister of Kilmonivaig, met Duncan Bàn and Màiri Blàin Og in Fort-William, and subscribed for two copies of the great poet's works.

A splendid branch was formed and office-bearers appointed. Gaelic songs were thereafter sung by several of the new members and by Mr. Shaw.

On Wednesday Mr. Mackay and Mr. Shaw proceeded to Fort-Augustus and were met at the station by Mr. Andrew Mackintosh, late of Inverness, and Mr. Wm. Campbell, who was piper to the late Queen Victoria and the late King Edward. They were later joined by Mr. John N. MacLeod, Errogie. A special meeting

of the Gaelic Class was arranged to meet the Communn officials in the Glen Mor Hotel. This class has been meeting weekly during the winter months, and is conducted by the Rev. Cyril Dieckhoff, The Abbey. Father Cyril is a Russian, and acquired Gaelic in the West Highlands, and speaks it quite fluently, being able to converse with ease on any subject. The class is attended by about 20 of the most influential people in the town, who are making splendid progress with the language. There is a learners' class and an advanced class for Gaelic speakers. Mr. Andrew Mackintosh was appointed chairman of the special meeting, and Mr. Mackay, Mr. Shaw, and Mr. John N. MacLeod each spoke in Gaelic and English, and had a most interested audience. Gaelic songs were sung by Miss Campbell, a member of the class, and by Mr. Shaw and Mr. MacLeod. The officials were much impressed by the enthusiasm of the members, and by the manner in which Father Cyril conducts the class.

A visit to the Abbey was arranged, and Father Cyril conducted the President and Secretary through the building, pointing out some interesting relics in the museum, notably the canoe recently discovered by Mr. Hugh A. Fraser on Loch an Eilein, Strathpeffer. The library, containing volumes of ancient date, was especially interesting.

On Thursday the President and Secretary, accompanied by Mr. John N. MacLeod, motored up Loch Ness-side. At Invernmoreston the party called on Rev. Archd. MacNeill, parish minister, and arrangements were made to form a branch there early next session. Towards this Mr. Alistair MacDonald, Inverness, a native of Glenmoriston, will give his personal support and influence. The Rev. Mr. MacDougall, of the Free Church, is at present in Canada.

The next halt was at Drumnadrochit, and the party were hospitably entertained by Rev. and Mrs. Roderick Mackenzie, The Manse. It is hoped that something may be done in the Great Glen in the near future to stimulate interest in the language.

Mr. Mackay and Mr. Shaw parted company with Mr. MacLeod at Temple Pier and proceeded to Abriachan. The Rev. A. M. Macfarlane, U.F. Manse, Lochend, arranged a meeting at Abriachan, and a fine company assembled in the Schoolhouse. Mr. Macfarlane presided, and made an excellent speech in introducing the Communn officials, both of whom addressed the meeting at some length in Gaelic and English. The audience was most enthusiastic, and a strong branch was formed. Mr. Neill, headmaster, though non-Gaelic speaking, is very sympathetic, and is teaching Gaelic songs to the children, most of whom are Gaelic

speaking. He is ably assisted by the Misses Macfarlane, nieces of the chairman, both of whom are Gaelic speakers. The singing by the children of two English songs in harmony was a feature of the meeting. No arrangement had been made previously, and the best Gaelic singers were not forward at such a late hour. Copies of the Junior Mod Music are being sent to Mr. Neill, and we predict a feast of Gaelic song for the next visitors to Abriachan. After the meeting Mr. and Mrs. Neill entertained the chairman and officials to supper.

The journey was continued to Inverness, and from there the President and Secretary travelled on Friday to Beaulieu, calling on the Rev. Murdo Murray, U.F. Manse. The singing class proposed on the previous visit has been inaugurated and practices well attended. Mr. Kenneth Mackenzie is music master, and the Rev. Mr. Murray Gaelic reader.

A visit was paid to Kiltarlity. Previous to the outbreak of war a branch flourished in the parish with the Rev. Archd. MacDonald as President, and Mr. Roderick MacRae, Headmaster, Culburnie, as Secretary. It was not possible to meet during the great war, and hopes are entertained of resuscitating the branch at an early date. Mr. Mackay and Mr. Shaw had pleasant interviews with the Rev. Archd. MacDonald, parish minister, and Rev. Roderick MacCowan, Free Church Manse. The Rev. Mr. Gillies, U.F. Manse, was assisting at communion in Stratherrick. The President and Secretary were hospitably entertained at both manses, and found the clergy unanimous in their support of the teaching of Gaelic.

The week-end was spent in Inverness, and a most congenial friend was found in Mr. D. J. MacLeod, H.M.I.S., who was staying in the same hotel. Mr. MacLeod, as all Comunn members know, is a competent Gaelic scholar and Mod prize winner. His company was very much enjoyed. Mr. Murdo Murray, Headmaster, Foyers, was also met. Readers will remember his contributions to this magazine from France, notably "Luach na Saorsa."

Several prominent Comunn members were visited and a meeting to resuscitate the branch arranged for. On Sunday the President, Secretary, and Mr. MacLeod attended the Gaelic service in the Free North Church. Professor John MacLeod, who is widely known as an eloquent Gaelic preacher, officiated and preached in choice Gaelic from the Book of Job. There was a fairly large congregation, mostly elderly people.

On Monday Mr. Mackay and Mr. Shaw travelled to Aviemore, and in the evening attended a meeting in the Parish Church Hall, Kincraig, convened by the Rev. D. MacLean,

parish minister, who also presided. The attendance was small but representative, and after addresses in Gaelic and English by the officials, a branch was formed. Several of those present spoke in support of the movement, and songs were sung by Mrs. Macpherson and Mr. Shaw. The Rev. Mr. Mackenzie, U.F. Manse, was also present, and although not a Gaelic speaker promised his support.

On Tuesday evening a well-attended meeting was held in the Parish Church Hall, Kingussie, the Rev. Dugald Macfarlane presiding. The Rev. Mr. Mackay spoke very eloquently, and was listened to attentively, his pointed remarks being frequently applauded. Mr. Shaw was loudly applauded for his Gaelic address, and, speaking in English, gave a lucid description of the work of the Standing Committee. Ex-Provost Mackintosh, ex-Provost MacDonald, Mr. John Campbell (editor, "Badenoch Record") and others spoke, and a branch was formed with office-bearers and a large representative committee. The meeting closed with the singing of "Suas leis a' Ghaidhlig."

The President and Secretary returned on Wednesday to Inverness and attended a meeting in the Waverley Hotel—Dr. William Mackay in the chair. The Chairman, in introducing the speakers, said neither Mr. Mackay nor Mr. Shaw were strangers to Inverness, and they were very pleased to have them with them that evening. Dr. Mackay made sympathetic reference to the death of Miss Kate Fraser, who was many years Secretary of the branch, and in the interests of which she was untiring in her endeavours to make it the success it was. Mr. Rod. MacErich, Colonel Beaton, and Mr. Alister MacDonald spoke, and thereafter office-bearers were appointed. Dr. Mackay is Hon. President, and Mr. Alister MacDonald President and representative to the Executive Council. Mr. John Mackintosh agreed to continue as Treasurer for this session. Mr. Roderick MacLeod was appointed Musical Organiser, and a Gaelic Choir under the auspices of the branch is to be formed.

The President and Secretary were received at all the places visited with the utmost courtesy, and a return visit would be looked forward to with keen pleasure. They are more than satisfied with the results achieved, and they confidently believe that An Comunn is now firmly established in these places, and only requires an occasional visit to encourage the local workers in their endeavours on behalf of the parent Association.

NEW BRANCHES.

SPEAN BRIDGE.—Office-bearers:—President, Rev. J. Walker MacIntyre; vice-presidents, Mr.

D. Cameron and Mr D. Macdonald; secretary, Mr John MacDougall, The Schoolhouse; treas., Mr P. Macfarlane; committee, Miss Morag MacKenzie, Mrs Wm. MacKenzie, Mrs MacDougall, Messrs. Donald MacPhie, John MacDonald, Wm. MacKenzie, and Donald MacDonald.

ABRIACHAN. — Office-bearers: — President, Rev. A. M. Macfarlane, U.F. Manse; vice-presidents, Mr Thomas MacDonald and Mr Donald MacDonald; secretary, Mr Neill, The Schoolhouse; treasurer, Miss Macfarlane; committee — Mrs Fraser, Mrs D. Fraser, Mrs Finlay, Messrs. K. Fraser, Wm Fraser, and J. MacDonald.

KINCRAIG. — Office-bearers: — President, Rev. D. MacLean; vice-presidents, Rev. A. MacKenzie and Mr John MacBean; secretary, Miss Grant, Ossian Villa; treasurer, Miss Patrick; committee — Miss MacAuslan, Mrs MacPherson, Mrs MacLean, Mrs MacKenzie, Captain Macdonald, Messrs. Mackintosh, Macpherson, Gow, Bell, Mackenzie, Sam Macpherson.

KINGUSSIE. — Office-bearers: — President, Rev. D. Macfarlane; vice-presidents, ex-Provost MacKintosh and ex-Provost MacDonald; secretary, Mrs MacNaughton, "Dunmore"; treasurer, Mr John Campbell; committee — Mrs Col. J. Campbell, Mrs John Campbell, Miss Jessie Mackintosh, Mrs Macpherson, Col. John Campbell, and Captain MacDonald; Messrs. Finlay MacLeod, and Alex. Munro.

INVERNESS. — Branch re-formed. — Office-bearers: — Hon. President, Dr. Wm. MacKay; president, Mr Alistair MacDonald; vice-presidents, Col. Beaton, Mr M. MacKenzie, and Mr Roderick MacLeod; secretary, Captain W. J. Shaw, Central School; treasurer, John Mackintosh, Queensgate; representative to Executive Council, Mr Alistair MacDonald. A large and representative committee.

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DIASAN GAIDHEALACH—SEAN AGUS NUADH.

Cha b' fhìoghnadh le naimhdean a' Ghàidheil a chuid a chreachadh agus a spùinneadh, cha b' fhìoghnadh leo 'fhearann a thoirt bluaithle agus a thoirt do na coigrich, cha b' fhìoghnadh leo fhàrdaich a chur bun os ceann, agus e fèin 's a theaghlach a chur riùgte ris na monaidhean — cha b' fhìoghnadh leo oidheip a thoirt gu glas-bheòil a chur air a chum 's nach bruidheadh e a chànan fhéin, cha b' fhìoghnadh leo feuchainn ri éideadh a shracadh bharr a dhroma, cha b' fhìoghnadh leo a shaorsa a thoirt bluaithle air gach dòigh, ach b' fheudar oidheip làidir a

dheanadh a chum a dheagh aim a spùinneadh agus a nìasladh mar an ceudna. Ach tha cuisean a nis air tharrachadh dòigh; tha iad na 's fearr agus na 's cothromaiche 'n ar linn féin na bha iad anns na làithean triobladaiche a chaidh seachad. Agus ged nach d' fhuaraich gu h-iondàn teas an naimhdeis a bhrusachadh mar sin ann an cridhe a' Ghaidheil, tha tuilleadh de spiorad na sìthe anns an tìr, agus a dh' aindeoin gach tuairisgeul millteach agus mealltach a chaidh chàrnadh air, ghiulain an Gàidheal e féin anns an àm a chaidh seachad gu treibhlhireach, neo-luasgarrach agus seasnach, agus mar sin choisinn e dha fhéin cliù agus urrainn. Tha Gàidheal na linn so a' factainn an tuilleadh cothruinn, agus a' seallachadh chòraichean a bha aig aon àm air an àicheadh dha. Anns na linntean a dh' fhalbh cha robh suidheachadh no staid a' Ghàidheil idir tearuichte no seasnach, agus ann an làithean sìtheil an là diugh tha sinn ealamh ionadail uair a bhli toirt breith cheàrr air guionnan ar n-atraichean.

Is beag a tha fios againne air na deuchainnean, na buairidhean agus na triobladaichean troimh 'n d' thàinig ar sinnsearan anns na làithean buaireasach sin, 'nuair a bha gach nì air a dhìon, cha b' ann le laghanna ceart agus cothromach mar a tha againn a nis, ach leis an laimh làidir agus le faobhar a' chlaidheimh.

Choisinn ar n-atraichean dhaibh féin cliù air muir 's air tìr, agus le fuil an cridhe choisinn iad dlùinne an t-saorsa agus an tearuichteachd sin a tha sinn a seallachadh air an là diugh. Is ionadail cath cruaidh agus fuilteach a chur iad, a chum iad féin, an teaghlachean, an fearann, agus an cuid a dhìon o na spùinneadairean Tuathach, Roimheach, Greugach agus Sasunach. Bha na Gàidheil uair fodha agus uair air uachdar, ach rianach cha do strìochd iad do chumhachd an naimhdean. Le gaisgealachd, le treubhan agus le dìlseachd do an ceannardan shaoir iad iad-féin, uair an dèidh uair, o chuing a' chloighrich, agus ged a dh' fhuadadh buidheann dhiubh an sud agus an so a bhli 'cur a mach air a chèile, agus a' cath an aghaidh a chèile, gidheadh, an aghaidh an naimhid choitcheinn bha iad dileas d'a chèile agus aontachail mar aon duine. Bha còirichean aca r' an dìon, agus gu gaisgeil an aghaidh chumhachdan naimhdeil, sheas iad a suas a chum 's nach bitheadh na còraichean sin air an toirt uapa.

Faodar a ràdh le firinn, nach do chuir, eadhon Cumhachd na Roimh — an Cumhachd sin a cheannsaich ach beag an saoghal — rianach cas nàr buadhlaiche air tìr a' Ghàidheil. Rianach cha do sgaoil an Iolair Roimheach a sgrìathan thar "Tìr nam Beann, nan Gleann, 's nan Gaisgeach." Is nath a tha fios aig an t-

saoghal an ainmealachd, air mórachd 's air cliù na Roinne 's na Gréige ann an cumhachd agus ann an eòlas-iomshachaidh. Is mòr an solus a thilg an dà chumhachd sin air an t-saoghal, agus feumar aideachadh gu'n robh iad 'n am meadhan air mórán maith do 'n t-saoghal; ach feumar, mar an ceudna 'chuimhneachadh gu'n robh meadhanan eile—meadhan a bha air an meas glé shuarach le cuid—ag oibreachadh a chum na crìche ceudna; agus bha na meadhanan sin r'an faotainn 'n ar dachaidh 's 'n ar dùthaich féin. Anns na làithean a dh' fhalbh, agus eadhon 'n ar là 's 'n ar linn féin, mheasadh na Gàidheil mar dhaoine borba, aineolach, le nuinntir a bha aineolach air an cànan, an eachdraidh agus an cleachdhan. Bha e 'na thilgeadh suas air na Gàidheil gu'n d' thug iad fuath do fhoghlum agus do litreachas; ach faiceamaid, ars' an t-Aosda, co-dhiù tha fìrinn no ceartas air taobh na nuinntir sin a bha agus a tha' carnadh di-meis air a' Ghàidheal agus air a' Chànan—Chuir mo charaid—an t-Aosda—ann am làimh leabhar anns an robh mórán sheorsaichean sgrìobhaidh—Gaidhlig, Laidiunn, Greugais agus Eabhra.

Leugh mi anns an leabhar sin, ann am chànan fhéin, mar tha eachdraidh ag innseadh, an deidh cumhachd agus mórachd na Roinne 's na Gréige seargadh air falbh, gu'n b'e Gàidheil na h-Eireann 's na h-Alba na ceud fineachan anns an Roinn Eorpa a thòisich air foghlum litreachais. 'Nnair a bha na Germaitich, na Lochlannaich agus treubhan eile 'n an spùinne-eadairean 's 'n an seabladairean a' mort agus a' milleadh air muir 's air tìr, bha aig Gàidheil na h-Eireann 's na h-Alba tighean-foghlum far an robh luchd-teagaisg 'g an deasachadh féin agus a' teagasg nuinntir eile ann an litreachas na Gàidhlig agus anns a' Chreidimh Chrìosduidh.

Leugh mi mar tha sean sgrìobhaidhean a làthair a tha toirt dearb-chinnt dhuinn gu 'n b'e Albainn agus Eirinn a chuir a mach na ceud teachdairean a chum foghlum agus an creidimh Chrìosduidh a' sgarailleadh a mach air feadh Shasainn agus na Roinn Eorpa.

Leugh mi, mar an ceudna, mar bha cumhachd mòr na Roinne, le 'n arnailltean lionmhòr 's le 'n ceannardan treuna a' ceannsachadh agus a' toirt léir-sgrìos air na dùthchan troimh 'n robh iad a' siubhal; mar thug iad a stigh an cleachdhan agus an dòigh-thrèidhail féin; mar thug iad ionnsuidh an deigh ionnsuidh air na Fineachan Gàidhealach; mar bha an t-arm Roinneach a rithid agus a rithid air a sgapadh 's air a bhristeadh a suas mar chathadhl-mara air creagan dealgach a' chladaich. Leugh mi mu sheòltachd, mu ealantaich, mu ghloicas agus mu eòlas-litreachail nan Greugach; mu laghanna, mu reachdan is mu chleachdhan an dà chumhachd mhòir sin a bha mar sholus agus mar aobhar-eagail do'n t-saoghal.

An deigh dhonn duilleag no dhà a leughadh, dh-iarra mi air an Aosda beagan soilleireachaidh a thoirt dhomh mu 'n nì a leugh mi. Fhreagair e air a' mhòd so:—"Ainmeil 's mar bha 'n Roinn agus a' Ghréig ann an treubhantas airm, ann am foghlum, agus ann an eòlas de gach seòrsa, thàinig mórachd nan Cumhachdan sin gu crìch—le 'n uabhar 's le 'n féinealachd fhéin thuit iad gu làr, agus cha 'n 'eil a nis a làthair ach bloighean an sud agus an mar chumhneachlain air an mórachd. Mu leth-chiad bliadhna roimh theachd Chrìosda, thug an Roinneach, a' cheud ionnsuidh air Breatann.

"Ré còrr is ceithear chad bliadhna ghléidh e a chumhachd 's an eilean sin—a' toirt a steach ann measg an t-sluaigh Bhreatannaich a chànan, a laghanna, a riaghailtean agus a chleachdhan. Ach eadar an ceathramh 's an coigeann chad bliadhna, thàinig atharrachadh mòr air cumhachd na Roinne; chummaic i àirde a mórachd agus a nis tha i 'dol gu luath le lethad."

"Cuir," ars' an t-Aosda, "do shùil ris a' ghloinne so aon uair eile agus innis dhomh ciod a tha thu a' faicinn." Air dhonn an gloinne fada caol a chur ri mi shùil chummaic mi meall thall 's a bhos de gach seorsa inneil-cogaidh. Briste 'nan bloighean bha claidheamh 'us lann, eilogad 'us sgrìath—"Sin," ars' an t-Aosda, "na tha làthair an diugh de chumhachd, airm na Roinne—sin làraichean mòr-chumhachd na Roinne anns an Airde 'n Iar." "Ach, ciod an comh-cheangal a tha eadar sin agus na Gàidheil?" dh' fheòraich mi. Fhreagair e mar so, "Le tuitean Cumhachd na Roinne chailleadh mòran foghlum agus litreachais a bha fiachail. Aig an an sin, agus ré linntean an deidh sin, bha 'n Roinn-Eorpa gu mòr ann an dorchadas agus an aineolas; ach air làraichean mòr-rioghachd na Roinne thoisich togailean eile ann an Airde 'n Iar na h-Eorpa ri bli air an cur suas leis na Fìneachan borba, mar thubhairteadh riu leis na Roinneach. So agad a nis an Comh-Cheangal:—B' iad Gàidheil na h-Eireann agus na h-Alba a thilg an ceud duilleag soluis air an dorchadas agus air an aineolas leis an robh an Roinn-Eorpa air a h-ìadhladh 'n' an cuairt blo chrich gu crìch. B'e Eirinn agus Albainn a chuir a mach na ceud teachdairean a chum solus, foghlum agus an Creidimh Chrìosduidh a sgarailleadh air feadh fad agus farsuingeachd nan tìr. B' iad sin na lòchraim a chaidh a' lasadh — cuid dhiubh 'an Allainn, cuid eile 'an Eirinn—agus ged nach robh an solus aig an àin sin ach faun, cha b' fluda gus an do bhoillsge e a mach mar ghathan deàrrsach na gréine a' sgarailleadh soluis agus eòlais air feadh na tìre, agus a' sgapadh air falbh aineolais agus dorchadas a' cridheachan dhaoine, agus 'g an bonadh le h-aobhlachas agus sìth.

Tha mòran de chumhachd agus de mhòrachd Bhreatainn-an-là-diugh ag éiridh o oibreachan nan teachdairean sin. Chaidh eaglaisean agus tighean-foghlaim a chur suas an dà chuid 'an Albainn 's 'an Eirinn, agus teachdairean a chur a mach a theagas an t-sluaigh. Cha 'n 'eil againn ach sealltuinn m' 'an cuairt agus chi sinn gnìomhan an làmh, agus toradh an saothair. Gheibh sinn, Calum Cille ann an eilean I, Pàruig agus Kentigern air cladaich Chluaidh; Nìuan, an taobh mu dheas na h-Alba; Brenainn an Arainn, agus mòran eile de na teachdairean naomha sin a thog suas bratach na firinn 'n ar dùthaich féin, agus as a sin gu dìthchean eile. Cò a their, matà, ach an t-aineolach nach robh litireachas agus foghlum ann measg nan Gàidheil o shean?

Gu cinnteach, chailleadh agus mhillleadh mòran sgrìobhaidhean ri linn nan daoine-tuatha a bhi bristeadh a stigh air crìochan a' Ghàidheil, agus 's e 'n t-iongantais gu 'n robh litireachas a' Ghàidheil, idir cho pailt, chionn bha ùine air a toirt suas, o àm gu h-àin, ann a bhi 'dìon a dhùthcha bho làmh làidir nan coigreach. Tha sgrìobhaidhean a làthair gus an là diugh a tha 'toirt dearbhadh dhuinn gu 'n robh litireachas aig na Gàidheil, agus nach robh iad idir cho aineolach, no cho borb 's a bu mhatl le mòran a dheanadh a mach.

Bliadhna an dèidh bliadhna tha leabhair-achan Gàidhlig a' dol an lionmhòrachd, agus an diugh tha 'n Gàidheal a' seallbhadh ann an tomlas mòr, beannachdan, sochairan, agus suidheachadh a bha air an àicheadh d' a shìns-earan. Ann a bhi 'g amharc air litireachas na Gàidhealtachd aig an àm so, faodar a bhi smaointeachadh gu 'm bheil i aig a h-àirde—nach 'eil mòran tuillidh r'a sgrìobhadh na chaidh cheana 'chuir ann follais, ach cha 'n ann mar sin idir a tha 'chùis. Tha mòran sgrìobhaidhean luachmhor 'n an làidhe air feadh na dùthcha an sud agus an so a liathadh le h-òis, nach deachaidh fhathas a chlà-bhuailadh.

Nach mòr ann beud gu 'm bheil ionmhas litireachais a thigeadh an tuilleadh soluis air eachdraidh agus cleachdan ar dùthcha 'n an làidhe suas gun fheum o linn gu linn, agus na dh-fhaoidte air am milleadh 's air an itheadh le na leòman.

Ann a bhi 'g amharc air litireachas na Gàidhealtachd chithear cho bheag 's a tha 'litireachas rosgach an comas ri 'bàrdachd. Tha so a leigeil ris gu 'n robh, o na linn-tean o shean, bunabhas na bàrdachd cumhachdach agus saobhir anns a' Ghàidheal. Tha e 'na nì taitneach do'n Gàidheal gu 'm bheil daoine foghlumte an taobh a mach de'n Gàidhealtachd, cho mhatl ri daoine foghlumte ar dùthcha féin, ag innseadh gu 'm bheil Cànan agus Litireachas a' Ghàidheil fiachail agus làn airidh air àite urramach fhaotainn ann measg

chànainean eile, agus gur e 'm bunabhas Gàidhealtach a tha r' a fhaotainn anns a' Bheurla Shasunnaich a tha, gu sònruichte, 'toirt mòran cumhachd agus beothalachd do'n chànan sin. Bu mhatl a thigeadh e do na Gàidheil, agus bu ghlic a dheanadh iad na 'n leigeadh dhiutha gu bràth a bhi 'g agairt air son na Gàidhlig suidheachadh nach urrainnear a dhearbhadh gu 'n do sheallbhaich i riamh—gur i a' cheud chànan a labhradh, agus gur i màthair-aobhar gach Cànan eile. Bitheadh iad toilichte leis a so—gu 'm bheil gach cumntas agus ùghdarras as airidh an creidsinn a' dearbhadh gu 'm bheil a' Ghàidhlig aosda agus fiachail; gur i as sine de chànanean labhrach na h-Eorpa, agus gu 'm bheil i an diugh beò, slàn, 'nuair a tha a comh-aoisean—a' Ghrèugais—an Eabhra agus an Laidinn—marbhl gun deò. Ann a bhi beachdachadh air Cànan agus Litireachas a dhùthcha, rannsaicheadh an Gàidheal iad a mach ann an solus eolais, fiosrachaidh agus tuigse, agus cha 'n ann le bòilich agus le h-amaideachd ag agairt dha fhéin 's d'a chànan nìthan a tha fada os ceann a chomais a dhearbhadh.

Tha aon cheist chudthromach a tha 'n dràsd agus a rithist ag éiridh ann an intinn a' Ghàidheil anns na làithean so—*Am bheil bàs na Gàidhlig a' tarraing dlùth?* Cha 'n 'eil comharran na h-aimsir a' nochdadh gu 'm bheil. Gu cinnteach, tha mòran nìthan a' cath an aghaidh na Gàidhlig agus thatar fiosrach gu 'm bheil cuid de dh-àitean air feadh na Gàidhealtachd a tha 'g aomadh air falbh o'n ceud gluradh, agus a' gabhail a stigh Beurla an t-Sasunnaich. Bu mhatl gu 'm bitheadh gach Gàidheal cho fìleanta 'am Beurla 's an Gàidhlig, ach na h-aontaicheadh iad an feasd leis a' mhuinntir sin a tha 'n impis ann peircill a sgòtadh le bhi bruidhinn mosaireachd de Ghàidhlig air a truailleadh le Beurla. Cha 'n 'eil suidheachadh coitchionn na Gàidhlig ri bhi air a mheas leis na beagan àitean sin a tha 'g aomadh air falbh uaphe.

Le bhi 'beachdachadh air suidheachadh na Gàidhlig aig an àm so, tha fiosrachadh againn gu 'm bheil i a' togail a cinn, agus ag ath-ùrachadh na h-òige.

Tha clais litireachais Gàidhlig na's doimhne agus na's farsuinge na bha i riamh, agus tha an sruth Gàidhlig a' meudachadh bliadhna an dèidh bliadhna. Gleidheadh na Gàidheil gu cìramach an dileab luachmhor a thugadh dhaibh le an sinnsearan, bitheadh iad dileas d'an dùthaich agus dileas dhaibh fhéin, agus mar sin sinear gu mòr là agus linn an Cànan; ach bitheadh iad dearmadach air an dleasdanas anns a' mhòd sin, agus tha iad a' toirt mi-chliù air cuimhne na muinntir a chaidh rompa, agus a' toirt dè-meis air an dùthaich agus orra féin.

THE SECRETARY'S PAGE.

"Tha sinn air a' mhìos so a' dol sgriob dhachaidh do'n eilean sin anns an lionmhor fear na crìoe, ach tha e ro-thràth anns a' bhliadhna a dh'ol a dh'iasgach phìocach do Choire-bhrecain! Ma bhios an ainsir a' èhòir a' chothrom cha'n 'eil teagamh nach bi na làithean fòrlaich 'nam buannachd dhuinn 's nach bi sinn na's treise airson na h-innrich. Gheibh sinn gu leòir de Ghàdhlig a bhruidhinn agus nach mòr sin fhéin anns an linn so 's ann bheil sinn beo.

* * *

As already noted in *An Deò Gréine*, Miss A. C. Whyte is offering two prizes for the best rendering of one of her father's songs at the forthcoming Oban Mod. Competitors are to select their song from the following: — "Mo Ghille Dubh," "An cluinn thu mi mo nighean doan," "Dhealach mise nochd ri'n leannan," "A' mhaighdean àluinn," "Caisteal a' Ghlinne," and "An Gaidheal air leabaidh bàis."

* * *

The first three songs on the list given above are published in the "Coisir Chiuil," and the fourth in the "Celtic Lyre" and "Minstrelsy of the Scottish Highlands." The fifth and sixth are to appear in the "Oban Times" in Clarsach nan Gaidheal, conducted by A. C. W.

* * *

Our congratulations to Rev. Lauchlan MacLean Watt, who is shortly to receive the degree of D.D., Mr MacLean Watt has been a member of An Comunn for years, and is the author of several volumes—prose and poetry. We are also pleased to note that a similar honour is being conferred on the Rev. Donald MacLean, Moderator of the Free Church, and a notable Gaelic scholar.

* * *

The officers of a French gunboat, lately berthed in the James Watt Dock, Greenock, expressed a desire to hear the bagpipes. Provost Mitchell, in paying an official visit to the ship, took with him a piper and an exponent of Highland dancing. High appreciation of Scottish music was expressed by the officers.

* * *

Mr Archibald MacCulloch has secured another success in his Gaelic sketch, "A' Chearc Ghuir," which was performed at the recent concert of the Glasgow Gaelic Musical Association. It exhibits that insight and humour and genial wisdom which characterises all the author's productions, and is written in vigor-

ous idiomatic Gaelic. It was very capably presented by Mrs Coutts, Mrs Barron, Miss Margaret MacDonald, and Miss Bessie Campbell.

* * *

It may be added that a performance of "An rud a' their a' mliathair 's e dh'fheumas a bhi deanta," by the same author, is to be given in the Athenaeum on 27th April, in aid of the Ardrishlaig War Memorial Fund. The sketch is being expanded for the occasion, and the performance will occupy the whole evening.

* * *

Ceilidh nan Gaidheal, in which Gaelic alone is used, concluded another remarkably successful session. There are few things in our Highland city life more gratifying than the extraordinary popularity of this Ceilidh. Sitting room has been again at a premium throughout the session, and the interest has never flagged. This is particularly satisfactory, in view of the fact that the ideals of the Ceilidh have not been lowered, and that its purpose is not merely to amuse and entertain. It provides a programme of solid and instructive fare, aims at enlarging its members' acquaintance with Gaelic literature and history, and furnishing opportunities of discussing in the native language questions of immediate practical interest. It is particularly pleasing and promising to observe so large a proportion of young men in the audience week after week.

* * *

We regret to intimate the death of Mrs Currie, The Hotel, Ford, and on behalf of our members and readers extend sincere sympathy with the bereaved son and daughter. The deceased lady was a native of the Balquhider district, and a direct descendant of Dugald Buchanan, "Am Bàrd Spioradail." She was an entertaining Gaelic conversationalist, and a keen supporter of the Mod, at which gatherings her daughter, Miss Jenny M. B. Currie, has always been a successful competitor.

* * *

Sir William Sutherland, who was re-elected M.P. for Argyshire, presided at the annual concert of the Islay Association last month. The attendance is considered the largest ever seen in the St. Andrew's Hall at any Highland gathering. The Jura Association close the session with a dance on Saturday, 3rd April, in the Royal Halls.

NIALL.

HILLS OF ABERDEENSHIRE.

Early Historical Associations.

Interesting Lecture by Mr. G. M. Fraser.

The third of the series of four lectures to juvenile borrowers in connection with Aberdeen Public Library was given by Mr. G. M. Fraser, librarian, whose subject was "Names of Hills and Mountains in Aberdeenshire." Mr. John Murray, headmaster of Hanover Street School, presided.

Mr. Fraser, having explained that the names of hills and mountains, like place-names in Scotland, are mostly Gaelic (though usually corrupted), said they must at the outset fix some clear idea in their minds as to what was a "hill" and what was a "mountain." It was rather remarkable that the Ordnance Survey, the great department of Government that measures out the country and makes our best maps, has no rule for distinguishing between "hills" and "mountains." It is left to the personal judgment of the officers. In a recent remarkable book on map work, however, by two skilled surveyors, this very good and clear distinction was made that a "hill" is an eminence under 3,000 feet in height, and a "mountain" is an eminence of 3,000 feet and over. This distinction they would adopt for this lecture.

CUNNINGHARHILL.

The first hill whose name was dealt with was Cunningharhill—a name found in various forms in many places besides Aberdeen, at Inverurie, Midmar, Cluny, Newmachar, Arbroath, Stirling, etc. It was also found in England. It was one of the many expressions that we got from the French after the Norman Conquest. In old French *connin* meant a rabbit, and *conniniere* a rabbit-warren, and the name became common over England and Scotland as "Cunninghar," so that Cunningharhill was simply the hill where the rabbit-warren of Aberdeen was situated, where rabbits were cultivated as a source of food-supply for the public. But the further problem arose—where exactly was the Cunningharhill? It was near the Links, for there a watch was kept in the middle centuries for the approach of enemies by sea, and there, too, the burghers of Aberdeen were gathered for early wapinschaws and drill. But for over 250 years the precise location of the Cunningharhill had been lost. He gave it as his opinion that the Cunningharhill was simply what we now call the Broad Hill, and that some time before our first plan of Aberdeen, A.D.

1661, it ceased to be called the Cunningharhill (just because it had ceased to be the Cunningharhill) and had become known as the Broad Hill, by which name it has been known ever since.

THE HILL OF FARE.

Having dealt with the names of Brimmond and Benachie and the Barnekin of Echt—the latter named from the remarkable "dun" or fort, on its summit, that is, Dun-Echt, which he hoped would become one day an object of visitation for the higher classes of school children of the district—the lecturer came to the Hill of Fare. In 1598 and down to 1725 it was written "Fair," and that was a Gaelic expression applied many centuries before meaning a hill, or ridge. After English-speaking persons came to inhabit the district they would apply the English term "Hill" and call it the "Hill of Fair," making a tautology, a double designation, in different tongues, of which we had many examples in our place-names in Scotland. From the Hill of Fare they could see two hills across the Dee, in Kincardineshire, with names so interesting that they might look at them for a moment. One was Craingles, the rocky ridge behind Blairs College—the highest hill in the neighbourhood. "Craig" was the familiar Gaelic expression "Crag," and "Crag" meaning a steep, rugged rock. "Aingeal" was a Gaelic expression meaning "fire," from which Professor Skeat, who spoke with high authority, derived the expression "ingle," used in England and Scotland to mean a fire, or fire-side.

ROUTE OF THE ROMAN ARMIES.

If they stood on the summit of Craingles, near the remains of the cairn, and looked south-westward, they would be struck with the view obtained of the country from the Fetteresso hills northward across by Maryculter—that is, precisely the route of the Roman armies when marching northward from Raedykes Camp, Fetteresso, to the Camp at Culter, and thence to Kintore and the far north. The greatest care had to be taken in regard to explaining these old place-names, but it was permissible to suggest, from etymology, history, topography, and the practice of the times in Scotland, that "Craingles" may have been the hill of the beacon-fire, used to give warning to the Gaelic tribesmen on the lower reaches of the Dee when their great enemy, the Romans, were on the march against them. The other Kincardineshire hill was Clochnaben—Clach-na-Beinne—which he dealt with because it was so well known, and because it was an instance of

a name being transferred from an object on the hill to the hill itself. The name really meant "Stone on the Hill," and applied really to the great rock that stood out like a wart on the brow of that conspicuous hill. In this respect "Clochnaben" resembled the well-known road there, "Cairn-a-Mounth," the name of which really belonged to an object on the hill, but had for long been applied to the historical highway across the Grampians.

MORVEN AND CRAIGANDARACH.

The lecturer dealt with the names of "Morven" and "Craigandarach," both well-known to all visitors to upper Deeside. Still further up they came to Lochnagar, famous all the world over, for it was the only mountain in Aberdeenshire that had been sung by an English poet of the first class. This was another instance in which the mountain had no right to the name. "Loch-na-Gar," as a name, really belonged to the little dark loch that lies in the deep hollow of the mountain at the foot of the great crags that so impressed Byron. There was evidence to show that formerly the mountain was known as "Beinn-nan-Ciochan," that is, "Hill of the Breasts," in reference to its characteristic peaks. But in the case of Lochnagar it was no use now to attempt to restore the right names to the right things. "Lochnagar" the mountain would remain. The next mountain dealt with was Beinn-a'-Bhuird, one of the few, he said, whose name was usually spelt correctly. Others of the group were Ben Avon, Cairngorm, and Ben Muic Dhui, all having striking names, and all having associated with them certain lingual and topographical interests that helped to throw light on other familiar names and places in this locality. Ben Muic Dhui, the greatest of all our mountains in Britain, except Ben Nevis, was 4,296 feet high, was an easy mountain to climb, but once at the top, and accustomed to the wind, one had a look over the grandest array of mountain tops, in every direction, they could possibly imagine.

A GAELIC TENDENCY.

The name showed a tendency of the Gaelic people to name natural features after animals which these natural objects were supposed to resemble. "Muc" in Gaelic was a pig, or sow. So they had Loch Muick, Loch of the Pig; Croft of Mucan, Braemar, Croft of the Pigs; Sron Muic, Corgarff, Snout of the Pig, and so on. "Dubh" meant "Black," and Ben Muic Dhui was the Ben, or Mountain, of the Black Sow. Sometimes "dubh" was pronounced "dhu," and sometimes "duff," and we had place-names in both forms.

CRUINN-EOLAS ALBA.

LE D. URCHADAN.

5.—INBHIRNIS.

So an t-siorrachd as mò an Alba. Is ann dì a bhuineas an t-Eilean Sgitheanach agus an t-Eilean Fada uile ach Leodhas. Tha an Gleann Mór a' dol tarsuinn na siorrachd bho mhuir gu muir (bho'n Chaoil Mhoireach gus an Linne Sheilich). Tha an t-seath loch a tha anns a' ghileann air an ceangal ri chéile leis a' Chanàl Albannach. Tha a' chuid mhòr de'n t-siorrachd fo bheanntan agus mhonaidhean móra, anns a bheil féidh is coin-sheilge. Anns an oird-an-Iar tha Beinn Neibhils, a' bheinn as àirde an Alba. (Is e Loch Mór as dòimhne an Alba.) Tha na crìochan mu dheas a' ruigsinn Dhrumuachdair, agus aig oir an Ear-dheas na siorrachd tha baide de na beanntan as àirde 'n ar dùthaich, Beinn MhicDhuibhe, am Braigh Rìobhach, Carn-an-t-sabhail agus an Carn Gorm. Tha bail' aig beul Abhainn Nis agus air cladach Linne Inbhirnis. Tha 20,000 sluagh ann agus theirear "ceann-bhaile na Gaidhealtachd" ris. Is ann an so tha ceann-oibrichean an Rathaid Iaruinn Ghaidheilich, agus tha iad a' deanamh bàtaichean-smùid air son iasgaich ann. Chuireadh Blàr Chhìlodair ceithir mìle air falbh. An déidh Blàidhna Thearlaich chuir na Sasunnaich freacadain an Ardnasaoir, an Chille-chuimein agus an Inbhear-lochaidh. Tha muileann clò am Port-rìgh anns an Eilean Sgitheanach.

6.—INBHEARNARRUN.

Tha an t-siorrachd bheag so an Ear air Inbhirnis ri taobh a' Chaoil Mhoirich. Tha an aimsir tairis, an talamh còmhhard, an fonn math agus air dheagh àiteach, ach tha monaidhean anns a' cheann a stigh. Cha 'n 'eil dad a bhailtean ann ach an ceann-bhaile *Inbhearnarrun*, anns a bheil mòran iasgairean. Bithidh mòran luchd-cuairt a' tighinn ann a shreàdh slàinte. Tha fathraicheadh (faileceadh) agus ioman-rioghail 'nan caitheamh-aimsir aig cuart-caran agus nàistinnich.

7.—EILGINN NO MOREIBH.

Tha Siorrachd Mhoireibh còmhhard ri cladach, monantail 'na bràigh, le aimsir thlusal, thaitneach, a' toirt barr math coirce agus eòrna. Tha 14,000 acair fo nèipean, agus tha an t-siorrachd a' giùlan 50,000 caora, 23,000 cruidh agus 5,000 each. Tha sluagh dhòmail ri cladach agus is e iasgairean a tha anns a' chuid mhòir dhiubh. A bharrachd air tuathanas is iasgach, is e deanamh usge-bheatha an obair is iomraichte. Am baile *Eilginn*, air Abhainn Losaidh, tha pàirt de sheann àrd-

eaglais a thogadh anns a' bhliadhna 1254 agus a bha cho òrdheare ri gin a bha anns an dùthaich ri a latha. Tha ainsir fhreagarrach do dhaoine euslànteach an *Farras* air Uisge Eire. Is iad *Brul-loaidh* agus *Ceann-bhruaich* na bailtean-iasgaich as ainneile.

8.—BANBH.

Tha an t-siorrachd so a' dol 'na stéill chaoil gu monadh Dhrummuachdair 60 mìle bho chladach. Ri cladach tha fearann math air dheagh àiteach. Anns a' bhràighe tha caoraich air an àrach (60,000), agus tha mu 45,000 cruaidh agus 8,000 geall anns an t-siorrachd. Tha iasgach sgadain is glais-eisg air an cur air adhart gu sgoinneil, agus tha na l-abhnaichean (Spé agus Debheron) math air son iasgach bhradan.

Tha baile *Bhanbh* 'na bhaile-iasgaich. Eadar e agus *Baile-Mhic-Dhuibh* tha Abhuim Diebheron. Tha móran iasgairean a' tàmh an *Bucaidh*, *Portaoidh* agus *Coilean* agus tha iad gach samhraidh làn de chuairtearan. Tha crodh na dùthcha mu'n cuairt air an marbhadh an *Céidh* air son feiltan feòla Shasunn.

9.—ABAIRREADHAIN.

Tha an t-siorrachd so isal, comharrad ri cladaich, ach tha cridhe na dùthcha, agus an ceann an Iar dheas cnocach, àrd. Tha beanntan móra agus coilltean dosrach maille ri talamh air a shàr aiteach a' deanamh sealladhaidhean cho briagha agus a chithear 's an tìr. Tha feidh, eoin-fhraoich, gearran agus an leithid sin glé phlaist. Is iad coirce, eorna, buntàta agus néipean toradh an aiteich. Tha crodh, eich, caoraich, agus mucan air an àrach; agus tha iasgairean a' toirt móran éisg air tìr an *Abair-càdhain*, *Ceann-Phadruaig*, 's a' *Bhruaich* agus am bailtean eile. Tha mu 160,000 sluagh an *Abairreadhain*. Tha am baile so iomraitheach mar phort-malaire, air son oibreachadh gràn-chlach ghlas, aitreabhean briagha, àrd-sgoilean agus Oil-thaigh. Am measg ealdbhaireachd a' bhaile gheibhear deanamh paiper, figheadh cotain is linn, deanamh ròpan agus togail soithichean. Tha gràn-chlach dhearg air a l-oibreachadh an *Ceann-Phadruaig*; agus tha ann am prìosan as mò an Albann. An *Inbhearoiridh*, *Huntlaidh* agus *Tuiribh*, suas an dùthaich, tha muillean móra muin-choirce.

10.—CINN CHARDAINN.

Tha an cladaich creagach, fadhaich; an fearann torach is air dheagh àiteach. Mar is bitheanta ann an dùthaich anna a bheil tuathanas a' togail aire sluagh, cha'n'èil bailtean-móra an Cinn-chardainn. Tha bailtean beaga ann anns a' bheil féiltan. Faisg air a' bhaile

iasgaich, *Portnacloiche* that toblita sean Chais-teil *Dhunotair*. Tha *Berbidh* agus *Fionn-dùn* nam bailtean iasgaich, agus cò nach euala mu *Finan Haddies*? The *Eaglais-Labhraim* suas an dùthaich.

11.—S. FARFAIR (NO AONGHUIS).

An ional Iar-Thuath na siorrachd tha Monaidhean Dhrummuachdair agus tha seallaidhean bòidheach an so. Mu dheas tha na Sid-laí Hills. Tha an fonn beartach, agus bheir e bàrr comharraichte de gach seorsa. Tha móran fhiadh is eun "ri shealg ann." Cha mhor gu bheil baile anns an t-siorrachd nach eil a' figheadh linn. 'Se *Dun-deagh* (160,000) an treas baile an Alba ann an slaugh-mhórachd is malairt, agus tha e air thoiseach an oibreachadh iut agus an deanamh anairt. Tha *Aiscag-Bhrotaidh*, *Abarbrothrig*, is Mun-ròs ri iasgach, anart, is cainbe. Tha sean blurgh anns an dùthaich a thug ainm do bhaile faisg air lannh *Brichinn*. Tha e so agus *Farfar* a' figheadh linn.

12.—S. PHEAIRT.

Tha siorrachd Pheairt, an teis meadhon Alba, ainneil airson òrdhearcas seallaidh agus caochladh uachdair, beanntan àrda, srathan farsuing, glinn chumhang, lochan maiseach, aibhnichean bras, coilltean dosrach agus frithean eunach.

Beauntan: B. Làir, B. Mhór, B. Bhoirich agus B. Lidi; Lochan Tatha, Raineach, Eireachd, Eire, Ceiteirein, Ath-Chrathaigh, agus Bheamchair; Aibhnichean-Tatha, Teinheil, Garadh, Eire (Uisge) Theàdhaich agus Dubh (Forth).

B'e *Pearit* (32,000) aon uair ceann-bhaile Alba. Theirear "Am Baile Maiseach" ris, agus tha e aineil airson dath, deanamh cotain agus dubh (sgriobhaidh), agus feiltan cruaidh is chaorach. Tha e cuideachd iomraiteach mar cheann-uidhe nan rathaidean iarunn. Tha móran de ealdbhaidh Alba an ceangal ris an t-sean bhaile so. Tha móran luchd-siridh slàinte a' taghal an *Craoibh* air sgath aimsir thioran bheothail a bli ann. An *Dunbhlathain* chithear fìor shean Ard-eaglais, agus tha pàirt dhi fhathast air a cleachdadh mar thaigh-aoraidh.

Chuiread Blàr Shiabh-art-siorran faisg air lannh. An dèidh ruagadh nan cléireach a' I Chiallun-Chille b'e *Dun-chailinn* àite prìomh eaglais Alba. Tha an gleann ainneil, na Tròiseachan, faisg air *Calasraid*. Tha an dùthaich mu chuairt *Blàr-gaibhne* clutach airson mheas, agus tha snìomh linn (anairt) a'dol air adhart ann.

13.—FIOBHA.

Tha S. Fiobha 'na h-eilein tioran eadar an Caol Liteach agus an Linne Thathach. Tha

cnuic anns a' mheadhon agus tha na cladaichean còmharrach gu maith air an àiteach. Is iad coirce, cruithneachd, eòrna, nèipean agus buntàta na barran is cumanta. Tha 9,000 each, 46,000 cruidh, 91,000 caora agus 7,000 muc air an àrach. Tha mòran guail an taobh deas na siorrachd agus tha a' chuid mhòr dheth a' dol do dhuthcheanann céin. Tha acarsaidean agus laimhrigean maith ann a tha fàbharach do chéin-mhalairt. Tha oibrichean anairt ann an Cupar, an ceann-bhaile. An *Cill-challdaidh* tha aodaichean-ola air an deanaibh. Tha *Dunfarlain* ri anart grunn agus a' cladhach guail. Tha sean abaid anns a' bhaile, anns a bheil rìghrean air an adhaicendh. Chuirreadh air bonn an *Cillrìbhinn* a' cheud Oilthaigh an Alba. Lean e Dun-chailinn mar cheann-bhaile Eaglais na h-Alba. Tha luchd-chuairt a' tighinn ann a's t-samhradh gu bhi a' chuich air ioman-rioghail. Tha soithichean guail air an luchdachadh an *Burntisland* agus an *Methil*.

14.—CINN-ROS.

Ged tha an t-siorrachd so beag, tha i math gu tuathanas agus buachailleachd chaorach. Is ann an eilean beag an Loch Liobhan a bha Ban-rìgh Mairi 'na prìosanach (1568). Tha ceann-bhaile na siorrachd, *Cinn-rois*, a deanaibh anairt. Ann an Muileanthort tha feilttean cruidh air an cumail.

—:o:—

MR. ALEXANDER MACDONALD ON HIGHLAND EDUCATION.

At the annual dinner of the Gaelic Society of Inverness held early last month the toast of "Highland Education" was proposed by Alex. Macdonald of the Highland Railway Company, and a well-known author on Celtic subjects—e.g., "Story and Song from Loch-Ness-ide."

The toast that I have the honour to propose is a time-honoured one. I find it in evidence as an item in connection with our annual dinner as far back as the year 1875. But I venture to express the opinion that seldom or never has it been put forward when it was so pregnant with matter of importance as regards Education, or so promising in this direction as to the future, as on the present occasion.

The circumstances are, indeed, propitious under which we address ourselves for a few minutes to some remarks on a subject which has acquired very great importance since recent years. I am not to inflict upon you a lengthy account of the history of the rise of Education in our country. It is well known how, first associated with the monastic orders among our forefathers, the cultivation of letters was prac-

tised and preserved by the early Celtic church, which, under the guidance and influence of great personalities such as St. Columba, his followers and successors, pioneered civilisation with such lasting results in our own country.

Thus the lamp of learning was kept burning till the matter of Education became a subject for legislative attention. Then with a degree of insurgance which could not be resisted it moved over the face of the ages, always gaining more or less in volume and in persistence. We find towards the close of the fifteenth century that such progress had been made as to have it enacted that it was incumbent on barons and freeholders to send their sons to grammar schools in their youth.

During the seventeenth century, especially in the years 1616, 1646, and 1696, very important public measures were passed, having for their object mainly the establishment of a school in every parish, as far as possible.

Then, again, during the eighteenth century, other agencies were active in the good cause, such as the Society for Propagating Christian Knowledge, the Gaelic School Society, the Education Scheme of the Church of Scotland, and less important organisations.

Under all these institutions Education in the Highlands made considerable progress, and as a result men who acquired distinction in many walks of life, from the Highlands, made their way triumphantly in the world, reflecting honour and glory on the land of their birth.

The next great movement in the educational world of our country was that which culminated in the Education Act of 1872—a measure which consolidated educational interests all round in a manner which has borne good fruit upon the whole, though it is yet contended that some of the features of the old parochial system was productive of much genuine education not realised under the new methods to the extent that might be expected. But the people as a whole became certainly more enlightened under educational influence. During all those periods, however, the treatment extended to Gaelic as a factor in Highland Education was not only unsatisfactory, but in large measure wrong. There was in many influential quarters a decided antagonism to the native tongue. Let me quote the following from an Act of the Privy Council in the year 1616:—"That all His Majesty's subjects, especially the youth, be exercised and trained up in civilities, godliness, knowledge, and learning, that the vulgar English tongue be universally planted, and the Irish language [the Gaelic] which is one of the chief and principal causes of the continuance of barbaritie and incivillitie among the inhabitants of the Isles and Highlandis, may be

abolishit and removit." This left its sting. I am not sure that the stupidity which inspired the sentiment has yet disappeared in all parts of Alba.

But how different in many ways the state of matters now. As voluntary institutions advocating the cultivation and preservation of Gaelic, its history and traditions, its literature and its music, we have in being such agencies as the various Gaelic Societies all over the world; the Celtic Chair in the Edinburgh University, the Celtic Lectureships in the Glasgow and Aberdeen Universities, An Comunn Gàidhealach, and quite an important accession in the shape of literature, from time to time issued in various forms throughout the land. While all this is so, we had had the satisfaction of official recognition of our native tongue by our educational authorities as a subject for the Leaving Certificate; and last, but not least, the invaluable provision in the Education Act of 1918 making the teaching of Gaelic compulsory in Gaelic-speaking districts—the *Magna Charta* of Gaelic education.

So much for the past. What of the future? Well, we have the ball at our feet. Everything depends on our efforts and our faithfulness to our cause. Let us play our part wisely and well. We ought to make Highland Education something to be looked up to. In order to do so, let our system have a distinct and clear object in view. The fault of educational systems generally in our country has been in the past that a well-defined object for educating our youth was left out of view. We should educate to prepare our young men and women for their work in the maintenance and perpetuation of a great Empire; but at the same time not forget to build up stern, well-principled individuality, genuine culture, character inspired by a sound conscience, and the virtues generally, based on the best in christianity. For these purposes we should be careful about the contents of our text-books, and our teaching methods as a whole. The ultimate object should be the establishment and maintenance of happy lives. To my mind this is needed in our time. There is much to do in arresting the progress of the disintegrating influences at work in our midst, and in determining between right and wrong in the conduct of affairs. The psychology of the South is dangerously shaky, and commercialism might become a vulture and suck up the life blood of the spirit.

I hope it is not necessary at this time of day to contend that there is no reason whatever to fear that teaching Gaelic to Gaelic-speaking children will interfere with their English education in the least. It is agreed by all who are

capable of understanding this matter that, far from being a deterrent, the native tongue will undoubtedly prove an immense facility in imparting knowledge to the children whose mother tongue it is. And, indeed, there are a number of subjects which it is thought could be quite successfully taught in Gaelic: such as Religious Knowledge, Singing, History, Geography, and some other such. There is, of course, a difficulty as to teachers at present, but this will right itself in time.

There are further aspects of Highland Education which I can take time only to mention—such as Agriculture, Forestry, &c.; and for woman, who is now coming to the front, there is Domestic Science.

In conclusion, let me express the hope that we shall yet see in Inverness a Highland College. This matter is only one of expense, and the financial side of it ought not to be an insuperable difficulty. It is only a question of effort and organisation.

Gentlemen—Highland Education; and I have the pleasure to couple with my toast the name of Mr Murdo Morrison, the Director of Education for Inverness, a good Highlander, and a friend of the ancient language of Tìr nam Beann, nan Gleann 's nan Gaisgeach.

—:o:—

TOAST.

At the annual dinner of the Glasgow Celtic Society in February, the toast of "Tìr Nam Beann" was proposed by Sir Donald MacAlister, Principal of Glasgow University, in the following lines, composed by himself for the occasion:—

Here's to the Land of the ben and glen,
The Land of the valiant Highland men;
The Land of the clansmen staunch and strong,
The Land of the bards and of ancient song,
The Land of the glamorous legends old,
The Land where the Seannachie's tales are told;
The Land of the pibroch's thrilling strain,
The Land of the coronach's wild refrain,
The Land of the kilts and the tartan plaids,
The Land of braw laddies and winsome maids;
The Land of the corrie, and loch, and linn,
The Land of the heather, and bracken, and whin,
The Land of the peat-fire's fragrant reek,
The Land of the moss and the moorland bleak,
The Land of the hundred sea-girt isles,
The Land of the sea-swept crags and kyles;
The Land of Columba's saintly toil,
The Land of Iona's sacred soil,
The Land of the kindly Gaelic tongue,
The Land of the *Ceòlaidh*, when nights are long;

The Land of the welcoming hand and hearth
For the Gael though he come from the ends of
the earth;

The Land that breeds freemen for Britain's
hosts,

The Land that breeds seamen to guard her
coasts,

The Land that she counts on to fight her foes,
The Land she—forgets when the danger goes;
The Land of the North, the Land of the West,
The Land of our fathers, the Land we love
best—

Deoch sláinte, cuir fáilte, air "Tir nam beann,
'Suan gleann, 's nan gaisreach." Tog cuach
is ceann!

—:0:—

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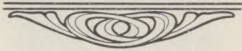
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Leabhar XV.]

Ceud Mios an t-Samhraidh, 1920.

[Earrann 8.

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CEANN-SUIDHE A' CHOMUINN IS A THURUS GU TUATH.

Cha robh sùidheachadh cuid de mheuran a' Chomuinn Ghaidhealaich anns an àirde tuath o chionn greise ach amharasach. Math dh' fhaoidte gu 'n do chaidh iad an greim, no gu 'n do shearg cuid aca fo bhuaidh a' chogaidh oilteid a chuir an saoghal, an tomas mór, bun os cionn, ach tha ath-bheòthachadh a nis ri fraicinn an sùd 's an seo. Fo stiùradh an Urr. Mgr. MacAoidh, Ceann-Suidhe a' Chomuinn Ghaidhealaich, chriostalich an Comunn e fhein a chuir an sean mheuran a dhùsgadh, agus meuran ùra a phlantaigeadh. Rinn an Ceann-Suidhe ullachadh sònraichte a chum an rathad a' rèiteachadh mu 'n togadh e air gu dhol do na sgìrean tuathach. Sgrìobh e còrr is ceithir fichead litir mar shanas do uaislean àraidh gu robh 'na amharc tadhal orra as leth chùisean na Gàidhlig. Mar sin cha d' thainig e orra gun fhiosda. Fhuair e aoidheachd chàirdeil, Ghaidhealach, mar a dh' earbamaid, anns gach ceàrn, agus dh' èisd na bha làthair aig na coimeimlean le taitneas ri gach earail a labhair e 'na òraid phongail. Tha fios againn 'uile' cho deas bliariathrach 's a tha

Ministear Chill Fhinn an uair a bhuail e shuas air, is a theid e air ghleus mu nithean a tha faisg air a chridhe. Bha Rùnaire a' Chomuinn na fhear-cuideachaidh leis. Cha b' urrainnear *aide-de-camp* a b' fheàrr na Niall a thaghadh air son an turais, 's e cho comasach air labhairt as leth cànan a dhùthcha, gun bhruidhinn air a ghlèithean ciùil—òrain is piobaireachd. Bha ceòl is Gaidhlig pòda o thùs anns a' Ghaidhealtachd, agus cha bu chòr eadar-sgaradh a dheanadh a nise.

* * *

Thatar, air ànanan, a' fàgail air luchd-an-aodainn-fhada, is na gruaime gu bheil iad an aghaidh ciùil is orain mar mheadhonan a chum a' Ghaidhlig ath-bheòthachadh. Ma tha sin fìor, ciod e am meadhan eile a bhiodh a leth cho freagarrach? Cha 'n aithne dloinhsa. Gun teagamh tha a shaoirsa fhein aig gach neach mu chùis no ceist 'sam bith, ach saoilidh mi gu bheil suaicheantas a' Chomuinn Ghaidhealaich—"ar cànan is ar ceòl"—na chomharra neo-chronail anns gach seadh. Cha ghabh thu air aigne fallain nàdurra fhuadach le bhith 'ga sìor bheumadh. Is fèarr gu mór a bhith 'ga stiùireadh ann an slighean dòigheil nach bi 'na aobhar nàire do neach 'sam bith. Is e sin a tha an Comunn Ghaidhealach a' deanamh am feadh 'sa tha e a' meas ciùil neo-sgairte o'n Ghaidhlig.

* * *

Tha mi de'n bheachd gu lean toradh ionmholt saothair ar Ceann-Suidhe. Cha 'n e h-uile fear a ghabhadh an turas os laimh air a chosdas fein. Gu lean buaidh is piseach e gus a chrìoch. Tha sùil agam gu faigh sinn iomradh mhìsneachail o àn gu àm, cha 'n e a mhàin mu na meuran a chaidh ath-bheòthachadh, ach mu na meuran ùra. Bithidh mòran

aca ri dheanann mu 'n tàlaidh iad do'n chrò a mhuinntir a dh' fhàs fuar no meagh-bhlàth—an fheadhainn ris an can sinn, mar a thuit am bàrd m' a leannan:—"Tha thu suarach umam an diugh ged bha uair bu toigh leat mo ghuth."

* * *

Tha mór fheum air ceàrnan eile do 'n Ghaidhealtachd a thadhail, ma's fiòr na tha mi a' cluinntinn; agus 'siad sin cuid de sgìreachdan an Eilein Sgitheanaich. Cha 'n 'eil fhios again air an talamh ciod e a thainig air na Sgitheanaich. An ann fo gheasaibh na Galltachd a tha iad? Ma 's ann, gu dearbh b'e an droch ghalar e. Tha sinn a' cluinntinn ionradh math a' Portrigh a tha fo leithid a' chomain do Mhgr. I. S. MacAoidh, duine dealasach nach do chaill rianh a ghràdh do ar cànan. Ach ciod a theirear mu Shuisort, Bhatarnis agus Sgrì Dhuirinish? An d' ràinig na geasan Gallda iadsan cuideachd? Feumar oidhirp a dheanann a chum an trusadh a steach do'n chrò an measg chàch. Agus gu h-àraidh feumar sùil a chunnail air an òigridh, oir 'sann riùthan a tha ar dòchas mu choinneimh an àm ri teachd. Teagaisgeanaid dhoibh nàdur na dìleab a chaidh fhàgail aig an aithrichean o shean a chum a sineadh sìos do 'n àl a thigeadh 'nan dèidh. Tha 'n dìleab soirbh ri giùlan; cha chuir i dragh air neach 'sam bith, ged bliodh e comasach air seachd chàinean Eorpach a bhruidhinn. Air a chaochladh, 'sann a bhios i 'na cuideachadh aig a cheann thall.

* * *

Na'n nochdadh Gaidheil suim cluubaidh do ar cànan, chitheadh a Ghaidhealtachd air a h-ath-nachdhadh—a chuid a b' fhearr de'n t-seann rian a' gabhail àite 'na crìochan, gu a lens fhein, is gun dochunn do mhuinntir eile. Faodaidh gu measar seo le cuid 'na fhaoin-bheachd, no *silly sentiment*, mar a their na seòrsa Ghaidheil a tha suas gus na h-amhach annas an t-sruth Ghallda. Ach *sentiment* ann no as, is e faireachadh tìreil de'n cheart glùè a tha a' riaghladh a chuid as pailte de'n chine daonna. Tha e mar ghlaogh a' tàdhadh chreutairean r'a cheile anns gach àite.

* * *

O chionn là no dhà fhuair mi o Mhgr. D. Urechdan, M.A., cumtas air mar tha chisean a' dol anns a' Chaoil, is air feadh nan àitean is faisg air. Gheibh sibh an t-ionradh anns an àireamh seo do 'n Deò Ghreine. Tha Earb-uaisg a' deannamh gu sgoinneil. Ach a thaobh a' Chaoil feumar cladhachadh m' a thimcheall agus aolach a cher ris mar a rimeadh ris a' chram-fhigè nach robh a' toirt a mach tornaidh, eogail 's gu 'n searg e as buileach. Ged tha sin mar sin an dràsda, tha fughair again gu faic sinn solus a' tighinn as a' Chaoil fhathast.

PIOBAIREACHD DHOMHUILL DUIBH.

AN DARÀ DUAIS AIG MOD, 1901.

Eirich a Dhòmhull Duibh;

Eirich a Dhòmhull;

Eirich is gleus na duis,

Cluinneadh am mòd iad;

Thigibhse 'nigheanna

Binne na Ceòlraidh;

Thigibh is fritheilibh

Tiotan air Dòmhull.

Séideadh a' ghaoth a muigh,

'S muine do 'n cheòl i;

Eitidh no caoin a guth,

Cluichear g'a h-òrdugh;

'S torman na tuinne i,

'N sumainne ceòlar;

'S organ na cruinne i,

Subhach no brònach.

'S éibhinn 's a' chéitein guth

Uiseig is sùeòraich;

'S eibhne leam fein an diugh,

Luinneag nan òg-bhan;

Thugaibhse cuideachadh

Murrach do Dhòmhull;

Eagal 's nach cluinnear leibh

Tuillidh air mòd e.

Eirich is seall a muigh;

Tubaist air Dòmhull!

'S fheadar nach 'eil na duis,

Buileach 'an òrdugh;

Feithibhse 'bhreitheamhna

Beagan ri Dòmhull;

Feithibh, O, feithibh ris,

Theaganh nach beò e.

Eirich is gleus do chuille,

'S uiseag 's na neòil i;

Séid gus am beuc na duis,

Uirigholl ceòlar;

Greadaibh 'ur basan ri

Caiscamachd Dhòmhull;

Breabaibh 'ur casan r'a

Spaisdeirachd òrdail.

Eisidh r'a gheus an diugh,

Thugaibh a chòir dha;

Eireadh am beus nan ghuth

Thuiltean nam mòr-bheann;

Feithibhse 'bhreitheamhna,

Ceileirean Dhòmhull;

Eagal 's, mu dheireadh,

Gu 'n ceil e a lòchran.

DOMHULL MAC EACHARN
(nach maireann).

AM MEAIRLEACH A BHA 'POSADH
'US A' MARBHADH A CHUID BHAN.THE ROBBER WHO USED TO MARRY
AND KILL HIS WIVES.

Bha boireannach mòr an sìod ann an àite fad a muigh, 'us bha i 'na bantraich, 'us bha trì nigheanan aice.

Thàinig fear mòr latha bha 'n sin, a dh'iarraidh na té bu shine a phòsadh. Cha d'aithnich duine cò am fear a bha ann. Thuir e ris a' bhantraich, gu'n tàinig e a dh'iarraidh na té bu shine de a nigheanan a phòsadh.

Bha an duine gu math rionnach, 'us bha a choltas a' còrdadh ris a' bhantraich, air dhòigh 's gu'n robh i deònach a nighean a thoirt da. Dh'fheòraich e de'n nighinn ann pòsadh i e, 'us dh'aicid i gu'n pòsadh.

"Tha an tochar a tha aca, air a chur air leith a cheana; is e seachd fichead pund Sasunnach a tha aice-se," ars a màthair.

"Pòsaidh sinn gun dàil, 'us chan fhuirich sinn ri bainis an so; uì sinn bainis an uair a ruigeas sinn an àite agan-sa," ars ean. Cha robh iadsan deònach dheth so idir, ach dh' aontaich ead leis. Phòs iad, 's thug e leis i air muin eich air a chualaobh.

Ràinig e an sìod leatha, 'us an uair a ràinig, is ann an sin a bha an toil-iuntinn 'us an t-àighear. Bha iad [muinntir an tìghe] ag itheadh 's ag òl, 'us gun ghreim 'ga thoirt do bhean na bainise. An uair a bha iad treis mar so, thuir iad rithe—

"Co aca is fhearr leat—do thraghadh le fuil no do thilgeil le gunna?"

"An 'e so [an] cleas a tha sibh a' dol a dhèanamh orru?" ars ise.

"Is e," ars iadsan.

"Ma mharbhas sibh mi, is comh leam 'co dhiubh gu de an dòigh air an dean sibh e," ars ise. An uair a chuala iad so, chuir iad na dagaichean rithe, 'us mharbh iad i. Chuir iad a h-aodach air stob, 'us thilg iad a corp a stigh ann an rum, cuide ri cuirp eile.

"Tha an sìod seachd fichead pund Sasunnach againn air fhaighinn; 's tha dithis nighean aig a' bhantraich fhathast, 'us uì mi an cleas ceudna orra," ars an ceannabhadh ris na robairne eile.

Seachd-uinn o'n àm sin, thàinig an ath fear,* a dh'iarraidh na té a b' fhuaisge do'n té bu shine. Cha d'aithnich iadsan co a bh' ann. "Fhuair mi teisteanas cho math air do nigheanan, gu'n bleil iad 'nan nigheanan measail oirùiteach, 's

There was once a big woman who lived in a very out-of-the-way place. She was a widow and had three daughters.

One day there came a big man to ask the eldest daughter in marriage. No one knew who he was. He told the widow that he had come to ask the eldest of her daughters in marriage.

He was very magnificently dressed, and his appearance so pleased the widow, that she was willing to give him her daughter. He enquired of the daughter if she would marry him, and she agreed to do so.

"Their tocher has already been set apart, seven score pounds Saxon is what will belong to her," quoth her mother.

"We will be married without delay, but we will not wait to have a wedding here, we will have one when we arrive at my place," said he. The others were not at all willing to have it thus, nevertheless they acceded to his request. They married, and he took her away with him on horseback behind him.

He arrived [home] with her, and when he did arrive, what joy there was and what merry-making took place. They [the people of the house] were eating and drinking, but not a bite was given to the bride. When they had been going on like this for a while, they said to her—

"Which wouldst thou rather—be bled to death or be shot by a gun?"

"Is this the trick you are going to do me?" said she.

"It is," they replied.

"If you kill me, I do not mind in the least how you do it," said she. When they heard this, they turned their pistols towards her, and killed her. They put her clothes on a stake, and threw her body into a room, along with other bodies.

"So there we have gotten seven score pounds Saxon; and as the widow has two more daughters, I will play the same trick upon them also," said the captain to the other robbers.

A week after that, the same man again * came to sue for the next eldest daughter. They [the widow and her daughters] did not recognise who it was. "I have heard so good a report of thy daughters, as being highly

* "An ath fear" cannot mean here "the next robber." Because, as the story says that the widow and her daughters fail to recognise him, it is clear that it is the first robber who is meant. "An ath fear" has therefore been translated "the same man again," on analogy with the proverb—"Taghlaidh b'a h-ath-bhuaille,

mur h-olc an innis. A cow will re-visit her fold, if the pasture be not bad."—Nicolson's "Gaelic Proverbs," 352. Were it not for the context, "an ath fear" might have meant "the next man." The idiom of the proverb quoted may be made clearer by translating—"A cow will visit the same-fold again, if, etc."

gu'n tàinig mi a dh'iarraidh té dhiùbh a phòsadh," ars esan.

Is e an rud a bh' ann, leis cho briagh 'us cho àillidh 'sa bha a choltas, dheònach an tè a b' fhaigse do'n tè bu shine gu'm pòsadh i e. "Ge b'e air bith tochar a fluair an fear a phòs an tè is sine, chan iarr mise ach a leithid eile," ars esan. Fluair e seachd fichead pund Sasunnach. Thàinig an minister, 'us phòs e iad.

Thug e leis air muin an eich i, 'us an uair a ràinig iad, bha a dhà chompanach dheug a stigh, 'us mur an robh òl a's ithleadh a's aighear an sin! a's dh'ith a's dh'òl iad, a' mhic chridhe! 'us cha d' iarr iad oirre-se greim a ghabhail!

"Siuthadamaid," ars esan, an uair a ghabh iad am biadh, "'us deanamaid an rud a tha sinn a' dol a dheanamh." Rùisg iad i, 'us loisg iad dagaichean rithe, 'us mharbh iad i.

"Tha té eile ann fhathast, agus seachd fichead eile aice, 'us fiachaidh mi am bi an té sin againn, còig latha deug o'n nochd," ars esan.

[Còig latha deug] * o'n latha sin, thàinig e gu tigh na bantraich, agus e ann an trusgan àluinn, 'us b'e sin an trusgan! Dh' iarr an nighean gu furbhailteach air, suidhe, 'us thuir a màthair, gun i bhli ag iarraidh air duine sam bith suidhe, mother bho buannachd aice anns na thàinig a shuidhe [d'] a h-ionnsuidh o chionn treis.

Ars esan, nach ruigeadh iad a leas sgàth bhli aca roimhe-san.

"Phòs mo dhiithis nighean, [té dhiubh] o chionn c[h]òig latha deug, [agus té dhiubh o chionn trì seachduinnean]," ars a' bhantrach, "'s tha mi chinteach nach ruig mi a leas fughair a bhli agam ri naigheadh 'fhaighinn orra gu bràth."

"Ma ta, ruigidh," ars esan. "Bha mise o chionn c[h]òig latha deug, ann an tigh té dhiubh, agus a sheachduinn gus a nochd, ann an tigh té eile dhiubh, agus is iad a stiùir mise an so gu d' iarraidh-sa."

"Cha dean mise mar a rinn iad sin, idir," ars ise.

"Is ann às na h-Innsean a thàinig mise," ars esan. †

"Thig thusa an so an ath oidheh," 'us thoir leat na thogras tu gu réiteach. Cha'n 'eil mis' a' dol gu do phòsadh ann an spot idir."

An ath oidheh, bha a dhà dheug gu bhli aige-san, 'us a dhà dheug gu bhli aice-se, 'us a h-uile

esteemed and of such good repute, that I have come to seek one of them in marriage," quoth he.

He was so handsome and resplendent in appearance that the upshot was, that the next eldest daughter consented to marry him. "Whatever tocher he who married the eldest received, I shall only ask for a like amount," said he. He received seven score pounds Saxon. And the minister came, and married them.

He took her with him on horseback, and when they arrived [home], his twelve companions were already indoors, and if there was not drinking and eating and delight going on there! They *did* eat and drink, oh son of my heart! but they never asked her to take a single bite!!

"Let us begin," said he, when they had taken their food, "and do the thing we are going to do." They stripped her, fired their pistols at her, and killed her.

"There is another one yet who has another seven score pounds, and I'll try if we can not get that too; a fortnight from to-night," said he.

A fortnight [in MS. seachduinn, a week] * after that day, he came to the house of the widow, wearing a handsome dress, and what a dress that was, to be sure! The daughter courteously asked him to sit down, but the mother said, she was not to ask any man to sit down, because for some little time past she had had neither gain nor profit from those who had come to her to sit down [to partake of her hospitality]. †

He replied that they need have no fears of him.

"But my two daughters married, [one of them] fifteen days ago, [and one three weeks ago respectively]," said the widow, "and I am certain that I need not expect to have news of them ever again."

"But thou mayest expect," said he. "For, a fortnight ago, I was in the house of one of them, and a week ago to-night, in the house of another, and it was they who directed me here to seek thee."

"I will not do as *they* did, not at all," said she.

"It is from the Indies I have come," said he. ‡

"Come thou here to-morrow night, and bring whom thou please to the betrothal. I am not going to marry thee on the spot, certainly not." [So it was arranged that] he was to have twelve people with him the next night, and she

* A certain amount of confusion in the matter of time is apparent in this story, necessitating the interpolation of a few words, which have been placed between square brackets.

† An idiom which appears in the title of the tale, called "Uilleim, dean suidhe."

‡ This sentence lacks connection with its context, suggesting that some other sentences have been left out.

cuideadh ri bhí air an taobh féin de'n bhórd, 'us gun bhoinne bhítheadh air an darna taobh a bhí air a bhlasad air an taobh eile. *

An oidhe sin féin [an déidh dha falbh], dh'fhalbh i féin 'us an greidheir a bha aice, 'us thug iad leò each, 'us ghabh iad air an aghaidh an rathad a bha iad a' faicinn an fhuir a bha 'tighinn [dh'] a h-iarraidh a' falbh. Bha iadsan an so a' falbh, agus thachair spot coille riu. † Dh'fhág ise an greidheir a stigh anns a' choillidh, 'us thuir i ris, air na chunnaic e riamh, gun charachadh as an síod.

Ghabh i air falbh, 'us cha robh i fad air falbh, an uair a thug i suil uaipe, 'us a chunnaic i caisteal [tigh, in MS.] leath-oir na coille, 'us gad iuchraichean anns an doras.

An uair a dh'fhosgail i an doras, 'us a chaidh i a stigh, dh'éirigh cù mór air lomhainn iarúinn, agus e uiread ri gamhuinn.

Dh'fhosgail i an ath dhoras, 'us bha an sin, cù mór air lomhainn iarúinn, 'us mur an e bu mhotha, chan e bu lugha.

Dh'fhosgail i an ath rum, 'us bha fear eile dhùbh an sin, 'us mur an e sin fear a bu mhotha, chan e bu lugha dhùbh idir.

Dh'fhosgail i an ath rum, 'us bha am fear sin làn de dh' aodach bhoirionnach, air a chrochadh mu'n cuairt uile gu léir.

Dh'fhosgail i an ath fhear, 'us bha am fear sin làn de chuirp, 'us co an dithis air an do chuir i a' cheud chomhdhail, ach a dithis pheathraichean.

Dh'fhosgail i an ath fhear, 'us bha e loma làn de bhuideil uisge-bheatha, 'us de bhiadh 'us de chùirn.

An uair a thill i air a h-ais, choinnich an ceud chù i, † 'us rinn e mianan mòr, 'us rinn càch a leithid cheudna, 'us chan fhaigheadh i às a síod.

Cha b'fhada bha i mar sin, an uair a dh'fhaireich i an dà fhear dheug a' tighinn dachaidh. Cha robh àite an rachadh i an falach, ach leabaidh íosal a bh'ann, 'us chaidh i air a mágan

[the daughter] was to have twelve, and that each company was to remain on their own side of the table, and that neither side was to taste a drop of anything that the other side might have.

That very same night [after he had gone] she [the daughter] and a griever whom she had, set forth, taking with them a horse, and they pressed forward in the direction that they had seen him go who had come to seek her [in marriage]. So there they were, travelling on, till they came to a woody spot. † She left the griever in the wood, and told him not to move thence, not upon any account [lit., for the sake of all he had ever seen.]

Off she went, and had not gone far, when upon glancing round, she saw at the margin of the wood a castle, with a bunch [lit., a withy] of keys in the door.

Upon opening the door, and going in, up rose a huge hound on an iron leash (or chain) as big as any bullock.

She opened the next door, and there was an [other] huge hound on an iron leash, and if he were not bigger, he was certainly not a whit smaller.

She opened the next room, and there was another of them there, and if he were not the biggest of them all, he was certainly not the smaller.

She opened the next room, and it was full of women's clothes, which were hanging all round about.

She opened the next one, and that one was full of corpses, and to what two corpses did she come first, but to those of her two sisters.

She opened another one, and it was crammed full of casks of whisky, and food, and drinking horns.

Upon going back again, the first hound she came to gave a great [menacing] yawn. The others did the same, and so she could not get away out of the place.

She had not been long thus, when she saw the twelve men coming home. There was no place in which she might hide, but a low bed, so she crept in under the bed on all fours. Upon peep-

* "A h-uile," literally, "all," is frequently used for "each" and "both." Compare French, "toutes les deux." For the charming marriage custom here exemplified, see "An Deo-Greine," April, 1919, "Rob Stuart."

† In translating "tachair, coinnich, ruig," (to meet), the subject and object must be made to change places.

‡ Lit. the first hound met her. This must be rendered—the first hound she came to—because, as has already been seen, in translating "tachair, coinnich," into English, the subject and object must be made to change places. Observe that "ceud," "first," refers to the reverse order in which the heroine now met the animals. Compare the contrast between the following two English sentences:—

The first hound she came to,
She came to the first hound.

The last would mean that she met the hound she met on entering the house, and in the context would imply that the hounds had changed places.

a stigh fo 'n leabaidh. Thug i suil a mach, 'us cò chunnaic i 'tighinn ach nighean bhreagh [a] eatorra.

Thòisich iad ri òl 'us ri itheadh. An uair a bha iad ullamh de dh' itheadh, thuirt an ceannabhard riu, "Eiribh, 'us deanaibh an rud a tha sibh a' dol a dheanamh."

Dh' fhoighnich iad di, "Co aca is fhearr leat—do thraghaidh le fuil, no do thilgeil le gunna?"

"Is fhearr leann mo thraghaidh le fuil. Cha b'e sin blur gealltanais domh, an uair a thug sibh air falbh mi," ars ise.

Bha dà fhàinne òir oirre, 'us thug iad di na fàinneachan òir.

Bha iad a' foighneachd a nis agus a rithisid di, gu de an dath a bha i 'faicinn air na coinnlean, 'us thuirt i mu dheireadh gu 'n robh dath uaine.* [Mharbh iad i] 'us thilg iad an so an measg nan corp eile i.

Shin iad an so air òl, gus an do thuit iad sìos air an daoraich, 'us an ceannabhard mòr, chaidh e anns an leabaidh.

An uair a thuit iad sìos 'nan cadal, dh' éirich ise, 'us thug i leatha làn a sguirt de na bha air a' bhòrd de fheòil 'us de bhiadh. Thug i do na coin e, 'us leig iad air a h-aghaidh i.

Ràinig i far an d' fhàg i an greidheir anns a' choillidh. Chaidh iad air muin an eich.

"A nise," ars ise ris a' ghreidheir, "na bitheadh duine air uachdar an t-saoghail a gheabh a mach far an robh thusa 's mi fhìn."

Thàinig iad dachaidh, 'us chaidh ise a luighe.

Bha neònachas air na searbhanntan, cho fada 'sa bha i gun éirigh 'sa mhaduinn. Thuirt a màthair, nach b'e sìod na bha aice ri dheanamh—gu'm feumadh i éirigh.

Dh' éirich i, 'us chaidh i air dòigh. Chuir ise às a dh' fàraidh dà fhear dheug, airson cuideachd di fhìn. [Thàinig iad.]

Thàinig esan le dà fhear dheug. Shuidh a' cheathairne aig a' bhòrd, 'us thòisich iad air òl.

Rinn ise deoch lag d'a feadhainn fhìn, 'us thug i deoch neartmhor do chàch. Thuit an fheadhainn aige-san mu dheireadh seachad air an daoraich: thuit esan seachad cuideachd, 'us cha robh sìon air duine a bheanadh † di-se.

Thuirt ise an so, an uair a thuit iad seachad, iad [a muinntir féin] a dh' fhaighinn s[h]rean-gannan, 'us iad 'gan ceangal o mhullach an cinn [so in MS.] gu bonnaibh an cas, cho tèoma 'sa

ing out, whom did she [also] see coming, but a fine young woman [whom they were bringing] along with them.

They began to drink and to eat. When they had finished eating, the captain said to them, "Up, and do the thing ye are going to do."

So they said to her, "Which wouldst thou rather—be bled to death, or be shot by a gun?"

"I would rather be bled to death, but that was not what you promised me, when you took me away," she replied.

She had on two gold rings, and those they took off her.

They asked her now and again, what colour she saw on the candles, and at last she replied that she saw a green colour.* Thereupon [they killed her], and threw her amongst the other corpses.

Then they began to apply themselves to drink, until they fell down drunk, and as for the big captain, he got into bed.

When they had fallen down asleep, the widow's third daughter arose, and filled her skirt with some of the meat and food from the table, and took it with her. She gave it to the hounds, and they let her pass on.

Off she went to where she had left the grievance in the wood, and up on the horse's back they got.

"Now," said she to the grievance, "let there not be a man on the surface of the world, who finds out where thou and I have been."

They went home, and she went to bed.

Next morning she was so long in rising, that the servants were astonished. † Her mother said, that that [lying in bed], was not what she had to do—she must rise.

So she arose, and got to work. She sent word for two men and ten to constitute a [wedding] party for herself. [They came.]

He [the robber] came also, with two men and ten. The champions all sat down to table, and began drinking.

She made a weak drink for her own people, but she gave the others a powerful drink. At last the people belonging to him fell prostrate, quite drunk. He also fell prostrate, but there was nothing the matter with any man belonging to her.

When they had fallen down, she said that they [her people] were to get cords, and tie the others from the crowns of their heads to the soles of their feet, as cleverly as they could be

* The robbers may have had a rule, based on some odd superstition, not to kill, until their victim had uttered the word "uaine," green. Or they may have wished to add to the torture and suspense, by worrying their prey with inconsequent questions.

† Being fatigued with her adventures,

† So in MS.—not "bhineadh."

ghabhadh iad. Rinn iad sìod. An uair a dhùisg iad an so, cha robh cothrom gluasaid aca.

Chuir ise fios air a h-uile h-aon a bha ag ionndrainn duine.

Dh'fhalbh i flùin 'us an gréidheir, 'us ràinig iad an caisteal. Chaidh iad a stigh, 'us mharbh iad na coin. Thug iad an so a stigh na daoine a thàinig do'n rum ann an robh na cuirp, feuch an faigheadh iad ann, cuirp nan daoine a bha iad ag ionndrainn.

Dh'fhosgail iad an ath runn, 'us bha e làn de òr 'us de airgid. Thug a h-uile duine leis, mar a b' fhiosrach e flùin, [n]a bha iad a' toirt uaidhe.

Thill iad dachaidh.

Cha d' iarr iad lagh no biun air na meairich, ach chuir iad ri theinidh iad, 'us rinn iad smàl dhiùbh.

From Marian Gillies, Port Nan

tied. They did so, and when the others awoke, they had not a chance of moving.

She then sent word for all who had friends missing.

She and the grieve went off to the castle. They went in, and killed the dogs. Then they fetched in the people who had gathered together, and brought them into the room where the corpses were, to see if they could find there, the corpses of any people whom they had lost.

They opened the next room, and it was full of gold and silver, and every man took away with him as far as he knew, what they had been stealing from him.

Then they returned home.

As for law or sentences against the robbers, they never troubled to get such a thing, but set them on fire, and made cinders of them.

Long, North Uist, August, 1859.

NOTES AND TRANSLATION.—By J. G. MACKAY, LONDON.

From the MS. collections of the late J. F. Campbell, of Islay, Iain Og Ile, Vol. XI., 172.

On the flyleaf of the MS., Iain Og Ile has written:—"An Robair a bha 'posadh."—Marian Gillies, North Uist, August, '59. H. MacLean. Compare Grimm's Robber Bridegroom, Mr. Greenwood M.S. The Widow and her Daughters. Bluebeard. Abstract for Note to Widow."

In this story, No. 172, nothing whatever is said as to reviving the corpses, or the marriage of the heroine.

In "W. H. Tales," II., No. 41, the Great Master of Folk-Tales, in a most interesting note, refers to his "3[r]d [variant]," by which he means our present story, No. 172. This is proved by his references, *ibid.* iv., p. 410.

Nos. 17, 41, and 172, are all of the Bluebeard type. See also "Folk-Lore Record," IV., 152.

"An ath fhear." As far as the writer's knowledge goes, the "t" (required by the masculine article in the nominative before a vowel) never appears before "ath," next.

"Anns a' choillidh, ri theinidh,"—two rare dative cases.

"A mhic chridhe," instead of "a mhic cridhe." See "An Deo-Greine," Sept., 1918.

"O mhullach an cinn gu bonnaih an cas." One would have expected—

"O mhullachaibh an ceann gu bonnaih an casan." Ceann certainly would have been better grammar. Compare for analogy the following two proverbs (Nicolson, 66, 368):—

"Bidh suilean ghoibhar aig an mnathan a' gleidheadh am fear dhaibh fein."

"Thug iad aghaidh an buill 's an caman air."

"Wives have goats' eyes in keeping their husbands to themselves." Goats are supposed to be very sharp-sighted.

"They turned all their force against him. Lit. turned their ball and shinty clubs on him."

As to the nom. sing. form, "mullach," it is a regular rule in Gaelic that a word that represents the same parts of several similar things, and which would in English be pluralised, as for instance:—

On the thin ends of the hazel sticks,

The hearts of the witches,

Unless thou strike our heads off,

appears in Gaelic in the singular, as—

Air ceann caol nam bataichean daraich,

Cridhe nan doideagan,

Mur cuir thusa dhinne an ceann.

Vide "Sg. nan Caol," 76: "An Gaidheal," II., 144: *ibid.* iv., 308.

The plural form, "bonnaih," breaks this rule. Euphony is probably the determinating factor.

PAN-CELTIC CONGRESS.

The meeting of the Pan-Celtic Congress, which was postponed last year on account of the railway strike, and for other reasons, will meet in the Masonic Hall, Edinburgh, on the 24th of May, and the meetings will continue to the 29th. The programme is attractive. Lectures will be delivered each morning in the

Masonic Hall by gentlemen selected for their knowledge of the subjects they have undertaken to speak on. A grand concert will take place in the Usher Hall, when vocal and instrumental illustrations will be given of the music of Scotland, Wales, Ireland, and the Isle of Man. The gathering should appeal to all Gaels, and those living within reasonable distance from Edinburgh should attend.

THE SECRETARY'S PAGE.

Fhuair mi air ais sàbhailte á Diúra creagach nam fiadh agus is fheàirde mi gu nór an ùine bheag a chait mi a' siubhal a mhonaidhean. Cha robh an aimsir ro chaoimheil ruinn ach bha sòlas ann a bhi faicinn an t-sòbhrach a' cinnitinn pailt anns na bruthaichean fàsach agus am beithe 'san caorunn n' cur umpa an trusgann bòidheach uaine. Bha meigeadaich mheann, mèilich uan, gulag bhrìdean agus ceilear smeòrach a' seirnn 'nar cluasan o mhòch gu dubh agus cha bu neo-thaitneach leinn a' chòisir.

* * *

This month we regret having to record the deaths of two well-known members of An Comunn, viz.: Mr. Donald MacDiarmid, Aberfeldy, and Rev. Hugh MacCallum, Blair-Atholl. Mr. MacDiarmid was President of the Aberfeldy Branch for many years, and Mr. MacCallum acted on several occasions as adjudicator at our Mods. Cha till, cha till, cha till iad tuille.

* * *

The Paisley Highlanders' Association brought to a close on 27th March one of their most successful sessions. The gatherings were well attended throughout the winter, and the Directors very generously handed over to An Comunn the entire proceeds of two of their concerts. Mr. John Woodrow is a most popular President, and he is ably supported by Mr. John MacKay, secretary; Mr. Alex. MacKenzie, treasurer; and Mr. Walter MacGillivray, concert secretary. Gu roibh buaidh leis na seòid!

* * *

Major Iain P. Grant, Yr. of Rothiemurchus, has been appointed secretary of the Committee on Deer Forests, and Captain Roderick MacErlach, Inverness, as Grazing Officer under the Scottish Land Court. Both of these gallant gentlemen are members of the Executive Council of An Comunn. Major Grant is secretary of the Piobaireachd Society, and Captain MacErlach secretary of the Gaelic Society of Inverness.

* * *

The performance of Mr. Archd. MacCulloch's sketch, "An rud a' their a' m'athair 's o dli' fheumas a bhi deanta," on the evening of the 27th April in the Athenaeum Hall, Glasgow, was a pronounced success. The play on this occasion had the advantage of a suitable stage and appropriate scenery, and this added greatly to the completeness of the representation. Artistically, the performance was excellent. Mrs. Barron, Mr. Donald MacPhail, Mr. J. M. Bannerman, and Mr. Neil S. Campbell filling their well-known parts with even more than

their usual power and vim, while Miss Bessie Campbell, who made her first appearance in the part, proved herself a most capable and winsome Eilidh.

* * *

Another dramatic performance of a somewhat similar character was given under the auspices of the Three Association Ladies' War Work Guild on the evening of Friday, 23rd April. On this occasion the sketch "Beitidh" was written by Miss Mary A. MacKinnon, and its performance by a thoroughly competent company gave the keenest pleasure to a large audience. The sketch was brightly and cleverly written.

* * *

It is a pity such performances could not be greatly multiplied. They are warmly appreciated by our Gaelic audiences, and a much-needed variation from conventional concert programmes. The suggestion has already been made that a Gaelic Dramatic Society should be formed in Glasgow, and we trust this suggestion will not be allowed to drop. We have authors and performers in sufficient numbers, and if a fund could be collected to defray costs of printing, scenery, and stage accessories, and to provide against loss, the number of our available plays and the frequency of their performance could be greatly increased.

* * *

At the last meeting of the Argyll Education Authority it was reported that the parents of 3,600 children had expressed a desire to have their children taught Gaelic, and the Director of Education was instructed to prepare a scheme of instruction. What about the children in Gaelic-speaking areas whose parents have expressed a contrary desire or have not made their wishes known? The Statute makes no distinction between these and the others. Liberal inducements are being given by this Authority to teachers to qualify themselves for the teaching of Gaelic, viz.: £20 additional salary to those who qualify, with promise of a maintenance grant to those attending the Summer Vacation Course.

* * *

The Inverness Education Authority have recently been advertising for teachers. Out of eleven vacancies advertised, "Gaelic Essential" was stipulated for six of them. This is a welcome sign of the times. Had the old School Boards been more careful to require this qualification in the teachers they appointed to schools attended by Gaelic-speaking children, the work of the new Education Authorities in providing for the teaching of Gaelic would be much less difficult.

NIALL.

LEAVING CERTIFICATE EXAMINATION, 1920.

GAELIC.

HIGHER GRADE—(FIRST PAPER).

Tuesday, 30th March—10.15 a.m. to 12.15 p.m.

The whole of this paper should be answered.

The value attached to each question is shown in brackets after the question.

N.B.—Write legibly and neatly. Marks will be deducted for bad writing and spelling.

1. Translate into English:—

Bha na Gàidheil rianhl comharraichte air son an dilseachd do 'n càirdean, agus an deisealachd gu dol an lethsgheul each a chéile. Bha iad fialaidh tabhairteach ris an dream bu toigh leo, ach gamhlasach droch-mhèinneach ris a' mhuintir bu bheag orra. Bha iad àrdanach mòrchuiseach agus ealamh gu oibheum agus sròineas a ghabhail. Bha iad eudmhor dealasach a thaobh cheistean follaiseach anns an cuireadh iad seadh agus ùidh, agus chathaicheadh iad gu sùrdail spioradail as leth fìrinnean suidhichte 'san robh iad ag creidsinn. Bha iad déidheil air eachdraidh agus cleachdaidhean an sinnsre, agus bha iad dian ainteasach araon 'nam mulad agus 'nan aighear. Bha iad gu nàdurra uasal sairce modhail cùrteil, agus bu dual dhaibh othail is ùdag a dhèanamh mu choigrich. Bha gach buaidh dhiubhl so, maith is dona, ri am faicinn cho follaiseach an giùlan a' Bhàird is nach 'eil stà dhomh feitheamh ri an comharrachadh a mach. Bu Ghàidheal e gun cheist a thaobh àbhaistean agus bheusan.

[25]

2. Translate into English:—

Clùd Dheaghl Mhinisteir.

- (1) Bha thu caomh ri fear feumnach,
Bha thu saor ri fear reusant',
Bha thu aodannach geurach,
Mar chloich, ri eucoireach, cruaidh;
Bu tu an tabhairteach maoineach,
Bu tu an labhairteach saothrach,
Bu tu an comhairleach tiomail,
Is crìoch a' ghaol ain ad fhuath.
Tha e 'na ladarnas gàbhaidh
Bhith le h-eagal ag àicheadh
Nach 'eil stoc aig an Airdrigh
Ni an àird na chaidh uain;
Ach 's fàbhar Freasdail 's is iongnadh,
No an nì as faisge do mhlòrbhuil,
Am bearn so th'againn a lìonadh
Gu blas miannach an t-sluaigh.

Do Thriath Dhubhaird.

- (2) Tha mi am chadal, 's gur àm dhomh dùsgadh
Mu Shir Eachann nan lann 's nan lùireach;

Gu bheil do chàirdean fo mhòran cùram
Nach faic iad sàbhailt air lùr do dhùthch' thù.

A Chlann Ghille-Eoin, gu'n robh sibh ainmeil,
Fìne rioghail nan pìosan airgid;
A liuthad dubhghall nach b'fhuì a chean-chas
Chaidh gu h-àir le lùths bhuir geal ghlac.

Craobh bhuir sinnsreachd-s' cha chrin o'n d' thàinig,
Bha flios an sgéil sin aig geur luchd seann-chais,
Gu'm bu shliochd rìgh sibh o' chrich na Spàinntè,
Is do shliochd Gathélu fhuair géill 's an Eiphit.

Mar choill ged tha sinn 's ar barr air crìonadh,
Gun mheas gun bhlàth oirnn acli tàir is dìobradh,
Thoir caochladh beus duinn fo sheul do shìoththainmh
Is na sgath dliot féin sinn mar gheugan crìona.

[40]

3. Describe the metre of *either* of the above two pieces. [10]

4. (a) Translate the following piece into English, or into modern Scottish Gaelic:—

Ar n-a chlos iomorro don nhléid Lochlannach do bhí i n'Eirinn gur marbhadh na taoisigh do bhí orra féin, is gur gabhadh Tuirghéis an t-anfhlait le Maoilsheachlainn rí Midhe, do ghabh meatacht is mímheisneach iad, ionnus gach fuireann díobh do bhíodh i giorioslach * na tíre i stigh i geóin ó bhailtibh cuain, go mbídis ag triall tré éalódh oidhehe d'fhios a long ré h-Eirinn d'fhágbláil; agus an lucht do bhíodh i mbailtibh cuain díobh, do rithidís 'n a longaibh dá dhídean féin ar ionruagadh na nGaidheal do bhíodh ag tóraigheacht † orra, ionnus gur díbreadh ‡ Lochlannaigh uile a h-Eirinn an tair soín, acht iarmhar \$ beag do an fá smacht na nGaidheal díobh. Agus do báthadh Tuirghéis lé Maoilsheachlainn i loch Aininn, agus táinig don ghníomh sin gur thoghadar uaisle Eireann d' aon-aonta Maoilsheachlainn 'n a airdrigh ar Eirinn uile.

(b) Parse *bídis*, *rithidís*, *thoghadar*.

(c) Decline *taoisí* (Irish Gaelic) and *taoiseach* (Scottish Gaelic).

* i giorioslach i.e. meadhon. † ag tóraigheacht i.e. an tóir. ‡ gur díbreadh i.e. gu'n d'fhuadaicheadh. \$ fuigheall.

G A E L I C.

HIGHER GRADE—(SECOND PAPER).

Tuesday, 30th March—2.30 p.m. to 4.30 p.m.
The value attached to each question is shown in brackets after the question.

SECTION I.

All the questions in this Section should, if possible, be answered.

1. Write in Gaelic at some length upon the changes which the Great War has brought about in the outlook of the Gaelic People. [40]

2. Turn into idiomatic Gaelic:—

(a) He is a good man. (Do this in three different ways.)

(b) For all its bareness, I love every sod of this island.

(c) The body is none the heavier for its sense.

(d) He insisted on my visiting him the next time I should be in his neighbourhood. [7]

3. Translate into idiomatic English:—

(a) Is olc a fhuaras sibh oirn.

(b) Is maith a sheasadh e ionad uachdaran-fearainn.

(c) Is diùgha teine fearna ùr.

(d) Is misde mi gun duine comhlà rium. [7]

SECTION II.

THREE questions should be attempted from this Section.

Note that Questions 9a and 9b are alternatives and are not both to be done.

The answers may be either in Gaelic or in English.

4. Name any poems that you have read in praise of Gaelic, and give an account of the chief points made in one of them. [12]

5. Take any descriptive piece of Gaelic prose or poetry that you have read, and give an estimate of it from the point of view of (a) clearness, (b) minuteness of detail, (c) accuracy of observation. [12]

6. (a) Bu mhaith an là is an oidhche thu,
 Bha loim ort an beinn 's an cladach;
 Bu mhaith an feachd 's an sìth thu:
 Cha rìgh an fear a chuir as duit.

(b) Sud an t-àodach dreachmhor chumadh
 gaoth is fras uam:
 Mallachd an dà shaghal air aon fhear
 chuir as e.

Explain the reference in these verses. Give an account of the circumstances that gave rise to them. [12]

7. Alexander Macdonald says of the Gaelic

language, "Cha 'n fheum i iasad." Discuss this statement. [12]

8. Give the meaning of the following compound words, explaining so far as you can the nature of the relation between the two parts of the compounds: caisruisgte, caisbheart, dair-chruaidh, sneachdghéal, earrghéal, ùrghorm, dubhghorm, òrbhuidhea, òirchiabh, cùlbhuidhe, aithghearr, ath-leasachadh. [12]

Either,

9a. What do you know of the Norse Invasions of the Highlands and Islands of Scotland, and their consequences? [12]

Or,

9b. Describe any ancient remains or antiquarian finds in your district, giving any opinions or explanations you have heard of regarding them. [12]

G A E L I C.

Tuesday, 30th March—2.0 p.m. to 2.30 p.m.
This paper must not be seen by any Candidate. To be read out by the Teacher at 2.0 p.m. in the presence of the Supervising Officer.

To be written by the Candidates on the separate sheets provided, which must be collected before the Second Gaelic Paper is distributed.

DIRECTIONS FOR USE.

1. Dictate the passage slowly, repeating each group of words (as indicated by vertical lines) twice over, and pronouncing every word very distinctly.

2. After an interval of five minutes read the text over again in the same manner as on the first occasion, but do not on any account repeat separate words at the request of individual candidates.

Columbus.

Bha Columbus innleachdach, | àrd-thogar-
 rach, dàna agus cruadalach, | agus air an làimh
 eile, | bha e foighidneach | stuama, agus seasamh-
 ach; | eòlach air an t-saghal | agus air nàdur
 dhaoine, | suairce agus modhail 'na chainnt,
 | agus fearail 'na ghiùlan, | ionnas gun robh
 aige gach buaidh | a bha feumail a chum urram
 a chosnadh, | agus smachd a sheasamh: | oscionn
 gach nì | chan fhlacas maraiche riamh | a thug
 barr air an cruadal, | nì nach faodadh gun a
 thoirt air daoine | làn-earbha chur ann, | ann
 an am cunnairt no gabhaidh. | An dèidh
 dhaibh bhì mìos aig faireig, | agus an sgioba an
 impis fairtleachadh air | le 'n gealtachd chean-
 nairich, | mhothaich iad fa dheireadh comhar-
 raidhean | a dhearbha dhaibh | gu 'n robh iad a'
 dhùthachladh gun tìr. (10)

THE AWAKENING OF SKYE.

REPORT BY MR. J. G. MACKAY, O.B.E., PORTREE.

As promised, we have now held the proposed concerts on behalf of the Publishing Fund of An Comunn, and I have pleasure in reporting that they have been a magnificent success. When I mentioned the matter to our friend, Mr. Rory MacLeod, he at once offered to come and help us, which offer, you may be sure, we were glad to accept. We arranged to hold the concerts shortly after the New Year, but unfortunately he could not come then, so had to postpone them till this week. In the interval several of the young men whom we expected to help had to leave for employment in the south, and, the season being advanced, the people are busy at their spring work. Notwithstanding that, we had record meetings in every place we could take up. I will give you a short sketch of each concert in its order, and, as you have an idea of the configuration of the island, you will understand the work we undertook.

The first was held at Broadford on Monday evening, 5th inst. (Mr. MacLeod was accompanied by his daughter, Miss MacLeod, who no less than himself contributed to the success of the tour.) The arrangements there were in the hands of Mr. J. MacPherson, headmaster of the Broadford School, and Mr. Neil Grant, Clerk to the Parish Council of Strath, and when I say that it was the most successful concert ever held in Broadford, that will give you an idea of how well they did their work. The hall was full to the door, and several people had to stand during the whole time. Besides the MacLeods, they were assisted by a number of local friends and also by two young MacRae ladies from Kyle of Lochalsh (one of them a Mod medalist), and a young Lochalsh Canadian of the name of Murchison, who Mr. MacLeod assures me is a musical find for future use. From such an array of talent you will understand that the good people of Broadford had a pleasant evening of it. If anything remained to make the thing complete, it was furnished in the chairmanship of Rev. Hector MacLean, one of our Gaelic stalwarts, and Mr. MacInnes of the Broadford Hotel crowned the thing by sending his car with Mr. and Miss MacLeod to Portree.

The Portree function was held on Tuesday evening, when there was a large gathering, much larger than we expected seeing that so many were away on holiday. Here we had to have a mixed programme to accommodate non-Gaelic friends who were desirous of partaking of our feast of good things. The local musical

part was sustained by Miss MacDonald, Viewfield, and Mrs MacIntyre, Wentworth Street, and an orchestra composed of Mrs. MacIntyre, Messrs Alic Campbell and Roderick and Malcolm Cumming. Two young misses, Marjory MacKinnon and Eva MacRae, gave some exhibitions of dancing. A local sketch, "Consachadh—Mairi agus Seonaid," by Miss MacDonald and Miss Minna Fraser, caused a good deal of amusement. Needless to say, everybody was in ecstasy over the performance. (Fhuair air cairdean Gallda shuileagan).

On Wednesday we had a heavy programme. Two concerts, seven miles apart, on the same evening, is a big undertaking, and to turn out immense successes is a thing to be proud of. The first was held at Uig, beginning at eight o'clock. Dr. MacDonald occupied the chair. By the way, he very kindly came up fifteen miles to Portree on the previous evening, and took a very acceptable part in the singing there. Here there was a bumper house, the large schoolroom was taxed to its utmost, many having to stand in a classroom and corridor, and the local talent was in proportion. The singers were:—Miss MacNab, Kilmuir; Miss Graham, Uig; Miss Jessie MacDonald, Totscor; and Miss Anderson, Uig; Mr. Donald MacNeill, the Earlish bard; Mr. Dugald MacRaid, Kilmuir; Dr. MacDonald; Mr. Hector MacDonald, Kilmuir; Mr. Dugald MacLean, Earlish; Messrs J. A. Graham, D. Graham, D. Corbett, James MacDonald, and A. MacInnes, Uig; and James MacDonald, Totscor. Instrumental music was supplied by Pipe-Majors MacLean and Munro, and Piper Norman MacDonald, all army veterans, and by Mr. A. MacCallum, M.C., on the violin.

We left Uig at half-time in order to take part in the Ceannasaleyre meeting, which was being carried on by the local talent, and we got a great reception, and were immediately put into requisition. The audience was delighted with the MacLeods, who had repeatedly to respond to encores, Mr. MacLeod again treating them with Skye songs, which roused the most lively enthusiasm, in having them presented to them in such perfect style. The local talent was represented by Mr. Donald Cumming, who acted as chairman, Pipers Lamont and MacKintosh, Misses Morag Beaton, Morag Cumming, MacDonald, Lamont, and Pringle, Messrs. Beaton, Budge, MacDonald, MacLeod, MacRae, and Stewart, all of whom gave solos. A recitation was given by Mr. John Stewart, and a character sketch, "Am Maighstir-sgoil agus Calum Posta," by Messrs Beaton, Beaton, and Stewart.

The most unbounded enthusiasm prevailed at all these concerts, and both Mr. MacLeod

and Miss MacLeod simply electrified the audiences. I am safe in saying that no others would have drawn such audiences at this late time of the spring. We meant to have extended the tour, but owing to the spring tides and the people being engaged in cutting seaware, we had to curtail it, but from the success of what we have tried, it can be seen that a similar tour in other parts should be a good thing for the Comunn. The local committees in each place deserve the thanks of An Comunn for their energy and interest in the matter, and to them belongs the credit after the magnetic influence of our friend Ruairi, of the happy result of the undertaking. For the organising of the project the thanks of An Comunn are specially due to Miss MacDonald and Mrs. MacIntyre, and Mr. Duncan MacIntyre, who were most helpful in working it up. I cannot give too much praise to the committee at Uig for their work, and also that at Ceannsaleyre. "The Portree men" whose names appeared in a recent issue of the *Deò Gréine*, all did their "bit." I have great hopes of forming strong branches at Uig and Ceannsaleyre. Miss MacDonald also accompanied us to Uig and Ceannsaleyre, and had to respond to repeated encores.

[The above report is of a very gratifying nature. It is evident that a re-awakening has happened in Eilean a' Cheò—that famous old nursery of heroes. We have often heard the taunt applied to Skye, that it was hopelessly indifferent to the claims of our language, that "a' chuid nach 'eil fuar cha 'n 'eil iad ach meagh bhlàth." On several occasions we, in this magazine, stated that the hope of Gaelic lay with the youth of the Highlands. After receiving a sound English education, these young people have now realised that something additional was wanting, and with their sharpened intelligence they have turned their attention to the literary wealth that lies hidden in the old language which brings them into touch with their ancestors, their manners, customs, and general culture, for despite the sneers of the enemy, that old race possessed a culture and a degree of wisdom suited to their time that might be a saving grace in this age of grinding uniformity and commercial tyranny. As a writer recently put it, "The Celt has preserved the elemental fervour of his enthusiasm, the ecstasy of mirth and the bitterness of his tragedy." At the various concerts, Mr. Roderick MacLeod (Ruairi againn fhinn) and his very promising daughter were an immense attraction, but we are confident that the other "song birds" who took part will be heard of yet in the musical world of the Gael. Music and Gaelic are the two most powerful factors that will save the Gael from a dun anglicisation,

and enable him to possess his distinctive soul. The thanks of the Comunn are certainly due to Mr. Mackay and those ladies and gentlemen whose efforts have met with such signal success. Buaidh leo uile, agus gu ma fada nu 'n tig tùchadh air ribheadh Ruairi. Ed., D.G.]

—:O:—

THE CELTS.

GREEK AND CELTIC CULTURE.

Celtic culture, in so far as it was descended from the common Aryan source, was fundamentally one with the Greek and Latin cultures; and this essential similarity is observable in respect of the fundamentals (though not the accidents) of every form of culture associated to the Indo-European race. Nevertheless, Greek, Latin, and Celtic civilisation are each strongly marked by certain features peculiar to themselves, though the point of differentiation does not always consist in the characteristics which popular belief is fond to regard as the dividing line. For instance, there is no such thing as "Celtic Art" in the positive sense in which that expression is frequently employed. Celtic Art (at its best) is a beautiful and rare amalgam, as it were of borrowed motives. Euphatically, it is not *sui generis*; but that fact does not in the least degree detract from its abounding artistic merits, or lessen its value and interest as the expression of the genius of a people richly endowed with originality. Briefly put, the matter may be stated as follows: the Greeks borrowed, and, in their turn, the Celts borrowed from the Greeks. But (borrowing in or out) my own impression is that the Celts were the better craftsmen, though, doubtless, owing to their interrupted social development, they were never so fine artists. The Bronze Shield in the British Museum and the famous Ardagh Chalice—what have the Greek craftsmen to show to compare with these superb masterpieces?

"Ancient Gaul (says Dr. MacBain in "Celtic Mythology and Religion") presents to our view the same political features as Greece of Herodotus's time, or earlier; the manners and customs of Gaul remained the Greek historians of the life of Homer's time." Here again, the Celts were merely following the call of the Aryan blood that flowed in their veins, though here again modern popular superstition is apt to misconstrue the signs of ancient times. In the first place, the Celts had long passed the primitive stage of pure patriarchy when first they are introduced to us through the channel of authentic history; and, in the second, the Clan or

Tribal system, as it is indifferently styled, was not an essentially Celtic institution, as some writers (mainly journalists) would appear to imagine, but is one which was common to the whole Aryan race at a very early period of its history. Consequently, we need not be surprised if Celtic polity underwent much the same changes and vicissitudes as characterised its fortunes in other parts of the Aryan world in Europe. But though it is true that, so far as essentials are concerned, the Celts, in this province also, invented nothing, yet here again they wonderfully refined on (if they did not improve) what was already their own by reason of birthright, or had come to them from extraneous sources. For to them belongs the peculiar distinction of originating the theory of the "balance of power," a device of art (call it which we choose) which they consistently practised in respect of the whole body of their public institutions. But though Greek and Celtic polity had nothing in common in this respect, yet one institution there was, not shared by Rome, which both peoples supported. This was "the Tyrant," who, after the Greek oligarchies had been overthrown, rose, under the protection of the common people, to the supreme power, the next step being the abolition of tyranny and the establishment of democracy in its room. "Among the Gauls" (says Dr. Macbain) "we have distinct traces of all these phenomena," and he cites Cæsar's evidence to the effect that when the Roman invaded Gaul he found there everywhere the sulking and plotting representatives of fallen dynasties," Celtillus, the father of Vercingetorix, suffered deposition as a monarch; and the rebellion of his illustrious son was as much concerted in order to secure the restoration of the fallen rulers as it was to put an end to the Roman power in Gaul.

Cæsar informs us that the Celtic beliefs and notions about religion were "much the same as those of other peoples." Which amounts to saying that their essentials were drawn from Aryan sources. He tells us, however, that the god whom the Gauls most revere is Mercury, whose images abound. He is regarded as the inventor of all arts and the pioneer and guide of travellers; and he is believed to be all-powerful in promoting commerce (to which, like the Greeks, the Celts were extraordinarily addicted) and the acquisition of wealth. "Next to him they reverence Apollo, Mars, Jupiter, and Minerva." Unfortunately, Cæsar does not give us the Celtic names of the various deities he mentions; and though many efforts have been made to equate them with gods and goddesses, figuring in early Celtic literature nevertheless, no appearance of certainty in this respect has yet been attained, save, perhaps, in one or two

cases. The vogue enjoyed by Mercury in Cæsar's day points to the existence of a remarkable change of popular sentiment as regards the leading light of the Celtic pantheon; for it is certain that the earlier, if not the original, capital god of the Celts was Mars. Accordingly, I suggest that the decline of Mars and the ascendancy of Mercury was due to Greek influence, whose affection for Hermes was profound, and the entrance to whose Acropolis was adorned, according to Pausanias, with a statue of that popular god. The anonymous author of a *periplus* to be found in Muller's "Geographi Græci Minores," and held to date from before Pytheas (*circa* 330 B.C.) his time, states that "the Celts practise the custom of the Greeks, being, by reason of the exchange of 'guest-friendship,' on the most friendly terms with Greece." The testimony of Ephorus, who wrote an early description of Europe, is to a similar effect; he says that the Celts are great admirers of the Greeks. That the Celts were drawn to the Greeks in a very particular manner is abundantly proved by early Celtic literature. The "Homeric" body of that collection is full of allusions to the gifted race, whilst even mediæval Celtic literature is strongly tinged with the pro-Greek tradition. The great popularity enjoyed by the goddess Minerva among the pagan Celts lends additional colour to the theory ventilated above.

I suggest, too, that it was from the Pythagoreans that the Celts drew their notions touching the soul and its survival after death. Much nonsense has been written about the Druid—quite as much as has been written touching, in the sense in which I am now writing, an allied topic, namely, the pretended impracticability of travel in Europe in times anterior to the advent of Rome as a world-power. The fine Celtic roads that traversed middle Europe carried, doubtless, other and more precious merchandise than goods and gear; and for my part I see no reason whatever why the Celtic philosophers of old (to whom there are many references in the earliest extant specimens of Celtic literature), should not have corresponded with their Greek confrères and have imbibed of the well-springs of philosophic thought in Greece. We are to remember that that Celtic *mobilitas*, which so much astonished Cæsar, was as well mental as physical, however slow-witted the modern Celts of Scotland and Wales may be.

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Le D. URCHADAN.

15.—CLACHMHANNAIN.

Is i Clachmhannain siorrachd as lugha an Alba. Tha i cadar an Abhuinn Dubh (Forth) agus na Cnocan Ochaill. Ged tha mòran guail ri fhaotainn, tha seallaidhean breagha an àiteachan. Is iad Drochaid na Tururach agus Linne Choire, eas mhór, an dà chuspair as ionraichte anns an dùthaich. Is e *Clachmhannain* an ceann-bhaile ach cha 'n 'eil e idir cho adhartach ri *Alloa*, baile puirt bho 'm bheil mòran guail agus iarunn air an giulan. Tha leann agus portair 'gan deanamh, agus tha am baile ainmeil air son snòimh clòimhe. Tha *Tulachchultraidh* agus *Alabha* a' figheadh clògallda agus ghuaillteachan.

16.—SRUIGHLEA.

Tha an t-siorrachd so a' ruigheadh bho Loch Leomuin gus a' Chaol Lìtich. Air taobh an Ear an locha, tha Beinn Leomuin a' togail a cinn an meag nan neul, agus anns an taobh Deas tha Monadh Champsaidh. Anns an taobh Tuath tha monaidhean mòra breaghsheallach, agus anns a' mheadhon tha còmhnaidh freagarrach gu àiteach. Ri cois a' chladaich gheibhear gual agus iarunn. Ann an comhcheangal ri eachdraidh Alba, chuireadh blàr aig Drochaid Shruighlea, Allt-nan-Bonnach (Blàn-chnuic), Allt-shachaidh, an Eaglais-bhric agus Cill-saoidhe. An *Sruighlea*, an ceann-bhaile, tha seann chaisteal air creig àird. Tha oibrichean mòra ann anns an bheil clògallda agus breacanan air an figheadh, carbadan grùine, ac-fhuinn tuathanaich agus uidheaman mèineachd. Tha tobraichean slainteil agus aimsir bhlàth a' deanamh àite ionraiteach de *Drochaid Ailtein*. Faisg air an *Eaglais-bhric* tha obair-iarunn mhór *Charruinn*, mèineachd guail is iarunn. Bha na feilttean cruidd aon uair glé ainmeil. Tha mòran de thoradh Tirmór na h-Eorpa a' tighinn gu tìr aig *Beulghrainnse*, air chor agus gur e fear de na puirt as mò tha an Alba. B' ann an so a bha an garadh-luingeas aig Rìgh Seumas IV., a thog a' cheud luingeas Albanach.

17.—LINNLIOTHGOBH (GLEANN IUCHA NO

LODAINN AN IAR).

Tha Lodainn an Iar a' ruith bho'n Chaol Lìtich mu choig mìle deug gu deas agus tha an dùthaich còmhnaidh ri cladach ach ag èirigh mar theid neach gu deas gus am bheil i 700 troidh air àirde. Tha trì ceathramhan de'n t-siorrachd air àiteach, agus tha gual is iarunn air an oibreachadh; an gual gu h-àraidh aig *Bo-neas* agus *Bathgate*, agus an t-iarunn an sgìreachdan Bho-nis, Obarcorn, Torpichen agus Bhatgate. Tha ola-mhór (paraffin) air a deanamh aig *Dailmheinnidh*, *Broxburn*, *Winch-*

burgh, *Uphall*, *Philpstown* agus *Bathgate*. An *Linnliothgobh* (an ceann-bhaile) tha seann luchairt anns an d' rugadh Ban-rìgh Màiri. Is ann an so a chaidh Seumas Stiùbhart, Iarla Mhoreibh a mhort. 'Se *Bathgate* am baile as mò. Tha *Bo-neas* na phort-guail ionraiteach. Tha Port-na-Ban-rìgh Deas aig ceann deas Drochaid Forth.

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BELL-RINGING SALMON

In connection with the continuity of Gaelic tradition, the following notes are of interest. The ancient tale of Cano mac Gartnán, from the Yellow Book of Lecan, relates that Gartnán had his dwelling in an isle called Inis meic Uchen. Where this isle lay the story does not tell; it may have been off Skye, for Cano came from Scí (Skye). However that may be, Gartnán's island home was the best constructed in the West of the World, and opulent besides. Seven teams of six he had for ploughing. Seven herds he had, with seven score cattle in each herd. Fifty nets for wild deer out from the isle (i.e., on the mainland). Fifty nets for fishing. Those fifty fish-nets had fifty cords attached to them, which passed through the windows of the kitchen, and at the end of each cord was a little bell on the wainscot before the house-steward. Four men were stationed at the knoll where the salmon appeared first as they swam up. Gartnán himself meanwhile sat on his cushioned seat and drank mead, like Alcinoüs in the Odyssey. The time is the first half of the seventh century: Cano died in 687 A.D.

I have come across two parallels to this ingenious device whereby the salmon, so to speak, rung their own knell. The late Reverend Angus Mackay relates that "Reginald Chien (c. 1350) built a house on the banks of the Thurso river at its exit from Loch Mór, so connected with salmon cruives in the stream that a bell rang in the house whenever a salmon became entangled in the cruives. The same story is current in Strathnaver, with regard to similar structures by him on the river Naver, somewhere near Achness." (Book of Mackay, p. 56.)

In an appendix to Pennant's Tour of 1769, the Reverend Alexander Pope, minister of Reay, states: "Up the river (Thurso) stands an old ruin, called Lord Chien's, or Ronald Chien's, hunting house. He was the Nimrod of that age, spending a great part of his time in that exercise. The house stood at the outlet of a loch, called Loch-more, the source of the river Thurso, which abounds with salmon. Ronald Chien had a cruive on this river, with a bell so constructed that when a fish tumbled in the cruive the bell rang."

The other is from Lachlan Shaw, the early eighteenth century historian of Moray. "On the West bank of the river (Spey), where now the passage boat of Gartenmore crosseth, stood the house of Cumming of Glenchernich, as yet called Bigla's House, because Bigla, heiress of Glenchernich, married to the Laird of Grant, was the last of the Cummines that enjoyed that land. The house stood on a green moat, fenced by a dry ditch, the vestiges of which are yet to be seen." A current tradition beareth that at night a salmon net was cast out into the pool below the wall of the house, and a small rope, tied to the net and brought in at the window, had a bell hung at it, which rung when a salmon came into and shook the net."

Readers of Dr. A. Carmichael's "Deirdre" will recall that when Naois had his home on Loch Ness side, "he could kill the salmon of the rapid stream out of the door" (*mharbhadh e bradan a' bhoinne bluais a mach air an dorus*). We are not told, however, that Naois had the signal system used by Gartnan, the Chien and the Cumming.

W. J. W.

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AN COMMUNN IN SOUTH-WEST ROSS.

By D. URQUHART, M.A.

With your permission I should like to tell your readers of the progress made in this quarter during the winter. It was near the close of last year before we sufficiently recovered from the awful memories of 1914-18 to take up the broken thread of our normal existence, and it was on 19th December that the first Communn meeting held in the district took place in the Lochalsh School. The Rev. J. MacLean presided, a committee was appointed, and the session commenced there and then by a paper on the "Characteristics of the Ancient Celts," illustrated by quotations from classical authors. The lecturer (Mr D. Urquhart, Kyle) was cordially thanked. The office-bearers are:—President, Rev. J. MacLean; Secretary and Treasurer, Miss MacDonald, Kirkton. Mr Montgomery agreed to conduct a class in Gaelic Reading. The class, unfortunately, had to be abandoned. The meetings were held monthly, and Mr Urquhart paid a second visit in February, when he read a short paper on "Lochmarea" and gave several Gaelic readings. Miss Mathison and Mr J. A. MacRae contributed songs. Mr MacRae also narrated a *sgeulachd*, "Am Pìobaire Bèag."

An effort to revive the Kyle Branch failed, but a meeting called at Earbusaig School (1½ mile distant) was most encouraging, and a most enthusiastic Branch was formed here, with Mr

Alex. Finlayson, President; Miss MacRae, Earbusaig School, Treasurer; and Mr Urquhart, Kyle, Secretary. This branch contributed £5 17s to the funds of the Communn. The Secretary read short papers on "The Wandering of the Celts," "Personal Names," and "Lochmarea," gave readings regularly, being ably assisted by the story-telling of Messrs A. Mathison and D. Cameron. Vocal talent was well to the fore, the principal performers being Misses B. Finlayson, M. Mathison, MacLennan, J. Finlayson, J. Murchison, and J. Mathison, and Messrs Wm. and K. Mathison, A. Benton, and D. MacInnes. Not a sentence of English was spoken during the whole session. Lochcarron Branch made an excellent start when the old secretary, Mr Finlay Murchison, gave a delightful symposium of folklore and local poetry, accompanying the old songs on his violin. Rev. J. MacLachlan is the successful president of this very live Branch, and Mr John MacLean could not be improved on for the secretaryship. Mr Urquhart visited the Branch on 9th April and gave a Gaelic paper. Owing to the large number of non-Gaelic speaking supporters the affairs of the Branch are a pleasing blend of Gaelic and English. It was a cheering experience to spend "Oidhche air Chèilidh" in Lochcarron, and a deep pleasure to enjoy the hospitality of Mr and Mrs MacLachlan. It was impracticable to institute a Ceilidh either in Plockton or Dornie for last winter. Were there one or two enthusiasts in each place who would combat apathy and provide the healthy intellectual stimulus of Gaelic readings, songs, lectures, and debates, we have no doubt the accommodation, as at Earbusaig and Lochcarron, would be the only worry of the promoters. In view of the encouragement I met in unexpected quarters and the enthusiastic appreciation of all efforts, I feel that there is cause for hope for the future, and I for one look forward to a real renaissance during next session.

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REVIEW.

THE SCOTTISH REVIEW. 1/6. Milne & Tannahill, Perth. Edinburgh: 74 George Street.

The editor of the "Scottish Review" wields a facile pen. It is stinging when occasion arises—none the worse for that. Those who live at ease within the shelter of stereotyped opinions do not like to be disturbed. But the world of ideas is moving quickly in our times, and is apt to give short shrift to things that are opposed to the spirit of the new age, and, willy-nilly, people must try to adapt themselves to circumstances. The doctrine of "laissez-faire" is out of date. Things are not to be allowed to go their own way, and a policy of non-interfer-

ence in matters that make for the general good will no longer be tolerated.

Since the "Scottish Review" started in its present form, it has brought to the front things Scottish that were apt to be forgotten or ignored by the "Predominant Partner"—things that are intimately bound up with the weal of the Scottish nation. These receive adequate treatment from competent writers, and are worthy of attention. In the present number the editor brings to a close his very interesting contributions on the "Folk of the Grail." They may provoke criticism and difference of opinion, but they are free from dullness, and the "asides" in them lead to important points that are apt to escape one's notice, or be forgotten, such is the tyranny of modern demands. The space at our disposal will not permit quotations. The same applies to the continued articles, "How would it do?" We would suggest to Gaels: How would it do to study Scottish History in detail, and particularly that part of the country known as the Highlands?"

Mr William Diack contributes an informative article on the "Scottish Mines" and their profits. Mr H. C. MacNeacail does the same on the "Scottish Language Historically." He says with truth, "there is only one living language entitled to be styled the Scottish language, and that language is Gaelic." We wonder how many Gaels are aware of this. In our time a good deal is being written on what is called "Broad Scots," which in most cases is nothing more than slovenly English. For example, the words, "Scots wha hae" is slovenly English. Dunbar would have written "Scots thet hes."

There are other articles of interest in this spring number of the "Scottish Review." It deserves a wide support.

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AN DEÒ-GRÉINE

Leabhar XV.]

Darna Mìos an t-Samhraidh, 1920.

[Earrann 9.

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COR NA DUTHCHA AIG AN AM.

Am beachd mhórán cha 'n 'eil cor na Gaidhealtachd taitneach aig an àm, gu h-àraidh anns na h-eileanan siar. Ged is e a' Ghaidhealtachd as fairsge air m' inntinn, dh' fhaodainn a dhòl na b' fhaide le bhith ag aithris nach eil cor na h-Albann gu léir taitneach air ionadh dòigh. Ciamar a bhitheadh na déidh na thachair. Air Galtachd tha nithean air teachd gu h-aon 's gu dhà, mar a theirear, air chor agus gu'n d' fhuair an seann rian ann buille bàis bho luchd na saothrach. Is fada o'n chuala sinn na focail, "*the bottom dog*," 'se sin r'a ràdh na creutairean a bha a' saorachadh gu goirt fo chuing luchd an earrais air tuarasdál bochd. O chionn bliadhnaichean bha an cù a b' isle a' fas anshocrach. Bha e a' tionnadh is a' cur char dheth fhein, mar gu'm biodh e a' strìth ri faighinn air sgaoil am measg nam feadhlach a bha na b' fheàrr dheth na e fhein. Mar bu mhò a dh' fhèuchadh ri a smacadhadh, 'sann bu duilghe a bha e a chiosnachadh. Cha 'n 'eil ann ach amaideachd a bhi a' saòilsinn gu mair rian amannan gun atharrachadh. Cha 'n urrainn d'ut do shàil a chumail air a chù as isle fad an t-siubhail, ce bith cho sàmhach 'sa

laidh e roinnh seo. Thòisich e ri drannaid anns an Taobh Deas greis mu 'n d' thainig an cogadh oirn. Thainig an drannaid gu comhartaich a nis. Le earball cochte tha e a' toirt neo-ar-thaing dhuinn uile. Tha am bus-iall air tuiteam o shròin, agus tha e fhein is a chàirdean air an raon a ghilacadh. Chaidh iad an comh-bhann cho éifeachdach a thaobh a' ghnìomhachais ris a bheil beatha is malairt na Rìoghachd an crochadh, is nach eil ac' an diugh ach sìreach agus gheibh iad, air neo cuiridh iad a' bhenirt a mach as a riaghailt. Cha 'n 'eil dol as aig na maighistearan ach an rud as fearr a dh' fhaodas iad a dheanamh; tha iad eadar a bhaobh 'sa bhuarach. Ciod e a nìtear riutha? Cuip nan cor a ghabhail dhaibh? Bha uair ann agus b'e sin an dòigh — anns an t-seadh shamhlachail. Ach an diugh; am fear a bha an iochdar tha e coltach gur h-e a tha gus a bhi an uachdar, agus 'sann aig an Agh tha brath air an rian a tha an dàn do chùisean mu'n teid moran bliadhnaichean seachad.

* * *

Cha 'n fhiosrach mi gu'n d' rainig teas na h-anshocrach 'san Taobh Deas gu crìochan na Gaidhealtachd fhatthast, ach tha mi a' cluinntinn gu'n deach tuarasdál bochd làithean m' òige a thilgeadh a leth taobh. Bha an t-àm ann. Air feadh eileanan siar na Gaidhealtachd tha collaid nach beag r'a chluinntinn mu chor a' phobuill a thaobh gainnead bhàtaichean-bathair. Shaoileadh tu gur h-ann a dh' chuimhnich luchd-riaghlaidh an Lunnainn gu robh na h-eileanan siar idir ann. Leigeadh leò a bhi a' cruinneachadh lòin mar a b' fheàrr a dh' fhaodadh iad—a h-uile fear a' toirt sgairbh a creagan dha fhein. Ach tha fios againn uile gu robh aon àm àraidh ann anns nach deach an di-chuimh-

neachadh—àn a' chruaidh chàis an uair a bhla a' mhuinntir a bhla 'n inbhe le carras is fearann fo uamhaan gu'n tuiteadh an rioghachd gu staid ìosal. Fhearrabh 'sa dhaoine sin far an robh an othail ag cruinneachadh dhaoine as an tìr a bhla rianh ainneil mar ionad altrumaich laoiach. Cha robh gainnead bhàtaichean-deathach ann an uair sin a chum gilleau smiorail a' sguabadh gu raon na diachaim, ged a chitheadh gainne a nis, an uair a tha lòn is goireasan a dhùth air na seòid a fhuair as le'm beatha, criplaichte mar tha iad 'nam bodhaig, gun bhruidhinn air an luchd-dànnaib a bhla ri bròn 'nan amhuin fhein.

* * *

Nach iomadh uair a chuala sinn gu bheil meaghar a phobuill annbunn is gearr. Cha mhór nach d' rainn an ràdh seo gu ìre gnàth-fhocail. Smaonich air na geallaidhean a sgaoileadh thall 'sa bhos an uair a bhla an cogadh 'na sheusdar. Bha an dùthaich o thigh Iain Ghròta an Gallaibh gu iochdar Shasainn gu bhli air a deanamh freagarrach mar àite còmhuidh do ghaisgich. Am bheil aon againn a chi comharradh air sùrd ne saod a chum seo a thoirt nu 'n cuairt air feadh na Gaidhealtachd? Gun teagamh 'sann uidh air n-uidh a thogar an caisteal, agus cha de thogadh an Roinn an aon là. Gidheadh bu mhaith leinn beagan a bharrachd saoid fhaicinn a thaobh gnòthuch cho cudthromach. An ann a' chogaidh bhla daoine deas-bhriathrach ri fàisneachd nu 'n àn àglimhor a tha romhainn—bòilich nach tig gu buil fhad 'sa bhios aigne is nàdur mhic-an-duine a' cumail ris an t-sean chlais mar bu dual. Ma tha dùil ri leasachadh tairbheartach, feumar barrachd spéis a thoirt do na subhalcean beusail sin a ni a' bhunait a leagar seasamhlach.

* * *

Ann a bhli a' toirt fearann geallaidhean is fàisneachd, maille ri ròlaistean de ghach seòrsa a chaidh eubhach air na enue a chum aire an t-sluaigh a ghlaicadh, bhual e shuas orm air là àraidh shìl a thoirt air paiper seachdaineil do'n ainm *Public Opinion*. Thearainn mi gach àireamh dheth blo 'n là a bhris an cogadh a mach gus an là a thainig fosadh air a' chòmhlaig. A leithid de bheachdan is de fhàisneachd—ann an cainnt fhinealta gun teganmh—le daoine inbheach is foghlaimte mu 'n t-saoghal uadhl a bhla a réir an dealbh-intinn acasan, cha 'n ann a mha'n air faire, ach, cha mhór, 'nar meang! Bha iochd is gràdh is fùghantas a' dol a chur nithean an òrdugh a chup an tìr uile a dheanamh mar nàdur de fhor-dhorus gu Pàras! Bha daoine a' dol a di' fhàs cho càirdel is cho conatrach mar gu'm biodh iad air a lochradh gu staid na fhuasladh, air eòr agus nach-biodh e soirbh mathian a dheanamh

a mach o mhithean! Nach bu bhòidheach an dealbh ged nach robh ann ach ann plathadh a dhallas. An uair a thainig feath; an uair a chaidh an cumart a sealladh, ciod e a thachair? Direach an rud ris an biodh fùghair aig neach toiniseil 'sam bith a mheòraicheas air cho caochlaideach 'sa tha nàdur a chinne-daonna, is cho doirbh 'sa tha e gnè na féinealachd fhuadach. Ruith gach calaman rionnach—fìrion is boirionn—air iteig gu an uimheagan fhein mar gu'n biodh iad a' crònan, "Cha 'n ann de mo chuideachd thù: tha an rudia ud seachad." Thainig a chuid a bu fhòrtanaiche de na snighdearan air ais, ach cha bu léir dhaibh ullachadh air an son, no cothrom air làmh a chur ri saothair a shàbhailleadh o'n déirce iad. Tha seachd mìle déig dhùil mar sin fhatlast.

* * *

Bho chionn ghoidh tharruing na paiperean naidheachd air na dùthela gu droch càrdh nan eileanan siar a thobh bhàtaichean a ghiùineachd litrichean is bathar gu'n iqmsaigh. A réir na bhla mi a' leughadh, bhla muinntir an Eilein Sgitheanaich gann de bhiaidh 's de ghloirasan eile mu dhèireadh a' gheamhradh a chaidh seachad. Cha 'n eil e 'na ni eireachdail gu'm biodh dearmad air a dheanamh air ceàrn 'sam bith de 'n Ghaidhealtachd, no gu 'n biodh i an cumart ri bhli t-sann air oir na gorta le cion bhàtaichean-deathach a bhli taoghail mar a b' àbhaist. Is ann am meinn nam bàtaichean sin a tha na h-eileanan air son nìin choireis is fùr, agus ma theid iad seachd gu taogail aig cuid de na puirt, cha bhli na croitearan ach lom gu leòr. Tha mi a' chuinnntim nach robh suidheachadh nan Sgitheanaich cho fìor thrugh 'sa bhla an t-ionnradh a' cur an cèil, ged a bhla iad dona gu leòr dheth. Saoidh mi gu bheil e mar fhìneachd air Tighe-Gnòthuch na h-Albann suidheachadh nan eileanan a leasachadh, ged nach biodh e ach air sgàth na h-ìohairt a thug iad sear a' dìon na dùthela. Tha mòran a dhith air a' Gaidhealtachd nu'm bidh i freagarrach mar "àite còmhuidh do ghaisgich." Ach 'se fearann bunait a' ghnòthuich. As aonais sin, cha bhli a' Ghaidhealtachd 'na Gaidhealtachd. Gus an teid a breacadh le gabhaltais bheaga cha 'n fhaicear tuar cinneadail oirre.

* * *

Tha na h-uiread de vachdarain a nis togarrach air earrann de 'n oighreachdan a reic ri Bord an Tuathachais. Tha Macleòid Dhumblengain deonach air dealachadh ri roinn mhòir de fhearran. Cha 'n eil vachdarain air Gaidhealtachd a choisinn a leithid de bhùthas air son a fhìorachd do'n t-sluaigh air 'oighreachd ris an t-seann drine choir. Tha Sgitheanaich toilichte gu'n do chunn an teagh-

lach greim air eaistéal an Duin agus an Cuilíom, maíle ri Helibhal mhór is Helibhal bheag. Ann a bhli a' meòrachadh air gach car a tha tighinn air an t-soghal, gu h-àraidh air cùisean na Gàidhealtachd, thainig an sean ràdh seo a stigh orm: "Tha muileannan Dhè a bleith air an socair, ach tha iad a' bleith anabarrach min."

* * *

Tha sinn a' cluinntinn mòran an diugh mu'n fheum a dheanadh rathaidean iarainn, no carbadan ola, do'n Ghaidhealtachd a chum malairt a bheòthachadh 's a chur air bonn. Cha 'n 'eil teagamh nach deanadh, ach 'sì a' cheud cheist a dh' fhaighnichas cuideachd an carrais:—"Am pàidh an t-saothair?" Gus an teid gabhaltais bheaga a shoerachadh air mhodh a fhuairas do'n Ghaidhealtachd is e mo bharail nach pàidh. Cha do phàidh rathad iarainn Mhalaig fhathast. Dh' fhaodadh carbadan ola an oire a sheasamh na'n deantadh seòl air meadhanan guimhachais a shuidheachadh. Dheanadh e feum mòr na'n rachadh laimhreachan a chur an òrdugh a chum dìon nan iasgairean aig àm a' chunnairt, oir tha saibhreas ri chosnadh le bhli a' saothrachadh ri iasgachd. Feumaidh seo uile airgeid is innealan nach gann. C'aite am faighear sin? Is ceist i nach 'eil soirbh a freagairt mur faighear iasad bho sporan na riochdachd. Tha aon rud cudthromach ann a bheir mi fainear anns a chomh-dhùinadh. Mur deanar a' Ghaidhealtachd freagarrach do Ghaidheil, air chor agus gu'n coisinn iad cuibhriom chuibheasach de nìtean, maithe na beatha seo, bidh cumart ann gu fàg iad. Ma thachras sin fàlbhaidh an spiorad Gàidhealach 'nan cois, agus cha bhli feum air Gàidhlig an uair a gheibh an coigreach cead a chois a' dheanadh ri the mar a thogras e. Biodh naid air ar faicill eagail 's gu'n atharraichear ar coinnleir às àite.

— o : —

EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn Gàidhealach was held in the Royal British Hotel, Perth, on 8th May, when the Rev. G. W. Mackay, president, occupied the chair. There was a very good attendance, those present including Dr. W. J. Watson and Mrs. E. C. Watson, Edinburgh; Mrs. J. R. Colquhoun, Glasgow Inverness-shire Association; Mr. R. H. Matheson, Dundee Gaelic Musical Association; Mrs. Margaret Mackay, Comunn nan Fìneachan, Dundee; Mr. Colin Sinclair, Glasgow; Mr. Archibald Stewart, Cambuslang; Mr. P. Macdougall Pullar, Glasgow; Mrs. Christison, Glasgow; Mr. M. Macleod, Glasgow; Mr. Ruari Macleod, Inver-

ness; Miss E. L. Johnston, Strathgairn; Mr. T. D. Macdonald, Oban; Rev. M. N. Munro, Taynult; Mr. Alex. Fraser, Yoker; Mr. Angus Henderson, Stirling; Rev. T. S. Macpherson, Glasgow; Mr. H. F. Campbell, Aberdeen, etc.

THE WORK OF FOSTERING GAELIC.

The President, in moving the adoption of the report of the Propaganda Committee, which mainly recommended that an appeal for financial support of An Comunn should be made to the Gaelic-speaking people in the Colonies, said he wished to make some observations with some regard to the work of that Committee, of which he was Convener. Some of his remarks might bear upon the work of other Committees, but they were all meant to help on the work of An Comunn Gàidhealach. In the first place, he had to thank the organisers of concerts throughout the country who had done so magnificently, in the direction of making these concerts a success, and in sending very liberal sums of money to headquarters. Dr. Watson especially had made a strong appeal for help for the publications fund. The appeal had been made so heartily and earnestly that he (Mr. Mackay) took it up and tried to see what could be done. Something had been done by the Comunn and through the country, and it was his earnest desire that the appeal might be responded to as heartily and generously as possible. They could not get too much money. While he was very fond of music, he was anxious that literature should be kept to the front by the Comunn, and that they should be in a position to publish Gaelic books from time to time. Reading classes were very helpful, and they would be surprised to know how many clergymen and others were quietly teaching and stimulating the study of Gaelic from Ross-shire to Arran. In connection with their tours in the North, he had to express his appreciation of Mr. Neil Shaw's (the Secretary) services. He did not know if the Executive quite realised the value of his personality. He had been most successful in these tours, by his gracious manner, and, above all, his capacity of speech in the Gaelic. Nothing could have been more congenial than the relations between them. It was one of great friendship, and the work went on very well.

There was one difficulty in connection with the Propaganda work in the North, he continued. Certain classes seemed to think that An Comunn was merely a musical business, and from time to time they congratulated him on his appointment to the Presidentship of the Mod. They had tried to disillusion them of that, and he thought the Mod and Music Com-

mittee might do something in that direction. He was very pleased that they had such an exceptionally good meeting. It was a big battle that lay before them; it was to be a fight, and everyone who meant business must put a certain amount of time and money, nerve and blood, and heart and soul into it, otherwise there would be no success. It was now or never. They had got a chance which they never had before through the Gaelic clause in the Education Act.

He thought the propaganda work of the Comunn would be advanced if they divided the country into provinces, following the plan of other organisations, notably the Church. For instance, there was Lewis, Skye, Sutherland and East Ross, West Ross, Easter Inverness, Wester Ross, Inverness, Islay and Jura, with another three in Argyll and one in Perth. There would be a Council in each with a President, Executive and officials, and they could lay upon them the responsibility of promoting the Comunn and organising the work within their own bounds. They must keep that in view, but they could not proceed with such a scheme until they got some more branches formed.

Gaelic Inspectors for Gaelic Areas.

There was another point which the Education Committee might keep in view. They must see to it that when inspectorships in the Gaelic-speaking areas became vacant, men with a knowledge of Gaelic should in every case be appointed. He would make a special appeal to the members of the Executive to use their influence with their friends to try and buy as many Gaelic books as possible and to get other people to buy them. Nothing had impressed him more than seeing the small number of Gaelic books and papers in many houses where he expected to see them. He thought that by bringing the matter before them more might be done in that way. Many years ago he recommended the holding of Flag Days over the whole of Scotland for the collection of funds, and he thought these should be organised next year.

One thing which struck him very much in his tours was the attendance of school children at their meetings. If in childhood these children were instructed more intelligently in Scottish history, and not taught to look upon it from a non-Celtic or English point of view, there would have been a much more intelligent knowledge of their aims and much more sympathy in them. He suggested to the Mod and Music Committee that they might consider the holding of next year's National Mod further North, by which action a good deal might be done to advance the Gaelic cause.

He wanted to bring forward one other proposal. In the past, the Highlands and Islands Committee of the General Assemblies had done a great deal for them, beginning the movement that helped so thoroughly towards the passing of the Gaelic clause of the Education Act in the House of Commons. He thought they should again approach the General Assemblies of the Churches on the day when the Highlands and Islands reports were given in by means of a deputation, and elicit still further their interest in that cause. He also agreed that they should approach the Colonies. It was a pity it had not been done long ago. He lived two years in Canada himself, and had found in many places a keen and intelligent interest in and appreciation of Gaelic language and culture.

Mrs. E. C. Watson, Edinburgh, seconded, and in doing so, suggested that Mr. Mackay might visit the Gaelic classes for teachers during the summer, and speak to them before they broke up. He might do some propaganda work in that way, and perhaps help to raise more enthusiasm for the Gaelic among the teachers.

The report was approved of.

The Finance Committee reported a credit balance of £212; and Mr. Alexander Fraser moved the adoption of the report. The question of an honorarium for local Mod Secretaries, he said, had been deferred till the next meeting of the Committee.

Mr. P. Macdougall Pullar, Glasgow, seconded, and the report was adopted.

Gaelic Teaching for Children.

Mr. F. H. Campbell, advocate, Aberdeen, who moved the adoption of the report of the Education Committee, said the members of the Executive would remember their former meeting at Stirling. They had followed in a humble fashion the policy which the President then set forth of dividing the Highlands into provinces, but instead of doing so in an elaborate way, they contented themselves with two—the South Highlands with Glasgow as the capital, and the North Highlands with Inverness as headquarters. They would observe from the minute what Mr. Macleod had reported in regard to Glasgow. So far as Argyllshire was concerned, the Education Authority there had circularised the county to ascertain what parents desired their children to be instructed in Gaelic in the schools, and had received replies from the parents of nearly 4,000 children asking that their children should be so instructed. That was a great advance, but nothing had been done by other Authorities so far. The Education Authority of

Argyllshire were also determined to assist the Gaelic teachers to attend the special classes in Glasgow, and were to increase their salaries by £20 a year. That was very encouraging, and they all desired that other Authorities throughout the Highlands would follow that admirable example. As regards Perthshire, it had been reported that the Executive Officer of the County of Perth was personally quite desirous to forward and encourage the attendance of any Gaelic teachers in the County at the special classes.

In regard to Inverness-shire, he could only say that they were carrying on the work reported to the last Executive Committee. It had practically been arranged that there should be three courses of lectures in Gaelic at Inverness. Unfortunately, since their last meeting, progress in remaining Scottish towns on the proposed Gaelic map had been interrupted by the death of Dr. Bartholomew, but the work was being carried on by his son.

Regarding the President's remarks about a deputation to the Assemblies, Mr. Campbell pointed out that there had been a Standing Committee of the Church of Scotland for nearly a century known as the Education Committee. It was founded about 1825 or 1826, with the view of promoting education in the Highlands and Islands, and various legacies had been left for that purpose. When the School Boards took over in 1872, the General Assembly, in its wisdom, transferred the whole of that fund to the Glasgow, Edinburgh, St. Andrews, and Aberdeen Universities for the promotion of religious instruction in the Colleges. At the forthcoming General Assembly it would be proposed that the whole of the fund should be applied for the payment of directors of religious instruction in provincial cities, which should be provided for from public funds. If the deputation did go to the General Assembly, he hoped they would not forget that point in regard to the Education Fund.

Mr. T. D. Macdonald, Oban, seconded the adoption of the report.

Rev. T. S. Macpherson, Glasgow, said he was delighted that the response in Argyllshire was so good.

Mr. T. D. Macdonald said that in Kinlochleven eighty per cent. of the population spoke Gaelic, and the parents of 400 children in Oban had asked that the children be instructed in Gaelic. The country had done very well in some instances, but the procedure adopted had been harmful, and they did not approve of it.

Mrs. Colquhoun, Glasgow, said she happened to be in Kinlochleven recently, and was to sing in both English and Gaelic at a concert. Before it started, however, a notice was sent round to

her asking her to sing in nothing but Gaelic.

The report was approved of.

The Publications Committee recommended payment of a grant of £100 towards the publication of a Gaelic grammar, and on the motion of Rev. T. S. Macpherson, seconded by Mr. Angus Henderson, this was agreed to.

THE MOD COMPETITIONS.

The Rev. M. N. Munro, Taynult, submitted the report of the Mod and Music Committee. The final syllabus for the Mod at Oban had not been prepared yet, he said, while the list of adjudicators for the music and literary competitions had not been completed. After going over a list of new competitions, Mr. Munro moved the adoption of the report, and Mr. T. D. Macdonald seconded.

Mr. Angus Henderson said he had been present at a meeting of the Mod and Music Committee, and his recollection of the proceedings was that nine-tenths of it was music and one-tenth literature. He did not disparage music at all; he would like that more should be done for music if that was possible; but at the same time he thought the literary side was slightly starved. He thought it was a great mistake, and he was almost forced to agree with the Chairman that some people regarded that Association as a sort of sing-song affair. Not that the Committee was hostile to literary competitions, but at the same time most of those present at the meeting specialised in music. The Connun was now 20 years of age, and he thought it was high time they devoted a little more attention to literary culture than they had hitherto done, while not slacking on the music side. As a matter of fact, he was inclined to think that they should have a separate committee for literature.

Rev. Mr. Munro said that with regard to Mr. Henderson's strictures, the Mod and Music Committee had always felt as keenly interested in literature as in music. Personally, it had been a great pleasure to him to think out subjects for literary subjects from year to year, and if the competitions were less in number than previously, he did not think they were to blame. They had been recommended to economise, and therefore some of the competitions had been reduced. If the Executive was willing to lay out more money on literature, the Committee would be pleased to consider new and useful competitions and justify their interest in literature. The public generally sent them money for prizes for musical competitions at the Mod. If those generous helpers would think of literature as well as music, it would be a very admirable thing.

The Chairman said that more money was needed, and he would strongly urge a National Flag Day for the purpose.

The report was adopted, and Mr. T. D. Macdonald reported on the preparations being made in Oban for this year's Mod, which is to be held there, and stated that the local Committee was trying to get the Railway Station for the Festival.

On the motion of the Chairman, a large Committee was appointed to appear before the Assemblies and solicit their help and sympathy in the work which the Comunn was doing.

Mr. T. D. Macdonald, in seconding, said they should try and impress upon the Assemblies to try and keep up the supply of Gaelic-speaking ministers in the North. In Kinlochleven, in a Gaelic-speaking community, there was no Gaelic-speaking minister, although all the Churches were represented.

The President, Mr. Angus Henderson, and Dr. and Mrs. Watson were appointed representatives to the Celtic Congress in Edinburgh.

It was agreed to remit the question of getting in touch with the Gaelic Societies in the Colonies to the Propaganda Committee.

The extraordinary meeting of Executive Council will be held at Crianlarich on Saturday, 3rd July.

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THE CENSUS OF 1921 AND GAELIC.

The Government departments concerned are now considering the arrangements for the forthcoming census of 1921, and it would be advisable for the Executive of An Comunn Gaidhealach to discuss at an early date its bearing on the Gaelic language and the work of An Comunn.

One point in particular I desire to draw the attention of the Executive to is the manner in which the statistics of Gaelic were shown in the last census returns. Previous to 1911 the Gaelic statistics were shown in every division of these returns, and if the number of Gaelic speakers in any part of the country, however small, was required, it was available. Thus, we could find the number of Gaelic speakers in a county, a civil parish, an ecclesiastical parish, a burgh (Royal or police), a School Board district, a town, or even a village. In whatever division of the country other statistics were shown, the Gaelic figures were also available. In the census of 1911 this was changed, and the number of Gaelic speakers was given only for each county, and then only in a small paragraph in the introductory matter to the figures for the county. The effect of this change was to make

any inquiry into the decline of Gaelic speaking more difficult, because it was impossible to discover in what part of a county any disproportionate decline took place in the decennial period, and any effort for the propagation or encouragement of Gaelic that An Comunn, or others, might make to neutralise that decline was thus impeded.

An example of the working of this harmful change in the manner of showing the census figures came under my notice recently. In a parish in one of the western counties it was desired to resuscitate a Gaelic church, and negotiations were proceeding with that object in view. One of the first questions arising was, naturally, the number of Gaelic speakers in the parish, and considerable difference of opinion was expressed. The county consists of seven islands, and the conditions and the occupations of the population in these islands are as diverse as the islands themselves, and have considerable influence on the movements of the population. Under these circumstances, it was impossible to accept for the parish in question a proportionate figure of the change in the number of the population as applicable to that of the Gaelic speakers, and it was only after many calculations were made with the relative figures of previous years that an approximate number was reached, and this number presumed the same conditions obtaining throughout the period, which was unlikely. In any case, the result arrived at was merely approximate, but had the same method obtained in stating the number of Gaelic speakers in the census returns of 1911, as in former years, the figure would have been available at once.

Here, then, is a practical application for the census figures of Gaelic speakers, and the 1911 returns failed to provide the information. If the returns cannot serve a practical purpose of this kind, what is the use of including the Gaelic figures? This is one reason for suggesting that the Executive of An Comunn might give the matter serious consideration, and I think many other useful purposes are equally obvious. As already suggested, the decline of Gaelic in any district would be discovered, and, once detected, means could be taken to prevent any further decay. It may be objected that this was not done in the past, but An Comunn was not then in the strong position it occupies to-day.

If this question of the Census, its objects, purposes, and possibilities, were thoroughly discussed by the Executive, the result would prove, I am sure, unquestionably profitable, alike for An Comunn and the objects for which it exists.

R. B.

AN DA MHARSANTA.

THE TWO MERCHANTS.

Bha dithis ann an Lit uair-eigin de'n t-saoghal, 'us bha iad air deamamh suas gu h-anabarrach, agus iad a' cumail bluthannan mòra.

An uair a chunnaic iad gu'n robh rud aca, fhuair iad 'us phòs iad boirionnaich.

Rugadh clann daibh. Rugadh nighean do'n dara fear, agus gille do'n fhear eile. An uair a bhàisteadh iad, phòs iad ri 'chèile iad. Is e Uilleam a bha air a' bhalach. §

An dèidh so a dheamamh, bhàsaich athair a' ghille, agus bha a' bhean 'na baintreach an so.

Bha an fear eile deònach air a bh' 'erionnadh o'n bhaintreach a cuid, air alt 's gu'n glèidheadh e dha fhéin na bh' ann. §§

Thuir an fear eile ris a' bhaintreach, gu'm b' fhearra dhi stiùireadh a h-uile rud a bh' ann a thoirt da fhéin, 'us gu'n tugadh e foghlum do'n bhalach.

Leig ise a h-uile rud a bh' ann aige fhéin, 'us bha e fhéin ag obair air a' ghille 'thogail suas, agus e còmhla ri a chloinn fhéin.

An uair a bha iad air tighinn air an adhart an aois, bha an gille airson deamamh suas ris an nighinn. Bha a h-athair deònach airson a' ghille 'chur air falbh. "Ma dli' fhalbhas tusa," ars an nighean ris, "fanaidh mise cunntas * bhliadhmaichean gun phòsadh, gus an till thu."

Dli' fhalbh e an sìod, 'us thugar an muir air. Bha e 'seòladh an sìod, cho fad air falbh, 'us gu'n do thuit da uair-eigin a dhol do'n Tuirc; agus chomh luath 'so thàinig an soitheach gu tìr, chaidh e an sin air tìr.

Bha e 'falbh, 'us gu de chunnaic e ach feadhainn a' falbh, agus corp leò, agus maidean aca 'ga bhualadh.

Dli' fhoighnich ean gu de bu chiall da sìod, no gu de an t-aobhar a bha aca an dèidh da bàs 'fhaotainn, sìod a dheamamh air. Dli' innis iad gu'n robh fiachan aca air an duine, 'us gur e sìod mar a bha iad a' toirt fiach nam fiachan a' corp, o nach pàidheadh e iad nu'n rachadh e a null.

Dli' fhoighnich e an sìod an gabhadh iad pàidheadh nam fiachan agus an corp a leigeil adhlacadh; agus thuir iad gu'n gabhadh; agus thug e fa'near an corp a chur fo'n talannh, 'us plàidh e na fiachan air a shon. *

Thill e chun an t-sòithich, agus sheòl iad às an Tuirc airson tighinn dachaidh.

There were, at some time or other in the world's history, two men of Leith, who were very much attached to each other, and who kept large shops.

When they saw that they had amassed some wealth, they took wives, and married.

Children were born to them, a lassie to one, and a lad to the other. When they had been baptised, they had the two children married to each other. The lad's name was William. §

Afterwards, the father of the lad died, and his wife was then left a widow.

The other man was desirous of gradually stealing her goods away from the widow, so that he might have all there was for himself. §§

So he told her that she had better give him the management and overseeing of everything, and that he would educate the lad.

She accordingly turned everything over to him, and he on his part applied himself to the lad's education, bringing him up among his own children.

When they had come well on in years, the lad was for courting the lass. So her father wished to send him away. But she said to the lad, "I will remain unmarried for a certain number of years, awaiting thy return."

William then went off, and took to the sea. He sailed and sailed so far away, that one day he chanced to reach Turkey, and as soon as the vessel came to land, he went ashore.

While travelling about there, what should he see, but some people going along, who were carrying a corpse with them, and beating it with sticks as they went.

He enquired what it meant, and asked what their reason was for so treating a man after he was dead. They replied that the man [whose corpse it was] had owed them money, and they were taking the worth of the debts out of his body in that way, because he would not pay them before he went across [to the other world].

William then asked whether they would accept payment of the debts in return for releasing the body and allowing it to be buried; and they said they would; and so he paid the body's debts for it, and caused (thug e fa'near) it to be buried. *

He returned to the vessel, and they sailed away from Turkey on their homeward voyage.

§ The last sentence in this paragraph appears in the MS. at §§.

* The dead should always be treated with respect, and their remains protected. Whoever shows them irreverence is sure to have his folly visited upon him severely. This is the moral of many tales.

Bha iad a' falbh 'us a' seòladh, agus fada, goirid ge'n robh iad air falbh, gu de an rud a thàinig iad ach a dh' ionnsuidh eilein, † agus bhrisdeadh an soitheach air an eilean, 'us chaidh a h-uile duine rianh a bha innte a bhàthadh, ach e fhéin 'na òrachd, 'us gun duine ri [a] fhaotuin air an eilean.

Bhuail e, an siod, air falbh feadh an eilein, agus thachair toll ris, agus chaidh e a stigh ann. Dh' fhadaidh e teine a stigh ann, agus snuaintich e gu'n gabhadh e tàmh ann, agus chunnaic e an dubhradh mòr ud a' tighinn do dhorus an tuill, agus gu de an rud a bha an sin ach leòghann mòr, 'us gun chreutair 'san eilean ach e fhéin, †

An uair a chunnaic an leòghann an teine a dh' uidheannaich e 'san toll—an beothach fiadhaich sin, dh' fhàs e cho caomh ris; agus thigeadh e a h-uile là, agus dà ghad eun leis, gad da-san agus gad da fhéin.

Bhuail esan air am bruich, agus bha e 'bruich rud do'n leòghann, agus bha a' chùis a' còrdadh ris an leòghann gu h-anabarrach math.

Bha snuainteachadh aige air a' bhoirionnach ged a bha e 'san eilean, 'us air am na leannan-achd a bhi 'dol seachad. Bhiodh e [Uilleam] an siod a' siubhal feadh an eilein, a chur dheth a mhulaid, ged a bha an deagh chompanach leis, 'us e 'ga chumail gle mhath, 'us e a' còrdadh ris gu math.

Bha e an siod latha de na làithean, agus latha briagh ann, 'us a bheil fodha air cnoc. Is ann a chunnaic e an siod duine mòr, nam gu'm faicendh e nu a choiminnh air gob rudha air an eilean e, 'us gun dòigh air duine air a bhi ann.

Choisich e a null far an robh an duine, agus dh' fhebraich e cò an duine e, no cia às a thàinig e, no de mar a thàinig e an siod; agus thuir e ris, gu'n d' fhuair esan, an oidhche sin, § cothrom air tighinn ann—nam bu chumhne leis fhéin an uair a bha e 'san Ana-Criosdachd, agus an uair a dh' fhuasgail e an corp, [gu'n bu esan a bha anns a' chorp, an samhladh a bha 'buidhinn ris,]—gu'n dh' fhuair esan cothrom,

They were sailing on and on, but whether their journeyings were long or short, what should they come to but an island, where the vessel was wrecked, and every man on board of her drowned, save the lad alone, [and his loneliness was intensified by the fact that] there was not another person to be found in the island.

He presently began to wander about the island, and discovering a cave, went in. He had kindled a fire inside, and had made up his mind to rest there, when he saw such a great dark shape approaching the entrance of the cavern, and what sort of a thing should it be but a great lion; [so there was the lad, all alone with this awesome beast] for there was not another living man in the island but he. †

When the lion saw the fire the lad had prepared in the cavern—that fierce beast became most kind to him; and would come every day, bringing with it two withies on which birds were strung, a withy of birds for itself and a withy for the lad.

The lad set about cooking them, and he cooked some for the lion too, and so the whole thing pleased the lion exceedingly well.

But though [lost] on the island, he was still thinking about the lass, and thinking also how that the time of courting was slipping away. So he [William] used to wander about the island, to drive away his melancholy, [which would seize him] notwithstanding that he had such a good comrade, who kept him well supplied, and was on excellent terms with him.

But on a day of days, and a beautiful day it was too, he happened to be lying out on a hillock, lying face downwards. It was then that he perceived an immense man in the place, and it seemed as if he saw him opposite to him on the point of a certain headland in the island, though there was no possibility of any man being there at all.

The lad walked over to where the man was, and asked him what manner of man he was, whence he had come, or in what way he had got there; and the other replied, that that very night § he had had an opportunity of coming—and did the lad himself remember being in the land of the infidel, and how he had released or redeemed a certain dead body, [for that body was his, the body of the spectre that was speak-

‡ So in MS.: not "a dh' ionnsuidh an tàinig," for that would be bad grammar, the relative pronoun having no genitive.

† Sentence obscure, inasmuch as "creutair" and "e fhéin" are equally applicable either to the lion or to the hero. "Creutair" has, however, been translated as "man," as there are two other sentences to the effect that there was no human creature on the island.

§ Oidheche, "night," repeated lower down, should surely be "latha," "day," unless we are to suppose some sentence or event omitted.

an oidhche ud, tighinn d'a ionnsuidh; gu'n robh aobhar a mhuà 'us a leannain, an oidhche ud, a' dol a réiteach; 'us gu'n giùlaineadh esan e a dh'ionnsuidh nan crìochan sin an oidhche ud, na'n deanadh e mar a dh'iarraidh esan air. "Beir thusa air amhaich om-sa, 'us na beannaich 'us na mallaich gus an ruig thu." §§

Bhuail an leòghann, an so, air caoineadh, an uair a mhothaich e esan a' falbh; agus thuir an samhladh a bha 'buidhinn ris, gu'n tugadh esan an leòghann air a' fhalbh a rithisd, as a dhéidh fhéin; agus dh'fhalbh e leis-san an so, agus leig e às e aig ceann a' bhòthain bhochd a bha aig a mhàthair; agus thuir e ris fuireach an sìod, agus nach bu mhór an ùine dha bhí an sìod gus an tigeadh esan leis an leòghann; agus bha e 'na sheasamh gus an faca e iadsan a' tighinn 'us mar gu'm bithheadh e toilichte airson iadsan a' thighinn, thòisich e air toirt taing. *

Thilg esan bhàrr a mhuin an leòghann, agus bhrisdeadh a chas, [agus ghabh an samhladh a' ghaoth dha fhéin.]

Agus bha an baile cho trang, agus nighean a' mharsanda mhòir sin a' dol a phòsadh. An uair a chunnaic iad esan a' falbh leis an leòghann, bha iad a' gabhail eagail.

[Chruinnich freiceadan a' bhaile 'us lean iad iad, 'us gun fios aig a' ghille gu'n robh iad ann, 'us mu'n d'fhuair e scalltuinn chuide no bhuaidhe, thilg iad an leòghann le saighdean. Bu chruaidh leis a' ghille 'us gu'm b'eadh, dealachadh ri a chompanach dileas a rinn an guimh bha càirdeil, ach chunnaic e nach robh atharrach air. B' eadar closach an leòghainn fhàgail an sìod, agus togail air fhéin a' ùr. †]

(*It's a leantuin.*)

ing to him)—that he, [the spectre] had had that when he perceived the lad was departing; but the spectre that was speaking to him, said, that he would fetch the lion along next, after he had carried the lad; and so went off with him, and let him drop or set him down at the end of the little bothy that belonged to his mother; and he told him to wait there and that he would not have to be there long until the other returned with the lion; so there the lad stood until he saw them coming, and then, because he was so rejoiced at their coming, he began to give thanks. *

The lion, at this point, began to lament, when he perceived the lad was departing; but the spectre that was speaking to him, said, that he would fetch the lion along next, after he had carried the lad; and so went off with him, and let him drop or set him down at the end of the little bothy that belonged to his mother; and he told him to wait there and that he would not have to be there long until the other returned with the lion; so there the lad stood until he saw them coming, and then, because he was so rejoiced at their coming, he began to give thanks. *

The spectre [instantly] threw the lion off his back, and the animal's leg was broken, [and the spectre vanished into thin air.]

Now the town was all in a bustle, for the daughter of a certain great merchant was going to be married [betrothed?]. But when people saw the lad going about with the lion—they began to be afraid.

[The town guard gathered and followed them, without the lad's being aware of their presence, and before he could as much as look this way or that, they shot the lion with arrows. The lad felt it hard, as indeed it was, to part with his faithful friend who had acted in so friendly a way, but he recognised that there was no help for it. So he just had to leave the lion's case there, and set off afresh. †]

(*To be continued.*)

§§ Lest the Sacred Name be uttered in the blessing or cursing. When Micheil Scott ("Waifs and Strays," V., 50) rode through the air on a glaistig, or loth-mharacachd (riding filly), his weird steed tried to entrap him into repeating some saying containing the Sacred Name. But her efforts were vain, her rider was too wise. Had he complied, she would have vanished from under him, and he would have been dashed to the ground or would have fallen into the sea. In the case of a witch who was carrying through the air in her apron a boulder from the Isle of Man for the Cumming's castle, her apron string breaks and the boulder falls to the ground the instant an astonished beholder says, "God bless me." In the "Arabian Nights," in like manner, when a hero who is being rowed home by a brass elephant-headed boatman begins to praise Allah, boatman and boat sink out of sight, leaving the hero floundering in the water.

* It is, of course, to God that the hero gives thanks. This he must have done aloud. The mere uttering of the Sacred Name constitutes an act of prayer, which immediately banishes all evil spirits and breaks all spells. A beautiful and almost universal belief, with a world of sound philosophy and theology at the back of it. Thus, once God's name has been uttered, the spectre has no further power to sustain the lion in mid-air, and the divine and regular forces of nature, including that of gravitational attraction, which had been in abeyance owing to the power of spells, come into operation once more, with the result that the lion falls heavily to the ground.

† The sentences between square brackets have been interpolated to account for the fact that the spectre and the lion are suddenly dropped out of the story, the narrator or the scribe having apparently forgotten all about them.

PROPAGANDA CAMPAIGN.

The President, Rev. G. W. MacKay, Killin, and Mr. Neil Shaw, Secretary, carried through a very successful propaganda tour in West Argyll commencing at Benderloch on 8th May. The meeting was held in Lochnell School, Ledaig, the Rev. J. A. MacCormick, minister of Ardcathann, presiding. The President, in his opening remarks, spoke in Gaelic and afterwards gave a most interesting and instructive address in English on the cultural value of Gaelic, making special reference to the exquisite beauty and purity of Gaelic poetry and the splendid essays of "Caraid nan Gàidheal" and "Am Fear Cùil." The Secretary, who followed and spoke at some length in both languages, confined his remarks to the aims and objects of An Comunn. The Rev. D. M. Cameron, who arranged the meeting, spoke in appreciative terms of An Comunn and what it has already accomplished. It was unanimously agreed to form a branch, and office-bearers were elected. The chairman thereafter addressed the meeting, and promised to do all in their power to make the branch a success. Although the attendance was small that evening, they were hopeful of good gatherings when the winter session opened.

The following evening a meeting was held in the Strath of Appin School—the Rev. Charles MacDonald in the chair. The evening was wet and stormy, but notwithstanding the former office-bearers of the branch attended, also a number of the school children. The usual addresses were given, Mr. Shaw speaking in Gaelic only, and, after remarks by several of the old members present, the branch was re-formed and office-bearers appointed. Mr. Shaw sang several songs, and one of the schoolboys recited "Ceud deireannach nam beann" with fine spirit and correct enunciation. Mr. Donald MacPherson, Headmaster, who was appointed President, teaches Gaelic reading and singing. All the school children present were fluent Gaelic speakers. The President was the guest of the Rev. Mr. MacDonald at the manse.

On Wednesday evening at Duror the weather was even more boisterous, but there was not an empty seat in the Schoolhouse when Mr. Donald MacInnes opened the meeting with stirring selections on the bagpipes. Mr. John MacFhurye of Invernalyle presided, and introduced the officials in a bright and pleasing address. Mr. MacKay gave a splendid address, and was frequently applauded. Mr. Shaw was also well received, and brought before his audience in Gaelic and English the

duties of the various committees, making special reference to the Oban Mod. Gaelic songs were sung by Misses MacNicol and MacLennan, and by Mr. Shaw. Miss Brodie, teacher, played the piano accompaniments. The Rev. Mr. MacLennan, parish minister, who conducted a Gaelic class during the winter months, also addressed the meeting. Mr. Stewart of Achara, who attended the Gaelic class regularly, moved a vote of thanks to the speakers, and Rev. Mr. MacKay called for a similar compliment to the chairman. The Rev. Mr. MacLennan, at the close of the meeting, made sympathetic reference to the recent death of a prominent member of the Gaelic class, Mr. Donald Cameron, Acharn, and he asked the audience to stand while the piper played two laments in honour of his memory. The laments played were "MacGriogair o Ruadh-shruth" and "Lochaber no more." Nothing can stir the emotional feeling of the Highlander like the *cumha* on the bagpipes, and few present will ever forget the plaintive notes struck by Donald on the chanter that evening.

The following day was observed as the Fast Day in the parish of Duror, and Rev. Mr. MacKay conducted a service in the parish church at mid-day. The first part of the service was conducted in Gaelic, and Mr. Shaw officiated as precentor.

Mr. MacKay and Mr. Shaw were the guests of Rev. Mr. and Mrs. MacLennan at the manse, and on the afternoon of Thursday drove to Ballachulish, where they were joined by the Rev. Mr. Boyd, Glencoe, who accompanied them to Kinlochleven. There was a large attendance in the Hall that evening, and Mr. A. H. MacDonald, Headmaster, President of the Branch, presided. Mr. T. D. MacDonald, Oban, was present on the platform with the officials. After short addresses by the chairman, Mr. MacKay, and Mr. Shaw, a programme of Gaelic songs was gone through. Mr. Thomas, teacher, sang, "Land of my fathers" in Welsh, and received quite a rousing reception. Mr. T. D. MacDonald addressed the meeting in support of the Flag Day which is to be held there shortly in aid of a special fund to help juvenile choirs and competitors to attend the Mod. Mr. Boyd also spoke in Gaelic, commending the objects of An Comunn.

On Friday, the various teaching centres were visited (the school was burned down some time ago), and pupils were questioned as to their knowledge of Gaelic. Only a small percentage was able to answer, although a large number of the parents speak Gaelic. Mr. MacDonald conducted a Gaelic reading class, and the Gaelic Choir has been re-formed. Mr.

MacKay was the guest of Mr. and Mrs. MacDonald at their home.

On Friday afternoon the party returned to Ballachulish, and Mr. MacKay and Mr. Shaw proceeded to Ardgour, where the concluding meeting of the tour was held. There was a fair attendance in the School, presided over by Rev. A. D. MacLean, parish minister. After the customary addresses, Mr. Shaw sang several songs illustrative of the grave and gay in Gaelic poetry. Miss MacLutye, teacher, sang a Scottish song. The Branch here was re-formed and office-bearers appointed. Miss MacLutye is the secretary. Mr MacLean conducts a Gaelic class in connection with the Sunday School, and it is hoped that an adult reading class may be formed next winter.

Although somewhat late in the season, the attendance at meetings was quite satisfactory, and much good work may be expected from the parishes visited. Gaelic is still the everyday language of the people, and as the teachers in most of the schools are capable of giving some instruction in the language, the future of Gaelic in these districts seems quite hopeful.

In view of the fact that this year's national Mod is within easy reach of branch members, the officials hope to see a large number present. Many juveniles are preparing for the competitions, and a few adults are practising for the solo competitions.

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LEAVING CERTIFICATE EXAMINATION, 1920.

G A E L I C.

LOWER GRADE.

[The value attached to each question is shown in brackets after the question.]

Tuesday, 30th March, 10 A.M.

N.B.—Write legibly and neatly. Marks will be deducted for bad writing and spelling.

1. Reproduce in Gaelic the story read out. [20]

[The story will be read out at 10 A.M., and candidates should use the first page of their books for this answer.]

2. Translate into English:—

Cha robh an t-slighe dhachaigh o'n sgoil 's an fheasgar cho fìor thaitneach, air amannan, agus a shaoileadh tu. An dràsda agus a rithis, bhiodh an sgoil fada gun tighinn a mach, agus bhiodh an t-annoch ag iarraidh mu'n ruigeamaid an clachan. B'e so tràth nach bu toigh leam fhéin riamh, an uair a bha mi 'nam ghiullan—eadar-dà-sholus, no beul na h-oidhche.

Bha sin 'san an ud a' lán chreidsinn gu'n robh a' Ghruagaich is a' Bhean-shithe an folach an glaic air choireigin, no fo bhruaich na h-aibhne. Faodaidh an tràth-sa a bhih cubhaidh do mhac-mannuna * nam bard, no freagarrach do na suirghichean, ach bidh an giullan òg 'ga nheas air mhoide eile, is e 'na throtan ag gabhail aithghearra na mòintich, is e air chrith gu'n tachair e ris a' Ghruagaich, no gu faic e taibhse. Bheir an t-eagal a chreidsinn air nach 'eil an srann nam meabh-bhiastagan mu'n cuairt da uch na sìthichean a' dèanamh deiseil air son ruidhle dumsa an meag na rainich. Dh' fhàsadh cruth eile air badan mòr fraoich 'san dubhar air nullach fàire; dh' fhàsadh clach bhàn air eliathach cnuc 'na samhhladh. Bhiodh a h-uile dad fo sgrìeo.

* Imagination.

3. Translate into English:—

Nach fionnbor inleachd agus dòigh

Tha daoine cur an cèill,

A' tionail airgid agus òir,

Is 'g an stòradh suas le spéis?

Gach cath is strì tha ann meag an t-slàigh

Au tòir air glòir dhaibh féin,

A sheargas as mar blàth an fheoir,

Is an glòir cha mhair 'nan dèidh.

Ach na gheibh thusa tuigse is ciall,

Bidh agad oighreachd bhuan;

Sin seudan a bha naiseach riamh,

Is nach caill gu bràth an luch.

Ni an comhairleam a glunath do dhion,

Is le rian do chumail suas;

Bidh sìth is toradh an do ghlionmh

Is cha bhi do chrioch gun duais. [20]

4. Write at least a page in Gaelic contrasting the winter with the summer season in your district. [20]

5. (a) Give the gender, genitive singular, dative singular and meaning of:—
bean, broc, bròg, cathair, crodh, cù, beac, muir, muileann, pian.
(b) Give the Gaelic for:—black dogs; little dogs; little feet; to a little calf; to the little calf; to a grey stone; of a speckled hen; of a grey horse; of a black horse. [10]

6. Translate into Gaelic:—

(1) This big wood will soon be cut down.

(2) Donald is swifter than his brother.

(3) What would you see if you went over that hill? [5]

7. Translate into English:—

(1) Cha deachaidh a' bhliadhna so leam.

(2) Cha 'n ionann sreul bhios air a' chreich is air an tòir.

- (3) Ged thà mi air an leth-shùil, is maith
chì mi leis an t-sùil a th' again.

[5]

G A E L I C.

LOWER GRADE.

Tuesday, 30th March—10 A.M.

The passage should be read out by the teacher at 10 A.M. in the presence of the Supervising Officer. It should be read out twice, not too quickly, nor too slowly.

No notes may be made by the candidates while it is being read.

Immediately after it has been read out the Candidates should proceed to reproduce the substance of it in Gaelic.

Before it is actually read, the Supervising Officer must write upon the blackboard the following words:

Dee=G., Abhainn Dé; "dank"=moist.

He should also explain that Candidates are not to aim at reproducing the passage in all its details, and in the same words or order of words as the original. What is desired is that they should attempt to relate the story in Gaelic, in their own diction and idiom.

The Sands of Dee.

"O Mary, go and call the cattle home,

And call the cattle home,

And call the cattle home!

Across the sands of Dee";

The western wind was wild and dank with
foam,

And all alone went she.

The western tide crept up along the sand,

And o'er and o'er the sand,

And round and round the sand,

As far as eye could see.

The rolling mist came down and hid the land:

And never home came she.

"Oh! is it weed, or fish, or floating hair—

A tress of golden hair,

A drowned maiden's hair,

Above the nets at sea?"

Was never salmon yet that shone so fair

Among the stakes of Dee.

They rowed her in across the rolling foam,

The cruel crawling foam,

The cruel hungry foam,

To her grave beside the sea:

But still the boatmen hear her call the cattle
home

Across the sands of Dee.

CRUINN-EOLAS: ALBA.

LE D. URCHADAN.

18.—DUN-EIDEANN (LODAINN MHEADHONACH).

Réidh ri cladhach tha an t-siorrachd so àrd
enocach anns a' cheann deas. Tha mu leth na
siorrachd fo thuathanas agus tha bàrr mòr de
choire, eòrna, cruithneachd agus buntata a'
fas. Tha gual is iarum air an oibreachadh,
agus tha deamamh paiper agus bhàr-làir 'nan
oibrichean iomraiteach. Tha bailtean a'
chladaich ri iasgach, agus tha clach-ola air a h-
oibreachadh aig Addiewell agus aiteachan eile.
An *Dun-èideann* (ceann-bhaile Alba) tha
caisteal bha ainmeil an eachdraidh; Luchairt
Holyrood 'san robh na rìghrean a' còmhluidh;
oil-thigh cluiciteach. Am measg oibrichean a'
bhaile tha clòdh-bhualadh, deamamh leanna
agus portair, agus tarrauing uisge-bheatha,
airidh air an ainmeachadh. 'Se *Lite* fear de
na puirt-mhara as dripeile 'nar dùthaich agus is
ann ri taobh thall a' Chuain Tuath a tha am
port ri malairt. Am measg oibrichean tha
togail-shoithichean, measgadh uisge-bheatha
agus deamamh leanna agus portair. Tha
mórán sluagh a' dol gu *Portobello* gach sath-
radh a chaitheadh am forloich. Tha croganan,
gloine agus clachan-crè air an deamamh an so.
Tha feilltean coirce agus miùe air an cumail ann
an *Dailceith*. Tha mórán éisg air a thoirt air
tir an *Baile-nam-Fiasgan*. Feudar *Granton*,
Penicuik (paiper) agus *Currie* (deamamh
paiper) ainmeanachadh an measg nam
bailtean.

19.—HADDINGTON (LODAINN AN EAR).

Tha an t-siorrachd so air a deagh aiteach far
an bheil i còmhnaid agus fhuair i urram air son
buntata. Tha gual air a cladhach anns an
taobh an iar. Faisg air *Haddington* (an
ceann-bhaile) rugadh Iain Knox. Tha feilltean
coirce air an gleidheadh an so. Tha iasgach
air a chur air adhart an *Abarùig Tuath*, an
Dunbar, an *Prestonpans* agus an *Cockenzie*.

20.—ABARUIG.

Tha Siorrachd Abarùig deas air Haddington
agus tha an cladhach ris a' Chuain Tuath. Is iad
àiteach, àrach chaorach agus iasgach na h-
oibrichean as toirteile. Tha Abhainn Tuaid
cluiciteach air son bhàdan. Tha an dùthaich
a' deamamh clòdh-gallda agus paiper. Cha 'n
'eil na bailtean mòr, agus is ann do Shasunn a
bhuineas Abarùig air Tuaid. 'Se *Greenlaw*
ceann-bhaile na siorrachd. Tha iasgach ann an
Eymouth, tuathanas mu *Duns*. Tha *Cold-*
stream air Abhainn Tuaid.

THE SECRETARY'S PAGE.

Tha dòchas again gu bheil sean is òg ag ullachadh gu laidir airson Mòd na bliadhna so. Tha an t-Oban 'na bhaile cho Gàidhealach agus a tha 'san airde 'n iar, agus gheibh luchd-farpais aoidh is furan. Far an do rugadh An Comunn, naoi bliadhna fichead air ais, biodh e air an fhogharadh so aig le foun na Gaidhlighe. An turas a thug an Ceann Suidhe agus mi fhein mu dheireadh bha sinn a' cumail fa chomhar nam meuran an dleasnas a thaobh a' Mhòid agus tha sinn le cheile de'n bheachd gu'n tig aireamh de'n oigridh air an aghaidh. Bu mhath leinn na h-inbhich a thighinn mar an ceudna ach tha an Gàidheal athaiseach 'na thir fhein!

* * *

The office of An Comunn is now at 114 West Campbell Street, corner of West George Street. Members who intend calling on an early date will please note that the entrance meantime is by 226 West George Street. We have been extremely fortunate in continuing to get a room with Messrs. Hourston & Macfarlane, whose unflinching courtesy, as also that of their staff, make a visit to the office one of pleasure.

* * *

Mr. Norman MacLeod, M.A., is presently engaged (on behalf of the Publication Committee) in the preparation of a new edition of Reid's Elementary Course. Teachers and others who used this excellent publication may have valuable suggestions to offer for the improvement of the forthcoming edition, and all such suggestions will be greatly appreciated. They should be sent to me at 114 West Campbell Street, or to Rev. T. S. MacPherson, 18 Wilson Street, Hillhead, Glasgow. The last edition of 2,000 copies is now out of print, and in view of the activities of Highland Education Authorities, a new and improved edition will doubtless be in great demand.

* * *

Under the auspices of the Glasgow Skye Association, a series of competitions (Senior and Junior) in solo singing and reciting of Gaelic prescribed pieces will be held in the seven parishes in Skye on an early date. The first prize winners will meet at a local Mod to be held in Portree in September, when Mr. Roderick MacLeod, Inverness, will adjudicate the final solo competition, the first prize for which is £15. All competitors must sing Mrs MacPherson's well-known song, "A' toirt am cluinnidhe 'nuair bha mi òg." They are also to sing a song of their own choosing.

It will be remembered that at last meeting of Executive a deputation was appointed to visit the three Assemblies to thank the Churches for their valuable assistance in connection with the teaching of Gaelic in schools, and to solicit their continued support in making the provision of the Act of 1918 effective. The deputation was received by the Free Church Assembly on Friday, 21st May, the members attending being Rev. G. W. MacKay, Professor Watson, The Lady Helen Tod, Mrs. Colquhoun, Mr. Malcolm MacLeod, Mr. H. F. Campbell, Rev. Dugald Macfarlane, and Mr. Shaw (secretary). Professor Watson spoke on behalf of the deputation, thanking the Church for its past assistance, and making a powerful appeal for its continued sympathy and help in the Gaelic cause. The Rev. Dr. Donald MacLean, the Acting Moderator, assured the deputation that in this matter they were preaching to the converted, and that they could rely on the whole-hearted support of the Church in their efforts to further the interests of the Gaelic language.

* * *

The Assemblies of the Church of Scotland and of the United Free Church did not find it practicable to arrange for the reception of the deputation, but in the minutes of the proceedings of the United Free Church Assembly for 24th May the following reference appears:—"A letter was read from the Secretary of the Highland Association in appreciation of the assistance rendered by the Church in connection with the teaching of Gaelic in schools. The Assembly recorded their thanks to the Highland Association for this welcome testimony."

* * *

The various County and kindred Associations in the city have held their annual meetings, and it is satisfactory to note that their annual contributions to the Mod Fund have been continued and in most cases augmented. The Glasgow Gaelic Society has also given a grant in aid of the publication of the Fèrnaig MS., transcribed and edited by Calum MacPharlain. The Islay Association has renewed affiliation with An Comunn, and the Clan MacFarlane Society, instituted 1912, has become affiliated with An Comunn.

* * *

For the James Grant Memorial Prize for solo singing at the forthcoming Mod, competitors must select a Lochness-side song. Mr. John MacLean, Calcutta, offers a prize for the best rendering of an unpublished Argyllshire song, female voices only.

NIALL.

MOLADH GHLINNE COMHANN.

Le Coinneach M. Stiubhart, Baile 'Chàolais,
mac do'n Ollamh Stiubhart, ("Nether
Lochaber").

'S e'n gleann a shamhraicheadh gu ciatach
Croth tha ciar is caisinn 's blàr-bhuidhe,
Gheabhadh tu iad 'gam blianadh
Air na leanagan a b' àillidh;
Fraoch a' cinntinn air gach taobh dhiu,
Cib is canach ag aomadh làmh riu,
Liath-chearc a goirsinn anns gach bruach dheth,
'S an coileach ruadh mar bhuachaill làmh rith.

'S briagh an sealladh tha ri fhaicinn
Bho gach bac is cnoc 'san tìr ud,
Buachaill Eite 's e 'na sheasamh
Slòrach, creagach, lan de sgrìodan;
Coire Chlach-flinn air a chlàobh,
Dlùth dha sin tha Ceann na Làirig,
Beim a' Chrìlaist nuas r'a ghuallainn
'S air an tuath dheth Stob 'e Mhàrtainn.

Chi thu sud air an iar dhìot
*Na Peathraichean bho chian 'nan eideadh,
Cha chuir gaillean, gaoh na siantan
Fiamh orra 'n am laighe 's eirigh;
Fraoch a' cinntinn 'n àird g'an cruachain
'S ait an suad air maduinn Chéitein,
'S an àird teas an t-sunhraidh
'S binn an ceò aig eòin air gheugan.

Chi thu sud bho blarraighe 'n Innein †
Gleann chuir iongantais air mòran,
Far an robh Oisean 's Fionn MacCumhail
Tàmhachadh an uchd nam mòr-lheann;
Ard Fhear lagh † thar chuirtibh Shasunn
Riaghladh thairis air gach còmhstri,
Air a chomhdach nuas le crotal
Stocainnean le'm bileabh ròs-dhearg.

Lean mi nise ceum na's fhaide,
Chi thu 'n t-Aonach Eagach 's sgàirneach,
Air an deas dheth cli thu'm Bidean,
Ceann ard mullaich †† Farraghaidheal;
Chi thu'n iolair fhiadhaich
Fiamh an òir a sìos g'a chùdan,
Seòbhag ghlas is clannan sgiathach
Mach ag iarraidh biadh do'n àl iad.

Sud an gleann 'san faigh thu'n làn-damh
Cabrach, dealbhach bo bhrùigh Eite,
Gheabh thu eildean anns gach pàirt dheth
'S fàilidh 'n ceum air rèidhlean mòintich;
Auns a' choire cùl na Cìche
Tha minnein aice 's cùl 'ga chomhdach
Cha 'n iarr i lighiche no clobair,
'S do bhanaltrum cha strìochd i còir air.

Chi thu sud taobh thall na linne ††
Tìr 'sam faigh thu mil 's gach pàirt dheth;
Callairt dhu-ghorm a' bharrach
Laighe dlùth ris gheabh thu 'n Càrnas

Bun Lochabair §§ 's e mar ghàrradh
Neudachadh an blàths na gréine,
'S tràth gheabh thu auns a' Mhàirt ann
Sòbhraichean fo sgàil nan geugan.

Criochnachaidh mi nis mo rannan
'S m'ghaidh bheir mi air a' Chàrnaich,
Theid mi seachad air na Torran,
As a sin gu ceann na Pàirce;
Chi mi fodham Tom an t-Sabhail,
Poll a' Mhùg 'san t-Eilean Fearnha,
Far am faicadh tu na gaisgeich
'G iomain bhall ** le'n camain chlàr-gheal.

* Hills called "The Sisters."

† Innean: Anvil, or Scotch Stithy, which has been corrupted into The Study, by which name this plateau in the middle of the glen is now known. The finest view is to be had from this point.

‡ This mountain has been named The Lord Chancellor from its remarkable likeness to a figure in wig and gown. The comparison here and the scarlet of the Crotal is very apt.

§ Aonach Eagach from its serrated appearance.

†† Ard mullaich: the highest point in Argyll—3,766 feet.

‡‡ Taobh thall na linne: North side of Loch Leven.

§§ Bun Lochabair: Nether Lochaber, which has a southerly, sunny aspect.

** 'G iomain bhall: This is the field where the Glencoe and Ballachulish boys play the game of shinty, in which they excel.

—:o:—

AN COMUNN CONCERTS.

ABRIACHAN.—The branch of An Comunn Gaidhealach formed in the populous district of Abriachan consequent on the propagandist tour of the President and Secretary last month, was inaugurated on the 7th inst. by a gathering friendly to the purpose, and consisting of two (at least) representatives from every family in the neighbourhood. The meeting was of the nature of a conversazione, with music and tea. Rev. A. M. Macfarlane presided over an audience that comfortably filled the large school-room, and opened the proceedings with praise and prayer, after which a sumptuous tea, catered by the ladies of the district, was partaken of. Duets were given by Mr. Stevenson and Mrs. Mitchell, Mrs. Mitchell and Miss E. Stevenson, and by the Misses Macfarlane (Gaelic). Solos were sung by Mrs. Mitchell and Mr. Alick MacLennan (Gaelic). Other contributions to the entertainment were a humorous Gaelic reading by the chairman, and selections on the pipes by Mr. William MacLean. The usual votes of thanks having been accorded, a very successful entertainment was brought to a close. The second entertainment was held on the 14th, and the School was crowded, the school children being largely in evidence. Rev. Mr. Macfarlane, who presided, having formally opened the proceedings, a long and varied programme was gone through, and chiefly sustained by Mr. Roderick MacLeod, prince of Highland singers, and his gifted daughter, Rhoda, whose spirited render-

ing of "The Tangle of the Isles" and "Buain na Raineach" thrilled the audience no less than "Ruairi" himself did by his incomparable "Braith Rusgaidh," to mention but one of many of his items, serious and gay. The local talent was well brought out in solos by Mrs. Mitchell and Mr. Allick MacLennan, both of whom were in admirable voice. One of the features of the evening was the rendering of several choral songs (English and Gaelic) by the children under the skilful baton of their headmaster, Mr. Neil, and eliciting the admiration of the visitors from Inverness. Indeed, Mr. MacLeod was so taken with the perfect time and harmony with which some of the pieces were sung that he predicted a successful issue were Mr. Neil to prepare the choir for the Mod Juvenile Competition, which we hope he will see his way to do. The Chairman furnished a humorous Gaelic reading from that well of Gaelic undefiled, "Caraid nan Gaidheal," and Mr. Wm. MacLean gave several stirring and sprightly airs on the bagpipes. Councillor Thomas Macdonald, Inverness, in a few appropriate words, expressed his great pleasure in being present there that night within the walls where he was first initiated into the mysteries of book knowledge, and seeing the hopeful beginning of a movement which he was sure would give an uplift to the mental and moral tone of the community, and expand the intellectual faculties of their young folks. A truce to the pessimism and cavillings that would keep down our beloved and ancient mother-tongue. He was sure that anyone who honestly considered the matter could not but admit that Gaelic was no hindrance to the acquirement of knowledge or to success in life. At anyrate, that was his experience. On the contrary, he would go so far as to say that the possession of Gaelic would be an additional asset in one's favour in the competition of life in any direction. Mr. Neil, in a few appropriate words, called for a vote of thanks to the performers, especially to those who had unselfishly given up their holiday (in town) to come here to entertain them. Mr. MacLeod, in a word, thanked them for the flattering reception which they had given to his daughter and himself. The manifest pleasure given to the children alone was ample recompense for any inconvenience they might have experienced in coming to a place that made him sing nearer heaven than he had ever done before. Part of his satisfaction in being there was the encouragement it gave to his old friend, Rev. Mr. Macfarlane to start this movement in aid of the threatened language of our fathers. Let them close round him and the enthusiastic hand of office-bearers with him, and let them cast about them as to how to resume their meetings next session. Judging by the enthusiasm displayed that evening, he foresaw a prosperous time. Mr. MacLeod brought the evening to a close by leading the audience in "Oidhe mhath is beannachd leibh."

GLENDARUEL.—Lately a successful concert in aid of the publication funds of An Comunn was held under the auspices of the local branch of An Comunn Gaidhealach in Glendaruel Hall, which was filled to overflowing. Miss Turner of Kilchamaig presided, and was supported on the platform by Mrs Burnley Campbell of Ormisdale, to whose indefatigable exertions the success of the concert was due, and also Mr. Neil Shaw,

the secretary of An Comunn Gaidhealach. The proceedings were opened by Mr. Shaw with bagpipe selections, which were greatly enjoyed. Miss Turner addressed the gathering in appropriate terms in Gaelic and English. It gave her great pleasure to see such a large number present in support of the old language. Some people were under the impression that Gaelic was a hindrance to their children's progress in school, but she assured them that, on the contrary, the child who could speak two languages was intellectually superior to the one who could speak one only. When she was in school in Edinburgh she was often complimented by her French teacher for her pronunciation, which she attributed to her knowledge of Gaelic. A programme of Gaelic and Scottish songs was sustained by Miss Flora MacNeill, Mod gold medalist; Mr Hugh MacLean, singing master, and others. The Gaelic play, "Roiteach Moraig" was produced by local members, and greatly enjoyed. Mr. Shaw addressed the audience in Gaelic and English, and was well received. The usual votes of thanks concluded the meeting. A dance followed.

GLENETIVE.—In pursuance of his propaganda work, Mr. Neil Shaw paid a visit to the Glenetive and Dalness Branch of An Comunn Gaidhealach last month. There was a large turnout of members and friends, presided over by Mr. Gregor MacGregor, Glenceltland, President of the Branch, who introduced Mr. Shaw to the company. After selections on the pibh-mhor by Mr. Shaw, a concert programme was then entered upon, each item being thoroughly enjoyed. The accompanists were Miss Whyte and Miss A. Maclean. During an interval in the programme Mr. Shaw took the opportunity of impressing upon the members the necessity of upholding the Gaelic language. Many people erroneously thought that Gaelic was a hindrance to their children's progress at school. This was quite wrong, as the child who could speak two languages was undoubtedly in advance of the child who only possessed one language. Gaelic was a great assistance in the pronouncing of foreign languages. Mr. Shaw also referred to the place Gaelic now held on the curriculum of Highland schools. He wished the branch all success and hoped he would at no distant date have the pleasure of visiting the Glen again. On the conclusion of the programme, tea was served, and the room cleared for dancing.

: o :

LETTER TO THE EDITOR.

Sir,—On journeying to Perth to attend the Executive meeting of An Comunn, I had occasion to observe the transformation of that railway station formerly known as Crieff Junction, now designated Gleneagles, and recognised through the length and breadth of the land as the synonym of "Guaranteed Golf."

I was particularly gratified, and I am sure that many others will share my pleasure, in observing the very appropriate character imparted to the new station buildings by the hand of the designer; an appropriateness expressed in a traditionally Scottish type of

architecture, harmonising agreeably with its scenic surroundings, in the pleasing greys and browns of stonework and harling.

Gleneagles, which, notwithstanding the Eagle proudly poised upon a pointed rock which we see displayed on the hoardings, is, I suppose, really Gleann-na-h-caglais, and in virtue of its name and situation may be regarded as a part of the Highlands, and falling within the beneficent jurisdiction of An Comunn's interests. I feel, therefore, that I may have the courage to suggest to the Arts and Industries Committee that an official letter be sent to the Caledonian Railway Company congratulating them upon the good taste displayed in the architectural qualities of the Gleneagles buildings. This, I venture to think, will indicate that An Comunn has a real interest in this branch of culture in addition to that pertaining to the sister arts of music and literature, that its activities are not only very real, but very broad in their scope, embracing all that is consonant with the higher ideals of the Gaidheal.

Furthermore, such a letter might serve incidentally to encourage architects, in letting it be known that their work really does occasionally come under the purview of an enlightened public opinion.

But most important of all, such a letter might assist in burying for all time the possibility of a repetition of such creations as the red brick boxes which desecrate the stations of the Ballachulish branch; such as those of Appin, for example, which stand audaciously to flout the solemn rebuke of the venerable Castle Stalkair.

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AN DEÒ-GRÉINE

Leabhar XV.]

Treas Mìos an t-Samhraidh, 1920.

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AN CO-CHRUINNEACHADH CEILT-EACH AN DUN-EIDEANN.

Na'n robh thu a spaisdearachd air sraid a' Phrionnsa an Dun-Eideann mu dheireadh a' Cheitein a chaidh seachad, cha b' urrainn duit gun mhothachadh air lionmhorachd nan cotaichean dubha a thachradh ort. Eadar mhinistearan is urrachan foghluinte eile, bu ghann gu'n rachadh agad air mòran cheumanan a' ghabhail gun suathadh ri fearaiginn de na daoine eòire. Bha Ard-Sheanaidh nan Eaglaisean cruinn, agus bha cùisean fìor chudthromach air an aire—gnothuichean a bhuineas glé dhlùth ri cràbhadh na h-Albann. Tha feum aig ministearan air lasachadh sréine cho math ri crìosdaidhean eile, agus ma nì iad seachduin na h-àrd Sheanaidh 'na àm fèile, cha ruigear a leas, an ceartas, a mhaoidheadh orra le doicheall. Is fèaride iad ùrachadh na seachduin ud.

* * *

Air an t-seachduin cheudna choinnich Ceiltich ri chèile a chum solus a thoirt dhuinn air cuspairean a bhuineas gu sònraichte ri nithean cinnèadail. Fad na bliadhna an uiridh bha uilachadh freagarrach 'ga dheanamh mu choinneibh na còmhdaid ris an robh dùil. Chaidh teachdairean uidheamaichte an ionn-

sachadh a chur air leth air son òraidean a lùbhairt mu eachdraidh, litreachas is cuspairean a bhuineas do leas nan Ceilteach mar shluagh air leth. Bha an làthair aig a' choinneimh òraidich à Eirinn, à Eilein Mhanainn, às a' Chuimrigh agus à Albainn fhein. A réir ionraidh, labhair gach aon gu h-eagnaidh mu'n chuspair a thaghadh air a shon, agus fhuair a' mhuinntir a tha aineolach air dol-a-mach nan Ceilteach, mòran cheudan bliadhna roimh an diugh, fìosrachadh a bu chòr feum a dheanamh dhaibh, 'se sin r'a ràdh na'n leagadh iad an aire ris. Ach a leig? Is iomadh uair a chuir e ioghnadh orm cho beag diù 'sa tha cuid de na Gaidheil fhein a' nochdadh do sheann nithean Ceilteach, agus gu h-àraidh do'n cainnt mhàtharail a tha cho brìghmhor innte fhein—cainnt nach robh rianail 'na h-aobhar amlaidh do neach 'sant bith a ghabh greim oirre o thùs. Cha 'n 'eil ann ach an dearg anadanachd a bli ag altrum caochladh bearg.

* * *

Dh' fhosgladh a' choinneamh le òraid o Mhgr. E. T. John a labhair mu thogradh-inntinn nan Ceilteach. Bha stuth innte is fhuach a leughadh, agus bha cumadh deas oirre. Cha robh na labhair an t-Urr. Hartwell Jones ròinean air dheireadh oirre. Thug Mgr. Jones faineas gu'n do thréig Albainn an tomhas mòr a seana chànan, ged dh' fhan an sluagh a thaobh fair-eachdadh inntinn, an compasas ri spiorad a' Cheiltich. Cha robh, ars' ean, a riamh rachadh feuma air an spiorad sin a dhaighneachadh, is a dheanamh aithnichte do'n phobull, na tha e an diugh, am feadh 'sa tha daoine a' sleamhnachadh bho na feartan a tha a' treòrachadh gu nithean as àirde is as maireannaiche 'nan gné, na'n saoghaltachd a tha greimeachadh oirnn aig a cheart àm seo. Bha grinneas

inntinn an gué móran de na sean Cheiltich nach luthaigh cuid a dhaoine dhaibh an diugh. Ach tha eachdraidh a' dearbhadh gu robh subhailcean grunn air an cleachdadh leò an uair a bha roinn mhòr de shluagh na h-Eorpa fo bhuaidh dorchadais nam Paganach. Agus rud eile—rud nach caomh leis na Sasunnaich a chreidsinn—'sann o na naoimh Cheilteach a fhuair móran an Breatunn, agus ceannan eile de'n Eorpa, eòlas air an t-soisgeul, mar a tha Mgr. Hartwell Jones a' dearbhadh 'na òraid air "An Ceilteach an sean eachdraidh." B'e a bheachd gu'n d' thainig sgaoth de na Ceiltich o'n airde-an-ear aon àm, agus gu'n do sguab iad a thaobh luchd àiteachaidh nan dùthchannan meadhonach anns an Eorpa, agus gu'n do ghabh iad fhein seilbh air na ghlaic iad. As dèidh sin, bhrùch iad a mach do 'n Ghallia, do 'n Eadailte mu thuath far an robh iad a' bagradh na Roinne fhein. An aon fhacal faodar a ràdh gu'n do sgaoil iad iad fhein air feadh ceann a deas na h-Eorpa air fad is air leud. Ghabh iad tlachd ann a bhi 'mèorachadh air feallsanachd na Greige. Chinn sin àrdachadh inntinn a bharrachd anna. Cha duirt seo uile nach robh fàillinn ceangailte ri modhanan Ceilteach mar ri sloigh eile.

* * *

Fhuaradh òraidean brìghmhor o ar càirdcan Albannach mar a dl' earlamaid; "Litreachas na Gaidhlig" o Mhgr. M. MacGill-Fhionnain, D.D.; "Bàrdachd Gàidhlig o linn 1600 gus an la diugh" o Mhgr. Seoras Calder, D.Litt.; "Ceòl nan Ceilteach an Albainn" o Mhgr. Mac an Rathaich, Tigh-an-Uillt. Bho 'n Ollamh Watson, LL.D., fhuaradh òraid air rian oilein an Albainn. Tha fios againn uile air comas an Ollamh Watson a bhi leudachadh air a' chuspair seo, a thaobh an eòlais a dhearbh e cheana mu'n phuing. Labhar Mgr. D. Mac Coinnich air saobh chreidimh is sean chleachdaidhean dhaoine o chéin. Bidh tuille againn r'a ràdh mu na h-òraidean seo anns an ath àireamh. Aig an là mu dheireadh de'n choinneimh labhair Diuc Adhail mu na Gaidheil anns a choitcheanntas, agus chomhairlich e dhaibh an sùil a chumail air nithean an ama, is air na tha rompa; gun a bhi ag amharc ro thrì 'nan dèidh. Mar Ghaidheal a chaidh àrach am measg Ghaidheil, is comasach air an cànan a bhruidhinn, bha ùgh aige riannh a bhi a' toirt fainear air cor a luchd dùthcha anns na linntean a dl' fhalbh. Dl' fhluigh na Ceiltich gu searbh, ann an tomas, ars' esan, do bhrìgh gu robh iad sgapta air feadh an t-saoghail, an ceàman fad a chéile. Na'n teannaidh iad na bu dluithe r'a chéile an diugh l' fhaear iad e.

* * *

Chriochnaich an t-seachdain Cheilteach le cuirm-chiùil an talla Usher, far an robh mu dhà cheud gu leth an lathair. Re na seachdain

bha an side fàbharach, agus fhuair na coigrich scalladh air baile Dhun-Eideann sgeudaichte leis a nùaise a tha cho ionraiteach ann beachd dhaoine anns gach cèarn de Bhreatainn.

—:o:—

EILEAN DA DHEALGAIN.

(Eilean da Ghallagan.)

This small island lies in West Loch Tarbert, near the head of that arm of the sea, and outside the point at which it contracts within a narrow channel. The island itself, though in harmony with the picturesque scenery amid which it is situated, cannot be said to exhibit features of an impressive kind.

But in the field of legendary lore, as well as in that of early Scottish history, it holds a place of considerable interest. In the Dean of Lismore's collection of Ossianic poems, we come on one by Gillie Callum Mac an Ollamh on "Bàs Chonlaoidh," an affecting tale, relating how a warrior slays his antagonist, who will not divulge his name nor lineage, in ignorance of the fact that he was his own son. In this poem there occur the following lines:—

"Cuirear teachdair gu ceann nan con, 'o àrdrioh eagnaigh Ullaidh
Gu Dùndealgain grianach glan, seann dùn ciallach nan Gaidheal."

"A message was sent by Ulster's wise king
To sunny, fair Dundalgain,
The old wise fort of the Gael."

The wise fort of the Gael is not a happy rendering of "dùn ciallach, etc." There is a proverbial saying, "Co ciallach ri enoc." "As staid as a hill." The steadfast fort of the Gael has a more appropriate sound. In the same poem, the youthful combatant, who meets with too tragic a fate, reveals his secret when all too late:—

"Is mi Conlaach Mac Na Con, oighre dligheach
Dhùn dealgain."

"Conlaach I, Cuchullin's son, lawful heir of great Dundalgain."

In another lay, celebrating the prowess of the Feinn, the scene is laid at Dùn-Dealgain:—

"La a robh an Dùndealgainn; Cuchulainn nan cruth deanta."

"Once on a day, there was in Dùndalgain, Cuchullin of the handsome form."

We find a somewhat different version of the lines first quoted in Dr Cameron's "Reliquie Celtice," vol. i, p. 61:—

"Cuireadh teachdair (gu) ceann nan con o àrd-rioh iongnadh Ullaidh,
Gu Dùn Dealgan ghrianaich ghlinn, sean dùn (galach) nan Gaidheal."

In "Laoidh Osgair," as published in J. F. Campbell's "West Highland Tales," we hear of Oisean and Fionn joining in a dirge for Oscar, who has been mortally wounded. Fionn, his grandfather, addresses him—

"S miosa mhic a bhiodh tu dheth,
Latha Catha sin Dhùn Dealgain,

'Se mo lamhsa rinn do leigheas."

"Worse, my son, wert thou for it
On the battle day of Dùn Delain,

It was my hand that made thy healing."

In the year 563, in which Columba landed on our shores, he visited Conall, King of the Scots, at a place which the Irish annalists call Dalgen. The probability is that at Eilean da Dhealgain, King Conall, Columba's friend and patron, granted to him the island of Iona. The West Loch Dùn now emerges into the light of history. For the struggling colony of Scots the year 574 proved disastrous. Their King Conall died, and his son and successor, Duncan, with a large number of his tribe, fell in deadly strife with the Picts. Tighernac, the Irish annalist, records in 574, "Cath Delgen a Cind-tire," the battle of Delgin in Kintyre (Skene's "Celtic Scotland," vol. i. p. 142, footnote). I understand that the same ancient source contains a circumstantial account of the scene of the battle, every detail of which goes to strengthen the conclusion that the battle was fought on the shore of West Loch Tarbert, in the neighbourhood of the Dùn. In his illustrious History, Skene fails to identify the scene. A charter of the Lord of the Isles (1471) confuses the issue. The place from which it is dated is, owing to a clerical error, rendered "Clean da Ghallagan." The initial letter ought to be E, not C. This gives the correct form, Elean da Ghallagan. About the year 678 were fought the battles of Dùnloch, etc. (Skene, i. 276), and it appears that this conflict was otherwise described as having been fought at a place called Telecho. Skene thinks it is merely a corruption of Delgen, an impossible conjecture. Telecho is not a corruption but an alternative name. It is nothing more or less than Tigh-locha, and is equivalent to Dùnlocha, above referred to. By the same token, there is a glen to the north of the West Loch, which commands from its upper reaches a magnificent prospect of this beautiful inlet, the island, and the neighbouring country. The glen bears a name of mysterious form and forbidding sound—Glen Rolloch. As a matter of fact, it is an attractive and highly descriptive example of nomenclature—"Gleann-Rath-Loch, the Glen of the Fort Loch."

The credit of the rediscovery of the scene of the battle of Dalgen belongs to the late Colonel Macleod of Saddell, in association with the late Mr. Hugh MacLean, Tarbert. The former communicated the conclusions at which he had arrived to Dr. Skene, who forthwith replied that the discovery was "a very happy one and solved the difficulty." Colonel Macleod contributed to the proceedings of the Scottish Society of Antiquaries of Scotland, 11th November, 1893, an article entitled "Remarks on the supposed site of Dalgen," in which he discusses the subject learnedly and conclusively.

It would appear that, in the course of time, the Dùn came to have ecclesiastical associations. Dr Skene refers to the enshrining, in 743, of the relics of St. Treno of Delgen (vol. ii., p. 293).

Colonel Macleod states that the island was held by Ailean Nan Sop, a sinister figure, who can only be called a man of straw, in a very destructive sense. Also that "in the recollection of some old people still alive, the ruins of a house or fort were to be seen on the island, but not a vestige of any building left. Fishermen and others were in the practice of taking the stones away as ballast." I do not know whether such relics as are left, or may yet be brought to the light by the explorer, have been taken notice of by the proper persons appointed to secure the preservation of ancient monuments. Better late than never.

A principal motive which prompted the writing of this sketch was to solve the question of the derivation of the name of this island. Colonel Macleod adds, "I make no attempt to explain Da Ghallagan, and leave that to the learned who devote their abilities to the study of place names."

As a matter of fact, its elucidation needs little learning. The configuration of the island explains its name. It resembles a "cuach" (barb.: Quach) turned upside down, in these prohibitive days a very appropriate position! The finger and thumb projections of the "cuach" are represented by two points, at opposite sides of the island. "Dealg" means pin, skewer, bodkin, goad. "Breadhadh an aghaidh nan dealg," "Kicking against the goads." It is my convinced opinion that Eilean da Dhealgain means "two-point island."

D. J. MACDONALD.

Killeen Manse, Kintyre.

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AN DA MHARSANTA.

(Air a leantuin bhò t.d. 137)

Chaidh e [Uilleam] do thigh a mhàthar, agus cha d'aithnich a mhàthair e. Cha robh trusgan sam bith air nach robh an dèidh falbh.

An uair a fhuair e e fhéin a ghlanadh, 'us a chur air dòigh, dh'fhoighnich e de a mhàthair an faigheadh † e fuireach an sìod an oidhche ud.

Fhuair e cead fuireach, 'us chaidh e a luigh, 'us bha ise an tigh na bainnse ud thall. [Chaidh a mhàthair a null, agus] bhuail iad air gabhail naidheachd o a mhàthair, an robh fios aice gu de an duine a bh'ann.

Thuit ise nach robh, ach gu'n robh a chainnt ghe chosmhail ri cainnt an àite fhein.

Thuit bean-na-bainnse gu'm bu chòir di fhéin dol a null, § a choinheadh cò an duine a bh'ann; agus rud-eigin amharus aice, gu'm faodadh e bhi, gur e an gille a bh'ann, an dèidh tilleadh.

Chaidh e a null, 'us thug ise air maighdinn choimhreachd a bha comhla rithe, coinneal a lasadh.

Bha e 'leigeil air gu'n robh e 'na chadal. Dh'fhalbh i, 'us rug i air, 'us dh'aithnich i laithreach bonn e; agus thuit i ris, e a dh'èirigh, 'us e 'ga ghlanadh fhéin.

Dh'èirich e an so, agus ghlan e e fhéin, 'us an so, leig ise 'fhaicinn gur h-i fhéin a bh'ann; 'us thuit i ris ged a bha e mar a bha e, gu'n cuireadh ise air dòigh e ghe mhat.

Thuit esan nach b'urrainn e seasamh riu [a thigheadh] * a thilleadh an fhir a thàinig air aghaidh.

Thuit ise gu'm fòghnadh ise dha, gu'n robh a misneach na b'fhearr an dràs; gu'n robh i feadh nan litrichean aig a h-athair, 'us gu'n d'fhuair i litir phòsda ann.

Dh'fhalbh i comhla ris gu bith, 'us cheannaich i trusgan, 'us chomhdaich i gu h-anabarrach pongail e, 'us thug i dorlach airgid dha cuideachd, airson e fhéin a sheasamh, an àite sam bith.

THE TWO MERCHANTS.

(Continued from page 137)

He [William] repaired to his mother's house, but she did not recognise him, for there was no article of clothing upon him that had not gone [to rags.]

When he had washed, and had put himself in order, he asked his mother whether he might be allowed to stay there that night.

Having obtained leave to stay, he went to bed. Now *she* [his sweetheart] was in the house over the way where the wedding was to be. [His mother went over there, and] the the people there began to interrogate his mother, whether she knew what sort of a man he was.

She said she did not know, but that his speech was very like the speech of their own place.

The bride now said that she ought to go over § herself, to see who this man might be; having a certain amount of suspicion, that it might perhaps be the lad [her old sweetheart] who had now returned.

She went over accordingly, and caused a waiting woman or bridesmaid who was with her, to light a candle.

He was pretending to be asleep, but she went and seized him, and recognised him instantly, and bade him rise, and wash himself.

He arose at this, and washed himself [a second time?] and then she let it appear that it was indeed she herself; and she told him that notwithstanding the plight he was in, she would equip him well and set him on his feet.

But he replied that he would never be able to withstand the people [who would come] * to drive away the newcomer who had appeared upon the scene.

She answered that *she* would support him; that her courage was firmer now; that she had been through her father's papers, and had found there the letter or deed of [her] marriage [with him.] †

So she went off with him to a shop, and purchased clothing and had him attired most punctiliously. She gave him a supply of money besides, that he might be able to support himself with dignity anywhere.

† For "faigh," "get," in the sense of being allowed, see "Wee MacGregor," "Will I get oaring, ma?"

§ The liberty of the bride, before marriage, deserves attention.

* "An fhir" being the genitive, is governed by the antecedent verbal noun in "a thilleadh"; the total phrase seems to demand some verb of motion before it, which was omitted by the scribe.

† She had evidently been kept in ignorance of the existence of the marriage contract.

Bha bean-na-bainne air chall, 'us chan fhaigheadh an fheadhainn a thàinig grèim airre. †

Thug i leatha [e] an làr-na-nhàireach a dh' iounsuidh uinneagan tigh a-hathar.

Thàinig a h-aathar a mach gun a grad-mharbhadh, chionn i a dh' fhalbh leis an duine so, 'us gun fhios cò a bh' ann. An uair a thàinig a h-aathair air a' chuthach mar so, 'us iad 'ga chunail air ais, thug ise an litir [phòsda] a mach a a paca; 'us sheall i dhaibh i.

Cha robh dad aca an sin ach gu'n robh i pòsta, 'us gu'm bitheadh a h-uile rud aca.

Chaidh iad an so chun a' chaisteil. Agus rinneadh a leithid de bhainis anns a' chaisteal, nach cuadras a h-àicheadh de bhainis rianh. Cha d' fhàg e gin de na seann daoine a bha ann an uair a bha e 'na bhalach, gun an cur air an daorach le fion.

[All this time] the bride had been missing, and they who came [to seek her] could not so much as get a hold of her. †

But on the morrow, she took him up to the windows of her father's house.

Out came her father in order to kill her at once, because of her going about with this man, when nobody even knew who he was. When her father came forth in this manner, mad with rage, the people present holding him back, she took the deed of marriage out of her pocket, and showed it to him.

They had nothing for it then [they had no alternative for it then] but [to admit] that she was married, and that they [twain] should have all [the goods of William's father and hers.]

Thereupon they went to the castle. And such a wedding was there celebrated that none ever heard of any that surpassed it. And of the old men present, particularly the old men who had been living there when he was a boy, he left not one whom he did not make thoroughly drunk with wine.

† In another and similar tale, the people who come to look for the bride are made helplessly drunk, after which their detention becomes easy.

From Joanna MacCrimmon, Caolas na Sgeire, Berneray, a native of Skye, and descendant of the celebrated piper of the same name. Father, grandfather and uncles, pipers. Learnt this tale from her grand-uncle, Angus MacCrimmon, about 24 years ago. He was well past 60 years of age at the time. (The tale was taken down about August, 1859.)

NOTES AND TRANSLATION.—By J. G. MACKAY, LONDON.

From the MS. Collections of the late J. F. Campbell of Ilay, Iain Og Ile, Vol. x., 154. On the flyleaf of the MS., Campbell has written:—"154. An dà Mharsanda. Feby/60. Joanna MacCrimmon, Berneray, Aug., 59. Hector MacLean (transcriber). A man and a lion in a desert island and a dead man who helps them out—Queer."

The absence of full-stops in one or two of the longer paragraphs gives the impression that Joanna MacCrimmon was almost breathlessly eager and emphatic in her telling of the tale, and desirous that the significance of the scenes she described should be fully realised. She must have thought much of the tale, and perhaps believed in it. Her subordinate sentences are distinguished by the absence of the finite verb: this makes her style very graphic and very Gaelic, an effect enhanced by her happy use of conjunctions, with which she deftly groups her phrases into pictures, clear and firm of outline, and ensured of coherence and connection. Her last sentence contains a point of syntax worth examination, viz., the phrase "gun an cur," where one might have expected, "gun a chur." Joanna's intention here, no doubt, was to be comprehensive, and the use of the plural pronoun may perhaps be defended on this ground. Nevertheless, she or the scribe failed to say how and when the lion and the spectre drop out of the story.

The following incidents, in fairly similar sequence, are found in several Gaelic tales.

Two men, fathers, usually merchants, contract that the infant son of the one and the infant daughter of the other, shall wed when they come of age. Each father keeps a copy of the marriage contract. The children are left in total ignorance of the contract.

One of the men, usually the one who has the son, presently dies. The other man, in treacherous violation of the joint contract, determines to convert the goods of his dead friend to his own use, settle them on his own daughter, and have her eventually married, not to the original bridegroom, but to some other suitor whose riches shall make him, in the worldly view of the treacherous man, more of a match for his daughter.

The treacherous man takes his dead friend's son into his household and employ, but presently finds that the boy is getting very fond of his daughter, and she of him. In order, therefore, to carry out his wicked scheme, he determines to send the boy away to foreign parts, on some perilous adventure. In several stories, he gives the sailors orders to throw him overboard, or maroon him. Sometimes the boy is to be slain upon arrival.

Thus the boy naturally becomes the hero of the piece, but though his various adventures, and the plots and letters forged against him by

the enemy keep him for a long while away from home and beauty, he is of course rescued from every danger, comes safely out of every predicament, and always arrives home just in time to prevent some rival from marrying his rightful love. In these particulars, all will agree that modern novel writers are just plagiarists, merely following the lines laid down for them several thousand years ago by the Gaelic shennachies, old and experienced hands in the business, as is well shown by the length of the run their tales have had, and the deathless popularity of the same.

In our present study, and in the group of Gaelic tales that resemble it, the hero is always helped by the ghost of someone to whose remains he had reverently given protection and sepulchre. In our tale, the ghost discloses his identity at once, and tells the hero what it was that had prompted him to assist him. As a rule, the ghost does not do this till the end of the tale. Instead, he usually demands at his first meeting with the hero, a promise of payment for services to be rendered. The payment is to be the hero's first-born son. The hero agrees to this bargain, and the ghost accordingly rescues him. Later on, a child is born to the hero, and the ghost comes to claim it. The hero generally knows who it is who is knocking at the door, and what he has come for, but though parting with his child is hard, the hero feels bound to fulfil his share of the bargain. Pleased at his honourable conduct, the ghost then states that he was the man whose dead remains the hero had protected, and that that was the reason he had helped him, and then, no doubt to the great relief of the hero, finishes the story by

telling him that he will not deprive him of his son.

"Keep thy son, I will not take him from thee. Thou shalt see me no more; a farewell blessing be thine."

In some tales, it happens that before the hero can set out on his dangerous journeys, he and the heroine discover their respective marriage lines in the desks of their respective fathers, and shyly show them to each other. In other tales the young people are drawn towards each other naturally, and do not discover the contracts till late in the tale.

They always think it a point of honour to fulfil the contract of marriage by wedding each other. Though entered into on their behalf by proxy, when they were too young either to consent or object, or indeed to know anything about it, they always seem to regard the contract as binding as if it had been entered into by themselves, when of age to do so, and with their eyes open.

The Grateful Dead. Even such remotely ancient races as the Cro-Magnon and the Neanderthal, who belong to the Pleistocene and Glacial epochs, used to bury implements and food with their dead. They evidently thought that the remains of the dead should be treated with care, and must have had some primitive notion of reverence, and some primitive belief in resurrection. They must also have thought that ghosts would be grateful to any man who protected their remains or bones, and show their gratitude in some practical manner. Stories of ghostly gratitude and stories that inculcate reverence for the dead, must be of a very great antiquity.

FRAGMENTS OF GAELIC SONGS.

I have no doubt that everyone interested in Gaelic song must have frequently from time to time picked up—consciously or unconsciously—verses, or sometimes lines, suggestive of compositions which, when known in their completeness, would in all probability have formed lyrics of rare sweetness. It may, perhaps, be safely predicted that some of the best song writers may have built up not a few of their rarest gems on floating stanzas and couplets which inspired the necessary sentiment and *motif*.

I seem to find myself to-night wandering among those "ruins" in Songland. It is a golden hour. Night has raised her sceptre and proclaimed her sovereignty. The moon casts her pale beams across bank and brae. The dragons of worldliness have gone to sleep, and beauty and loveliness in fairy form dances about in ecstatic joy.

A lovely old-world creation breathes over the temple of my soul. Its music awakens the dweller within. It is the old, old story—

"Oh! happy love where love like this is found,

Oh! heartfelt rapture bliss beyond compare;

I've paced much this weary mortal round,

And sage experience bids me thus declare,—

If heaven one draft of heavenly pleasure spare,

One cordial in this melancholy vale,

'Tis when a loving, youthful, modest pair

In other's arms breathe out the tender tale

Beneath the milk-white thorn that scents the evening gale."

I remember hearing in the days of my youth—a time of sacred memories—a few verses sung to the tune of that well-known and deservedly popular song composed by Thomas Lyle, and entitled "Kelvin Grove," which I should like immensely to see completed. Should any of your numerous readers, Mr. Editor, be able to send you a copy of the original words, none would be more pleased than I. In all likely places known to myself I have searched for them, but so far unsuccessfully. In the circumstances I have supplicated the Muses to lend me their aid, with a view to restoring the composition, and the following is the result. I

have retained every word that I have ever heard of the original :—

“Tùiginn aon uair eile 'n Dùn,

Ann's éibhneach, O!

Far an cinn a' choille dlùth,

Ann's éibhneach, O!

Far an guirne bhios am flùr,

'S far 'm bi 'chubhag ri gurgùg;

'S is cian aon ait eile 's dùthaich,

Ann's éibhneach, O!

“Far am bi na chuaintean gorm,

Ann's éibhneach, O!

'S na h'uillt bheaga 's binne toirm,

Ann's éibhneach, O!

Far an guirne bhios am fraoch,

'S far an seinn na h-còin air chraobh,

Far an d'innis sinn ar gaol,

Ann's éibhneach, O!

“'S tric a chòmhlaich mi 's mo ghaol,

Ann's éibhneach, O!

Ann an coille dlùth a' chaoil,

Ann's éibhneach, O!

An uair bhiodh crònan aig a' ghaoith,

A' caithidh seachad aig ar taobh,

'S grian a' deàrrsadh air na raoin,

Ann's éibhneach, O!

“Biodh aig rìghrean àrd an glòir,

Ann's éibhneach, O!

Agus cumhachd far an deòin,

Ann's éibhneach, O!

Ach thoir dhòmhsa bhi leam flùr,

Feadh nam preasan gèugach, nìn,

A chuideachd ort-sa 'gluaidh mo chridh,

Ann's éibhneach, O!”

I have some difficulty with the refrain, “Ann's éibhneach.” The person from whom I took down the broken lines I have been able to recover seemed to say “Ann éibhneach.” What can your readers make of this? I have made the best of it according to my own judgment. I mean “Ann's-achd,” of course, by the contraction “Ann's.”

Still another voice breathes o'er the garden of my soul. Somebody under the influence of the tender passion sang—and it would seem as if he could not help expressing himself so—in words only a few of which have come within my ken; but until someone supplies the original let us be content with the following :—

'S toigh leam an té dhilis, dhonn;

Mi bho m' leannan 's fhada leam;

'S toigh leam an té dhilis, dhonn.

Meòir is grinne dheanadh sgrìobhadh,

Mìog-shùil a dh'fhàg m' inntinn trom.

'S toigh leam, etc.

'S toigh leam te 'n fhuilt lùbaich, dhualaich;

'S toigh leam an té chuachach, dhonn.

'S toigh leam, etc.

'S toigh leam an te 'bhòidheach, mhaiseach;

'S toigh leam an té chamach dhonn.

'S toigh leam, etc.

Béul bho meachair an tig gàire;

Guth bho 'm binne fàilte 's fonn.

'S toigh leam, etc.

Tha i cuimhir 's tha i finealt;

'S i mo ribhinn an té dhonn.

'S toigh leam, etc.

Bho 'n a tha i dhonn cho dileas,

Bidh mo chridh-sa do 'n té dhonn.

'S toigh leam, etc.

And what a soul-satisfying feeling of old-world repose one finds created by such words as the following, restored, to a certain extent, as the composition is :—

Air cùl a' chinnean,

Beul a' chinnean;

Cùl a' chinnean bhòidhich.

Bidh caoraich agus muimeanan

Air cùl a' chinnean bhòidhich,

Air cùl a' chinnean, etc.

Gobhair òg is cìreagan

Air cùl a' chinnean bhòidhich,

Air cùl a' chinnean, etc.

Crodh-laoigh an measg nam bioragan

Air cùl a' chinnean bhòidhich.

Air cùl a' chinnean, etc.

'S gur tric a rinn mi 'n iomaineadh

Air cùl a' chinnean bhòidhich.

Air cùl a' chinnean, etc.

Tha lusan cùbhraidh 's measanan

Air cùl a' chinnean bhòidhich.

Air cùl a' chinnean, etc.

'S tha barrach ùr is priseanan

Air cùl a' chinnean bhòidhich.

Air cùl a' chinnean, etc.

'S gur ceòlmhor seisd nan iseanan

Air cùl a' chinnean bhòidhich.

Air cùl a' chinnean, etc.

'S bu tric mi aotrom mireanach

Air cùl a' chinnean bhòidhich.

Air cùl a' chinnean, etc.

It is a common understanding that not a few of our Scottish airs have been at least derived from older Gaelic melodies, while, let us not forget, it must also be conceded that quite a number of latter-day Gaelic melodies have had their original sources in earlier Scottish airs. All things considered, however, I am disposed to assume as a fundamental in this connection that so far as the singable compositions of our best Scottish minstrels are to be considered, the melodies were unquestionably mostly Gaelic in origin; and this was so more particularly as regards the songs of Robert Burns, who simply sang Gaelic melodies in his own Lowland tongue. It is quite undeniable that the songs of Robert Burns are absolutely on the same plane—the same in conception and expression—as those of our Gaelic lyric composers; while at the same time the bardic relationship is also undisputable. Another relative fact of considerable importance is that of their having, according to indications innumerable, been in the great bulk original Gaelic words to the airs that would appear to have made their way southwards.

I used to hear broken lines sung to an air which seemed to me to suggest "The Lea Rig" so closely as to indicate a possible original connection, and I feel constrained to submit the following, and to some extent built up anew, by way of preserving some sweet old-time expressions and a sentiment that is peculiarly attractive when dressed up in Gaelic:—

"Mo rùn air Maili bhòidheach,
 'Si Maili bhòidheach mhiogshùileach;
 Mo rùn air Maili bhòidheach;
 Cha ghabhainn òr nan Inneann oirr';
 Cha ghabhainn fonn, cha ghabhainn sprèidh;
 Cha ghabhainn ceud crùn rioghail oirr';
 'S cha dhealaich mi ri m' bheò
 Ri mo Mhaili bhòidheach mhiogshùileach.

"A latha 's a dh' oidhche tha mo smuain
 Air té a' ghluasad fhinealta;
 Is ged a shiùblainn talann 's cuan,
 Cha leiginn bluan air dhìchuimhn i;
 Is ann tha h-ionhaidh 'n gearradh buan
 Air cridhe truaigh tha 'g iòbairt di;
 'S cha dhealaich mi ri m' bheò
 Ri mo Mhaili bhòidheach mhiogshùileach.

"'N uair thuiteas feasgar feadh nan bruach,
 'S a ghrian mu shuas ag ìsleachadh,
 Bidh mise 's té mo ghaoil air chuairt
 Am measg nan cùch-phreas min-dhuilleach;
 'S an sgeul a gheibh mi bho mo ghaoil
 Co air an t-saogh'! da 'n innsinn e;
 'S cha dhealaich mi ri m' bheò
 Ri mo Maili bhòidheach, mhiogshùileach.

"Tha fadaidh orm a h-uile là
 'S am bi mo ghràdh dhomh fhìn agam,
 'S an toir mi dhachaigh i air làmh,
 Na beanag chàirdeach dhileas domh;
 Is ge b'e crannchur tha 's an dàn,
 No àilleas bhios a dhith orm,
 Cha dhealaich mi ri m' bheò
 Ri mo Mhaili bhòidheach mhiogshùileach.

Another fragment haunts my wandering moonlight ramble, and its sentiment demands a hearing and a re-setting:—

'Ga d' chumha cha bhi mi,
 Ged a dhiobair do ghaoil nì;
 'Ga d' chumha cha bhi mi.

'Ga d' chumha cha 'n 'eil mi,
 Ged a their iad a chaochla;
 'Ga d' chumha cha bhi mi.

'S a dh' aindeoin co theireadh
 Cha cheil mi mo ghaoil dhuit;
 'Ga d' chumha cha bhi mi.

Tha m' inntinn a' lasadh
 Ris a' mhaise tha t' adomh;
 'Ga d' chumha cha bhi mi.

Tha do chneas mar an eala,
 'S cho geal ris an fhaoinn;
 'Ga d' chumha cha bhi mi.

Tha do phòg mar an t-sirist,
 'S do bhilean mar chaorann;
 'Ga d' chumha cha bhi mi.

Troigh chruinn am bròg shoerach,
 'Shiùbhlas faiche gle aotrom.
 'Ga d' chumha cha bhi mi.

'S 'ga d' chumha cha bhi mi
 Ged a dhiobair thu 'n uair so.

The following must be my last fragment on this occasion. It sings to a well-known old native air:—

Och mo chumha 's mo léireadh;
 Rinn m' eudail mo mhealladh.

Tha thu foghainteach, làidir;
 Tha thu tabhachdach, smearail.

Ann an éideadh a' Ghàidheil,
 Air an t-sràid bu tu 'n gallan.

Ged nach d' rinn thu mo phòsadh,
 Tha bu chòir dhuit mo mhealladh.

'Sa liughad ceum uallach
 Thug thu suas gu tigh m'athar.

I now conclude in the hope that submitting these old-world fragments of song, restored in a considerable measure, as I wish it to be understood they are, may result in at least some of them being recovered in all their original loveliness.

GLEANNACH.

— : o : —

LAOIDH MHAOIL-IOSA.

[By the Rev. Malcolm Macleod, M.A.,
Lochgilplead.]

The following simple and beautiful hymn is from the "Liber Hymnorum," a collection of old Irish and Latin hymns. The "Liber Hymnorum" is contained in two MSS.; one in Trinity College, Dublin, written about the end of the eleventh century; the other used to be in the library of St. Isidore's, Rome, but is now in the Franciscan Convent, Dublin. It also was written at the end of the eleventh century, or at the beginning of the twelfth. Our particular hymn is not found in the latter MS. The author is Maol-Iosa, probably the coarb of St. Patrick, who died in 1086. So that the hymn would have been composed during the last half of the eleventh century — about 860 years ago. Yet all the words, except two, are still in common use in the Highlands. It shows that Gaelic dies hard!

I give a modern Gaelic translation. The metre is *rinnad*.

Maol-Iu dixit:

In spìrit nóeb immunn - innunn ocus ceunn;

Im spìrit nóeb chucunn - tàet a Christ co hopunn!

In spìrit nóeb d' aittreb - ar cuirp is ar n-anma
diar suàdud co solmh - ar gabud ar galra.

Ar denmaib ar pheccadaib - ar ifern co n-ilulce,
A Iu ron nóeba, - ron socra de spìrit.

In spìrit.

Thuir Maol-Iosa:

An spiorad naomh unmainn, annainn agus
againn,

An spiorad naomh chugainn, thig a Chrìosd gu
h-obann!

An spiorad naomh an aitreabh ar cuirp is ar
n-anma,

G' ar dìon gu h-eallainn o ghabhladh 's o
ghalair.

O dheamhnaibh, o pheacaibh, o ifrinn an
uill'-uile,

A Iosa deun naomh sinn, saor sinn le d'
spiorad!

An Spiorad.

CRUIN-EOLAS ALBA.

21.—ROCSBROGH.

Tha Siorrachd Rocsbrogh a deas air S. Abar-
ùig agus coltach rithe sin air crìch Shasuinn.
Eadar Rocsbrogh agus Sasuinn tha na Mill
Chiebhìot, agus tha an t-siorrachd air fad cnoc-
ach. Air an aobair so tha mòran chaorach air an
àrach, agus mar chomach ri sin tha calanas air
na h-oibrichean a's ainneile. Tha sean cham-
paichean nan Romanach ri 'faicinn gus an latha
'n diugh. Ann an ceann-bhaile na siorrachd
Iedbrogh chithear muillean-clò, agus tobhta
seann abaid. Tha clò agus flainein air an
deanadh ann an *Habhaig* air Abl. Tebhìot.
Ann an *Kelso* agus *Meatros* tha seann abaidean
a mhill na Sasunnaich.

22.—EAGLAIS-SEILE.

Cnocach mar Rocsbrogh tha Siorrachd
Eaglais-seile air a' toirt thairis gu mòr do
chaorach, agus tha deanadh clò a' cumail
mòran de'n t-sluagh ann an cosnadh anns na
bailtean, gu h-àraidh *Eaglais-seile*, an ceann-
bhaile, agus *Gala-seile*.

23.—PEEBLES.

Le srathan breagha agus aonaichean feurach,
tha S. Peebles a' giùlan uachdar math chaorach
agus tha gnòlachas eile na duthcha an croch-
adh air so. Tha figheoireachd a' dol air adhart
ann an *Peebles* agus *Inbhirliithean*. Anns a'
bhaile mu dheireadh tha tobraichean de uisge
mèinneil a tha air an meas slàinteil.

24.—DUN-FRIS.

Anns an t-siorrachd so tha aonaichean
farsuinn agus srathan boidheach a' toirt toraidh
de chlàimh, bìochd agus mart-fheoil, muil-
fheoil agus muic-fheoil. Tha gach seorsa tuath-
anaidh air a chleachdadh gu buannachdail. Tha
feilttean cruaidh air an cumail an *Dun-fris*, agus
tha deanadh clò agus fighe-bhior ann measg
oibrichean a' bhaile. Annan, aig beul Abl.
Annan, ri malairt mhara agus inneal-caldhain.
Tha mòran de shluagh a' tighinn gach samlradh
gu tobraichean mèine *Moffat*.

25.—CILL-CHUITHBHEIRT.

Tha Siorrachd Chill-Chuibhbeirt cnocach,
lochanach, gleanntach, srathach. Si Beinn
Mheirg an ceann tuath na siorrachd an cnoc a's
airde an ceann deas Alba. Tha àiteach, clo-
aireachd agus àrach cruaidh ann measg oibrichean
brìghmhor na dùthcha. Tha feilttean cruaidh,
chaorach agus pòr air an cumail an *Cill-
chuithbeirt*, an ceann bhaile, agus an *Caisteal-
Dhubhlais*.

THE SECRETARY'S PAGE.

Tha mi a' creidsinn gur e so a' cheud uair a rinneadh oidheirp air obair a' Chomuinn a chraobh-sgaileadh aig an àn so de'n bliadhna. An dèidh obair an Earraich thig buain na mòna agus 'na dheigh sin thig giollachd a' bhuntata agus geallachail eile, mar sin cha 'n eil daoine cho deas a thiginn gu coinnemhlan. Biodh sin 'sa roghainn dà rinn an Ceann Suidhe agus mi fhein an deagh obair airson a' Chomuinn agus tha sinn làn riarachta le rath an turuis a thug sinn do Shiorramachd Phèairt o cheann ghloirid. Cha bhi saothrach sin siubhal, agus is ioma teine beag a bheothaichear.

* * *

The Final Syllabus for the Mod is now in the hands of intending competitors, and the new solo competitions should bring forth some good songs. There is an abundance of Lochaber songs to choose from, and competitors should aim at popularising the lesser known songs. Suitable unpublished songs are, to most competitors, difficult to procure, but if timely application is made I shall be pleased to assist competitors all I can. Readers of this page who know of songs suitable for this year's Special Competitions would help the cause by communicating with me.

* * *

The Glasgow High School Gaelic Class Ceilidh held their annual picnic last month. The Braes of Busby is a favourite rendezvous with Glasgow Gaels, and on this occasion Ceilidh members and friends, to the number of about 200, disported themselves in brilliant sunshine on the wooded slope and grassy dell of "Braighe Bhùsbaidh." Ceilidh nan Gaidheal, at a recent meeting, decided not to have their "Cuirn Chnuic" this year.

* * *

The Glasgow Gaelic Musical Association held their annual meeting last week. The session was one of the most encouraging the "G.G." has ever had, and they are going forward to the Oban Mod confident of adding to their laurels. Mrs. Charles MacPherson, 45 West Graham Street, was appointed to represent the Association on the Executive Council of An Comunn.

* * *

Now that we are in new premises with larger accommodation, it would be desirable to form the nucleus of a small library. Many members might be disposed to present An Comunn with suitable books which would be available for consultation on the part of members and visitors.

It is satisfactory to note the interest landlords and others concerned are taking in the resettlement of ex-service men on small holdings. Among others who are taking a leading part is Sir Reginald MacLeod of MacLeod, who is chairman of a new Association with this object in view. Old ideals seem to point to realisation. It would mark a new era in the Highlands if the people were enabled to settle down on the land. Then greater attention might be devoted to the cultivation of the language.

* * *

A friend in Cardiff sends a cutting from a Welsh newspaper drawing attention to the signal progress made by the Czech language. A couple of generations ago not one in every seven of the population could speak the native Czech language. Then a wave of national feeling swept over the country, and a great revulsion resulting in a linguistic transformation occurred. The proportion of German-speaking and of Czech-speaking people respectively has been reversed. By to-day not one in every seven of the population speaks German as the mother tongue. This change, we are told, was effected by a band of enthusiastic patriots banded together like our union of Welsh Societies emphasising everywhere and on every occasion the claims of the old language, and the national benefits which would accrue from its general use. The Czech language now occupies an honoured place in the National University.

* * *

The Glenetive Branch has held its first annual meeting, and the members closed the session with a ceilidh and dance. Miss Whyte was appointed representative to the Executive Council. The Kildary Branch (Easter Ross) has also held its first annual meeting, and office-bearers for the ensuing session were appointed. Rev. J. C. MacNaught, President, is their representative to the Executive Council, and Miss Isabella MacLeod, M.A., Balmagown, is the secretary and treasurer.

* * *

A high place in the recent Classical Tripos at Cambridge University was taken by Miss Jean B. Campbell, Aberdeen, daughter of Mr. H. F. Campbell, Vice-President, and Convener of the Education Committee.

* * *

The date of the Mod is now approaching, and it would be a favour if those who intend contributing to the Prize Fund, and have not already done so, would kindly remit their subscriptions.

NIALL.

ORAN GAOIL.

Le AONGHAS MacEacharn, A cheud duais aig
Mòd, 1912.

Fonn—"Och mar tha mi."

SEISD.

Mo cheist an nighneag as deise chi mi,
Gur tùrsach tinn mi is sgriob do phòig orm,
Mo ghaols' air rìbhin a' chuailein shìomhain,
Nan meal-shuil mìogach 's nan mìu-ghruaidh
ròs-dhearg.

Ged dh' fuaidh Sannradh bhuainn Fuarachd
chramdaidh

'S fo thrusgan greannar gach crann is cròic air,
Cha 'n urach fonn air mo chridhe tromsa,
Gur dìubhre Geamhraidh gach aimsir dhòmhla.

Cul òrdaidh sgiamhach mar neòil na h-iarmaid,
'N uair 'phògas griann e thig fianh an òir d'heith,
Sùil mheallach liath-ghorm, rosg glan 'ga h-
iathadh

Fo' mhala chiataich le fiaradh 's boidheh' innt.

Fo d' bhilean ceir-dhearg deud dìonach glé gheal
Mar dhisnean reidh 's iad gun bheum 'nan
òrdugh,

Beul 's binne gleus leam na inneil theudan
'N uair 'sheinneas m' eudail gun eisd an smeòrach.

Do ghruaidh mar chaoran, do shlios mar fhaoil-
eann

Air uchd a' chaoilais 'ni aotrom seòladh,
Thig t-anail chaoin-gìlan 'si mar shugh-craobh
leam

Bho mhuineal caol, mìl an fhraoich do phòg
leam.

Do phearsa chùbhraidh 's deas banail giùlan
Gun chearb ri chumtais bho d' chrùn gu d'
bhrìg ort,

Gun bhean 'san dùthaich an mais' thig dlùth
dhuit

Le 'fasain ìr bho gach cùirt 'san Eòrpa.

'S deas glan do chalpa mar bhradan tarra-
gheal

A dhìreas borb-shruth tuil gharbh nam mór-
bheann,

Troigh chumir dhealbhaich nan lùgh-cheum
foirmeil

Bho 'n éirich meannach 'nad lorg an feòrnein.

Do ghaol 'gam bhuaircadh gach taobh an gluais
mi,

Mo dhreach 's mo shuaimhneas chaidh bhuamsa
còmhla,

'S tu 's cuspair bradaidh 's gach aising shuain
dhomh,

Gu'm bheil thu 'm smuaintean a Luan 'sa
Dhòmhnaich.

Ged robh mi cianail an euslaint' phianail,
Am breisleach fiabhris gun rian le dòruim,
Gu'n sgoileadh m' iarguin a ghaoil roimh t-
fhianhla

Mar cheò 'san iarmailt 'sa ghrian 'ga fhògar.

Fhìr-thuruis shiubhlas far thonn a nunn
bhuainn

Air long na smùide gu dùthaich n' eòlais,
Mo shoraidh giùlain le gean gu m' rùn leat,
Gur h-i 's reult iùil dhomh gach cùrs' an seòl mi.

—:o:—

CONGRESS IN EDINBURGH.

The third annual Celtic Congress was opened in the Freemasons' Hall, Edinburgh, on the 24th of May, and was continued during the week. At the forenoon session the president, Mr Edward T. John, Wales, delivered his inaugural address, and thereafter the Rev. Dr. G. Hartwell Jones, Wales, read a paper on "The Celt in Ancient History." The members visited places of historic interest in the city in the afternoon, and at night they attended a reception in the City Chambers given by the Lord Provost.

Mr. Edward T. John, in his presidential address, said that the Celtic race was conspicuous in establishing that divinely ordained nationalism which must precede the internationalism of the new dispensation. Scotland, though it had discontinued in very regrettable degree the use of its ancient Celtic tongue, remained essentially Celtic in race and sentiment, and its people should be a leading factor in the fraternity of Celtic nations, maintaining its passion for the promotion of popular education, its devotion to letters and to the arts, its battle for political and spiritual independence, and its unswerving attachment to the cause of human progress and freedom. The Celts had ever been a most potent factor in the greatness of the leading Powers of Western Europe, as they were to-day of the younger democracies of Northern America and the overseas Britain. They looked forward confidently to a more fruitful future. Celtic cultural propaganda was never more urgently needed than to-day in the profound materialistic reaction from the idealism which inspired the unimaginable sacrifices of the past five years in the cause of human progress and freedom. The real need of the age was the sympathy and comprehension which had ever been the intuition and instincts of the Celtic rather than the materialist considerations so readily appealing to the Saxon and Teuton spirit.

THE CO-OPERATION OF THE CELTIC PEOPLE.

It was this fundamental conception of the essentially unifying mission of the Celt which

inspired the present movement to bring about the co-operation of the Celtic peoples, who were so curiously well placed to effect the course of human progress. In the United Kingdom they constituted too great a factor to be regarded as negligible; the United States was acutely conscious of the weight and power of its 15,000,000 Irish citizens, not to speak of the sons and daughters of Alban and of Cambria; the Overseas Dominions bore testimony to Scottish competence, while Brittany was entitled to prominence in the counsels of the great Gallic nation. To command the interest of Celts so variously situated the programme and policy of the congress must be catholic and comprehensive, avoiding narrow exclusions, ever ready to consider the aspirations of Celtic peoples wherever placed—but taking executive action only where substantial unanimity existed. Consequently their preliminary gatherings had been devoted mainly to purely cultural considerations. The permanent task of the congress was surely first to see that in every Celtic area full facilities were provided for the exhaustive study of the Celtic languages and literature, the dramatic story of the Celtic races, and that everywhere the very material contribution of the Celtic peoples to the literature, history, and development of Western civilisation be adequately appreciated and emphasised. Advantage should be taken of the movement for developing adult education and ultra-mural University activities. The dissemination of knowledge of matters Celtic through the press, strengthening magazine literature in the ancient tongue, encouraging all forms of Celtic literary activity, demanded vigorous action by the congress, which should also stimulate Celtic art, painting, sculpture, architecture, music, and the drama instinct with all the grace and beauty of the Celtic tradition. The several Celtic countries had widely differing problems. Wales had a large immigrant population; prior to the war emigration was depleting rural Scotland; Ireland was learning to retain her young people with most disconcerting results to her perplexed rulers. The Celtic cultural movement was thus constrained to have an economic phase in order to safeguard effectually the intellectual and spiritual freedom of the race. None were better entitled, by centuries of oppression, by complete immunity from designs of territorial aggrandisement to plead for the complete elimination of the element of physical force from the solution of all problems of national and international government. That was the first and foremost of Celtic ideals. In the disappearance of all military considerations lay the maximum hope for the absolutely unfettered development of the minor nationalities. No organisation was

better fitted to consider dispassionately the philosophic problem of the inter-actions of internationalism and nationalism than an aggregation of the Celts of the world, habitually practising loyalty to nationality, to the State, and to the race. The Celt had never regarded liberty—the right of national self-government—as a dangerous poison, but rather as simultaneously a sedative and a stimulant. In the present dangerous economic condition of the kingdom the remedy lay not in bureaucratic centralisation, but in drastic and completely democratic decentralisation. With a world so utterly distraught, it remained possible, on the lines of recognising the claims of nationality, combined with the complete elimination of force from the machinery of internal relations, to anticipate the early dawn of better days.

THE CELT IN ANCIENT HISTORY.

The Rev. Dr. G. Hartwell Jones, in his paper on "The Celt in Ancient History," said that the Celtic domain before the Christian era covered an area as large as the Russian dominions; being composed of a loose aggregate of States, it lacked a unity of governing power, but in extent and duration it fulfilled two conditions of empire. The pre-Aryan population of Europe went down before the flood of Celtic invaders from the East; but far sterner and more protracted was the struggle with the Aryan peoples. At first the Celts, whose original habitat in Europe was almost coterminous with Hesse Darmstadt, the Grand Duchy of Baden, Wurtemberg, and Northern Bavaria, compelled the German tribes to open a path for their valour and imposed on them their yoke. They were "just and warlike and braver than the Germans." Rhine, Tauber, and Danube were names of Celtic origin. Through the medium of the Germans, Celtic military and political terms were transmitted to Scandinavia. The Celts in the course of their multitudinous emigrations invaded Gaul (now France), which afterwards became the main seat of the race; the Balkan Peninsula and North Italy, where they long constituted a menace to Rome; Asia Minor, where they consolidated themselves into a soldier community; Galatia and Spain, where they were confronted by three formidable races and were obliged to maintain military fortresses to keep them in subjection. But against Roman military science they could not prevail, so after several rebellions had been quenched in blood they succumbed, but retained their typical institutions, their system of road measurements, their cantonal organisation, and, for the most part, their religion. The Celts chafed less under the Roman yoke everywhere because of their affinity with the conquerors and the even-handed tolera-

tion extended to them. British, Scotch, and Irish auxiliaries fought under the Roman eagles in Asia Minor, Syria, and North Africa. The thousands of Scots who placed their adventurous swords at the service of the French kings or buckled on their armour to wrest the Holy Sepulchre from the grasp of the infidel were only following a tradition handed down from the first century of the Roman Empire. A passion for knowledge characterised the Celt. The Continental Scots in their fall laid Roman culture under an obligation. Some famous Roman authors were of Celtic descent—Catullus, Statius, Trogus, Ausonius, Livy, and Cornelius Nepos. The Druidical schools, like those of Autun and Bordeaux, were frequented by Celtic youths drawn from the best families. Oratory possessed a great fascination for them. It was noteworthy that the father of Roman rhetoric bore a Celtic name, Pictius Gallus.

DEVOTION TO RELIGION.

To turn to religion, the Celts on embracing Christianity carried with them the same devotion which they had displayed to their nature-spirits of sea and storm, forest and field, gods of war and goddesses of fertility, and to the cult of magic. It was the Celtic saints who started the missionary movement on the Continent. Fired by a high Apostolic passion and stirred by the sight of the multiplied miseries of the Continent, they sallied forth in bands of twelve on their meritorious mission. France, Burgundy, Switzerland, Germany, Austria, Italy, and Bulgaria were objects of their solicitude. The example of a Columba and a Columbanus sustained the holy ambition of generation after generation, and up to the eleventh century a continuous chain of Celtic mansions of charity and hospitality extended across the Continent. No doubt the Celts had the defects of their qualities, but their character had revealed a vigorous vitality and a visible continuity. Were the Celts warlike? The Great War had shown that their spirit was not dead. Were they devoted to the cause of learning? The rise of the Scotch Universities and the aspirations of the horny-handed sons of toil in Wales after educational facilities proved that the old instinct had not languished. Were they zealous in missionary enterprise? The mantle of these pioneers descended on a Livingstone, a Moffat, and a John Williams. The Celts, on emerging from the state of turbulence and tinsel barbarism and unlearning their ferocity, settled down to enrich and swell the literature and the thought of the world.

The Rev. J. D. Owen, who opened a discussion on the paper, pointed out that the great loss to the Celtic world was in the Gaulish inde-

pendence. If they had been able to keep together, things would have been quite different. With regard to religion, he specially noted the prominence given to the immortality of the soul in the religion of the Celts. He referred to the close relationship between Greek culture and Celtic culture, and said that the continuity of the Celtic ideal was the feature of that culture.

The conference thereafter adjourned.

LORD PROVOST'S RECEPTION.

The delegates attended a reception given by the Edinburgh Corporation at the City Chambers. The guests, who numbered about 250, included the Earl of Cassillis, Lady Helen Tod; Professors Watson, John, McKinnon, and Calder; Colonel McKinnon and Lieutenant-Colonel J. McGregor. Lord Provost Chessier, in welcoming the delegates, said that the Congress represented Scotland, Ireland, Wales, the Isle of Man, and Brittany. The aim of the congress was to bring together representatives from those areas that they might discuss matters regarding Celtic language, literature, and music. Practically every Welshman could speak Welsh. In Scotland Gaelic was still spoken by over 200,000 people. They appreciated the work the congress was doing in extending the influence of Celtic culture. Mr Edward T. John, the president, returned thanks on behalf of the delegates.

—:O:—

DEALBHCHLUICH CLOINNE.

A CHEUD DUAIS AIG MOD 1914.

LE IAIN MACCORMAIG.

NA PEARSACHAN.

Dùghall Beag.....	Balach foghainteach
Seumas Mac Rath	Athair Dhùghaill
Marsali	Mathair Dhùghaill
Cailean	Brathair Sheumais
Peigeag	Nighean Chlairein
Màiri Mhór	Bana-cheard

CEAIRD.

DEALBH I.

Tigh Sheumais anns an t-Srath-mhór.

(Seumas agus a bhean agus Dùghall Beag am mac 'nan suidhe aig an biadh.)

SEUMAS—Tha fichead bliadhna bho nach cualas aige bheo air Cailean, bràthair t' athair, a Dhùghaill, agus cha 'n e balachan coltach riutsa bu chòir aghaidh a thoirt air baile mòr Lunnainn leat féin a dh' iarraidh duine measg nam muilleanan, 's gun seòladh agad air a dhreuchd no air àite-comhnuidh.

MARSALI—Seadh, a mhic; 's gun fhios am

bheil e beò idir. Agus cuimhnich cìod e tha romhad. Cuimhnich air an rathad fhada eadar Srath mòr is Lunnainn. Cuimhnich air na cunnartan is air na droch dhaoine thachras ort. Nach luaineach a bhios cadal do mhàthar a' smaointinn gu'n do bhàsaich thu taobh an tuim, no gu'n deach breith ort leis na ceardan.

DUGHALL—Tha mise cur romhainn gu 'm faigh mi mach brathair m' athar; agus ged a bhiodh an rathad na b' fhaide 's na b' fhaide, 's na bu chunnartaiche 's na bu chunnartaiche, agus na ceardan 's na robalrean cho tigh ris an rainich, tillidh mi gu sàbhailte do'n t-Srath-mhòr, 's mi làn òir is airgid bho bhràthar m' athar.

SEUMAS—Ach, a laochain, a laochain, ged a ruigeadh tu Lunnainn, cìod e mar a gheibh thu mach brathair t' athar.

DUGHALL—Le bhì foighneachd air a shon air ainm 's air a shloinneadh.

MARSALI—Faodaidh tu seasamh aig oisinn fad bliadhna 's gun an dara leth de na theid seachad ort fhacinn tuilleadh, no gun ghin diubh riamh a chluinntinn ainm brathair t' athar.

SEUMAS—Seadh; agus, a rùin, cuimhnich nach e 'n Srath-mòr a th' an Lunnainn. Cha 'n eil facal an sud ach Beurla. Cha 'n eil facal agadse ach Gàidhlig; is ged a bhiodh tu 'g ràdh “Cailean Mac Rath” ri d' bheò cha bhiodh tu leotha ach mar uiseig a' ceileireadh 'san speur.

DUGHALL — Nuair a ruigas mi Lunnainn seasaidh mi air an drochaid mhòir agus bithidh mi a' glaochadh “Srath-Mòr,” “Srath-Mòr,” fad an latha h-uile latha gus an tog cuideigin mi.

SEUMAS—Ach cò thogas “Srath-Mòr” an Lunnainn.

MARSALI—Cò; Cò? Dhùghail. Srath-Mòr an Lunnainn, gu dearbh!

DUGHALL—Tha mi falbh co-dhiùbh; agus tillidh mi dachaidh làn òir is airgid bho brathair m' athar. Beannachd leibh. Cha mhuise sibh mise dhol air an turas so.

SEUMAS—Slàn leat ma ta, rùin. 'Se bochdainn an t-saoghail 's an call a thàinig oirn a rinn allaban diot. Ach do thilleadh gu sàbhailte rùin. Ma shoirbhicheas leat dh' fhaodteadh gu'n cuir e thu féin air do chasan bho 'n a chuir tubaist, no ceilg, do chòir-bhreith bhuait.

MARSALI (a' tuireadh)—Mo bheannachd leat, a Dhùghail! Bho nach gabh thu mo dhomhairle. B' àill leam mo bhalachan a bhì leam air a' bhochedainne an Srath-mòr féin na gu 'n éireadh beud da. Mo bheannachd leat!

(Falbhaidh Dughall, agus bithidh athair 's a' mhàthair a' tuireadh aig an teine.)

MARSALI—Tha sinn glé lom aonaranach an nochd a Sheumais 's an aon cheann a th' againn air falbh air aineol. Na 'm-b' ann ri leabaidh a leigeadh e thaobh an nochd cha bhithinn ag gearan; ach 's e tha 'gam chràdh nach bi roimhe, gus an till e, ach cadal taobh an tuim is fasgaiche. Ach, O, gu'm biodh gach toman càirdeil ris, agus gu'm biodh eadhon an dris cholgach cho maoth r'a churaiceann is a' chanach mhin, agus gach tom fraoich cho bog ri leabiteig.

SEUMAS—'S e 'n tubaist mhór a chuir an eisneil falbh idir e, no e bhì 'na fhògarrach air na còrsaichean boidheach air am bu chòir e bhì 'na oighre. Ach dh' fhalbh sin agus thainig so, 's cha 'n eil againn, a Mharsali, ach foighidinn a ghluaidh gus an tig fortan is fearr oirne. Ghabh Dùghail 'na cheann mo bhrathair fhaotainn an mach; ach mu'n téid e fad air a shlighe—slighe an fhaoinne—math dh' fhaodteadh gu'n atharraich e bealach, agus gu'n till e an aithghearr a chumail cuideachd ri athair's ri nàthair an Srath-mòr aonaranach.

MARSALI (ag éirigh 'na seasamh)—Cha 'n eil againn ach fùghair a bhì againn ris a' chuid is fearr. Cìod e bu mhotha leam còrsaichean-farsuinn Shraith-mhòir na'n tilleadh mo bhalachan dachaidh sàbhailte. Cìod e bu mhò leam aon saibhreas a chuireadh brathair athair na luib, làmh ri toil-intinn na cuideachd bhig againn féin, 's ar bòrd daonna saibhir de 'n t-seòrsa th' ann. Ach chi mi 'n speur a' dubhach, 's am feasgar a' fàgail beannachd aig an oidhche. Chi mi na beanntan a' cruinneachadh nan neul mu'n cuairt orra, agus na gliun uaigneach a' dubhadh leis na faileis thromha. Tha 'na h-eòin a' dol gu fois air na geugan; am fiadh cabrach a' cràmh a chùir air fhaiche shàmlach féin, far nach cuir sìon dragh air. Ach c' àite 'n sin ar balachan-ne e féin an nochd a Sheumais (i tuireadh), an ceartair féin nach e dhùrachd-eadh a bhì dol da leabaidh bhàth féin 's a cheann ud shìos; agus nach bu mhillis le mhàthair a bhì ag éiseachd ri srann a chadail a Sheumais; nach ann agamsa an nochd a tha farnad ris an tom a tha cumail fasgaidh air mo Dhùghallan. Nach ann agam a tha farnad ris an fhraoch air am bheil e na shineadh. Nach ann agam a tha farnad ris an cìteig annaich a thig mu'n cuairt air le osain 's a ghluaiscas fhalt. Eudail, nach b' iad mo mheòir a bh' ann! Seadh, Sheumais; agus cha 'n iomlaidichinn e air son saibhreas an domhain. Cha 'n ann an saibhreas idir a tha toileachadh an t-saoghail, ach ann an teaghlach bheag mu'n cuairt an teine anns a' bhothan iriosal. Cha 'n fhaichear sin gus an là ni iad sgaioleadh. Ochan, cha 'n fhaichear! (Suidhidh iad a' tuireadh.)

DEALBH II.

CAMPA NAN CEARD.

(Iad a' deanamh subhachais nu'n cuait an teine.)

MAIRI MHOR—Gu dearbh, a chuideachd, tha sion an nochd oirr. 'S ann 'san àm a chuir sinn a suas ar pàilliuin; agus creideadh sibhse gu'm bheil na craicinn a' cleith na dollich oirm. Cha 'n 'eil farmad agam ri duine tha 'm muigh an ceartair. (Cluinnear tairneanaich.) Nach cluinn sibh sin. Tha 'n speur a' spreadhadh os ar cionn.

CEARD I.—Dh' aithnich mi gu'n tigeadh so an deidh teas an là (tairneanach eile). Sud e rithis. Nach eil e searbh?

CEARD II.—Sgeithidh an Abhainn Mhór an nochd leis an tuil so, agus gheibh sinn am bradan an naircach 'na thunnachan air a bhruchan (Tairneanach). Sud e rithis. Cha seall an t-uisge air maor no air bàillidh.

CEARD III.—Gu dearbh, cha chreid mi nach cuala mi glaoth an ceartair. Sud e rithis! An cuala sibh e (Tairneanach).

MAIRI MHOR (a' brodadh an teine)—Cha bhi ann ach corraghriothach 's an tuil an déidh gluasad a chur oirre, ag iasgach taobh na h-aithlne. Cò bhiodh am nach an nochd 'na leithid de àite iomallach ach luchd-siubhail mar tha sinn fém.

(Air a leantuinn.)

AN COMUNN GAIDHEALACH,

PROPAGANDA CAMPAIGN.

Yet another successful tour is to be added to those already reported in the pages of *An Deò Gréine*. The President and Secretary visited Perthshire a fortnight ago, beginning by interviewing some prominent members at Acharn and Kenmore. The Rev. Mr. Gillies is to resume his Gaelic class at Kenmore, and will also conduct one at Acharn. Ceilidhs will be organised during the winter, and there is every indication that both these and the classes will meet with success.

A meeting of the Aberfeldy Branch was called to receive the President and Secretary. In the absence of Major Scott, president of the Branch, Mr. MacNaughton presided over a gratifying attendance considering the lateness of the season. Interesting addresses were given by the Chairman, Mr. MacKay, and Mr. Shaw. Gaelic reading and singing classes are being arranged for next session. The following forenoon Mr. MacKay and Mr. Shaw paid a round of visits, interviewing friends of the

movement. In the evening a meeting was held in the Schoolhouse, Kinloch Rannoch, presided over by the Rev. J. C. MacLellan. The attendance was small, but all present were anxious to form a Branch, so that the work of the winter session could be begun under the auspices of An Comunn. After short addresses a Branch was formed, and Mr. MacLellan assured the officials that the Gaelic reading class which he formerly conducted would be resumed and continued throughout the session.

A very pleasant meeting was held in the Schoolhouse, Blair-Atholl—Mr. George Forrest, local secretary, presiding. Following the customary addresses, Gaelic songs were sung by Misses Annabella Campbell and J. Menzies, and Messrs. Fraser, Forrest, and Shaw. At Ballinluig the following evening the officials conferred with the leaders of that section of the Atholl Branch, and it is hoped that reading classes and ceilidhs will be resumed. Mr. MacKay briefly addressed a concert audience in the School, Logierait, over which the Rev. Coll A. MacDonald presided, and Mr. Shaw sang two Gaelic songs. A meeting was arranged at Pitlochry for 8.15, and the officials had to leave hurriedly in order to be present at the appointed hour. The largest meeting of the tour welcomed the President and Secretary in the Institute, Pitlochry. Mr. A. M. Meldrum presided, and in introducing Mr. MacKay and Mr. Shaw, gave a very interesting and encouraging address. The addresses of the President and Secretary were listened to attentively and were frequently applauded. Mr. Shaw, as is his custom at all meetings, spoke in Gaelic, and was well received. Miss MacDonald, local secretary, also addressed the meeting, after which Mr. Shaw sang two Gaelic songs. At the close of the meeting ten new members of An Comunn were enrolled.

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AN DEÒ-GRÉINE

Leabhar XV.]

Ceud Mìos an Fhogharaidh, 1920.

[Earrann II.]

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ADHARTAS.

Cha 'n 'eil neach 'nar measg a bheir a bheag no mhor de umhail do chor ar n-ama nach faic eas-còrdadh is brùaillean do gach seòrsa a' brùchdadh a mach air gach taobh dheadh, agus is i a' cheist a choinnicheas ruinn uile, ma ghabhas sinn beachd ar a' ghnòthuch:—Ciod is aobhar do'n aimhreit? Bidh gach fear ag altrum a bheachd fhein a reir a thogradh inntinn. A nis tha dèidh is àrd-thogradh a faotainn greim air inntinnean a chuid as beachdaile de ar comh-chreutairean, co-dhiùbh a bhios iad àrd no ìosal an inbhe. Cruthaichidh iad dealbh-inntinn a bhios maiseach, an dòchas gu'n tig an cruth gu bhi mar rian air feadh na dùthcha d'am buin iad. Ged nach biodh ann ach tuaiream, glacaidh e aire cuid de'n phobull, agus dhìsgidh e smuain aunta a chuireas iad gu bhi a' deilbh air a son fein. Tha smuaintean de'n t-seòrsa seo brìghmhor do leas dhùthchannan. Gu tric 'sann asda a tha adhartas a' fàs—rud a tha, is a bhà, a' cur dragh air daoine o thùs. Ma bheir sinn spéis do eachdraidh chì sinn gur h-iomadh tuisleadh a thainig an rathad slighe an adhartais, gur h-iomadh cnap-starraidh a chaidh a dhealbhadh a chum nìthan fhàgail mar a bhà iad. Ach cha fhreagair sin do chùrsa an t-saoghail an diugh.

* * *

Ma chreideas sinn sgrìobhadairean inntinneil, bha na Ceiltich ainmeil air a bhi ag altrum smuaintean àrd agus grinn, mar gu'm biodh iad a' dol air iteig na h-inntinn gu binnein na h-ìomlanachd, a reir barail Spencer. Thatar ag ràdh gu'n do chinn an togradh seo aunta troimh an co-chomunn ri feallsanaich na Grèige o shean. Ma tha sin fìor, tha e na dhearbhadh, air an dèidh-inntinn anns an robh na sean Ceiltich, os ceann Phàganaich eile, a' gabhail tlachd. Tha 'n t-àl a thainig 'nan dèidh an greim anns a' cheart strì gun athadh—a' dol mu'n cuairt air a' chlàr gun lasachadh, ach gun mhòran adhartais fhoillseachadh. 'Nar linn fhein tha crochadan na h-uarach air sheògan, math dh'fhaoidte' tuille 'sa chòir, an uair a tha sìth agus tàmh a dhith air an t-saoghail. Cha 'n fhaicear 'n ar n-àm mòran eagnuidheachd an giùlan na comh-fhlaitheachd. Tha iad an geimhlean an luchd-ùil a thagh iad dhaibh fhein. Mar sin is dìomhain a bhi 'meòrachadh, cho fad 'sa tha airgid 'ga chàrnadh suas leotha.

* * *

Cha dhroch comharradh idir e an uair a thòisicheas daoine ri beachd-smuaineachadh air nìthan a tha dlùth cheangailte ri an cor aimsireil fhein. Is baothaireachd a chaochladh. Mar shaoaranaich ann an rìoghachd a choisinn an t-ainm, "Dùthaich na Saorsa," tha còir aca, cha'n e mhaìn air nàdur na saorsa sin a thoirt fainear 'na fad is 'na leud, ach mar a ceudna bunachas ghnòthuichean a rannsachadh a ròir an atharrachaidh a thainig an rathad chisean ar n-ama, agus na dian iarr-tasan a tha air greim a ghabhail air a' phobull thall 'sa bhos. Am feadh 'sa thòisicheas a' chomh-fhlaithe, co-dhiùbh tha iad a' saorachadh le neart an bothaig is spionnadh an gàirdein, no leis a' chomas a thig o eanchainn

gheur, ri smaoineachadh mu nithean a cheart-achadh air a' mhodh a chòrdas ri reuson, agus ann an solus na thachair gus a seo, gheibh Firinn is Ceartas an àite fhein am measg ar comh-chreutairean, biodh iad sin maithlean no mithean. Gun teagamh faodaidh am fear ris an canar smuain, no beachd, a bhi ceart no ceàrr. Tha sinn uile buailteach air tuille 'sa chòir de àite a thoirt do chlaon-bharail a chionn gu bheil ar cor saoghalta fein a tighinn 'san eadraiginn. Tha seo fìor co-dhiùbha tha neach bochd no beairteach, oir, ann an tomas mór, tha gnè mhic an duine coimh-ionann.

* * *

C'arson tha mòran 'nar là fo amharas mu bheachdan na comh-fhlaitheachd? Dìreach a chionn gu bheil iad a' meas nan beachdan sin ceàrr, ain-fhiosrach, agus mar sin claon-bhreitheach; nach 'eil an rian fo bheil iad ag imeachd gu math na dìthcha. Cha luthaig iad gu'n cuirteadh an ailm fo achlais 'sam bith ach 'nan asgail fhein. Tha stùl no dha air an fhalmadair an diugh le buidhnean a tha creidsinn gu'n d'fhainig an t-àm gu bhi ag atharrachadh cùrsa nithean. Tha criathradh nithean faisg oirnn, mu'n tìg an rèiteachadh a tha cuisean ag agraadh. Ach ciod a tha 'san ùprait seo uile ach an spàirn gu adhartas a thachair o àm gu àm an eachdraidh dhùthchanan. Gheibhear staid na h-aushocair anns gach cèarn de'n Chruiinne. Thainig i gu ìre chianail air feadh na h-Eòrpa an diugh. Cha b'e a' mhòr-shluagh a bu choireach ach uaibhreas is sannt rìghrean, maille ri mòr-fhearann sodalach a bha 'na meim air son na h-inbhe a bha iad a' seallbhachadh. Chan'eil an neach is fradharcach 'nar measg comasach air crìoch ghnòthuichean fhaicinn roimh laimh, ged tha gu leòr a toirt tuairam. Ann a leithid a shuidheachadh c'àite am faicear lagh an adhartais? Chan'eil àite aige ann an rian chùisean mar tha nithean a' cuimseachadh an diugh. Gidheadh faodaidh rian adhartais cinninn á aimhreit. Thachair e roimh seo an eachdraidh an t-saoghail.

* * *

Tha cuid de dhaoine ionnsaichte ann a tha làn chreidsinn gu bheil adhartas an t-saoghail fo riaghladh lagh rianail mar tha nithean a bhuineas de'n chruthachadh nadur. Ma tha, fhuair e droch thulghadh aig iomadh àm, gu h-àraidh aig Ara-mach na Frainge, (1789) agus aig a chogadh mhór a chaidh seachad. Tha mòran de'n bheachd nach deanadh cungdadh eile an gnothuch a chum na Frainge a thoirt gu mothuchadh ach mar a thachair, agus gu robh geimhlean na comh-fhlaithe cho goirt is nach b'urraim fuil is feòil cur suas leis na b'fhaide. An uair a thainig fèath air

an tìr, thog adhartas a cheann. 'Nar tìr fhein, mu leth cheud bliadhna roimh'n diugh, (*mid Victorian*) cha'n urrainnear a ràdh le firinn gu robh adhartas a b'fhaich ri fhaicinn an ealdhain is inuileachdan a rinn fìor fheum do ghnuimhachas de gach seòrsa. Ma bha adhartas fo riaghladh lagh aig an àm ud, cha robh an lagh sin ach fann, oir bha na bochdan ana-barrach bochd, agus bha an fheadhainn a bha beairteach a' fas na bu bheairtiche. Is dìomhain, saoilidh mi, a bhi an tòir air dearbhadh gu bheil rud ris an canar "lagh an adhartais" ri mhothuchadh am measg chùisean. Is e mo bheachd nach 'oil e ann, air cho dian 'sa bhlith-ear a rannsachadh air a seòrs. Is e a th'againn ach atharrachaidh de gach seòrsa mar nàdur de lagh—a' chuidheal a' dol mu'n cuairt car tamuil air aon rathad, agus a' sleamhnachadh air ais le tuisleadh air chor-eigin. Tha adhartas ann an nithean modhaneil is bousail an cranncheur a' phobuill air dheireadh fhathast. Math dh'fhaoidte' gu'n cuir an rian ùr ris a bheil daoine an dùil nithean an altan a cheile a réir miann an t-sluaigh. Ach chì an dream as fhaide a bhios beò.

* * *

Tha feadhainn an diugh—co-dhiùbha an dream as beachdaile is as ionnsaichte—a' cumail a mach nach d' thainig atharrachadh air gnè nàdurra a' chinne daonna o thùs—am peacadh gin—a dh'aindeoin an adhartais a thachair a thaobh nithean corporra is saoghalta fo bhuaidh callachaidh nan linn-tean, a chionn nach d' thugadh do shubhailean na h-inntean an t-àite a bhuineadh dhaibh an cùrsa nithean. As aonais sin faodaidh callachadh, mar tha daoine 'ga thuigsinn 'sa choitheanas, a bhi a' dol an leud 'sa farsuingeachd, gun a dhol ceum na's àirde anns an t-seadh as brìghmoire, agus mar sin as maireannach. Ma tha seo fìor, ciod is crìoch do nithean air a cheann thall? Faodar a ràdh le cuid nach eil beachdan de'n t-seòrsa seo ach toradh spioraid an dubhachais. Biodh sin mar a dh' fhaodas e, tha e mar fhiaclaidh air dream an t-subhachais (*optimists*) a chaoch-ladh a dhearbhadh.

* * *

Ma tha thu a' creidsinn an adhartas mar lagh, ciod a their thu mu chor nithean an déidh Chuil-lodair, an uair a thèig na cinn-fheadhna an sluagh o'n d'fhuair iad inbhe air nach b'airidh iad, agus a reic iad an còir air ghaol an àirgid a bha na caoraich mhaola a' taomadh orra? Chaidh na Gaidheil air iomrall an là a chuir iad muinghinn as na cinn-fheadhna a dh'fhàg iad air a cheann mu dheireadh mar shnàidhlean gun snaim. Bi bruidhinn air lagh an adhartais aig an am ud! Cha

robh a leithid idir ann, air neo bha e 'na chadal. Ma thainig adhartas an car nan trua-ghan, 'sann an t-rean c  m a thachair e an d  idh gach droch c  radh a thainig 'nan rathad. Bha na Gaidheil foighidneach gl   fhada, ach na ghabhas sinn beachd air nithean an diugh, ch   sinn gu l  heil an teangan air am bleith a nis. Gel a chimeas, am bitheantas, droch bh  r an d  idh cogaidh, thig rud no dh   mu'n cuairt gu feum an t-sluaigh an lorg a' chriathraidh.

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AN COMUNN GAIDHEALACH AT CRIANLARICH.

**Handsome Prizes offered. £500 for Gaelic
Drama Aggregate of Gifts, £1150.**

The extraordinary meeting of the Executive of An Comunn Gaidhealach was held in the Public School, Criannlarich, on Saturday last. The Rev. G. W. Mackay, Killin, president of An Comunn, presided, and there were also present:—Dr. Calder, Celtic Lecturer, Glasgow University; Miss Juliet Macdonald, Lochaber; Rev. M. N. Munro, Taynuilt; Miss C. Cameron, Messrs. Malcolm MacLeod, Arch. Mackellar, Angus Robertson, Duncan MacLeod (Dumbreck), M. Mackenzie MacLeod—all of Glasgow; Mr. Angus Henderson, Stirling; Mr. T. D. MacDonald, Oban; Mr. Peter Macdonnell, Mid Argyll; Mr. Neil Shaw, secretary; Mr. Robert MacFarlane, treasurer; and Mr. Geo. Skinner, Oban, acting on behalf of Mr. J. M. Skinner, Oban, secretary of the Mod Local Committee.

The Chairman opened the meeting by emphasising the strictly non-political character of An Comunn, and consequently the freedom with which men of all shades of political opinions met and worked together for a common object. He spoke upon the necessity of a Gaelic University or College being established somewhere in the North, which would put them on an equality with their Celtic kinsmen in Wales. He would like to correct the impression that would seem to be prevalent that the Comunn was a purely musical association. Music, while cultivated for its own sake, was in another sense but a lever for the attainment of the Comunn's primary object, the preservation and the cultivation of the native language of the Highlands. Speaking of the work ahead of them, it was necessary to get a firmer hold in the counties of Sutherland, Ross, and Inverness, than they had yet succeeded in doing. He urged that Mr. Shaw be sent to the northern parts of Sutherland on propaganda work. Unconsciously, it may be, but even in

the rural parts of the Highlands, the people were losing grip of their native tongue. After going into the details of such a journey, he referred to the west and the advantages of following where the railways lead to. He paid tribute to the work done by Mr. J. G. Mackay and Mr. Roderick MacLeod, and laid special emphasis on the splendid work already done by their capable organiser, Mr. Shaw.

FINANCE COMMITTEE.

The report of the Finance Committee showed that the ordinary expenditure for the year exceeded the ordinary income by £278 4s 1½d. This was more than accounted for by a deficit of £207 on the working of *An Deo Gr  ine*, the monthly magazine, consequent upon the increased cost of its production, and on account of deficit of £74 on the Edinburgh Mod. A sum of £115 was received from the Highland Ball Committee, and was being treated as capital. Ninety-two pounds were received from the James Grant Memorial Fund Committee, the interest on which was to be used to provide a prize at the annual Mod, to be known as the James Grant Memorial Prize. The Special Publication Fund had realised up to date £180, £61 of which was appropriated as revenue to meet the deficit of £61 on the previous year's *Deo Gr  ine* account.

Mr. Malcolm Macleod, in moving the adoption of the minute of the Finance Committee, referred to the proposals of the Committee for the payment of Mod local secretaries, and explained that these proposals were based upon the principle of a fixed uniform payment plus a percentage of the realised surplus from the Mod.

The Publication Committee's report intimated a new edition in hand of Reid's Elementary Course in Gaelic. A Grammar of a more advanced character was in preparation by Professor Calder.

The Propaganda Committee reported on an extensive tour of propaganda work undertaken by the president, Mr. Mackay, and the secretary, Mr. Shaw, over the counties of Sutherland, Ross, Inverness, Argyll, and Perth; by Mr. Urquhart, Kyle, in Wester Ross; and by Mr. J. G. Mackay in the Island of Skye.

The Rev. M. N. Munro, in submitting the Mod and Music Committee's report, intimated no less than thirteen special prizes offered by individuals and societies for special objects, mostly in musical competitions, at the forthcoming Mod. He drew attention to the necessity for increased support on behalf of the literary competitions in Gaelic prose and poetry. The prizes already announced in literature might very well be increased. On the other hand,

on behalf of the 1921 Mod, he had the gratifying announcements to make. He read the following letter from Mr. Duncan Macleod, Dumbreck, Glasgow:—

Gaelic Drama.

"I have much pleasure in offering the Comunn Gaidhealach the sum of £500 for a Gaelic Drama Competition for the 1921 Mod. I would make it a condition that the first prize be £100 for the best drama submitted; that there should be a prize of £50 for the second best work; and £20 for the third, with the reservation that the second and third prizes should be awarded only if in the opinion of the judges the efforts are of sufficient merit, and on the understanding that if these prizes are not awarded this year owing to insufficient merit, the second and third prizes should be applied for a similar competition in the year following.

"In the event of the competition being taken up enthusiastically, and such good work being submitted and of such character that three further prizes of £10 each should be awarded, £30 be reserved in this direction.

"Further, if the accepted works are considered worthy of publication, I suggest that a sum of £150 should be reserved for issuing same in book or other form, any revenue accruing therefrom to go to the funds of An Comunn Gaidhealach, to be used in some such similar competition in the future, at the Executive's discretion; and while I do not make it an absolute condition, I should like to see, say, £150 of the sum used towards the expense of staging the first prize or any of the other works accepted. It would be well, if possible, to have the competitions decided by, say, the 31st March, 1921, with the view of having any possible play staged and performed at the 1921 Mod. If the amounts reserved for publication and staging are not used in 1921, owing to the absence of sufficient excellence, the balance shall be applied in 1922 on the same lines. In awarding the second, third, or any further prizes, I suggest that the judging should not be so hypercritical in looking for fine literary periods if the works exhibit real merit true to Highland characteristics portrayed with strong dramatic effect. All conditions, beyond those specifically reserved, I leave entirely in the discretion of the Executive. I shall be glad to hear whether the offer is one the Comunn Gaidhealach can accept.—Yours faithfully,

(Signed) DUNCAN MACLEOD."

In submitting the offer, Mr. Munro observed that it was the most handsome donation to the

literary department of the Mod that has ever been announced at any single meeting of the Executive in the history of An Comunn. But as a confirmation of the adage that "it never rained but it poured," there were more good announcements to follow. Mr. Munro next submitted an offer from Mr. Angus Robertson, Glasgow, of the sum of £200 for the best translation into English of his Gaelic novel, "An t-Ogha Mor," and also two University bursaries of £50 each, tenable for three years, for Gaelic-speaking students at Glasgow and Edinburgh Universities.

Mr. Munro further announced an offer by Mr. R. MacMillan, Giffnock, of £100 to be allocated at Mr. Angus Robertson's discretion, but primarily with the object of dealing with the literary productions of the late Dr. H. Macmillan or other authors of the Clan Macmillan.

Mr. Munro further announced another gift of £20 from Mr. Angus Robertson to form the nucleus of a fund to provide prizes to teachers. The total of the foregoing announcements aggregated a sum of £1,120 towards the objects of An Comunn.

Mr. Malcolm Macleod, in moving the adoption of Mr. Munro's report, made special mention of the satisfaction they should feel that the truly handsome gifts which had just been announced were from fellow-members of An Comunn and of the Executive. He moved that in accepting the gifts with all the conditions and suggestions annexed to them, the most cordial thanks of An Comunn be conveyed to the generous donors.

The Rev. G. W. Mackay associated himself with Mr. Macleod's remarks. He said that they had all along looked for something like it, and now wondered if the Day had come. It was only expressing it mildly to state that they were profoundly gratified, and the influence those generous acts will carry with them will mean many successes for the future. He moved that a Special Committee, consisting of the following names, be appointed to frame conditions:—Professor Watson, Dr. Calder, Mr. Angus Henderson, Rev. M. N. Munro, with Mr. Malcolm Macleod as convener.

Mr. Angus Henderson seconded, and impressed upon the meeting that the men who were to be appointed as judges would have to be the most eminent in their professions in order that aspirants for the prizes would have the fullest confidence in coming forward.

In reply to the Chairman, Mr. Angus Robertson, speaking for himself and for Mr. Macleod, assured the meeting that their main

object in giving their donations was to lay the foundation from which would come the successors to Professor Watson and Professor Calder in the positions they occupied with so much distinction. He indicated that these gifts might not be regarded as the last word in the subject.

The Secretary read a report from the Oban Mod Local Committee. It announced that the halls arrangements were completed; that the Duke of Argyll had consented to preside over the grand concert; and that the donations received locally to date approximated £50.

Mr. Shaw intimated that a like amount had been received at the head office, making a total to date of £100.

Mr. T. D. Macdonald intimated that in addition to the donations received for the general purposes of the Mod, the Oban Branch were raising a special fund to assist in the expenses of rural competitors attending the Mod. This fund, up to date, had reached £30, and there were fourteen Flag Days still to be held in as many different districts.

Notices of motion were given for the annual business meeting to be held in Oban. By Rev. Mr. Mackay—An amendment providing for seven Standing Committees, instead of six as at present, by dividing the Mod and Music Committee into a General Mod Committee and a Music Committee. By Mr. T. D. Macdonald—"That in future the annual Mods be held in either the months of May or June"; "That in future the *Deò Gréine* be published quarterly instead of monthly." By Mr. Angus Henderson—"That the words 'and Industry' be deleted from the title of the Art and Industry Committee."

The Rev. G. W. Mackay was re-nominated as president, and Mr. Angus Robertson as vice-president. The following twelve nominations were made for the ten vacancies in the Executive Council:—Mrs. Burnley Campbell of Ormidale; Mr. A. B. Ferguson, Glasgow; Rev. M. N. Munro, Taynuilt; Mr. John N. Macleod, Errogie; Rev. John. MacLachlan, Lochcarron; Mr. J. S. Mackay, Stirling; Mr. Alex. Fraser, Glasgow; Rev. Wm. Macphail, Kilbrandon; Mr. Colin Sinclair, Glasgow; Mr. Wm. Cameron, Petty; Mr. Angus Henderson, Stirling; and Mr. Robert Bain, Glasgow.

TWEEDS—Guaranteed Genuine by An Comunn Gaidhealach—sold by R. G. LAWRIE, 60 RENFIELD STREET, GLASGOW. Suits and Costumes made.

ORAN DO'N REISIMEID CHATAICH (93rd Regiment).

By the late Major MacLeod of Dalkeith, a native of Waternish, Skye.

Ag éirigh tha m' aigne mar reulta na maidne,
Gu sgeul a thoirt seachad am fasan nam bàrd
Mu euchlan is tapadh na Reisimeid Chataich,
Mu'n streup ann an sabaid 's am braise eath-
làmh.

Cha'n éirig mo chantainn an géiread na
h-ealtuinn,
Air beusan nan gallan feadh eachdraidhean
tràth;
Tha éifeachd 'gan leantuinn le féich nach gabh
ceannach,
'S le geur-inneal gearraidh nach sgarar gu
bràth.

'Nis aomailh blur n-aire le smaointinn car
tamaill,
Air aogasg an t-seallaidh air bealach 'sa
champ;
Bha faobhar air claisneachd gach son dhiubh
ri facal
An laoi ch bha gun taise le each air an ceann.

'N uair dh' éibh riu an gaisgeach a' bhéigneid
a chleachdadh,
'S na reubail a chasgradh le stracadh nan lann,
Bha spéiread a caitheam mar gheumnaich nan
cannon,
Mar bheuchdaich na mara 's mar fhalaig nam
beann.

'N uair a thionndadh a mach iad le tromb a
ghuth fhallain
Bho'n cluchdagan glana an achlais nan tom;
Bha cuirneinean meala air fiùran na faiche,
Is drùchdan de dhealta na maidne air an fhonn.

Bha fùdair 'na lasair bho'n ùr-ghunna glasa,
'S gach shùil air an lag àrd am faileas am bann;
Is cuinneadh nan dathan mar bhurn-bhogha 'n
athair
'S mar sguraige fada bha'n adan m'an ceann.

'N uair sheas mi aig dorus nam bùthanan tana,
'S mo shùil air gach bealach 'n robh sealladh
ro mhór;
Air fiùrain 'nam fallus a' giùlan nan eallach
Feadh eoinneich is cannaich is bealaidh nan
lon.

Bha fùdar 'na dheannaibh bho bhrùghan nan
cannon
'Cur smùid as an talamh 'sa gearradh an fheoir,
Le bùirich ro sgreamhail is sùrd air Mae Talla,
'Ga giùlan gu h-ealamh troimh bheannaibh a'
cheò.

Air amhare mu'n cuairt dhomh gu deas is gu tuath dhiom
 A dh'fhaicinn cò bhuannaich a' bhuaidh anns an strith;
 Bha itean nan tuathach nan fhithich nam fuar-bheann,
 Air chrith anns an fhuaradh 'sa cruaidh-ruith air frith.

Ag iomain am fuathan le mire 's le cruadail
 Gun ghioraig roimh uamhas 'san gluasad gum sgrios,
 Is dealradh 'nan gruaidhean le lasadh an cruaidhean,
 'S e Cataich nam buaidhean tha mi'n uair so ag inns'.

'S e'n tri deug 'san ceithir fichead 'ni sgrìthan a bhristeadh
 Le'n sleaghanan ruiteach 's le briosgadh an dòrn;
 Rì 'n cliathaich bha bhiodag air stiallag 'nan criosan
 Is bian a' bhuic ghibeich 'na chiste dha'n òr.

Am beul air a chumadh ri feusag nan sìonnach
 A phianas an cuilein is cùrantà treòir;
 'Na meadhon tha cluigeinean strìocht' ann an cuideam,
 Is meuranan umha 'gan cumail air dòigh.

Gu'm b'aluinn an sealladh an càranh fo'n earradh
 'N uair thairngadh an rancan gu air' air paràd,
 Le sgàrlaid 'nam ballaibh fo fhàbhar Ghlinn Garaidh,
 Is deàrrsadh an lannan mar dhealan nan àrd.

Gun chlaonadh gun chamadh bho'n aodann gu'n casan,
 Mar aon a' dol seachad air marcaich a' bhàir;
 Is snàthain dhe'n gartain fo aomadh am bacan.
 Gu h-aotrom fo'm breacan a' saltairt an làir.

Bu mhòralach thachdmhor 's bu stolda fo'm brataich
 Na leoghainn le'm bu mhasladh bhi tais ri uchd nàmh;
 Bu chèlmhor an caismeachd tra-nòin agus maduinn,
 'N uair thrèoraicht' a mach iad no dhachaidh air màirt.

Piob mhòr nan dos grinne seinn òranan bin-neatach,
 'S ròpan dhe ribinnean ruith anns a' ghaoith,
 Is còmhraidh a h-uilneig a' seòladh dha 'n drumair
 Mar 's còir dha gach buille bhi 'cumail na time.

Bha paipeirean iomadh 'gan ceireadh 's gach uinneag

Air geugan a' chuillinn 's air bunan nan craobh;
 Ag eibheach na buinig bha ròidh do gach duine
 A' leumadh 's a runtheadh ri curaidh Ghlas Daor.

Gach treubh agus cinneadh thug spéis do'n a' bhrìogais,
 'S an rìis bha cho liobast' ri duine ro aosd';
 Ach Gaidheil 'n aon fhilidh a' leumnaich le mire,
 Mar èildean an fhirich 'measg phillean an fhraoich.

Bu bhòidheach am pasgadh 'nan còmhach de'n tartan,
 Fo mhòr-bhoineid dhaithte de earradh an eòin;
 Is lóint-itean geala de chleochda na h-eula,
 Fo spreòd-chluaran greannach is nathrachail pòg.

An dòid-chasan fallain mar lòineag a' chanaich,
 An clòimh-osan bhreaca le gartain m'am beòil;
 Is treòrachd nam pearsa nach teòradh le acras,
 'S buacail òr-bhuidhe ghhlana 'nam barr-eill 'nam bròg.

Tha'n càranh 's an dreach os cionn chàich ann am maise,
 Agus àrdan nan gaisgeach do-chaisgt' fhad 's is beò;
 Na h-àrmuinn nach fhacas a' draghadh is gealltachd,
 Roimh bhàs no roimh bhatail, le smachd no cion lòn.

Cha toir àirdean an t-sneachda orra fàilinn no lapadh,
 Ged thàrladh dha'n casan a shaltairt gun bhròg;
 Anns gach àm am bheil drama 'ga thràghadh á glaine
 Tha'n slàinte bho bhalla gu balla 'ga h-òl.

'S iomadh ceàrn tha fad as am bheil làrach an casan,
 Is blàr agus batail a chaisg iad gu sìth,
 Agus fàrdach is achadh anns na thànhan iad gu maduinn,
 Gun àite gu cadal no fasgadh bho 'n t-sian.

An uair a dh'fhàsadh cas lapach 'sa dh'fhàgadh an neart iad
 'Nan càrnaibh 's na claisean le laige fo dhith,
 Bhiodh àrmuinn nam breacan air faire nan cas-bheann,
 Gun fhàillinn, gun lapadh, gun ghaise, gun sgrios.

Ged 's treubhach an coltas fo'n eaidhean
molach
Mar fhéidh air a' mhonadh nach gonar
gun spàirn;
Tha seimhealachd mhodhail an sgeimh air am
bonnaibh,
'S am meudachd gun chromadh ion-mholta 's
gach ceàrn.

Bha rìghrean is gaisgrich 's na linntean chaidh
seachad
'Nan lùib a' ghabh fasgadh fo'n taic anns na
blàir;
'S bu chinnteach an neart dhoibh an cuiseannan
sgaiteach,
*Gun fhuilleach a shrachdadh na thachruill
ri'n ràs.

Ged 's uamhasach sealladh an cruadail 's a'
charraid
Fo shuaicheantas ballach 'cur cathan an Rìgh,
Tha uaislead am fala 's am buadhachd mar
leannain
* A' fuadach bhò chailleagan cadal na h-oidheh';

Tha maighdeanan glana lan saibhreis an
Sasunn
'Gan claoidh leis a' ghalar ri'n canar an gaol,
'S gu h-aoibhneach a chaidleadh le saighdearan
tlachmhor,
'Nam feileadh 's 'nam breacan fo fhasgadh nan
craobh.

* This line is obscure. Perhaps "fhuilleach" might
be "fhuireach," and "ràs" "ràths."

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THREE GENEROUS GAELS.

The announcement made at the extraordinary meeting of An Comunn Gaidhealach at Crianlarich last month deserves more than a passing notice. It made the meeting "extraordinary" in a much more important sense than what is usually associated with it. Never in the history of An Comunn have gifts of such generous nature been recorded, and all friends of the Gaelic movement in Scotland and in the Colonies must feel deeply grateful to the large-hearted gentlemen who have recognised the claims of Gaelic in our time so handsomely. Following the recognition of Gaelic as a school subject by Act of Parliament, the gifts are of signal interest. We have been waiting long for "the hour and the man," so to speak. Both have come unexpectedly, yet none the less welcomed—the hour when Gaelic would come to its own; the men when the old language

needed the support which would enable her to take the position due to her by right of nationality alongside other languages. The gifts are not only interesting in themselves, but in their effects they may be of a far-reaching nature ultimately. We are of those who believe they will be.

It is to men of such stamp as Mr. Duncan Macleod, Dumbreck, Glasgow; Mr. Angus Robertson, Vice-President of An Comunn Gaidhealach, Dunholme, Glasgow; and Mr. Robert MacMillan, Giffnock—all successful business gentlemen—whose hearts are sound on the Gaelic movement, that the Comunn might look for the sinews of war in its enterprise. It goes without saying, however, that much smaller contributions are naturally expected from others whose love for Gaelic may be equally warm. The help of all is needed for our movement. Gratifying subscriptions have already been received and acknowledged in the pages of this magazine, and it is to be hoped that this may stimulate others to give of their means towards the worthy object for which the Comunn Gaidhealach exists. May the year 1920 be the beginning of increased prosperity to the Comunn and to the furtherance of Gaelic and its literature in Scotland, whose original language it was.

Both Mr. Macleod and Mr. Robertson are Skyemen, and Mr. MacMillan is a native of Arran. Success in business has not diminished their regard for their mother tongue, nor has the spirit of so-called "modernism" dimmed the ancestral soul in them. Their hearts beat true to their country and its associations, and they are outside the circle of the modern Gallios, who care for none of these things. Their example is worthy of imitation, and we nurse the hope this may be the beginning of big things for the language and literature of the Gael, and for the Comunn Gaidhealach as the premier association concerned in the Gaelic movement.

Mr. Macleod's gifts for the encouragement of music in his native island are already well known. They will tend to awaken the genius for song latent in Skye youths, though in earlier days a *glas-ghuib* was put upon their fathers by, no doubt, well-meaning people who sought to drive the Gaelic soul out of them and do violence to their natural bent. But as old Horace wrote long ago, you may drive out Nature with a fork, yet it will still come back.

Guidhemaid do thaobh nan uaislean mu'n bheil mi a' sgrìobhadh, gu lean foirbheas rathail an Aigh iad gu deireadh na crìche.

THE SECRETARY'S PAGE.

Bha mi anns an Oban ré Faidhir Ghlascho agus bha coinneamh againn de Chomhairle Ionadail a' Mhoid. Tha gach ni a' dol air aghaidh gu soirbheachail agus faodaidh stùil a bhi aig luchd-leanmhuinn a' Mhoid ri tri laithean togarrach, ceolmhor. Is duilich nach 'eil talla as motha anns a' bhaile airson Cuirm Chiuil Di-haoine ach tha dòchas gu'n gabh ullachadh deanamh a bheir cothrom do mhòran frithealadh. Tha mòran chairdean aig a' Ghàidhlig mu'n Oban agus nìthear gach oidhirp a chum cothrom a thoirt dhoibh na Coisirean agus an luchd-duais a chluinntinn.

* * *

The Flag Days held under the auspices of the Oban Branch in aid of a fund to assist rural competitors attending the Mòd have turned out very successful. While a few districts have still to be heard from, the amount realised to date approximates £80. Rural competitors, whether members of choirs or otherwise, and who wish to participate in the assistance towards their expenses offered by the Oban Branch from this fund, are requested to make early application to the Branch Secretary, Mr. T. D. MacDonald, 40 Stevenson Street, Oban. In all cases the amounts of the return fares should be stated.

* * *

Following out the suggestions put forward in a recent article on the Census returns and Gaelic, the appended is a copy of a letter sent to the Secretary for Scotland from this office:—

"Sir,—I am directed to bring under your notice a matter of considerable importance from the point of view of this Association in connection with the Census of next year.

"Previous to 1911 the Gaelic statistics were shown in every division of these returns, and if the number of Gaelic speakers in any part of the country, however small, was required, it was available. Thus, we could find the number of Gaelic speakers in a county, a civil parish, an ecclesiastical parish, a burgh (Royal or police), a School Board district, a town, or even a village. In whatever division of the country other statistics were shown, the Gaelic figures were also available. In the Census of 1911 this was changed, and the number of Gaelic speakers was given only for each county, and then only in a small paragraph in the introductory matter to the figures for the county. The effect of this change was to make any inquiry into the decline of Gaelic speaking more difficult, because it was impossible to discover in what part of a county any disproportion-

tionate decline took place in the decennial period, and any effort for the propagation or encouragement of Gaelic that An Comunn, or others, might make to neutralise that decline was thus impeded.

"It will be obvious that the practical usefulness of the statistics relating to Gaelic would be enormously increased by a return to the method of stating them followed prior to 1911.

"The Association trust it will be possible for you to take such steps as will ensure that the figures are given in detail as suggested.—I am, etc."

The following is the reply to the above communication:—"Sir,—I am directed by the Secretary for Scotland to inform you that the suggestion contained in your letter of the 14th instant with regard to Statistics as to Gaelic-speaking persons will receive due consideration in connection with the arrangements for the Census of 1921.—I am, etc., (signed) JOHN LAMB."

* * *

A very successful concert, organised by Miss Campbell of Succoth in aid of the Publication Fund, was held in the Hall, Furnace, on 16th July. Mrs. Coutts and Miss Myrtle Campbell of the "G.G." accompanied me from Glasgow and contributed Gaelic and Scottish songs. Miss Campbell of Succoth sang several solos and a duet with Miss Given, who also played the accompaniments. Mr. Bathgate, Dunfermline, gave excellent renderings of "MacGregor's Gathering" and the "Land of the Leal." Mr. Burgess also contributed spirited choruses. The prize dialogue, "Clamhas," was performed by Mrs. Coutts and myself, and was very well received. The Publication Fund benefits to the extent of ten guineas as result of the concert.

* * *

I regret to record the death of another of our members, that of Mr. John MacDiarmid, Edinburgh. He had been a life member for many years, was a generous supporter of the Mòd, and a keen reader of "An Deò Gréine."

* * *

To Miss Margaret MacDonald, who carried on the secretarial work so efficiently during my war service, I tender the sympathies of members and readers on the loss of her eldest brother, who died on board the s.s. "Appam," homeward bound from the African Gold Coast.

* * *

Keep in mind the dates of the Mòd proceedings at Oban, 22nd, 23rd, and 24th September.

NIALL.

DEALBHCHLUICH CLOINNE.

(*Air a leantainn bhò'n aircamh mu dheireadh, 157.*)

CEARD I.—Sud e! Chuala mis' e. Tha e coltach ri glaoth balaich.

CEARD II.—An gudaiboc ag iarraidh àite tàmh, 's e 'n dèidh sgaoin a ghabhail roimh 'n tairneanach. (Tairneanach eile).

NA CEARD COMHLA — Sud e! Sud e! Soilleir gu leòr. Tha cuideigin ann.

CEARD I.—Gu dearbh, chuideachd, tha'n t-àm seultainn ann mach. Cha d'raichidinn do m' nàmhaid e bli' 'na eigin, 's e m'chomas cobhair a dheanamh air. Seallamaid ann mach.

(Theid trìuir am mach, agus thig iad a steach agus Dughall aca eatorra, 's e fiuch fann. Cuiridh iad 'na shìneadh e taobh an teine; is cruinnichidh iad uile mu'n cuairt air g' a eiridinn.)

CEARD I.—O, an balachan bochd!

CEARD II.—Ciod e air an t-saoghal a thug an rathad-s' e?

CEARD III.—Mur do ràinig sinn cho luath, bha e bàthte. O, an duineachan bochd!

CEARD IV.—An creutair brònach. 'S e ionndrainn cuideigin a th'ann, co 'sam bith e. Deanaibh deoch bhlàth dha 's cha bli cùram da.

MAIRI MHOR—Cha bli cùram da ma's urrainn duinn. 'S math an t-àite 'san do thuit e; ged is ann am measg cheard air an bheil dearo-tàth aig an t-saoghal. Ach leigidh sinn fhàicinn do 'n t-saoghal gu'm bheil ball a' bualadh an uclh cèird ris an abrar 'eridilé, agus gu'm bheil e truacanta r'a chomh-chreutair cadhion an comh-chreutair a ni tàir air. Cuir an coire air an teine gus an teasaichear bainne dha. An duine bochd!

(Bheirear deoch bhlàth dha, agus thig e chuire.)

CEARD I.—Ciod e, laochain, an càrn d' am buin thu; no ciod e ceann do sheud 's do shìubhal?

DUGHALL—Tha mi á Srath-mór, agus is e ceann mo sheud 's mo shìubhal Lunnainn, a rùrach ann mach brathair m'athar; 's tha fìghair agann tilleadh le gu leòr de òr 's de airgead.

CEARD I.—'S math do mhisneach, a laochain. Ach feuch nach eil thu fada os ceann do ghabhail. Cha'n e so dath a bhios air an rainich mu'n ruig thu, ma ruigeas tu idir; agus is lom a bhios gach crann 'san doire mu'n till thu, ma's tilleadh dhuit idir e.

MAIRI MHOR (a leth-taobh)—O, á Srath-mór! Mac ciobair an t-Srath. Seadh, ciobair! Cha'n e! Ciod e tha so? Mac Sheumais Mhóir—air tighinn 'nam rathad 'na fheumanach! Ha-ha! Cha'n eil ann bonnach beag bruich

fathast. An ann a' bruidh a tha mi? Tha esan neo-chiontach; is gheibh e a cheuman saor. Chà sinn e nuair thilleas e làn òir is airgid. Ha-ha! Thig guothuch an rìgh an caraibh a' bhaigeir ionadh uair. (I toirt sùl an dràs 's a rithis an rathad Dhùghail). Rinn mi cheana ciobair de Sheumais agus cumaidh mi ann e. 'Fiadh á fireach, breac á linne, is slat á coille', nach onnoirich e? Ach dhìol mo chuideachd bhochd-sa, air; is dhìol Seumas mòr orra e.

CEARD I.—Tha thu, laochain, 'na's fearr a nis.

CEARD II.—Cha b'uirear da. Bha feum aige gu'n do mhothaich sinn cho tràth dha; no cha'n fhàicidh e Lunnainn gu bràth.

CEARD III.—Nach ionadh ceum coimleadh tha romhad fathast mu'n ruig thu 'n chrioch Shasunnach féin, gun ghuth air a liughad ceum a tha eadar sin agus Lunnainn. Am bheil Beurla agad?

DUGHALL—Cha'n eil. Cha bli feum agann oirre. Ni mi mo rathad 's mo ghuthuch le teangaidh mhaith Ghàidhlig.

CEARD IV.—Ho-hó, laochain! Aon uair 's gu'n ruig thu na crìochan Gallda, cha bli thu ach mar bhlabhann, 's nach téid fuaim ann ad chluais ach rud a bheir á d' chuiuhne—gorra-cail nan rocais air maduinn fhoghair. Cha 'n aithnich thu an dara facal seach an facal eile, 's a h-uile fear dhiubh cho fada ri do ghàirdcan. 'S blàth dhuit, a laochain, a' Ghàidhlig bhinn a chluinneas tu aig ceardan dubha nan adhare féin, na Beurla nan uaislean is motha an Sasunn.

TE DE NA MNATHAN—Bha mise air fasdadh 'sa Ghalldachd uair roimhe; 's fluair mi mo leòr mu'n d' ionnsuich mi Beurla leis mar tha i cas mu seach. 'S e "dog" a th'air cù, agus "cù" a th'air mart. Agus 's e "donkey" a bh'orm féin.

FEAR DE NA CEARD—An cluinn thu sin? 'S e "donkey" a' Bheurla a th'air SEONaid. Na'n robh,, e laochain, teanga Bheurla Seònaid a'd cheann 's ann duit nach biodh an cùran an teismadhon na Frainge, gun ghuth air Sasunn.

SEONaid—Leshmalago, Waterloo, Camlachie. Sturr the porroge, donkey, ye laazy! (Bualadh bhas aig càch).

AN CEARD—An cluinn thu sin, a bhalaich? B' olc an airgid té do sgoil is t'ionnsuchaidh a bhì ròsadh adhairecan.

DUGHALL—('s e 'g éirigh a dh'fhalbh)—Ni mise mo rathad mar a tha mi, Beurla ann no Beurla as. Cha'n e saothair bo-laoigh no saothair mu'n d' thubhairt mo mhathair e.

DEALBH III.

TUITIDH AM BRAT.

(Dùghall air Drochaid Lunnainn, 's e glaoth-aich; "Srath-mor." Daoine air an ais 's air an aghaidh seachad air. Feadh-

ainn a' seasamh a ghabhail ionghnaidh deth. Balaich a' reic phaipearan 's a' glaochlaich "Echo," "Star," "Globe.")

DUGHALL — "Srath-mór"; "Srath-mór," etc., etc., etc.

(Cruinnichidh na balaich mu'n cuairt Dhùgh-haill a' gaircachaich. Brathaidh iad cìrb fhéilidh. Buailidh Dughall fear an sud s an so, is tuitidh iad.)

DUGHALL—So. Mur a bheil Beurla agam féin, tha Beurla gu leòir aig mo rùdain. "Srath-mór," etc.

(Thig Caileag, air tighinn as an sgoil, is seasaidh i làmh ris.)

DUGHALL—(a' sealltainn oirre)—Cìod e tha thusa 'g iarraidh an so. Fálb dachaidh is ionnsuich do leasan. "Srath-mór," etc. Tha cho math dhuibh gabhail mu chùl ur gnothuich, no mi mise breacan dubh is dearg de na h-aodainn agaibh. "Srath-mór," etc. (Bidh na balaich a' conas ris, is esan a' toirt leum d' an ionnsuidh g'an bualadh.) Feuchaibh a rithis e, ged a tha sibh air ur dunaan féin. "Srath-mór," etc. Bheir i sud fead air na cluasan agaibh (a' sealltainn air a dhòrn). "Srath-mór," etc.

TUITIDH AM BRAT.

DEALBH IV. (air taobh-beòil a' bhraih).

(A' Chaileag a sheas làmh ri Dughall ag innseadh uime d'a h-athair.)

A' CHAILEAG (Peigeag)—Athair, na'm faiceadh sibhse am balach neònach, is aodach neònach air a tha 'na sheasamh air an Drochaid, 's a h-uile duine theid seachad air a' seasamh a shealltainn air leis cho neònach 's a tha 'n t-aodach a th' air, agus a' chàinain a th' aige.

A H-ATHAIR (Cailean)—Cìod e 'n neonaichead a th' air aodach?

PEIGEAG—Tha e breac agus gun e ruigheachd ach a ghluinean, agus breacan eile mu ghuailean, is ite 'na bhoineid.

CAILEAN—Ho! rùin, sin agadsa balach Gaidhealach. Sin agadsa fear-dùthcha t' athair. Feumaidh mi dol g'a fhaicinn an màireach, mu'm bi cuideachadh a dhìth air.

PEIGEAG—Cuideachadh, athair! Dh' fhaodteadh gu'm bheil e fannail an nochd féin, an duine bochd. Thallamaid for am bheil e. Tha h-uile duine deannamh feal-a-dha' dheth; 's na balaich a' spionadh aodaich, 's ag aithris air an rud a tha e ag ràdh.

CAILEAN—Cìod e tha e 'g ràdh, rùin? Co ris a tha e coltach?

PEIGEAG—Tha e 'g ràdh: "Sramór," "Sramór," "Sramór," no rudeigin mar sin.

CAILEAN (a' sealltainn am mulach an tighe)—Srath-mór! A dhuine chridhe, cìod e fios nach e mac no blarathar a th' ann. Srath-mór! Co eile bhidh a' glaochlaich "Srath-mór" air

srhàdean Lunnainn ach a h-aon a bhuineadh do Shrath-mór. Cò bhiodh ann ach mac no blarathar? Theid mi g'a fhaicinn, co san bith a th' ann. (Eirigh e dh' fhallb.) Thallamaid a Pheigeag gus an faic mi 'm balach.

TOGAR AM BRAT.

(Dughall mar a chumacas cheana e, is sluaigh mu'n cuairt air.)

DUGHALL—"Srath-mór," etc.

(Seasaidh Cailean is Peigeag làmh ris.)

PEIGEAG—Am bheil sibh 'ga thuigsinn, athair?

CAILEAN—Is dògh gu'm bheil. Cò 'd as a tha thu nach a, laochain?

DUGHALL—A' Srath-mór an Gaidhealtachd na h-Albann. Tha Gaidhlig agaibh.

CAILEAN—Co dhà bhuineas tu an sin, a laochain?

DUGHALL—Buinidh do Sheumais MacRath. An aithne dhuibh e, o 'n is Gaidheal sibh?

CAILEAN—'S math sin, a bhalach. 'S cìod e thug air an astar ud de'n bhaile choinneach so thu?

DUGHALL—Thàinig mi a rùrach Chailein brathair m' athar. Math dh' fhaodteadh gu'n seòl sibhse a'm rathad e.

CAILEAN—Seòlaidh, a laochain. Thalla thusa, leamsa.

TUITIDH AM BRAT.

(Cailean agus Dughall a' tighinn a steach do thigh brathair athar. Suidhidh iad.)

CAILEAN—Dean suidhe, a laochain, an tigh brathair t' athar.

DUGHALL—An e so a thigh. Tha mi glé thoilichte fhaodtainn am mach. B' àill leam, a nis, gu'm faicinn brathair m' athar féin. Am bi e fada gun tighinn?

DUGHALL—Cha bhi. Tha e an so, a rùin ('s o breith air lannh air). 'S mise Cailean brathair t' athar. Agus dean thusa thu féin aig an tigh 'na thigh. Sin agad mo nighean do bhana-charaid bheag (Cuiridh iad fàilt air a chéile). Agus cìod e mar a nis a tha t' athair is do mhàthair? 'S iomadh latha o nach do thachair sinn. Agus is tric a bhithinn a' smaointinn orra 'nan aonar anns an t-Srath-mhór a bh' aig an n-athraichean, 's gun aigsean—an t-oighre—ach cead a choisie dheth.

DUGHALL—Tha iad gu math, ach bochd; an urra, mar is tric, ri breac na linne no eun an flurich air son an lòn. Cha'n'eil aca ach mise; agus ged nach eil mi ach òg, dh' fheuch mi ri togail a thoirt daibh le bhi tighinn an t-astar so a rùrach brathair m' athar.

CAILEAN—Rinn thu gu math, a laochain; agus mu'm fàg thu so, cuiridh mise 'nad chuideachd na chuireas tu féin is t' athair 's do mhàthair air us casan.

TUITIDH AM BRAT.

DEALBH V.

(Dùghall air a rathad dachaidh is poc airgid air a mhuin).

DUGHALL (an oidheche ann) — Tha dùil a'm gu'm bheil mi ag aithneachadh an àite so. So an abhainn anns an do thuit mi; agus sud an eoc glas a theirinn mi a dhol dh' ionnsuidh campa nan ceàrd nuair a chunnaic mi solus. B' fhèarr gun robh iad romhan an nochd. Bu mhath na ceird féin an àite cho uaigneach so, gun ni r'a fhaicinn no r'a chluinntinn ach stèan dubha coinneach agus lochan an fhéidh no gog na liath-chire. Bu bhoidheach leam iad na b' fhaigse air mo dhachaidh; ach 's aobhar muididh dhomh iad fhi cho fada bho 'n tigh. Comharran na dachaidh 's an dachaidh fad as. Ach ciod e tha 'n sud. An reannag e a' deàrsadh air loch, no 'n solus càirdeil e? Ho! solus nan ceàrd! Nach b' e 'n solus eoltas nan daoine, ged a bh' iad na ceàrdan féin iad. Ma 's fada bhuam e, cha'n fhada 'ga ruigheadh mi.

TOGAR AM BRAT.

(Campa nan ceard mar a bha e roimhe).

MAIRI MHOR (aon do'n chomunn)—Seall am mach a laochain, feuch ciod e 'n oidheche a th' Sann mu'n teid sinn mu thàmh.

(Theid aon ann mach; 's an uair a thig e steach their e:—)

Th' ann oidheche reannagach reulagach, gun ghaoth, gun turadh, gun uisge.

MAIRI MHOR—Nach iongantach an oidheche i! Cha chual thu ceum allanach a' tighinn an rathad. No 'n leigear leas an coire bainne ghleidheadh blàth.

AN CEARD — Cha chual. Ach chuala mi sreuch a' bhud-a-goic a' leum as an allt aig tam na Beinne-glaise; is ràc na lacha anns an runnach mhoir. Feumaidh gu'm bheil feumnach faisg an làmh.

MAIRI MHOR—Tha cuideigin air an t-slighe.

CEARD EILE—Is claidhte a chom mu'n d' thàinig e bharr a' mhoaidh-dhuibh a thoirt am mach Coil nam fiadh roimh àm cadail. Sgaoil còlach taobh an teine dha.

(Thig Dùghall a steach.)

NA CEARD (ag eirigh 'nan seannan)—O, laochain, a laochain!

AON DE NA CEARD—An d' fhuair thu beò am fad so?

CEARD EILE—Rinn thu mach do cheann-uidhe, co-dhiubh ('s e a' buaidh a' phoca). Nach mèarachd a ni dicheadh; gheibh e troimh gach càs. Is duilghe snàinntinn air gnòmh na 'n gnòmh a dheannadh; agus is duilghe snàinntinn air dol do Lunnainn 'nad shuidhe air eoc na do chas a shuidhe air an t-slighe-dol do

Lunnainn is tilleadh as. Agus fhuair thu mach brathair t'athar!

DUGHALL—'S mi rinn sin, 's nach robh fada ris. An rud a chuir mi romham rinn mi. Dh' fhàs gach rathad bu ghairble cho nìr ri tràigh, 's bha gach eoc cho còmharrad ann an t-srath.

MAIRI MHOR—'S cha bu shaothair bo-laogh do shaothair na bu mhò. 'S e 'n gille glan "ni mi" ged is e 'n gèaltair mòr "B' aill leam." Leig dhìot, a laochain gun am faigh thu rud. (Suidhidh Dùghall is laighidh e sìos air leab-ùrlair.)

MAIRI MHOR (ag ullachadh bainne-teth is arain)—Tha fios gu'm bheil thu air trasgadh, a chreutair, an dèidh a lughad ceum lom acrach, a chuir thu seachad.

AON DE NA CEARD—Tha fios, an duine bochd, gu'm bheil. Dean thusa làmh ort, 's gu'n sìneadh e chnannan sgàth air a chonlaich.

MAIRI MHOR (a leth-taobh, 's i cur stuth á botul do'n bhaime)—Caidlidh e gu socair an deidh so. Cha dean luibhean na runnach mhoir dearmad air an sin. (Ri Dùghall.) So dhuitse, rùin, greim is balgan 's gu'n gabhadh tu fois na h-oidheche.

DUGHALL—Taing dhuibh. Cha robh mi cho sona an lùchairt mhoir bràthair m' athar an Lunnainn 's a tha mi fo sgail nan craiceann so troimh 'm faic mi na reannagan 's an speur gorin nuair a sheallas mi 'n àird, an àite ballachan grunn le 'n obair-ghrèis cho rionnach 's a ni spain-aol no cumadair iad. Taing mhoir dhuibh. Thèid mi nis a chadal. 'S fhada o nach do leag mi mo chliathach air leabaidh cho socrach.

(Tuitidh Dùghall 'na chadal trom, 's an poc airgid fo cheann.)

MAIRI MHOR—A shugh nan luibh a chinneas cho nàrach am boglaichean na runnaiche mòire, dean do ghnothuch. Chi sinn a nis ciod e th' aige.

(Bheir iad am poca bho cheann is seallaidh iad air an airgead.)

GACH AON COMHA—O! nach b'e 'n sealladh e!

AON DE NA CEARD—Nach esau a rinn fiach a shaothrach deth!

AON EILE—Tha 'n so na chumadh teaghlach ceart 'an beò!

AN TREAS FEAR—Tha 'n so na cheannachadh oighreachd mhadh de òr buidhe nan Imnean!

MAIRI MHOR—Ciod e 'sam bith a th' ann, cha chuir e Seumas mòr an t-Srath bho'n chiobuir-eachd fathast. 'S ma dhreas e na bealaichean, 's ann 'na ghille aig càch, ged a gheibheadh e urad bhliadhnanach 's a tha de bhuil bhàna na bhreacan ballach. Nuair dh' fhalbhas Dùghall 'sa mhaduim mu'n toir briseadh an latha air còin na moel-eirigh an t-uisge a bhlasad, falbhaidh e la cuallach de eiteagan an uillt 's de shlighean na tràghad. 'S mu'm fosgail e pocan

na h-ùlaidh an Srath-Mór c'àite 'm bi na cèardan. Ho, ho! C'àite?

(Taomair an t-airgead am bocsa, is lìonar am poca de shligean 's de èiteagan; agus cuircear a ritheis fu cheann Dùghall e.)

(Dùisgidh Dùghall.)

DUGHALL (ga shìneadh 's 'ga altachadh féin)—Hoch-och! Nach mi rinn an cadal trom. Cìod e 'n t-am a dh'oidhche tha e?

MAIRI MHOR—Tha dìreach glasadh an là ann. Tha sinne gun dol mu thàmh fathast eagal 's gu'n caidleanaid fada. An bheil thu air son éirigh? Tha h-uile h-aon an so a' crotdadh taobh an teine.

DUGHALL—Tha cho math ceann a thoirt as. Ged is socrach mo leabaidh 's math leam a bhì bharr a' Mhaima Garbh mu'n tuit a' ghrian. (E 'g éirigh.) Bithidh mi 'n sin an éisdeachd na liath-chirce bhios a' gogail air Srath Mór, 's an coileach 'ga freagairt. 'S boidheach leam an goirsinn.

(Dùisgidh càch air fad suas, is iad a' mèananaich; agus suidhidh Dùghall ri biadh.)

MAIRI MHOR—Gabh greim, ma ta, laochain; agus ruigheachd dachaidh go math dhuit. Dùisgidh! Tha Dùghall a' falbh.

DUGHALL—Madininn mhatidh dhuibh uile, agus taing mhór air son ur coibhneis. Innsidh mi aig an tigh mar a ghabh sibh romham, is dh'fhaodteadh gu'n tachair sinn fathast. Beannachd leibh! "Tachraidh na daoine far nach tachair na cnoic."

A' CHUIDEACHD—Beannachd leatsa. Slàn leatsa. Turus math.

TUITIDH AM BRAT.

(Dùghall air an rathad.)

DUGHALL (a leth-taobh)—Gu dearbh, tha mi faireachdainn a' phoca na's aotruine na bha e. Mu'n téid mi na's faide seallaidh mi an do spùinn na cèird mi.

(Leigidh e dheth an poca is seallaidh e ann.)

Nach d'aitnèich mi (e caoinneadh)! Cha b' òighnadh iad a bhì coithneil rium. Ghleidh-eachd iad mo chuid is chuir iad mo shaoithair ghoirt an asgaidh. Na mèirlich mhosach! 'Gam leigeil dachaidh le clachan beaga is sligean. Na Meirlich! Ach stad! Tìlaidh mi, is chì mi cìod e a' ghabhias deanainh. Na Meirlich!

(Théid e bharr a' chlàir.)

TUITIDH AM BRAT.

(Na cèird mar a bha iad roimhe, agus Dùghall a' farchluais is a' gabhail beachd.)

MAIRI MHOR (agus bocsa aice)—Ho ré, chlann! 'S math an obair oidhche rinn sinn. Ho hó! Nach e Senmas Mór a chagnadh Màiri Mhór nuair ruigeas Dùghall. Ho ró! Tha 'n car uair eile as. Cha 'n 'eil Màiri cho clann! Ho ró!

AON DE NA CEARD—Guma buan duit, a ghalad!

AON EILE—Feunaidh sinn bli as, na bidh an tòir 'nar dèidh

A' CHUIDEACHD, MU SEACH—Cuireamaid mu réir, ma tà. Bìodh gach duine 'na dhithis. Cuireamaid a' Bheinn Ghlas gu math 'nar dèidh mu'n tuit a' ghrian, no mu'n tog sinn toit eile.

MAORI MHOR—So; so, ma ta! Suidhibh ri grèim. O, mo chion ort a chuir an cadal trom air Dùghall. Ho hó! 'S ann annad a tha bhàigh (botul 'na làimh). Fuirich an sin, a laochain; bithidh feum fathast ort. (Leigidh i as e is togaidh i am bocsa.) Nach feuch sibhse so! Nach ann ann a tha 'n cudthrom (iad a' feuchainn a' bhocsa). Dùghall a' gabhail beachd; their e a leth-taobh.) Hè. Tha mi faicinn a nis. Fhuair mi deach cadail. Ach bheir mi seachad té a nis. Stad—(theid Dùghall gu foillidh agus cuiridh e steall de'n bhòtul 'sa chuach bhainne.

DUGHALL (a leth-taobh)—So a nis. Chì mi cìod e mar théid daibh. Cadal math ort; agus dùsgadh annoch daibh.

MAIRI MHOR (a' taomadh a' bhainne do na soithichean)—So, so! Làmh oirbh! Tha 'n t-am againn a bhì as, is luchdan cadail fhaotainn an cùil air choireiginn mu mheadhion-latha.

(Suidhidh iad ri biadh, is tuitidh cuid 'nan cadal.)

MAIRI MHOR—O, eudail, tha iad so seachad. Tha cho math dhuinn luchdan a dheanadh far am bheil sinn. (Tuitidh aon an dèidh aoin.) Tuts! Tha sibh air falbh air fad a nis. 'S gu dearbh tha mo cheann féin trom, cuideachd. (Tuitidh iad uile 'nan cadal le srann.)

DUGHALL (a' togail leis a' bhocsa)—Cadal math oirbh. Theid mise 'nam chuid féin. Slàn leibh, agus sin againn blur sligean. (Falbhaidh e.)

DEALBH VI.

(NA CEARD NAN CADAL.)

MAIRI MHOR (a' dùsgadh)—Ho hó. Eiribh! Eiribh! O luaidh, nach sinn a rinn an cadal! (A' sealltainn troimh 'n phailiunn. Seallaibh a' ghreim. Seallaibh air an uair a tha e. 'S ann a tha àird an fheasgair ann.

(Iad ag éirigh 'nan suidhe, 's a' mèananaich, 's 'gan altachadh 's gan tachas fein.)

AON DIUBH—Obh! obh! Nach b'e sud an cadal gu dearbh! 'S ann a tha mo cheann cho trom ris na clachan fathast.

AON EILE (ga shìneadh féin)—Tha; 's mo cheann-sa.

AON AN DEIDH AOIN—Tha; 's m' fhear-sa. Fuirichidh sinn far am bheil sinn an nochd. Tha 'n cadal orm féin fathast.

MAIRI MHOR—Thalla, thalla! Tha gu leòir

dhuinn ged a gheibheamaid féin deoch-chadail, a leithid de chadal a dheanamh. (Mothaichidh i do 'n phoca.) Ach air thalamh an t-saoghail ciod a tha'n so. (Iad a' sealltainn air fad.) Poca Dhùghail; 's am bocsa air falbh. Am bocsa air falbh; 's cha toirinn mo leth-shuil air rud de na bh' ann. (I sgreuchail.) Nach sinne fhuaire an droch chadal! (A' feuchainn a' bhotuil.) Agus nach sinne fhuaire sin gu dearbh. Gun deur air mhàs! (Iad air fad a' glaochaich: O, mo chreach!) As a dhéidh sinn. Cha leig thu leas. 'S iomadh míle as an so e.

MÀIRI MHOR (a' sgreuchail 's a fàsgadh a dorn)—O, nach e Dughall aotrom a thug an ear mu thom dhuinn! O, na'n robh mi cho dlùth dha 's a tha mi cho fada bhuaidh! O, nach mi dh' iulladh e! Nach mi dh' iulladh e! Obair mo bheatha gun fheum a nis! Cò shaoileadh gu 'n robh e cho gleusda? Cò shaoileadh e. An Srath-Mór mu dheireadh aig Seumas. (O bualadh a bas.)

TUITIDH AM BRAT.

(Dughall le bhocsa air a dhruim.)

Togar am Brat a ris.

(Athair is màthair Dhùghall a' sealltainn am mach bhuapa.)

MARSALI—Leòra! Ma tha Dughall beò, 's e tha 'n sud! Am bheil thu 'ga fhaicinn? Cò eile bhiodh cho eòlach 's gu'n tigeadh e lom is dìreach far an taine an abhainn, an àite agaidh a thoirt air an drochaid.

SEUMAS (a' cur sgàile air aodann le làimh)—Cha 'n e ceum coigriche a th' ann, co-dhiubh 's e 's nach e Dughall a th' ann.

MARSALI—'S e th' ann. Cha 'n eagal nach aithneich mi ceum mo bhalaich. Seall sin: tha e smèideadh.

SEUMAS—Saoil nach eil!

MARSALI—M' eudail!

SEUMAS—Mo luaidh! Nach esan nach do chaomhain a féin a thoirt togail d'a athair 's d'a màthair. Tha fuil Chloinn 'ie Rath an sud.

MARSALI—Is Chloinn Chamshroin.

SEUMAS—M' eudail!

MARSALI—Mo luaidh!

(Thig Dughall a steach. Theid fàilte chridheil a chur air.)

SEUMAS—Cha robh dùil a'm ri d' bheò no ri d' mharbha fhaicinn gu bràth. An do ràinig thu Lunnainn? Am fac thu bràthair t' athar?

DUGHALL—Ràinig mi Lunnainn is chunnaic mi bràthair m' athar. Is th' ann an sud, ciod 'sam bith eile th' ann, na chumas bho'n chloibaireachd sibhse gu bràth, agus na ni duine dhiomsa.

MARSALI—O, m' eudail. Nach beag am

shùilean e làmh riut féin fhaotainn aon uair eile slàn sàbhailte taobh an teine.

SEUMAS—Seadh. 'S mò againn do chathair a bh' làn aon uair eile ged a b' ann air maorach a' chladaich a bhitheamaid a' tighinn beò a thitheachd air na bheil an cois na ciobaireachd am fad 's urrainn mise am monadh a dhìreadh, no srath a shiubhal.

DUGHALL—Sin againn a nis ur fortan (a' fosgladh a' bhocsa).

(Seallaidh iad 'sa bhocsa is gheibh iad paip-earan ann.)

SEUMAS (a' sealltainn le iongnadh air paipear)—Ach ciod as a thàinig so? An ann aig Seumas bràthair t' athar a fhuair thu so? Cha 'n urrainn gur h-ann.

MARSALI (a' laimhseachadh an airgid)—Nach e so an ulaidh, a dhùine! Ciod e tha 'n sin?

DUGHALL—Air m' fhalbh 's air mo thilleadh chuir mi oidhche seachad an campa chèard 'sa Mhonadh-Dhubh. An oidhche thill mi rinneadh coibheas mòr rium. Chaidil mi 's am poca airgid fo mo cheann, agus air an rathad an là arn-a-mhàireach sheall mi feuch an robh mo chuid agam. Ciod e shaoileas sibh a thachair? Cha robh air mo sheillb ach sligean a' chladaich agus éiteagan na h-aibhne. Spuill na cèardan mi agus cha robh ach glé bheag eadar mi is tillidh cho lom 's a dh' fhalbh mi—na bu luime—mo dhuais air a call an déidh a buidhinn. Ach thill mi. Dh' fhan mi farchluais. Thuig mi gu'n d' fhuair mi deoch-chadail a dh' fhàg mo cheann ro throm. Rinn mi pàigheadh mu chlàr orra. Nuair bha iad a' meòrachadh na h-ulaidh chuir mi sàinnseal math de shùgh nan luibhean 'sa chupaich bhainne. 'S an uair a thuit na bèistean 'nan ciosaichean air an ùrlar thug mi leam am bocsa 's na bh' ann barrachd air mo chuid féin.

MARSALI—A Dhùghall, nach tu ruith an cunnart nach d' thug iad as do dhéidh, 's nach do mharbh iad thu!

SEUMAS (a' leughadh a' phaipear)—Ho hó! Co shaoileadh e! Obair Màiri Mhóir! (E crathadh a' phaipear os a chionn.) A bhana-mhéirleach Mhór! Còirichean an t-Srath-Mhóir a ghoid i 's a chum mi gun seilbh fhaotainn air oighreachd iar-ogha brathair mo sheanar. A bhana-mhéirleach Mhór! A chuireadh na sean òinsichean air an robh cùram tìghe is cuid an t-sean amadain m'a corragan—chuir roimpe aichmheil a thoirt am mach air son gu'n do ruag mi a brathair. Ho hó! A Dhughail Bhig, a laochain, nach tusa thug turas an àigh—an turas a rinn dhiot fein oighre air an t-Srath Mhór a'm dheidh-sa. (E leum 's a' crathadh a' phaipear.) Ho hó! Chaidh i lho 'n chioibaireachd mu dheireadh thall.

MARSALI—Ni Màiri Mhór cron, ma tà.

SEUMAS (a' brath air sean mhusg)—Ni mise cron an toiseach. Cuiridh i sud 'nan tosd 's 'nan tàmh a h-uile cèard no bana-cheàrd a thogus pailluin air aon leànaig 'san Ghaidh-ealtachd. (E leum feadh an tighe.) Ho ré! Tha mise air mo bhaile mór, is feuch cò chuireas as mi. Ho ré!

MARSALI (a' cur a làimh mu mhuineal Dhùghail)—Nach math choisinn mo rùn an oighreachd. O, guma buan e féin 'nar déidhne, a' gabhail toil-inntinn innte.

SEUMAS (a' cur a làimh mu mhuineal an taobh eile)—Agus guma sheadh sin dà-san air grund a sheanairean air an robh e iomadh latha 'na dhòl-déire an àite bhi 'san tigh bhàn ud shios mar aona mhac duin-uasail do'n tsgadh uaislean urram. Mar sin bithidh e nis agus, a bhean, ho ré! (An dithis a glaochaidh, agus Dùghall eatorra.)

TUITIDH AM BRAT.

—: o:—

ECHOES FROM THE LATE CELTIC CONGRESS.

Prof. Watson on Educational Policy, &c.

In a previous number of this magazine notice was taken of the doings of the late Celtic Congress in Edinburgh. Want of space prevented us from taking note of the addresses delivered by our own Gaelic scholars. In dealing with educational policy and methods in Scotland, Professor Watson said that though the details of the policy of the new Education Authorities have not yet been fully disclosed, or probably settled, there were indications sufficient to show that they were not unmindful of the duties imposed on them by statute with regard to Gaelic, and were preparing to carry them out. The initial difficulty of finding qualified teachers was already being met by summer classes proposed to be held in Glasgow and Inverness. The future supply will be maintained once Gaelic becomes established in the secondary and higher grade schools, which fed the training centres. As regards the teaching of Gaelic, the practical problems to be faced were similar to those already dealt with successfully in Wales, and also in Ireland. The great aim to be kept in view was that no Gaelic-speaking child should be allowed to grow up without a good knowledge of Gaelic, while children who wished to learn Gaelic should be encouraged to do so. With regard to Gaelic literature, which existed in considerable quantity, it was in many ways first rate in form and in matter, but much of it was at present out of print, and work had to

be done in the way of systematic re-editing. For that purpose organisation and money were required.

Speaking on "Gaelic Prose and Poetry," he said it was a great misfortune that so many people who wrote books on Scottish literature and history ignore the fact that a Gaelic literature ever existed in Scotland. It was also unfortunate that the great national term "Gaelic" had been so largely displaced in this country by the term "Highland." Although most that was associated with the latter term was highly honourable, yet it was not free from its abuses in respect that it had obscured the fact that the name "Gaelic" is a national name. In connection with Gaelic literature, he considered it a great pity that it was so little known, not only amongst outsiders, but also amongst those who spoke Gaelic. This he ascribed largely to its inaccessibility, and also to the fact that, owing to the extraordinary system of Scottish education since 1872, few people could read Gaelic. He felt justified in declaring it part of their duty to make Gaelic literature accessible to the people of Scotland.

EDUCATION IN IRELAND.

Miss Agnes O'Farrelly, dealing with educational methods in Ireland, said that the object the congress should keep clearly in view was to save the language of the Celt. The love of learning in Celtic countries had been hampered for 200 years. When they got education into their own hands they would re-organise it. What they proposed to do was to base modern education upon the old Celtic culture, tearing off all the veneer that had been thrown over it. The teaching of Irish history must be the first plank in the Irish education programme. They naturally looked for sympathy from Celts at the top of political life, but they did not always get it. Mr. Lloyd George had nothing better to say than that the language of Ireland was purely artificial. That was grossly unfair. Mr. Lloyd George could not be a good Celt in Wales and an Anglicised one in Ireland.

Speaking on the same subject, the Rev. Dr. MacLennan, Edinburgh, said that, compared with Ireland and Wales, the quantity of Gaelic prose was small. In the circumstances which Scottish Gaelic had had to face, however, it was remarkable that there was so much prose. If Gaelic could have been killed in Scotland by studied contempt and neglect or by organised attack from high quarters, it would have died of starvation or from violence a quarter of a millennium ago. In 1616 the Privy Council declared in an Act of Parliament that the Gaelic language was one of the chief causes of

the continuance of barbarity among the inhabitants of the Western Isles and the Highlands, and ought to be abolished. The S.P.C.K. prohibited the use of Gaelic in their schools for something like 50 years. The result was that early in the nineteenth century education was in a backward state in the Highlands. A Ross-shire clergyman recorded in 1811 that in one parish, which was thickly populated, there was not a single individual who could read the Scriptures in Gaelic or English. Under conditions like these no prose could be produced. The Gaelic Schools Society was founded in 1811 with the object of teaching the people to read Gaelic, and especially the Gaelic Bible. In a single generation a remarkable change took place. Nowadays 90 per cent. of the Gaelic-speaking Highlanders can read Gaelic and English. Dr. MacLennan then dealt with Gaelic prose writers, and made special reference to Scottish Gaelic folk-literature in such collections as Campbell's *West Highland Tales*, many of which displayed great mastery in the art of narrative. Some were models of what short stories should be. Among the notable writers Mr. Donald MacKechnie wrote an excellent prose, which had refined humour, grace of diction, and a sense of style.

In dealing with Scottish Gaelic poetry from 1600 A.D., the Rev. George Calder, D.Litt., Lecturer on Celtic in Glasgow University, pointed out that Gaelic had had a great literature for more than 100 years. Its destruction has been caused by political troubles which had severed that age-long connection between Ireland and the Highlands. He considered that the strength of Gaelic literature lay in its closeness to the vernacular, whence it derived a directness and familiarity all its own. Referring to the religious poetry of the Highlands, the speaker said that the metrical version of the Psalms, revised by Dr. Smith, of Campbeltown, and others, was to many even now the best form of poetry known. In conclusion, he would commend the study of Gaelic to all who wish to know what is best in a virile and idealistic people, but, above all, a people who all understand and love poetry.

The Rev. M. N. Munro, M.A., convener of the Mod and Music Committee of the Comunn Gaidhealach, said that Gaelic folk-song was of a high order. It was still alive and creative in many districts of the Highlands. Students of music, sick of all the arid rules of composition, would find in the Highland melodies an intense interest. Celtic music, according to the Earl of Cassilis, was not necessarily melancholy; there was in it a good deal of the note of sadness, a regret for the past and a longing for unattainable happiness.

TRAITS OF THE CELT.

At the concluding session of the Celtic Congress, the Duke of Atholl expressed regret that he had not been able until then to visit the Congress, but another duty, to his King and his Church, took priority. Referring to the chairman's introduction of him, he said that when one had been brought up among the people of the country and speaking one's own language, and finding his best friends among the people, it would be strange indeed if he did not play the game by them, more especially one with his position and responsibilities. He was interested in the past of the Celtic race, but more so in the present and the future; they would be a far better Celtic nation if they dwelt less on the past and pulled themselves together and thought more of the future. The Celtic race had suffered to a certain extent from the fact that they were scattered all over the world. Perhaps from their nature they had not been able to organise in large masses as they had been able to organise in smaller areas, and had had, owing to their divided counsels, to fall back before the great organisations of more subservient nations. That had been their history. But if they had suffered from their lack of cohesion, they had learned to endure, to be loyal, and to stick together. Living in the far glens had had a certain narrowing effect from want of the opportunities of intercourse and exchange of views and the lack of a press or literature. Now that was all different, and no one in the rural glens could now say he was cut off from civilisation. They must give up their smaller ideals and live up to great ideals and the traditions of their race.

"THE GOOD OF GAELIC."

Mr. John MacLeod, M.P., presided at a Celtic Concert in the Usher Hall, Edinburgh. He said the question had been asked, "What was the good of Gaelic?" It was not a commercial language. This was characteristic of the materialism rampant at the present time. The cry was money, money, money, as if it were the chief end of man. Money or commerce never made a race. What made a race was character and tradition. There was no race of a higher character in all the world than the Celtic race. In the course of his speech Mr. MacLeod made the interesting announcement that the lady who had composed the air of the Skye Boat Song was Lady Wilson, whose maiden name was Ann C. MacLeod. It was not generally known that she was the second daughter of the Rev. Dr. Norman MacLeod, of the Barony, Glasgow, and that she was editor of the "Songs of the North."

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AN DEÒ-GRÉINE

Leabhar XV.]

Darna Mhìos an Fhogharaidh, 1920.

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CO DE'N TRIUIR D' AM BUIH THU?

Thainig an Comunn Gaidhealach gu ìre duinealais anns a' bhliadhna 1891. Tha e a nis suas ri deich bliadhna fichead de aois. Ghineadh e anns an Oban. Tha stùil aige ri bhith 'dol gu tìr a leanabais a dh' aithghearr 'na làn fhearalas, agus cha 'n 'eil teagamh nach nochd na Latharnaich aoidheachd chaoimhneil ris, cha 'n 'e mhàin air sgàth nan làithean a chaidh seachad, ach air sgàth na rinneadh leis air taobh na Gàidhlig. Is iomadh rudha air an d' fhuair e timcheall, is iomadh sgeir a thachair ris, is iomadh griobadh a dh' fhuiling e o Ghaidheil fhein, ach chum e a chasan gun sleamhuachadh gus a seo. Nach faodar a bhith ag altrum an dòchais a nis gu'm bi a chinneas anns na làithean tha roimhe a' dol o neart gu neart, gu h-àraidh an uair a thugais daoine nach do chaill an spiorad cinneadail seadh na nithean air a bheil e cuimseachadh. Nach mòr an tairbhe a lean a shaothair air dha, le cuid-eachadh a chàirdean, ceud fhaotainn, fo ùghdarras Achd Pàrlamaid, cànan air dùthcha a chur air clàr-teagais nan sgoilean. Na'n robh ar daimhich a tha an diugh a' cnàmh fo na leacan, beò, is iadsan a thogadh iollach an toileachais air son na thachair.

* * *

An làithean leanabais a' Chomuinn b'e gearan gach neach a bha lionta le eud do'n Ghàidhlig, nach robh i air a teagasg anns na sgoilean. B'e sud an t-uallach a bha a' cur dragha orra. Ged fhuaradh cuidhte de'n eallach a nis, cha duirt sin gu'm faod sinn ar làmhnan a phasgadh mar nach biodh feum air an còrr a dheanamh. Tha e mar fhiachaibh oirnn, a bhi cho furachail mu chùisean 'sa bha sinn riamh, agus stùil a chumail air dol-a-mach na cuideachd ris an d' earbhadh foghlum na cloinne. Fhuair sinn cothrom laghail, agus a nis 'se ar cuid-ne de'n obair buil a chosnadh o'n chothrom sin, air neo cha'n fheàrr an lagh na reachd gun bhrìgh. Cuireamaid, ma ta, cas an greim is làmh air thapadh a chum cothrom a ghabhail air na tha fillte anns an Achd ùr do thaobh na Gàidhlig. Tha Earra-Ghaidheal air tòiseachadh a h-ullachadh fein a dheanamh cheana, agus tha an t-àm aig Ùghdarras eile na bheil 'nan amhara e nochdadh.

* * *

O chionn fhada bha fàidhean brèige a' cumail a mach gu robh a' Glaidhlig a seargadh as mean air mhean, agus gu robh a bàs air faire. B'e sud beachd Mhic 'Ille Ruaidh an 1832. Ars' esan :—" Mu'n teid leth cheud bliadhna seachd theid i dhith mar a chaidh a' chànan Chòrnach, agus cànan na Bhaldenseach. Cha 'n 'eil ach mu dhusan bliadhna romhainn gus am bi fàisneachd Mhic 'Ille Ruaidh ceud bliadhna de aois, ach tha Ghàidhlig lùthmhor fhathast, agus cha 'n 'eil dad de choltas a' bhàis oirre. 'Nar là fhein thug an t-ollamh Manus Mac Gill-Eathain, Sgitheanach ealanta, tarruing air fàisneachd 'na dhòigh fhein. Cha deach e cho fad ri Mac 'Ille Ruaidh, ach b'e bheachd gu robh sinn dlùth air an àm anns an tuiteadh na bàird Ghaidhealach an slochd na dichuimhne! Cha d' thainig an t-àm sin air faire fhathast. Air

a chaochladh; tha barrachd aire do shaothair nan sean bhàrd ri fhaicinn an diugh na am bliadhnanachan roimh seo. Cha do chuir an saobh-còlas nuadh leis a bheil sinn air ar suartachadh uiread de sgleò air sìnean a' phobuill 'sa tha daoine am barail. Mar a thuit an t-Urr: Coineach Macleòid mu'n phuuing seo:—"An t-amhusg a ta feuchainn ris gach ni a dhubhadh as nach gabh reic no ceamhas, is ris an òr-cheard a chur 'na shuidhe an cathair Chalum Chille"! Cha bu mhisde daoine a bhi na bu chinntiche mu comharraidhean mu'n gabhadh iad orra fhein làmh a ghabhail air fàisneachd.

* * *

An diugh, is roimh an diugh, thà, is bhà Gaidheil roimne 'nan trì buidhean do thaobh an càinain. Bhitheadh a' cur as an leth gu tric nach robh iad riamh air an aon ràmh, 'nam measg fein ach aig aon àm, agus b'e sin ri ucladh catha air son chàich. Biodh sin mar a dh'fhàodas e, tha comharraidh nan trì buidhean soirbh ri dheanamh a mach. Tha aon diubh teth, an dara té meagh-bhlàth agus an treas té fuar. Cò de'n trìuir d' am buin thu? Is ceist seo a tha ag agraadh fein-cheasnachadh, oir buinidh e do gach Ghaidheal a cur ris fhein. Do thaobh an dream tha teth cha ruigear a leas mòran a ràdh. Dhailbh-san buinidh an t-urram a shruithas o dhuinealas, o dhilseachd is o'n uaisle a tha comharraidh Gaidheal cothromach.

* * *

Ciod a theirear mu'n fheadhainn a tha air fàs meagh-bhlàth? Ciod e an seòrsa teine bu chòir fheadhail fodlpa-san? Mur dean bràthdan dùthchasach an gnòthuch, cha 'n fhios domhsa ciod e an lasair a fhreagras. Tha iad an còmhuidh air clach an turramain—comharraidh gu bheil an enainh-droma dùthchasach a' dol an laigead le cion smior. Am bheil ablach air thalamh is mo eulaidh-thruais na esan a chaill a smior-chailleach? Tha an aiteam seo a' saòillsinn nach eagal do'n Ghàidhlig, gu bheil i teanntuine bu chitram nam feadhach a tha cho dealasach air a taobh, agus mar sin nach eil e mar fhiachaibh orra-san làmh a thogail a chum an cuideachadh. Cha toigh leò aideachadh gu bheil iad coma ged gheibheadh a' Ghàidhlig bàs, no gu'n cuirteadh tuar Gallda air a' Ghaidhealtachd. Is i a' Bheurla-Ghallda is dlùithe do'n aigne, a chionn gur h-i ('nam beachd-san) a thèorraicheas an cloinn gu saibhreas saoghalta. Cò a dhearbhaig gus a seo gu robh Gàidhlig 'na cloich-bhacaidh air neach 'sam bith? Dh'fheuchadh ris air amanan, ach cha robh ann ach mealladh. Guidheamaid air an dream seo tionndadh ri rian cinneadail air sgàth na dùthcha anns na ghineadh iad, agus

nan daoine o'n d'fhainig iad. Na leigeadh iad leò fhein sleamhnachaidh fo bhuaidh saobh-shruth an ama le ghluimagan dorchas. Tha sinn cuartaichte le iomadh sruth nach 'eil càirdeil duinn mar chinneadh. Tha beachdan air agus annasach air greim a ghabhail air inntinnean an t-sluaigh, air chor agus nach 'eil e soirbh a dheanamh a mach ciod is ceann-uidhe dhaibh. Mar sin biodhmaid air ar faicill nach tèid ar tàladh a thaobh le spiorad meallta a bhios a' cur an dhneas luach na nithean a tha toinnte 'nar gné.

* * *

An dream a tha fuar! Ciod a theirear mu'n timcheall-san? Is gàirsineach an aiteam iad—Gaidheil! An do reodh iad buileach? An d'fhàs iad mar na cnàmhnan tioram am meadhon a' ghlinne mar a thaisbeanadh do'n fhàidh Eseciel. Ma dh'fhàs, cò as a thig an anail a sheideas gu teas an teine a tha dubh as? Ma tha na h-eibhleann tur fuar, nach diomhain a bhi 'sèideadh orra? Ach bu mhiann leam a chreidsinn gu bheil sràdag fhamn am folach anns an luathire, a feitheamh air "seimh-anail o thaibh-sean nan limtean a dh'aom," agus gu'm beothaich na h-eibhleann leis an t-sean bhlàths, eadhon air a lughad.

* * *

Ciod is aobhar do'n fhuarachadh air a bheil mi a' bruidhinn? 'Nam bheachd fein, dìreach an sean ghalar a tha leantainn mhòran, biodh iad Gallda no Gaidhealach, agus is e sin at na mòrchuis, uabhar, spagluinn, fasan an ama, agus mar sin air adhart. Nach eil e mi-nàdurra do Ghaidheal a chulaobh a thionndadh air nithean a bhuineas d'a ghnè fhein? Nach 'eil e iomchuidh gu'm biodh daoine seasmhach a thaobh gach cùis a bhuineas do'n dùthaich is do'n càinain, ged bhiadh iad a chòmhuidh taobh a mach a crìochan ri reic is ceannach.

* * *

Aig a' Mhòd a tha nise a' teannadh dluth oirm chithear a bhuidheam nasal a tha tèòchridheach do'n Ghàidhlig ma theid iad ac' air. Math dh'fhaoidte' gu'm faicear grunnan de'n dream a tha meagh-bhlàth cuideachd air sràidean an Obain. Is e làn di-am-beatha tighinn do'n chòmhlann, gun fhios nach teid iad air theas fo bhuaidh na chi 's na chluinneas iad. Cha mhisid daoine de atharrachadh beachd tighinn an cuideachd a chèile aon uair 'sa bliadhna am feadh 'sa bhios Parlamaid na Gaidhlig cruinn. Ma thachras gu'n tig cuid de'n dream a tha air fuarachadh air chèilidh oirm, cha dhùnar a' còmhla orra. Smidh na Lathurnaich làmh na fàite dhaibh. Chluinnidh iad na sean òrain air an seinn gu binn 's gu tlachdmhor—na h-òrain a thàlaidheas air ais iad gu làithean aighearrach na h-òige. Mur

dearg sin orra, mur fairich iad plogadh cridhe, agus buille 'nan cuisle, tha iad cruaidh-chridheach da rìreamh. Cha bu mhaith leam a bhi 'nan caiseart.

* * *

Aon sanas eile aig deireadh mo sgeòil. Na cluinneamaid lideadh ach Gàidhlig air sràidean an Obain fhad 'sa bhios am Mòd cruinn, agus sin gu h-àraidh leis a' mhuinntir a tha comasach air canain ar dùthaich a bhruithinn gu fìleanta. Na gabhamaid iasad o'n Sags-Bheurla a' sìubhal am measg a' phobuill mar gu 'm biodh naire oirnn roimh choigrich. Ma tha dad againn r'a ràdh ri a chèile abramaid e an Gàidhlig bhlasda gun athadh. Biodh gach neach mar ghunna-da-bharaile—a losgadh leis an fhear a fhreagras a' chùis aig an àm. Gu soirbhlich Mòd na bliadhna seo 'san dùthaich aims an deach a chur air bonn.

: o : ———

THE CHURCHES AND GAELIC.

It was intended that pronouncements on Gaelic in the three Churches during the last Assembly should be recorded in our pages earlier, but want of space stood in the way. As these are noteworthy, they may be put on record now in view of future developments. The Churches have definitely ranged themselves on the side of Gaelic in schools. Considering the service they rendered to this cause when the Education Bill was being piloted through Parliament, there can be no doubt of their attitude now. If they were apathetic in days gone by, as some think, they have fully atoned for it, and the Comunn Gaidhealach regard them as allies whose aid will be of far-reaching consequences to the whole movement.

The Rev. Dr. Russell, Edinburgh, in dealing with religious conditions in the Highlands at the Assembly in May, expressed his gratification that among the unusually large number of young men aiming at the Ministry, a due proportion of them were Gaelic-speaking. The prospects of education, he said, were very bright. In regard to the dearth of Gaelic students, Mr. Clark Hutchison of Ledaig (U.F. Church) said that the condition of congregations in the Highlands was disquieting because of the dearth of Gaelic probationers and students in the Church. There were only three of each, and there were twelve vacancies. Mr. John G. Mackay, Portree, said there was no scarcity of Gaelic ministers; a good number was scattered over the land—gone to more fertile fields. According to the Rev. John MacBean, Tobermory, the number of Gaelic-speaking ministers in purely English-speaking

congregations was 30. These were hiding half of their light under a bushel. The cause of the Church in the Highlands demanded the attention of these brethren.

Speaking on "Celtic Sentiment" in the Church, the Rev. Dr. R. Simpson, Edinburgh (U.F.), wondered if the Assembly realised how many people there were in the Highlands who, while they spoke in English, thought in Gaelic. In the coming years they might have difficult and delicate problems, social and ecclesiastical, in the Highlands. In the past, delicate situations had been relieved, because someone had been able to speak to the people in their own language.

Mr. J. Buyers Black, Glasgow, speaking in support of overtures asking that a Gaelic and English preacher should be appointed as secretary of the Highland Committee, said that the tendency at present was to settle men on the land in the Highlands, and with water-power schemes there they might see the rise of large villages. They had very few Gaelic students—not more than three or four—and there were twelve important charges vacant. The Free Church, one-tenth of the size of the U.F., had twenty. These were got through the instrumentality of their Highland secretary.

A deputation from An Comunn Gaidhealach appeared in the Free Church Assembly in connection with the teaching of Gaelic in schools. Professor Watson, on their behalf, appealed for the assistance of the Churches in Scotland in carrying out the provisions of the new Education Act. He gave instances of the contributions of ministers to Gaelic literature, and insisted that the Churches should not fail to interest themselves in this matter. He maintained that Gaelic in the Highlands was of tremendous importance as a means of religious instruction and of culture. It was the duty of Highlanders to attend the Gaelic services regularly, and to buy Gaelic books. He asked everyone to help the new Education Authorities in carrying out the provisions of the Education Act. The acting Moderator (the Rev. Dr. Maclean) assured the deputation that the Free Church would do all in its power to further their cause.

The above remarks by churchmen are significant as bearing on the Gaelic movement, but there is one thing lacking in them all, and that is the failure to recognise that Gaelic deserves to be studied, not merely as a crutch for the work of the various churches, but for its own sake as an instrument of culture. It will never come into its own unless this is realised by the churches, and the laity as well. In so far as the religious life of the Highlands is concerned, the knowledge gained in a theologi-

cal course is looked upon with some suspicion in certain parts of the Highlands yet. Niceties of textual criticism do not appeal to the Celtic mind, however important these may be regarded from the point of view of the scholar; they are often treated as the "idle wind which they respect not." Gaelic demands a more scholarly study than people are inclined to think, and its literature, much of which is unpublished yet, is not so meagre as is supposed. Its serious study involves a mental training equal to the modicum of Hebrew and Greek required in a theological course. A language which has been, and is yet, so closely interwoven with the spiritual experiences of the people cannot be ignored without doing violence to the spiritual idealism of an emotional race. This idealism is an outstanding factor in the psychology of the Gael, and is what differentiates him from most other people. As things stand at present, Gaelic is essential for his mental pabulum. At the moment the omens are favourable for Gaelic, and those who wish prosperity to it should seize the opportunity. The Churches should see to it that all Sabbath schools in the Highlands should be conducted in Gaelic alone in the case of Gaelic-speaking children.

—: o:—

BROSNUCHADH NAN GAIDHEAL.

Mosgail suas a mhic a' Ghàidhil:

Dùisg gun dàil, is tog do cheann;
Dùisg gu luath, a chum nach bàsaich
Iomradh àluinn Tìr nam beann.

Mosgail grad á clos do chodail;

Clos gu bràth nach coisinn cliù;
Clos a dh'fhàgas t-eachdraidh suarach
'S a ni t-ainm gun luach gun diù.

'S truagh nach robh mi deas am briathran,
Cumhachdach mar shìol nam bàrd—
'Chum 'bhi 'brosnachadh mo dhùthcha
Gu 'bhi 'dùsgadh dòchas àrd.

Chuala sinn na dàin aig Oisein,
Brìghmhor ann an neart 's am fonn;
Far am bheil 's gach ceàrn de 'n t-saoghal
Iarmad sgaoilte Tìr nan sonn.

Chualaidh sinn na dàin aig Oisein,
Cianail mar an osag Mhàigh,
'Caoidh gu'n d'fhuair an t-éug na gaisgich
Agus òighera grunn an àigh.

Bha e aonarach 'us déurach,
'Toirt fainear nan tréun a dh'fhalbh,

Mar an uiseag, leòint' 's an fhàsach,
Fann, 's a càirlean uile marbh.

Ach gidheadh cha d'éug ar sliochd-ne
Mar an Fhéinn 's an àm bho chian,
Chinntair fathast móran Ghàidheal
Annas gach fonn mu 'n deàrrs a' ghrian.

Glacamaid gu daingean misneach;
Seallamaid ri Tìr nam beann;
Dùisgeamaid a mic gu èirigh
Oir is siol nan tréun a th' ann!

Gus an cluinnear ceòl na pìoba
Aig na suinn 'n an dùthaich féin;
Gus an sguirear 'bhi 'g an sgriodadh
Mar luchd-uile do threan cèin.

Gus an soillsich grian an eòlais,
'N a geal-ghlòir air Tìr mo rùin;
Far am bheil na beanntan àillidh
'S ceò nan àrd orra mar chrùn.

Far am fionnar cuis! an fhuarain,
Far an rìoghail cluain nam fùir;
Far am binn a' cheòlraidh shamhraidh
'Seinn air roinn nam meangan ùr.

Far an cluinnte smior na Gaidhlig,
Sgeulachd àrd no ealain dhian;
Fuaimean an dàin mu èuchdan móra
'Rinn na seòid a bh'ann bho chian.

Dùisgibh suas a chlaan nan Gàidheal!
Deanaibh spàirn is iomairt chruaidh;
Cumhnichibh air cainnt bhu màthar,
Cainnt an àigh 's nan iomadh buaidh.

Ach mur èirich sibh gu dìleas,
Bidh bhuir staid d'a rreadh searbh.
Shuigidh di-chuimhn' suas bhuir càinain;
'S bi bhuir cliù mar Ghàidhil, balbh.

"Lean gu dlùth ri cliù do shinnisr."
Seas gu dìreach air do bhonn.
Mosgail, 's cuir 'an cèill gu buadhach
Facal suaicheantais nan sonn!
"CREAG SGOOTHABHAL."

—: o:—

Is iomadh gnàth fhocal maith tha againn 'sa Ghàidhlig, as am faodar móran tuigse 'tharruing, agus da rìreamh cha 'n e an t-ionn a leanas as miosa dhiubh. "Na'm biodh lochdan agus cionta an duine as fearr air thalamh, sgrìobhta air clàr 'aodainn, dh'fheumadh e a chòmhach-cinn a tharruing sìos air a shùilean."

MU SHEALG DHEIREANNACH OISEIN.*

Bha Oisean 'na sheann aois, 'na aonar ann an tigh a muigh ann am baile, do'n ainm Gleann-Caoin-Fheòir an sgìreachd Thòrasaidh.

Chuir Pàdruig agus nighean Oisein cùl ris, le [a] ro mhead 'sa dh'itheadh e.

Chuir Pàdruig cuireadh air Oisean, a athair cèile, air latha àraid, chum féisd a dh'ullaich-eadh do dhream àraid de na càirdibh.

Chuir aon de na daoineibh òga, reasgach, a bha 'nan suidh aig an fhéisd, aig an robh calpa féidh 'ga chreim, a' cheist air Oisean—am faca e riamh calpa féidh bu mhó na an calpa ud.

Rug Oisean air a' chalpa, agus mheuraich se e, oir bha e 'na dhall an uair sin. Agus fhreagair e an t-òganach, agus thuirt e ris, gu'm faca e calpa luin † mòran na bu mhó, agus gu'm b' àithne dha an t-àite an robh e, mur a bhith dith na léirsinn.

"O! is e an t-amadan truagh," ars' a nighean, "am fear a ta a' tabhairt creideis dhuit, le do bhosd agus le do bhriaghaibh."

Thug i an togail ghrad sin air Eachdraidh na Féinne, a bha sgrìobhte aig a companach Pàdruig, agus thilg i an t-ionlan ann an meadhon an teine, agus chaidh iad ri 'theinidh,

CONCERNING OSSIAN'S LAST HUNTING.*

Ossian, when very aged, lived alone in a house in the outlying part of a township called Gleann-Caoin-Fheòir in the parish of Torasay.

Patrick, and Ossian's own daughter, had turned their backs on him, because of the great amount he used to eat.

Now Patrick sent an invitation one day to Ossian, his father-in-law, to a feast that had been prepared for a certain branch of his kindred.

One of the restless young men who were sitting at the feast had a deer's shank which he was picking. He put the [following] question to Ossian—Had he ever seen a deer's shank bigger than that?

Ossian laid hold of the shank, and fingere! it, for he had become blind at that time. And he answered the young man and told him that he had seen a blackbird's shank † very much bigger, and that he knew the place where it was, [and could find it,] were it not for the want of eye-sight.

"O!" said his daughter, "what a pitiful fool must he be who gives thee any credence, thee with thy boastings, and thy lies."

And suddenly snatching up the History of the Fingalians, which had been written out by her spouse, Patrick, she hurled the whole of the writings into the midst of the fire, and they

* This story will probably be made more intelligible by the following prefatory remarks:—The old Fingalian host, a band of mighty giants, had died fighting their last great battle, the battle of Gabhra. All had perished, except Caoilte (with whom we are not now concerned) and Ossian. Ossian had been saved from the slaughter at Gabhra, and carried away to fairyland by his fairy sweetheart. He lives in fairyland for three hundred years, after which he returns to Scotland, where he finds a race of puny dwarfs in possession of the country. In one of his adventures among these little dwarfs he loses the fairy gift of perpetual youth, as well as the natural powers of sight and strength, and becomes a pitiable wreck of his former mighty self. Though as tremendous in stature as ever, he has become old, infirm, and blind. Stranded among the puny race of little men, a Triton among the minnows, Ossian, old and blind, Ossian, the last of the giants, Ossian, bard and chieftain, begins telling them tales of the mighty deeds of the ancient heroes, dwelling on their great stature, and on the great size of the deer which their huge hunting hounds used to chase. These tales charm Patrick, Ossian's son-in-law, so much that he commits many of them to writing.

Ossian's emotions at finding his native soil overrun by dwarfs are probably commemorated in the proverb (Nicolson, 382)—

Carraig Phàidein fo na brìdich,

Pat's rock under pigmies,

said when that which is venerable is trodden under foot by the unworthy. In that proverb, however, Ossian's great stature seems to have been transferred to another character, owing perhaps to some decay in the art of storytelling. Proper names are, as a rule, the most fluid of all the elements of folk-tales.

† Luin, gen. of lòn, a blackbird, also an elk. To say that the bone of an elk was bigger than that of an ordinary deer would scarcely have provoked Ossian's daughter to wrath. It follows that she must have understood "calpa luin" to mean "the shank of the blackbird." In other versions, reciters speak of "iscan an lòn-duibh," i.e., the chick of the blackbird: whereas, had the creature been an elk, they would have referred to its young as "laogh," a calf; and would never have called it black, as that colour is not characteristic of the deer tribe. That there was at one time a gigantic race of elks in these islands has been proved by their fossil remains. This tale preserves a memory of these and of the fact that they were hunted, though it is a long time since they became extinct. The Maoris also preserve tales of the hunting of the colossal Moa, a bird which became extinct only recently.

mu'n do rug iad ach air ro bheag a shàbhaladh dhiùbhlh.

Bha Pàdruig ro dhuilich air [an] son.

"Ma ta," ars Oisein, "dearbhaidh mise dhuibh gur i an fhìrinn a ta agam-sa; agus a Phàdruig, ma cheadaicheas tu do d' mhae falbh leam-sa, lorgaidh mi a mach fhathasd calpa an luin."

Dh' aontaich Pàdruig a leigil leis.

Dh' fhallbh Oisean, agus mac Phàdruig, do'm b' ainm an Gille Blàr Odhar. Choisich iad gu iochdar Beinn-an-t-Seallaidh, agus thog iad a mach ri achadh, do'n ainm Lurg † Iaruin. Thuir Oisean ri a ogha.

"Cìod e, a' laochain, a tha thu nis a' faicinn, oir tha mi 'cluinninn monnbur bruidhne."

"Tha," ars' a ogha, "daoine, a tha air seisricl làmh ruinn."

"Thoir mise, a laochain, an rathad a tha iad." Rinn a ogha mar a dh' iarr e air.

"Is math a gheabhar sibh, 'fheara," ars' Oisean.

"Tha sinn a' deanamh mar a dh' fhaodas sinn," ars na fir.

"Thoir dhomh do làmh," ars' Oisean, ris a' chrannairean.

"Cha toir," ars a ogha; "ach thoir an coltar as a' chraun, agus thoir dha e."

Rinn an duine mar sin, agus ghlac Oisean an coltar, agus lùb e air a chéile e.*

'Na dhéidh sin, thog iad a mach ri Màin Bradhadail, agus theirinn iad air Leitir Luin, § air am bheil an t-ainm sin gus an latha an diugh. Deir Oisean ri a ogha,

"Bì furachair; an faic thu seann chraobh mhòr, dharaich, agus còs 'na taobh?"

Fhuair an Gille Blàr Odhar i, gun ro mhòran saothraich, le seòladh a sheanar. Chuir Oisean a làmh a stigh 'sa 'chòs, 'us thug e a mach às, calpa an luin.

were burnt with the exception of a very few, which they just managed to save.

Patrick was very sorry for [the loss of] them.

"However," said Ossian, "I will prove to you all, that what I say is the truth; and Patrick, if thou wilt allow thy son to go with me, I will yet trace up and find the blackbird's shank."

Patrick agreed to let him go with him.

So Ossian and Patrick's son, whose name was the Gille Blàr Odhar, went off. They walked to the foot of Beinn-an-t-Seallaidh, and thence they made for a field, named Iron Ridge. Said Ossian to his grandson,

"What is it, my little hero, that thou seest now, for I hear a low murmuring, as of speech."

"It is," said his grandson, "some men, who are working with a team of six horses near us."

"Take me towards them, my little hero." His grandson accordingly did as he desired him.

"Well done, my men! You do well indeed," said Ossian.

"We just do as best we may," said the men.

"Give me thy hand," said Ossian, to the leading ploughman or goad's-man.

"No, do not do so," said his grandson; "take the coulter out of the plough instead, and give him that."

The man did so, and then Ossian, seizing the coulter, bent it upon itself (i.e., bent it until the two ends met together).

Afer that, they fared forth and made for Màin Bradhadail, and descended the Slopes of of the Elk or blackbird, which are so named even until this day. Said Ossian to his grandson,

"Give good heed; seest thou an old tree there, a mighty oak, with a hollow in the side of it?"

The Gille Blàr Odhar, guided by his grandson, found it, without much labour. And thereupon, Ossian, putting his hand into the hollow, fetched out of it the blackbird's shank.

† Lurg Iaruin, the Iron Ridge, very suggestive of the episode following. Lurg means the ridge of a hill extending gradually into a plain. "Blàr" is said of animals that have a spot on the face, resembling baldness: "odhar," means "dun, pale, sallow, drab, dapple, yellowish."

* See "An Deò-Gréine," Nov., 1913, p. 26, for further examples of this incident. When an old Fingalian champion, or his ghost, wishes to shake hands, a wise man always offers him a coulter, or sword, or some hard object. The other leaves the marks of his fingers on the coulter, "bruises" or smashes the sword, and crushes other objects till they crumble to dust. Sometimes it is an ancient withered man who wishes to shake hands. He is the ancestor of eight living generations, and is found behind some shelf or cranny, swaddled away in a bundle of moss or wool. Though so old, this "ninth father" is always very dangerous, and the strength of his grasp is terrific.

§ Leitir Luin, the Slopes of the Elk or Blackbird, another suggestive name.

Dh'imich iad rompa a mach ás a' choillidh.
"Seall, a 'laochain," ars Oisean, "am faic thu
cnoc mòr anns a' bhàr, an iochdar na coille?"

"Chì," ars a ogha.

"Treòraich mise an sin," ars Oisean. Is e
ainm a' chnoic-sa Ceann-a'-Chuocain, cno-
fraoich bu ghnàth leis an Fhéinn a bhi tathaich
gu tric, anns na linnibh roimhe sin, ceart
làimh ris a 'pholl 'na thiodhlaic Fionn, athair
Oisean, an coire—[poll] ris an canar, gus an
latha an diugh, Poll Choire Fhinn.

Shuidh iad air a' chnoc, agus ghabh iad mu
thàmh, an sin, ré na h-oidheche.

Ghuidh Oisean gu dùthrachdach, gu'm
bitheadh Biorach Mac Buidheig, an t-aon chù bu
dona bha riamh 'san Fhéinn, air a dheònach-
adh dha. †

Mhosgail e mu dheireadh na h-oidheche, 'us
e a' mothachadh trom air muin a chos, agus dh'
aithnich e gu'n d'fhuair e a ath-chuige.

Dh'fhan e mar a bha aige, gu briseadh na
faire.

Dhùisg Oisean an Gille Blàr Odhar, agus
thug Oisean éigh no iolach a, a chuir geilt-
chrith air gach creutair gluasadach a bha anns
na coilltichean mu'n cuairt dha.

"Ciod e-a chì thu?" ars Oisean ris a' Ghille
Blàr Odhar.

"Tha mi 'faicinn àireamh fionnhor, de
chreutairibh beaga, seanga, ruadha."

"Leigidh sinn seachad iad sin," a deir
Oisean; "cha 'n 'eil an sin, a laochain, ach
Sliochd na Luaithe-Luinnich."

Thug Oisean an ath éigh ás. "Ciod e, a
nis, a chì thu, a laochain?"

"Chì mi," ars a ogha, "na h-uiread de
bheathaichibh seanga, donna."

"Tha, an sin, Sliochd na Deirge Dasnuiche.
Leig sin seachad fathad."

Thug e an treas éigh ás. Dh'fheòraich e
de a ogha, ciod e bha e' faicinn.

They pressed on until they were out of the
forest. "Look, my little hero," said Ossian,
"seest thou the great hill on the plain, at the
lower or farther end of the forest?"

"Yes, I see it," said his grandson.

"Lead me there," said Ossian. The name
of that hill is Ceann-a'-Chuocain, a heather hill
where the Fingalian host had often been accus-
tomed to resort, in times long before that; it
is hard by the pit in which Fingal, the father
of Ossian, had buried the cauldron, † [a pit]
which is called to this day the Pit of Fingal's
Cauldron.

They seated themselves on the hill, and
rested there for the night.

Ossian prayed most earnestly, that Biorach,
the son of Buiddheag, the very worst hound the
Fingalians ever had, might be vouchsafed to
him. †

He awoke during the latter part of the
night, feeling a weight lying on his feet, and he
knew he had obtained his request.

[He did not move, but] remained as he was,
till the break of day.

Then, having awakened the Gille Blàr
Odhar, Ossian raised the [hunting]-halloo, such
a rousing shout, that every living (*lit.*, moving)
creature in the woods round about him,
shivered with fear.

"What seest thou?" said Ossian to the Gille
Blàr Odhar.

"I behold a mighty number of little animals,
[deer], slender and tawny."

"We will let those pass," said Ossian;
"those, my little hero, are naught, they are
only the Breed of the Swift Elk."

Again did Ossian give a mighty shout.
"What now dost thou see, my little hero?"

"I see," said his grandson, "a great num-
ber of gaunt, brown beasts."

"That is the Race of the Fierce Red [Deer.]
Let them also pass on."

Then he gave a third halloo, and asked his
grandson what he saw now.

† The Cauldron was more or less magic. See on magic cooking of ancient Gaelic goddesses,
"Celtic Review," VIII., 74: X., 335.

† The Gaelic word "guidh" means three things, to pray, to wish for, to curse. In some
tales the suppliant sits in a magic chair to pray or wish. Praying for something occurs in
"W. H. Tales," IV., Nos. 119, 305, pp. 408, "et seq.;" "Celtic Review," V., 259, and in tales
of the "Glass Mountain" group. These tales never give the name of the god to whom prayer
was made, but represent the suppliant as praying for some creature, such as the White Hound,
or Great Bull, names which may very well be the representatives or symbols of the now for-
gotten gods. The wishing-cup, wishing-for-luck, etc., are known to moderns, but they do not,
as a rule, realise that this wishing is a degraded form of pagan prayer.—In some versions of
our story, Ossian prays for and obtains not only the hound but the lad as well.—Biorach Mac
Buidheig may mean "Sharp, the Son of Yellow-Bitch." Yellow or tawny were deemed to be
colours of good omen in the case of dogs. See also Nicolson's "Gaelic Proverbs," 99, 364—

"Theab 's cha d' rinn, ch'is miosa 'bha riamh 's an Fhéinn.

Almost, but didn't, the worst dog in the Fingalian pack."

"Cha d' rinn Theab riamh sealg.

'Almost' never got game."

"Tha mi faicinn," arsa' a' ogha, "mòran de fheidhhibh troma, donna."

"Bi a' stuigeadh § Biorach Mac Buidheig."

Ri stiubhal a' ghabh an cù, agus mharbh e seachd làn dainn.

"Am bheil e 'leagail na leòir?' arsa' Oisean.

"Tha."

"An uair a' chì thu, a' nis, aon dusan aige, caisgidh thu e."

An uair a' shaoil an Gille Blàr Odhar gu'n robh iad aige, shéinn e an fhìdeag, 'us chaisg e an cù.]

"Bi furachail, a' laochain; [ma tha an cuilean buidheach seilge, thig e gu modhail, socair—mur 'eil, thig e 'us a' chraos fosgailte.]. Am faic thu an cù a' tighinn?"

"O chì mise e," arsa' an Gille Blàr Odhar, "agus a' chraos fosgailte."

[Is dona an rud a' rinn thu—an cuilean a' chasg, 'us gun e buidheach seilge.] * Cha 'n 'eil mo chuilean-sa buidheach seilge fathast, agus marbhaidh e sinne. Ach feuch an stiùir thusa mo làmh-sa a' stigh 'na bheul, an uair a' thig e am fagus."

Rinn e [an Gille Blàr Odhar] mar a' dh'iarra Oisean air, agus chuir e a' làmh 'na chraos, ['us chràth e an sgòrnan às], 'us mharbh se e.

"Thoir a' nis mi, far am faca thu na féidh a' tuiteam," [arsa' Oisean.]

Chruinnich e leis iad air mullach a' ghualainn 'us air uallach a' dhroma, gus an ruing e an cnoc air an do chaidil iad an oidhche roimhe sin. [Is e naoidh dainn a' bh'ann, agus cha b' uilear do Oisean sìod 'na onrachd, 'us bha cuid a' ghille air chall, o'n a' chaisg e an cù mu'n robh e buidheach seilge.]

Chuir iad suas an turlach.

Chruinnich iad connadh.

Chuir iad na féidh às bécinn, agus thog Oisean coire Fhinn, a' athar, às a' pholl, 'us bhruidh iad na féidh.

"Nis, a' laochain," arsa' Oisean, ri a' ogha, "fan thusa fad na làinhe uam-sa, mu'n ith mi

"I see," said his grandson, "a multitude of huge, heavy, brown deer."

"Up, and set Biorach Mac Buidheag at them." §

Away rushed the hound at speed, and it killed seven full-grown stags.

["Is he dragging down plenty?" said Ossian.

"Yes, he is."

"When thou seest, now, that he has caught a dozen, check him."

When the Gille Blàr Odhar thought the hound had caught that number, he sounded the whistle, and checked the hound.]

"Be wary and watchful, my little hero; [if the pet whelp be sated with the chase, he will come fawning and quietly—if he be not sated, he will come ravening with open gape.] Seest thou the hound coming?"

"O, I see him, indeed," cried the Gille Blàr Odhar, "and his ravening mouth is all agape."

["It is an ill thing thou hast done—to check the pet pup when not yet sated with the chase.] My pet whelp is not yet sated with hunting, and it is we whom he will kill. But see if thou canst guide my hand into his mouth, when he comes up [to us]."

The Gille Blàr Odhar did as Ossian had desired him, and guided Ossian's hand into its ravening gape, [and Ossian shook out its throat] and killed it.

"Bring me now to the place where thou didst see the deer fall," [said Ossian.]

He [Ossian] gathered the deer, and carried them away on the top of his shoulders and on the burden-bearing part of his back, till he came to the hill on which they had slept the night before. [There were nine stags, but they were scarcely enough for Ossian alone. What the lad might have had was all lost, because he had checked the hound before it was sated with the chase.]

They [Ossian and his grandson] built a large fire.

They gathered firewood.

They skinned the deer, and then Ossian lifted the cauldron of Fingal, his father, out of the pit, and they cooked the deer [in it.]

"Now, my little hero," quoth Ossian to his grandson, "keep thou a long arm's-length

§ Imperative of the verb to be + at + verbal noun. This combination expresses a command of great urgency.

* The sentences between square brackets, inserted in order to make the sequence of events clearer, have been taken from a version in "W. H. Tales," II., No. 31, in which Ossian summons the deer, not with a shout or halloo, but by a whistle or chanter. In another version, the blowing of this whistle nearly splits the attendant boy's head. The terrific power of the whistle is mentioned in several tales. The Red Indian, when hunting the moose, gives upon a birch-bark pipe the call of the cow moose with a fidelity that completely deceives the bull. With a bellow of defiance at all other males, the bull comes crashing through the forest to where the Indian is lurking, and is duly shot for his pains. Our tale possibly commemorates the practice of a similar hunting ruse in ancient Gaeldom.

thu, an riochd toitein. Ma gheabh mise mo leòir an diugh, cha bhi dith no faillinn orm-sa ri m' bheò." †

Ma b' fhìor, nam faigheadh e a leòir an là sin, gu'm fasadh e ògail, làidir, neartmhor, treubhach. Bha'n fhàgail-sa ‡ aige o a leannan sìth.

Bha crios mu a mheadhon, airson a bhrù a theannachadh air a chéile. §

Bha naoidh tinneachan de'n chrios air a chur seach a chéile, mu'n do thòisich e air itheadh nam fiadh. Dh' fheumadh e 'fhaotainn de shithinn na lìonadh a bhrù: an sin, bliitheadh an crios ann an ruighidh gus an tìme a' fhaide mach.

[A h-uile damh a dh' itheadh e, leigeadh e tìme de'n chrios a mach.] Ach an uair a chunnaic an Gille Blàr Odhar, nach robh a choltas air Oisean gu'm fàgadh e fuighleach, sgriob e leis earrann mòr de na bha air beulaobh a sheanar, agus chuir e sìod air a thaobh féin.

Dh' ith Oisean na bha aige, an uair sin, ach clia robh e air a shàsachadh. Dh' ionndrainn e na thug a ogha leis, agus thuir e, "O, a' laochain! is ro olc a fhuaras tu; nam fàgadh tu an t-ionlan agam, bliithinn cho math 's a bha mi riamh."

Thiodhlaic Oisean an coire ann an Poll Choir' Fhinn. Ghluais e féin agus a ogha chum pillidh do Ghleann Caoin-Fheòir, ach is e a' chomhairle a chiun an ceann ogha Oisein, gu'm feuchadh e am faigheadh e Oisean, a sheanar, a chur le creig. Chomhairlich a mhàthair dha roimh làimh, sin a dheanamh.

Thredraich se e gu bruaich Uirigh Bhiataich, * ris an goirear gu coitcheinn a nis Uirigh an Fhithich, agus dh' fhàg e an sìod e.

Thuit e leis a' chreig, agus stad e meadhon na h-Uirigh. Bha e car ùine, mu'm b' urrainn da ghlasadh, ach cho luath 's a chuir e am preathal sin seachad, thòisich e air meurachadh mu'n cuairt da, gus an d' fhuair e fàinne, a dhealaich ris ùine roimhe so.

from me, lest I eat thee, [taking thee] for a collop. If I can only get enough to satisfy me to-day, I shall never suffer want or failing again for the rest of my life." †

If it were credible, he would have become young and strong, powerful and active once more, if only he could get enough to satisfy him that day. This virtue or fate or gift ‡ had been bestowed upon him by his fairy love.

Now there was a belt about his middle, for the purpose of drawing in his waist and holding it firmly together. §

[So greatly had the belt been tightened] that it overlapped by nine links. This was before he began to eat the stags. And what he wanted and must needs have was enough venison to fill his maw: for then the belt would have been let out to the farthest link.

[For every stag he ate he let out the belt by one link.] But the Gille Blàr Odhar, seeing that there was no likelihood of Ossian's leaving any remnant, drew away a large portion of what there was before his grandsire, and appropriated it to himself.

Ossian then ate all there was near him, but his hunger was not appeased. He felt the want of what his grandson had taken away and longed for it, and he said, "O, my little hero! it is an ill deed thou hast done; hadst thou but let me have it all, I had been as well and strong as ever I was."

Ossian buried the cauldron in the Pit of Fingal's Cauldron. He and his grandson set about returning to Gleann Caoin Fheòir. But now, the plot, which all this time had been maturing in his grandson's mind, came to a head, and he determined to try and get Ossian, his grandsire, to fall over a precipice. His mother had advised him before hand, to do so.

He led him to the edge of the Raven's Eyrie, which is now commonly called Uirigh an Fhithich, and there he left him.

Ossian fell down the rock, and landed half way down the eyrie. It was some time before he was able to move, but as soon as he had got over the shock, he began to feel about him until he found a ring, which he had lost some time before.

† In "Leabhar na Féinne," "orta rid bheò," i.e., on thee for the rest of thy life.

‡ Fàgail. "Tha 'fhàgail fhéin aig gach neach. Everyone has his fate. Lit., his abandonment—left to himself." "Bha fàgail aig na righean 'san àm ud"—Kings had a heritage at that time. The "fàgail" or "heritage" was, that if the King failed to do justice properly, the judgment seat would give a kick, and the King's neck would suffer a crick.—"Nicolson," 357. —"W. H. Tales," II., No. 35.—"Proc. Roy. Irish Acad., xxxiv", C. 10, 11, p. 274.

§ Teannaich do chrios gus am faigh thu biadh. Tighten your belt till you get food.—"Nicolson," 353.

The nine links are referred to with a singular pronoun, an interesting point of grammar. They appear as nine oaken skewers in "W. H. Tales," II., No. 31.

* Biatach, an obsolete, or nearly obsolete word for "raven"; fiteach, gen. fithich, being the modern word. Uirigh, a shelf, or eyrie.

Nis, is ann o a leannan sìth a fhuair e an toiseach e. Bha de bhuidh air, nach cailleadh e a fhradharc agus nach faigheadh e bàs.

[Fhuair e mar so, a fhradharc a rithisd.]

Thàinig e an sin dhachaidh, le a fhàinne agus le calpa an luin; agus mar a thuit e riu mu'n d'fhalbh e, is amhlaidh a b' fhuair—b'e calpa an luin mòran na bu mhó.

Now, it was from his fairy love that he had first obtained the ring. And its virtue and potency consisted in this—that Ossian should never lose his sight nor see death [so long as he had it.]

[It was in this way that he recovered his sight again.]

And so he came home, with his ring and the blackbird's shank; and it was even as he had told them before he went away—the blackbird's shank was bigger [than the deer's] by far.

NOTES AND TRANSLATION.—By J. G. MACKAY, LONDON.

From J. F. Campbell's "Leabhar na Féinne," p. 38: See also "ibid." 198.

Other versions appeared in "West Highland Tales," II., No. 31: IV., p. 384, Nos. 91, 114. And one in "Waifs and Strays."

The legend is sometimes called "Oisean an déidh na Féinne" (lit., Ossian after the Fingalians), which may be roughly translated, "Ossian, the survivor of the Fingalians." The phrase became a proverb, used (see "Nicolson," 313), to indicate the last survivor of a race. The proverb again is the name of a tale in "Celtic Review," I., 172.

Odysseus, when in the shades, restored, by means of a sacrifice of blood, its voice to a ghost. In the tale of Ossian's Last Hunt, a feast of venison is to restore to Ossian his former strength and powers. Analogy would suggest that the stags from whom the venison is derived are also real animals of flesh and blood. But the fact that these stags belonged to a herd or race that had been summoned by a magic whistle, and that they were the third herd so summoned, every herd being of a different species or breed, suggests that they were phantom animals.

In another version, Ossian prays for and obtains, not only the hound, but the gillie also. Whether these were regarded as phantoms or as re-incarnations remains as mysterious as the problem of the stags.

The present form of the story is probably but the merest shadow of a one-time great legend. The halting translation falls hopelessly short of the original; yet, even so, the greatness of the subject is apparent. Through the medium of this wild drama, primitive man, faced with many mysteries, has certainly managed to convey to us some notion of the manner in which they affected him, how he felt in their presence, and how he attempted in his primitive and disconnected way, to philosophise upon great themes. But he had little to found upon: his information was scanty, and his reasoning frequently fanciful. Modern philosophers, it is true, have penetrated much farther than primitive man did, but their voices are many, and the mysteries remain as mysterious as ever; so that we may safely prophesy that future ages will look back upon the present in much the same lofty way as the present looks back upon the primitive.

CELTIC ART.

Lecture delivered at Inverness to the teachers attending the Gaelic Vacation Classes, by Dr. Galbraith, Dingwall.

We are indebted to the pages of the *Northern Chronicle* for the following report of Dr. Galbraith's scholarly lecture on the above subject. Mr. William Mackay, LL.D., Inverness, delivered a lecture on "Education in the Highlands in the olden times" on the previous week. Dr. Mackay is well equipped for dealing with that subject, and we hope to reproduce the lecture in our next issue.

Dr. Galbraith said he proposed going over Celtic Art in a sketchy way. It was impossible to give them in the time at his disposal a full description or even a criticism; what he hoped to do was to interest them in the two sides of the question—(1) The Art as descriptive Art; and (2) the Art as a survival of the ancient Celtic civilisation. The only other

survival open to them was Gaelic. Art was the only tangible survival which was open to anybody who did not understand old Gaelic or the Early Irish. For that reason alone it was worth going into. It was a subject which shed very considerable light on some of the knotty points of our history. The materials for constructing the early history of Scotland were scanty. They should not, therefore, overlook anything that threw light upon it. Conversely the history threw light on the Art. It was the Art of that part of the country which was inhabited by Celtic peoples. He used the word "Celtic" in its popular sense. That Art was found all over Britain and Ireland, but he was going to deal with Scotland only. The Art was a geometrical Art—the spiral, the interlaced, and the fret. In certain districts there were certain other things—the symbols commonly called the Pictish symbols. In this Art, even in such a circumscribed area as Scotland, there were schools. The stones of Pictland on the north-east were different from those of

Dalriada on the south-west. Why this difference in the Art of a country which for centuries had been under one government?? He thought there were various reasons. The inhabitants of Dalriada were the Scots who came from Ireland, and the inhabitants of the rest of the country were the Picts. There was along with that difference an ecclesiastical difference—the Pictish Church and the Dalriada Church. Now came the knotty point—the question of the age and the geographical extent of the Church. Dr. Mackay had worked at the subject from an entirely different point of view—from place-names and dedications—and had come to the conclusion that the Church of Ninian, who landed about 400 A.D., passed north much farther than was generally admitted in the history books. There were numerous traces, purely Pictish, in the Highlands. He thought the commonsense view was that where they got dedications of the Pictish School they were on the site of what originally was a Pictish School, and the dedication was to keep alive the memory of the founder. They found, in the time between the mission of Ninian in 400 A.D. and that of Columba in 550 or 570 A.D., the mission of Paladius. That was a gentleman about whom there had been much discussion. They found him recorded as having been sent by the Pope as first Bishop to the Christian Scots, who were the Irish. The Irish Church, which afterwards returned to this country with Columba, was founded by a Scotsman, St. Patrick—a fact which was not referred to very much in the Irish text-books. Ireland in those days would have nothing to say to an outsider like Paladius, and he had to move on. He landed in Kincardineshire. It was not likely he stayed where Christianity was not known, but that he went to a district more or less Christian. The fact of his going far north proved that the Church of Ninian spread much farther north than Galloway.

A CULTURAL CENTRE.

When they came to the Art they got a characteristic Pictish Art. All over Dalriada they got an Art, which was not Pictish and entirely different, limited to the region of the Scots. They knew that the Picts were intermittently at war with their neighbours of Dalriada and that Ninian was brought up as a missionary at Rome. They also knew that the Pictish Church was more susceptible to Roman influence than the Church of St. Columba, and that it was backed by the national feeling, because one of the Pictish kings cleared out all the St. Columba clergy in 717. That would indicate—he granted it was vague—a distinct

cultural centre in Pictland as against a cultural centre in Dalriada. Another interesting point raised by the Art was the question of the Pictish symbols. They did not know their significance; they could only guess at it. These symbols were said to be similar to certain symbols, in slightly modified form, in Egypt, Asia Minor, and a large part of the continent of Europe, and so they had to leave it at that. Whatever their meaning they had an historical significance. They were absolutely limited to Pictland; there was not one in Dalriada. He did not think it likely that a set of symbols could come into this country and become universal in the time between the invasion of the Scots and the coming of St. Columba. He believed the explanation was that the Pictish symbols, being pre-Christian, came to this country long before the Christian religion. They had it in Irish legend that the Scots came across to Dalriada 500 years before Christ. It was worth considering whether it was not possible that a pre-Christian influence in Dalriada could be wiped out by this invasion, and the subsequent foundation of the Gaelic kingdom of Dalriada was simply a logical conclusion to the earlier settlement. These were some of the historical problems. The Art was exceedingly beautiful. What they were looking at were the vestiges. Centuries of vandalism, neglect, and weather had reduced the examples in this country to about 500 so far as the stone go. The Presbytery of Argyll had a brain wave and have a lot of these stones into the sea at Iona. There was also a tradition at Applecross that the path round he church was bottomed with Celtic stones, and he could quite believe it. Only in the last two months he had seen within twenty miles of Inverness a few stones which had never before been described. Then they had the manuscripts, which dated from 600 to 700 A.D., the time of St. Columba. The finest manuscripts were the earliest, and it seemed to him an absolutely futile conclusion to come to that the oldest manuscripts were the first. If they came to that conclusion they were left with a hiatus of about 400 years from the time the Art went out and the manuscripts came in. He did not think it was the least likely that the Art had died down between the two times. Some of these manuscripts were the finest illuminated manuscripts in existence. It was commonly supposed that everything Celtic worth looking at came from Ireland, but Ireland had no stones earlier than 800 to 900 A.D. The Pictish stones were totally different from the Irish. They might apply that to the Dalriada and the Iona stones, which were all post-Celtic, and dated between 1200 and 1300 A.D.,

but the date of the stones of Pictland was much older. The inscribed stones were very few; there were only two in existence. One could not be dogmatic about these matters. One must collect all one's facts together and see how they fitted in; and if one could construct a plan for the whole, one could get as near the date as one could go.

Dr. Galbraith then threw on the screen a large number of slides to illustrate his lecture and to show that the men who did the carving, etc., were not "barbarous savages," but highly cultured artists belonging to a highly cultured race. In their own old Celtic civilisation, he said, there was something worth studying for itself quite apart from the language.

PTOLEMEY'S MAP.

In proposing a vote of thanks to Dr. Galbraith, Mr. Hugh Fraser, M.A., Dingwall, who has done first-rate antiquarian research work, said he was very much interested in the way in which the lecturer brought out the difference between the Pictish Church and the Dalriadic Church—a fact which was not sufficiently recognised in the school books. It was up to them as teachers to insist upon getting history books for their Highland schools which would give history of the Highlands in its true perspective, and not, as had always been the case, a history of the Highlands as seen through the spectacles of Englishmen. St. Columba may have been a strongly evangelical man and an enthusiastic missionary, but at the same time there could be little doubt he wished to have an opportunity of downing his pet enemies the Picts; and they would find there was a tendency among modern Celtic scholars to look upon St. Columba as a proselytiser as well as an apostle of religion. With regard to the controversy as to the extent of ground covered by the old Pictish Church, the only reason they had for coming to the conclusion that ancient Pictland was confined to the portion of Scotland south and south-east of the Grampians was, as far as he knew, a passage in Bede where he referred to southern Pictland. All of them who were acquainted with Ptolemy's map of Scotland, which was the only map available to Bede, would see that the part north of the Forth and Clyde was twisted round almost at right angles, so that when Bede spoke of southern Pictland he might quite well have meant the whole of the country north of the Forth and Clyde and lying to the east of the mountain range running through Argyllshire to Cape Wrath. Thus his southern Pictland would correspond to a nicety to the area Dr. Galbraith claimed to be the area of the Pictish stones, and also the area which Dr. Mackay

claimed for the old Pictish Church of St. Ninian from his study of the ecclesiastical place-names. Perhaps he might mention that Dr. Mackay was the first man to direct attention to this strong probability that the mission of Ninian really extended north of the Grampians as well as to the south of Scotland. He had always had the impression that in the Celtic Art as depicted on the Pictish stones there was a distinctly more eastern influence than on the Art of the Ionian stones. If that were so, it might prove that there was a closer connection between the Pictish Church and the Eastern Church as contrasted with the Ionian Church. They knew, for instance, that saints of the Eastern Church, such as St. Cyril, were very highly venerated in the Pictish Church. He did not think they were so highly venerated in the Ionian Church.

Dr. Mackay said he took it that Mr. Fraser's speech was a motion for a vote of thanks to Dr. Galbraith for his lecture. Dr. Galbraith deserved a vote of thanks, for his lecture was an extremely learned one and a very educative one. To himself it was most interesting. He was much interested in the connection brought out between the ancient stones and the ancient Church. There was no question at all, in his opinion—and the theory was now accepted—that they had in the Highlands Christianity at least 150 years before Columba. St. Patrick referred to the Picts as having lapsed into paganism. They could not have lapsed if they had not first been Christians. Then they had Bede mentioning St. Ninian as the apostle of the Southern Picts. Dr. Mackay then referred to Bede's mistake over Ptolemy's map of Scotland. The numerous purely Pictish dedications they had along the east coast up to Orkney showed that there must have been Pictish churches in that part long before the Irish Church of St. Columba came in. St. Columba was the stronger of the two, and the Ionian theology and Church work spread all over the north, with the result that Gaelic came in and that Gaelic ultimately destroyed the ancient Pictish tongue. Before that they had a bilingual race—the learned men speaking the Gaelic and the Pictish tongues. They had numerous place-names in the Highlands which were not Gaelic, but the old British tongue.

Dr. Galbraith, in reply, said he hoped teachers would take an intelligent interest in this subject along with their Gaelic, and use it as a means of throwing light on early history and destroying the Anglo-Saxon myth that all culture belonged to the Anglo-Saxons. We were the cultured race of Britain. Our art, language, and literature absolutely proved it.

PANGUR BÀN.

In the monastery of Saint Paul in Carinthia is preserved a very old manuscript. It consists of four leaves, before which has been fastened a smaller leaf, written on one side, of a manuscript of the Bible. The contents are of a miscellaneous character; and there are five Old Gaelic poems—among the very oldest we have—written in the same hand. The manuscript belongs to the end of the 8th, or the 9th century. The language of the poems points to the latter date; but some of them at least go much further back than the date of their having been committed to writing. At anyrate we have here Gaelic poems one thousand one hundred years old. The first is a charm or incantation, in parts, so far, unintelligible. The second is our poem. It narrates the doings of the studious author and his favourite cat, Pangur Bàn. There is a delightful bookish and literary flavour about the poem, as well as a fine fellowship and sympathy with animals, a thing not uncommon in old Gaelic literature. Pangur Bàn is an earnest and diligent student of his own craft, viz., that of hunting mice. While the monkish author is as diligent a student of his own art. So they live alone together and are happy, neither seeking nor wanting fame. Pangur Bàn glad when a mouse falls into his net, and the scholar when he understands a "dark dear saying."

The metre is *Deibhidhe*. I give the original text, and a modern Gaelic translation in the same metre.

Messe ocus Pangur Bàn
Cechtar nathar fria saindan,
Bith a menmasam fri seilg
Mu menma céin im saincheird.

Caraimse fos ferr cach clí
Oc mu lebran leir ingnu,
Ni foirmtech frimm Pangur Bàn
Caraid céin a macedán.

Orubiam seól cen seís,
Innar teglais ar noendis,
Taithiunn dichrichide clius,
Ni fristarddam arnáthius.

Gnáth huaruib ar gressaib gal
Glenaid luch ina línas,
Os mé dufuit im lín chéin
Dliged ndoraid cu ndrunchéill.

Fuachaidsem fri frega fál,
A rosc angléise comlán,
Fuachimm chein fri fegi fis
Mu rosc reil cesu imdis.

Faelidsem cu ndene dul,
Hinglen luch inna gercrub,
Ii tuca cheist ndoraid ndil,
Os me chene am faelid.

Cia beimmi amin nach ré,
Ni derbam cách a cheile,
Maith la cechtar nár a dán,
Subaighthus a óenurán.

He fesin as coimsid dáu
In muid dungni cach oenláu,
Du thabairt doraid du glé
For mu mud cein am messe.

Mise agus Pangur Bàn
Sinn 'nar gairm fa leth an sàs
Bithidh inntinn-san ri seilg
M' inntinn fhein ri m' dhearbhb-cheird.

'S toigh leam-sa fois—fearr na cliù—
Le mo leabhran dian air foghlum;
Cha 'n tharmadach rium Pangur Bàn,
Is toigh leis-san cluich mar phàisd.

Oir bithidh sinn—sgeul gun sglos—
'Nar tigheadais 'nar dithis;
Ta againn—cleas gun chrìoch—
Aobhar cleachdaidh ar geur-chiall.

Gnath uairean tre euchdan treun
Leanaidh luch 'na lion-san,
'S tuitidh dhomh-sa 'nam lion fein,
Ceist dhoirbh le dorch-cheill.

Shìl aige-san ri fraigh an t-fhalain
Le rosg shoilleir fìor-fhallain;
Mo shìl fhein, ri èolas eagnaigh,
Le fradharc geur, ged is lag i.

Ni esan faoilte 'na dhian ruith
Is luch leis 'na gheur chruibhean;
Is bidh faoilte orm-sa mi-fhìn
'S mi tuigsinn ceist dhorch-dhìleis.

Gu 'm bidh sinn mar sin gach ré,
Gun dragh do chach a cheile;
Is maith leinn bhì 'nar gairm an sàs.
Deanamh subhachas 'nar n-aonar.

Esan eirmseach a ghnàth,
Air 'n obair nithear leis gach là;
Mis' eirmseach air m' obair fhein,
Bhì tabhairt nì dorch gu leus.

THE SECRETARY'S PAGE.

Mu am faigh mi facal eile a radh ribh ar an duilleag so bhlh Mòd nòr an Obain seachad. Cha chreid mi gu meallair 'nam bharail mi, agus is e sin gu'm bi againn Mòd cho gasda agus a bha againn bho cheann fada. Tha dòchas nach éirich tubaist mar an uiridh. Is e sin an aon ni a chuireadh troimhe cheile an acfhuinn a tha an drasda a' ruith gu socair, sleamhuinn.

* * *

A largely attended meeting of the Local Mod Committee was held in Oban on 12th August. The President and ex-President attended, and much useful discussion took place. The welfare of the Mod was the keynote all round, and the conclusions arrived at will, I hope, ensure the success of the Mod financially and socially.

* * *

The Junior Concert on the Wednesday evening will be presided over by Sheriff MacMaster Campbell, Campbeltown. The concert will start at 7.30 p.m., and the prices of admission 3s. and 2s., including tax. The "Oban Times" Trophy, batons, and silver medals, will be presented to the winners at half-time, and the results of the Junior and Senior Literary competitions will also be announced.

* * *

On Thursday all the Senior Oral and Solo competitions, with the exception of the Former Medallists' and First Prizewinners', will be carried through. Solo competitions will be held in the Argyllshire Gathering Hall and St. Columba Church Hall simultaneously. The Oral will be held in the Small Hall of the former. The Gold Medal competitions will commence at 6 p.m. in the Large Hall, and at 8 a reception to members and competitors is to be given by the Local Branch.

* * *

On Friday the two remaining Solo competitions, the Duet and Choral competitions, will be held in the Large Hall. The "Lovat and Tullibardine Shield" competition is timed to commence at 2.30 p.m., this being the last item on a long list of interesting events. The Instrumental competitions will commence at 11 a.m. in the Small Hall.

* * *

Owing to the limited accommodation and the desire to cater for the large public who are anxious to attend the Grand Concert, it has been arranged to run this year's concert on the "two house" principle. The first house will commence at 6.30, and the second at 9. His

Grace the Duke of Argyll will preside, and the programme will be repeated in its entirety at the second house. It would be a gracious act on the part of the town people if they would allow our rural friends to attend the first house, and enable them to return home at a reasonable hour.

* * *

The Annual General Meeting will be held on Saturday in the Large Hall, and I would ask members and members of Executive to attend if at all possible. The preliminary meeting of Executive Council will follow immediately, and the business is an important one—that of appointing the Standing Committees.

* * *

The President paid a visit to the teachers attending the Gaelic Vacation Classes at Glasgow and Inverness towards the close of their session. At both centres he addressed them in Gaelic and English, and was cordially received. These visitations strengthen the bond between An Comunn and the Gaelic-speaking teacher, and altogether the result of this year's classes should have a far-reaching influence on the movement throughout the whole Highlands.

* * *

Mrs. Burnley Campbell of Ormidale very kindly entertained the teachers attending the Glasgow Class to tea on the 26th ultimo in the Small Hall of the Christian Institute. There was an attendance of about 50, including Dr. Calder, Mr. Archd. MacLean, and Mr. Malcolm MacLeod. A varied programme was gone through, comprising bagpipe selection, Gaelic songs, recitation, and puirt à beul, those sustaining the programme being Lieut. Colin MacLeod, Mrs. Coutts, Miss Bessie Campbell, Miss Johnstone (Islay), and Mr. Neil Shaw. Miss MacGeachy (Islay) played the accompaniments, and at the close a very cordial vote of thanks, proposed by Mr. Malcolm MacLeod in a short Gaelic speech, was accorded Mrs. Burnley Campbell for her generous and much appreciated entertainment.

* * *

The Editor was in Rothesay during the month of August, and got into touch with some members of Comunn Gaidhealach Bhoid who, he says, were a "live body." His only disappointment was that in the Public Library not a single book on Gaelic subjects could be seen. There was, however, a copy of Macleod & Dewar's Gaelic Dictionary in *good condition*.

* * *

The dates of the Mod are the 22nd, 23rd, and 24th September.

NIALL.

LETTER TO THE EDITOR.

EILEAN DA DHEALGAIN.

With reference to an article on the above subject by the Rev. Mr. Macdonald of Killeen, and Dr. W. J. Edmondston Scott, London, writes us as follows:—

Sir,—In my opinion there exists no ancient literary evidence to prove that Fionn and the Feinne ever visited Eilean Da Dhealgain, and the Rev. Mr. Macdonald seems to have a confused notion of old Irish topography which leads him to increase the number of clerical errors he means to expose. The allusions to Dun Dealgain in the Cuchullin and Fenian sagas refer to Dundalk in County Louth, and anyone familiar with early Irish history is scarce likely to identify this celebrated city of Ulster, situated near the Royal Court of Tara, with an island in Loch Tarbert unknown to the Fenian traditions of Leinster.

The Rev. Mr. Macdonald may be, for aught I know, a pillar of the Established kirk, but so far as the Fenian topography of Ireland is concerned, he seems to be at war with everything established and disestablished.—Is mise,

Gu díleas,

W. J. EDMONDSTON SCOTT, M.A., D.Lit.

To this Mr. Macdonald sends us the following reply:—

Sir,—Commenting on an article on Eilean Da Dhealgain over my signature, which appeared in the July number of "An Dea-Greine," Dr. W. J. Edmondston Scott expresses the opinion that "there exists no ancient literary evidence to prove that Fionn and the Feinne ever visited" that place. In this case, the lines which I quoted cannot be associated with it.

But, with all deference, I question whether the suggestion is to be disposed of in Dr. Edmondston Scott's free and easy way. He refers with thinly veiled contempt to "an island in West L. Tarbert." There is, however, historical evidence to prove that this island was a place of considerable importance at an early age. Dr. Skene, in his introduction to the Dean of Lismore's book, says that "Ossin and Caoite survived to the time of St. Patrick, whose mission to Ireland fell in the year 432. Tighearnac, the Irish annalist, records in 574, Cath Delgen a Cindive." Is there anything antecedently impossible in the supposition that the Feinne crossed over to Eilean Da Dhealgain? The Irish claim the Feinne and all their works for Ireland, and Ireland alone. But no less distinguished an authority than Dr. Skene, in the aforesaid Introduction, says, "the Irish Ossianic poems, as well as those in the Dean's MS., indicate that the Feinne were not a body of troops confined to Ireland, but belonged, wherever they were, to a much wider territory. Thus, in the poem on the battle of Gabhra, in which Oscar, the son of Ossian, was slain, and the Feinne from all quarters took part, we find the following verses:—

"The bands of the Fians of Alban,
And the supreme King of Breatan,
Belonging to the order of the Feinne of Alban
Joined us in that battle."

And, later, "The Feinne, then, belonged to the pre-Milesian races, and were connected, not only with Erin, but likewise with Alban, Breatan, and Lochlan."

Your readers can choose between Dr. Skene and Dr. Edmondston Scott. The latter pleads for Dundalk. Far be it from me to belittle Dundalk, or detract from its rightful claims to recognition. The battle of Dalgen, 574, cannot, however, be connected with Dundalk. But it would appear that "Laoidh Osear" can, directly or indirectly.

I am charged with having a confused notion of Irish topography. I do not claim to be an expert, like Dr. Edmondston Scott. But, what about his own reference to Dundalk in Co. Louth, as a celebrated city of Ulster? Is not this "to be at war with everything established or disestablished"? When did Dundalk get transplanted from Ulster, where Dr. Edmondston Scott places it, to Leinster, where it stands according to all authorities other than your learned correspondent.—I am, etc.,

D. J. MACDONALD.

—:—

COMUNN NEWS.

THE ROTHESAY BRANCH.—This Branch of An Comunn Gaidhealach, after a lapse of three years, caused by the war, resumed work in the winter of last year, when the session was opened by a ceilidh and dance. The membership at that time consisted practically of the Executive Committee, but they took up matters with enthusiasm, and now the membership stands at 110, an evidence that the Gaelic cause is very much alive in Baile Bhòid. Fortnightly meetings were held during the session of 1919-1920, and they were very successful. Of the ten meetings held, five were lecture nights, three in Gaelic and two in English. The other meetings took the form of Gaelic and English concerts, all of which were extremely popular, as were three successful dances. These meetings added considerably to the treasurer's substantial balance for the year's working. At the concerts vocalists from Glasgow lent their aid. Miss Nettie Stewart gave a musical evening, while Mr. D. S. Macgregor gave "Bonnie Prince Charlie in song and story." The rest of the programme was sustained by members of the Branch. Although the number of Gaelic speakers is comparatively few, a considerable number give evidence of a desire to learn the language, and where such desire exists, gratifying progress may be expected. With such true Gaels as the able secretary, Mr. John MacPhail, of the Royal Northern Yacht Club, Captain James Kennedy, Mr. Murdoch MacKenzie, editor of *Rothsay Express*, and Mr. Archibald Campbell, treasurer, there is little fear of the Rothsay Branch falling into decay, and we wish it every prosperity. The Executive is a "live body," and does not need to hide its light under a bushel. Preparations are already being made in view of the coming winter session.

Chò d' thainig eun glan riagh a' nead a'
Ch'lamhain.

Is duilich bùrn glan a thoirt á tobar salach.

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All literary contributions, accompanied by the name and address of the writer, should be addressed to Mr. DONALD MACPHIE, 5 Victoria Terrace, Dullatur, and should reach him not later than the 15th of each month.



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