

AN·DEO·J·RÉINE



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AN COMUNN GAIDHEALACH.
108 HOPE STREET, GLASGOW.

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AN DEO-GRÉINE

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CEILTICH AN COMH-COMHAIRLE.

Na'n robh cor na dùthcha mar a dh'iarra-
maid, 'sann air a' mhios a chaidh a bhiteadh a'
cumail Mòd a Chomuinn Ghaidhealach. Ach
chuir an cogadh stad air sin mar a chuir e
bacadh air na h-uiread a rudan eile. An uair
a theid intinnean chreutairean a chrathadh le
tuiteamas cho uamhasach 's a thachair oirn o
chionn trì bliadhna a nis, cha 'n 'eil e 'na iogh-
nadh ged bhiodh daoine an-shocrach leis an tul-
gadh oilteil a chuir nithean bun os cionn. Fhad
'sa bhios an iarmailt ciùin, gorm, gun neul ri
fhacinn, tha e soirbh a bhì àbhachdach, oir tha
sin nadurrach agus feumail do'n intinn, ach
an uair a sguabas neòil dhorrha trasd, tha 'n
cridhe buailteach air tuiteam do imcheist air
chor agus nach faicear ach dubhar. A thaobh
mòran de 'r càirdean agus de 'r luchd-eòlais, 'se
dubhar a' bhòrìn a th'ann. Ged theirteadh gu
bheil an suidheachadh seo dluth-cheangailte ri
càil-aighe mhòran agus nach 'eil seachnadh air,
cha 'n atharraich sin an gnothuch. Cha ghabh
am faireachadh a' sgaradh o inntinn a dh'
fheumas a bhì a' medrachadh a reir a gnè, agus
mar sin nach urrainn i fein a chuingeachadh am

molltair eile. Is cinnteach gur e am faireachadh
seo a thainig eadar càirdean na Gaidhlig agus
an togaradh a dh'fheumteadh a dhùsgadh air
son Mòd a chumail mar a b' àbhaist. Ged dh'
fhaodadh sin a bhì fìor, cha bhiodh e ionchuidh
gu'n dèanamaid dearmad air na nithean a tha
oileanachadh na cloinne an Gaidhlig ag agradh.
Mar sin ged fhaodar dàil a chur fhathast a
thaobh a' Mhòd bhliathnail, saoidh mi nach
ruigear a leas bacadh a chuir air cruinneachadh
is co-pharpaisean na cloinne.

An uair a dh'amhaireas sinn mar tha cùisean
na rìoghachd a' dol air adhart, agus an dea-
sachadh a tha muinntir a th' aig an tigh a' meas
freagarrach a chur an òrdugh a thaobh na bheil
romhainn, chì sinn nach 'eil iad 'na suidhe le
làmhnan paisgte gus an teid an cogadh seachad.
Tha comuinn de gach seòrsa a' nochdadh dealais
a chum agus nach faighear iad neo-dheas an
uair a thig réiteachadh eibhisean. Tha e coltach
gur h-e seo beachd nan Cuimreach a chum an
coinneamh bhliadhnaile—*Eisteachdod*—am *Birk-
enhod* air a mhìos a chaidh.

Tha 'm facal Cuimreach seo a' ciallachadh
cruinneachadh, no Mòd, agus 'se crìoch àraidh
na coinneimh a bhì 'brosnachadh agus a' bèd-
thachadh cànan agus ciùil na dùthcha, a
chum nach leigteadh spiorad cinneadail air di-
chuimhne. Cho fad air ais ris a' cheathramh
lìnn, b' àbhaist do na Cuimrich a bhì 'cumail
coinneimh ris an canadh iad *Gorsedd*—cruin-
neachadh nam bàrd. Thaghadh mar shuaichean-
eantas "Y gwir yn erbyn byd," 'se sin r'a ràdh,
an fhirinn an aghaidh an t-saoghail. Agus nach
bu thaitneach an saoghal nu 'n iath a' ghrian,
na 'm biodh gnothuichean a' dol air adhart fo
bhuaidh a' leithid a' shuaicheantas,—firinn,
earbsa, agus ceartas a' siubhal taobh ri taobh.
Is ann o'n t-sean chruinneachadh seo a tharm.

aich an *Eisteddfod*. Bha na bàird air am meas ghe ùrramach leis na Cuimrich 'san t-sean aimsir. Cha 'n e mhàin gu 'n robh bàird àraidh a chòmhaidh an cùirt an Rìgh no teaghlach a' mhòrair — "Barrd Teuleu" mar a theireadh — ach bha urra eile ann ris an canadh iad "Pencerrd," no ceannard a' chiùil, agus b' esan aon de na ceith-eir deug aig an robh còir air cathair aig cùirt rìghrean is dhaoin' inbheach. Bha sochairean sònraichte an crochadh ris an dreuchd, agus bha na sochairean sin a' leantuinn a' bhàird ge bith c' aite am bitheadh e air chusair. Tha an *Eisteddfod* a' cumail suas gnàths na cathrach gus an là 'n diugh, oir tha còir aig a' bhàrd a choisneas a' cheud duais air cathair, agus gach ùrram a bhùineas d'a sin. Ach cha 'n eil ann ach samhla a' ghreadhnachais a bha a' gabhail àite anns na laithean a dh' fhalbh. Tha sinn an saoghal eile, mar gu 'm b' eadh, an diugh, agus gu dearbh tha mi fhìn de 'n bheachd gu robh mòran ghnàths an caithe beatha an t-sean t-saoghail fìor chiatach, agus na bu thaitneiche na nòsan a thatar an meas 'nar latha-ne mar chomharradh air deagh chlàlachadh.

Tha na Cuimrich, na h-Eireannaich agus na Gaidheil Albannach rudeigin air an aon ramh a thaobh bàrdachd is ceòl ar sinnsir, ach feumaidh Gaidheil Albainn an t-àite as isle a ghabhail. Tha 'n ramh-toisich aig na Cuimrich, agus cha 'n eil sinne fastach ach a plubadaich leis an ràmh-dheiridh. Tha fios gu bheil litreachas nan Cuimreach lionmhor agus luachmhor, agus tha iad a sìor chur ris. Tha corr agus fichead paipeir naigheachd air a chur an clò 'nan cainnt fein gu h-iomlan, cuide ri suas ris an aon àireamh de mhiosachain de gach seòrsa airson an cànan agus an sean eachdraidh a chraobhsgaoileadh. Ciod e suidheachadh na h-Albainn a thaobh seo? O cheann gu ceann de 'n tìr cha 'n eil ri 'fhaicinn ach an *Deo Greine* agus "*Guth na Bliadhna*," mur a' cumtair stiall no dhà a gheibh sinn gach seachdain am paipeiran na h-Airde Tuath. Gun teagamh tha na paipeiran sin r'a moladh airson na bheil iad a' toirt duinn. A thaobh an *Deo Ghreine* tha mòran Ghaidheil ann nach luthaig fìd sgillinn ruadh airson an deò a chumail ann, agus nur bhitheadh taic a' Chomuinn Ghaidhealach, 's fhad o'n a chail e an anail. Is dòcha gur h-ann o chion-mothuchaidh tha seo ag èirigh. Ma 's ann, tha e soirbh an gnothuch a leasachadh. Ged tha *Guth na Bliadhna* tasdan 'sa ràidhe, is gael is fhiaich e sin. Cha 'n e mo glnothuch-sa fhèdrach co dhùibh tha 'n tasdan sin a deanamh suas na cosdais no nach eil, ach tha fios agam gu bheil an *Deo Greine* a' cosd tri sgillinn gach àireamh mu 'n teid a chur air dòigh, agus gu bheil ear 'ga thairgse do Ghaidheir airson aon sgillinn! A bheil sin ciatach? A' Chuirigh bheag le còrr agus fichead paipeir!

Nach cuisnàire seo do Ghaidheil Albannach. Snaoil an toir c' rughadh an gruaidh aon? No an e snodha gàire a bheil e orra? Cha 'n eil fios agamsa; cha 'n eil e soirbh tuaiream a thoirt air gné dhaoine a chail smior an aithrichean. Fàgamaid mar sin e,

Thuir mi gu bheil litreachas nan Cuimreach luachmhor, agus nach eil iad meagh bhlàth mu taobh. Faodar a radh gu bheil litreachas nan Gaidheil Albannach (am beagan a th' ann) luachmhor cuideachd, ach tha fèum mòr againn air èibhleag no dhà fhaotainn o theintein nan Cuimreach a chum ar cagailt a dheanamh na 's blàithe. Is mòr m'eagal gu bheil sinn mar Ghaidheil a' fàs neo-shuimeil mu nithean as ciataiche, agus as maireannaiche, na creic is ceannach, fèumail ged tha sin 'na àite fein. Dùisgeamaid ma ta, agus ionnsaichemaid leasan o Chriosdaidhean eile.

Cha ruiger a leas mion chunntas a thoirt air na deas-ghnàthan a bhùineas do 'n *Eisteddfod*, no na h òraidean snasimhor brìghmhor a thugadh seachad. Chuireadh dithis theachdairean gus a' choinneamh leis a' Chomuinn Ghaidhealach. B' iad sin a bhean uasal! M. Burnley Caimbeul, agus an t-Urra Seòras MacAoidh, ministear Chill Fhinn. A bharrachd, bha teachdairean ann o Chomuinn eile àn Glascho, gun bruidhinn air na bha 'lathair á cèrnann Ceilteach na bhfàid as. Fa leth chuir iad ùrram air an ùghdarras a chuir ann iad. Leugh mi am paipeir-naigheachd Sasunnach cho snas-labhrach 'sa chuir Mgr. MacAoidh a thachdaireachd fa an couhair, agus am bualadh-bas a dhùsg na thuir e riutha. The sùil agam ri òraid a' mhinistear chòir a chuir an clò ann an *Deo-Ghreine* air an ath mhios.

Ann a bhì ag amhare thairis air a' chunntas a thug na paipeirean Sasunnach air an *Eisteddfod*, 'se an rud as mò a' chuir de ioghnadh, agus de fharmaid, orm an àireamh lionmhor de dhaoine measail, ionnsaichte agus àrd inbheach a bha 'lathair. Nì mò bha gainne airgid ann, oir chruinnicheadh suim mhòr air son duaisean. Tha seo a leigeil aithnichte cho fìor dhéidheil 'sa tha na Cuimrich air an cànan fein, cho math ris an spiorad cinneadail. Bha na daoine ionnsaichte ud cho airmseach, so cho deiseil an cànanean eile 'sa bha iad 'san chaintn Chuireach; gidheadh cha robh nàire ac' air cànan an sinnsir. Air a chaochladh; mheas iad gur e dleasnas an neach tha faireachadh gràdh do dhùthach na nithean òirdheire a rinn a thìr a dheanamh aithnichte do 'n t-saoghla a chum gu 'm biodh i a' cosnadh ùrraim, agus troimh sin gu 'm biodh an dùthaich a' faotainn cliù a sheasas na 's maireannaiche na meudachd malairt 'Se saibhreas a mac-meanmna an beartas as òirdheire a thuiteas air tìr 'sam bith, agus a chumas i beò troimh na linntean ann an seadh nach

tuig an dream a tha fo bhuaidh nithean saoghlaita do'n crìoch dol a mugh. Anns a' phlù-luinn 'san robh an comb-thional mor cruinn, chitheadh air cùl a' sgàlain na focail, "Des y Byd Ir Iaith Cymraig;" 'se sin, mairidh a' chainnt Chuinreach beò gu sìorruidh! Mairidh cànanain cinneadh 'sam bith beò, ma bhios an cinneadh sin dileas do na chaidh earbsa ris, agus ma dhiùltas e a bhi air a thàladh le càllachadh nach buin do 'ghnè, ach a tha calg dlir-each an aghaidh na meadhanan as freagarraiche air son adhartachadh 'na rian fein. Cluinnidh sinn daoine ladarna, air an at le fein-bheachd, —siol nan Teutonach— a cuir an cèill nach 'eil rian dòigheil air thalamh ach an rian aca fein, ged tha e soirbh a dhearbhadh gu robh an sean rian Ceilteach fad os a chionn an iomadh dòigh. An uair a dh'fhalbhas cànanain, falbhaidh nòs, dealbh intinn is anam a' chluinnidh a bha i a' combharrachadh, agus cha bhi an cruth nuadh taitneach ri 'fhaicinn Ged rachadh cànanain nan Ceilteach a dhith am màireach, tha seadh ann anns nach gabh a buaidh a dhol as cho fad 'sa bhios beurla Shasunnach beò, oir chaidh a dealbh-intinn, le dreach a dubhachais, a thoinneamh an litreachas an t-Sasunnaich.

Ach mur teidair na 's fhaide na bhi a' dean-aimh uail mu shnas cainnt nan Ceilteach, agus a bhi a' dearbhadh a buaidh air litreachas dhùthchannan eile, cha sàbhail sin aon de na neanglain o sheargadh. Cha'n 'eil Chuinreach no Eircannach air am mealadh a thaobh sin. Rinn an dà chinneadh suas an intinn nach tachair seargadh ma 's urrainn iadsan a bhacadh agus roimh seo cha robh eagal orra a dhol an bad luchd-riaghlaidh air sgàth an cànanain. Nach bu chòr do Ghaidheil Albainn leasan a ghabhail, agus gun fhois a thoirt do Bhòrd an ionnsachaidh gus am faighear Gaidhlig air clàr, dreach mar a fhuair Fraingis agus a' chainnt Ghearmailteach o chionn fhada. 'Sann tha sinne cho diùde a thaobh ar cànanain 's gu bheil eagal oirnn trioblaid a chur air uaislean àraidh. Ciod e air thalamh a choisinn Gaidheil riamh gun trioblaid is troimh cheile. Stadamaid a bhi ag ealadh mu na cumhachdan mòra le ar boineid 'nar dòrn mar ghillean-coise. Cluichemaid port eile air an fhìdhill.

—:O:—

Lieut.-Colonel Gunn who had charge of a battalion of the Camerons in France, has returned to his old post of Commandant of the Queen Victoria School at Dunblane. Colonel Gunn is closely associated with Dr. Patrick Mackay in promoting the Training Institute for Discharged Soldiers in Ross-shire. There is now a very large field for the activities of this institution.

AN COMUNN GAIDHEALACH.

ANNUAL MEETING.

The annual meeting of An Comunn Gaidhealach was held in the Christian Institute, Glasgow, on Saturday, 15th September—Mr. Malcolm Macleod, Ibrox, Glasgow, president, in the chair. Others present were—Messrs. D. Macphie, Cumbernauld; John Mackay, Paisley; Miss Augusta Lamont, B.Sc., Edinburgh; Rev. Dr. George Calder, Celtic Lecturer, Glasgow University; Rev. T. S. Macpherson, Glasgow; Rev. George W. Mackay, Killin; Rev. John MacLachlan, St. Kieran's, Govan; Messrs. Wm. Campbell, Kildalton and Oa; T. D. Macdonald, Oban; Hugh MacCorquodale, Cardonald; Alex. Stewart, Perth; Miss Juliet Macdonald, Lochaber; Mrs. Cairns MacLachlan, Glasgow; Mrs. Colquhoun, Glasgow; Messrs. Peter Grant, Glasgow; Archibald Stewart, Cambuslang; Duncan Macfarlane, Glasgow; Colin Sinclair, Glasgow; Donald Maclean, Partick; Miss Margaret MacDonald, secretary; Messrs. Alex. Fraser, Glasgow; Archd. Macellar, Glasgow; Hugh Maclean, Troon; Peter Macintyre, Glasgow; A. B. Ferguson, Glasgow; ex-Provost MacFarlan, Dumbarton; Messrs. M. N. MacLeod, Glasgow; Archd. Macpherson, Glasgow; Donald MacDonald, Edinburgh; Angus Robertson, Glasgow; and John J. D. Hourston, Glasgow.

Apologies for absence were intimated from the following:—Mrs. Reyburn, Stirling; Miss Lucy Campbell, Succoth; Dr. Wm Mackay, Inverness; Dr. MacGillivray, Dundee (on active service); Mr. John N. Macleod, Stratherrick; and Lieut.-Colonel MacInnes, Dunoon.

The minutes of last general meeting were held as read.

ELECTION OF OFFICE-BEARERS.

The Chairman pointed out that since the outbreak of the war, it was agreed that office-bearers and members of Executive should, as far as possible, continue in office. On this understanding the Executive was re-elected, with the exception of the Rev. Wm. Macphail, Kilbrandon, who had been unable to attend the meetings, and now wishes to retire. It was agreed to ask Mr. Macphail to reconsider his decision.

REPORTS.

The Annual Reports, which were in the hands of members, were formally submitted. The report of the Executive alluded to the difficulty of securing properly constituted meetings during the year on account of the exceptional circumstances of the times. Though the Executive meeting in the month of

January at Perth failed to get a quorum, important opinions and lines of action were discussed by the conference. These related to the teaching of Gaelic in schools. Arrangements were made for an interview with the Secretary for Scotland. This took place on 30th March, 1917, and representatives from the three Presbyterian Churches joined the Comunn delegates who laid the demands of the Association before the right hon. gentleman. In view of prospective changes in the educational system of the country, it was deemed that this was an opportune time for claiming official recognition for Gaelic in Schools. The deliverances of the General Assemblies of the three Churches this year was a notable event. Attention was called to the inadequate provision, now existing, for the teaching of the language in Highland schools. The exceptional circumstances, already referred to, had hindered the general work of the Association considerably. Many members were absent; others were absorbed in matters connected with the war; the Secretary was on military service. All these things were a serious hindrance to the normal activities of An Comunn. The Executive offered their sincerest sympathy to all throughout the Highlands who were enduring sorrow and anxiety.

FINANCE.

The Finance Committee, which met three times during the year, reported that the debit balance with which the year began had been substantially diminished. In two years it had been reduced from £270 to £35 14s., due to the fact that much of the work of An Comunn had to be suspended because of the war, and also to the economies that had been practised. It was gratifying to note the increase from members subscriptions. Last year the amount was £60 19s.; this year it is £102. The contributions from branches continue to increase, and the Committee desire to record its cordial thanks for their continued financial support. That the revenue from this source should increase by 70 per cent. in a year of war, is a gratifying proof of the loyalty of members. The decrease in revenue from the Feill Trust was due to the fact that last year there was included a payment made in return of Income Tax. Affiliated Societies showed a slight decrease, due to the fact that some of them were in arrears.

"AN DEO-GREINE."

The deficit in the magazine account is larger than that of last year, partly due to the fact that £30 declared as assets last year, representing unsold copies in the hands of the booksellers, yielded no revenue. Further, the cost of paper and printing had increased, and was likely to

continue for a time. The Finance Committee hoped that the Publication Committee would continue their efforts to place the magazine, the value of which was freely acknowledged, on a more satisfactory footing financially.

The Rev. T. S. Macpherson, convener of the Publication Committee, referred to the lack of support given to the magazine throughout the Highlands. Though the activities of the Association were, to a considerable extent, in abeyance at present, there was one way in which those interested in the Gaelic movement could render valuable help, and that was to support the magazine. He expressed the hope that their friends in the Highland Press would make the publication known. The annual contribution to the magazine was a small matter compared to its value. But it should be realised that a considerable financial burden was being incurred.

Councillor MacFarlan, Dumbarton, as convener of the Finance Committee, impressed upon the meeting the necessity of curtailing expenditure. It was difficult at the time, but every effort should be made.

Mr. John Mackay, Paisley, said that the Paisley Highlanders had decided to order several copies for distribution.

Mr. T. D. Macdonald, Oban, questioned the accuracy of accounting in connexion with the magazine. At last Executive meeting he referred to this matter. He pointed out that £30 worth of magazines returned by booksellers meant several thousand copies. It was, he held, impossible that £30 worth was returned, and he wanted an explanation.

The Chairman explained that he had consulted the Treasurer, and found the statement to be correct. There was £30 worth in the hands of the trade. That amount might now be written off.

Mr. Hourston, C.A., who is acting as treasurer, meanwhile, explained the manner in which the figures were arrived at. In the past many bound volumes were regarded as assets. These have been returned. He invited Mr. Macdonald to his office, where he could have an opportunity of satisfying himself in connexion with the matter.

Mr. Macdonald replied that he would like to have a talk with Mr. Hourston, but added that he could not "see it." (Laughter.)

Mr. J. S. Mackay, Stirling, suggested that the price of the magazine be raised to 2d., that the postage be done away with, and that the secretaries of local societies be asked as distributors.

To this Mr. Macdonald objected, because he held that many branches were on paper only. He suggested that local secretaries should collect one shilling per year from intending subscribers,

deposit it with the local newsagent, who would see that the magazine was regularly supplied.

Mr. Macphie, the editor, pointed out that the magazine actually cost 2½d. to produce, and they were selling it at a penny.

The Chairman said that increasing the price to 2d. would not materially increase the revenue, as members got the magazine in virtue of their annual subscriptions. Increased revenue could only come through readers outside the Association. They must look to advertisements to make ends meet.

Miss Macdonald, Lochaber, suggested that an effort be made to get the magazine sold at railway stations.

Mr. W. Campbell, Kildalton and Oa, did not think that as true Highlanders we should grudge 2d.

These suggestions were recommended to the Publication Committee for consideration.

ART AND INDUSTRY COMMITTEE.

The report of this committee is noted in our August issue, and was criticised by Mr. T. D. Macdonald at the Executive meeting held at Crianlarich in July. Mr. Macdonald returned to his criticism. He pointed out that the stock on hand in the previous year was not mentioned in the accounts. He was told the stock was increased. He held that a difference of £18 remained to be explained. If, he said, £28 sent to the depot is additional stock, the £43 in the accounts should be £78, and he wanted to know how they can show a surplus from a reduced stock.

The Chairman and Mr. Hourston gave the asked for explanations,

MÒD AND MUSIC COMMITTEE.

In the absence of the Rev. Mr. Munro, the convener, Mr. D. Macphie, one of the adjudicators on the children's competitions, said he had never in his experience come across better papers. Broadford School won the first prize in the aggregate. The grammar and orthography were excellent, and the results must redound to the credit of the school there. Then Mr. John N. Macleod was also doing splendid work at Errogie among learners of Gaelic. His enthusiasm in the advancement of Gaelic was well known, and he (Mr. Macphie) would suggest a special prize to Errogie School by way of encouragement. Gaelic was making distinct improvement not only in Broadford, but also in Dervaig and Drimnin. These two schools ran Broadford hard. If, he continued, the language is to make headway, attention must be directed to the claims of the children.

Mr. Donald Maclean, Glasgow, paid a tribute to the valuable work carried on by Mr. Macleod in Stratherrick.

EDUCATION COMMITTEE.

GAELIC TEACHING IN HIGHLAND SCHOOLS.

An account of the work of the Education Committee was given in our August issue. At the present meeting, the Rev. George Mackay, M.A., Killin, said that it was not by piece-meal work the Gaelic language could be successfully carried on. As convener of the Propaganda Committee, he wanted the Comunn to move forward with a long pull, a strong pull, and a pull all together. The Comunn must put more spirit into its work. After his recent visit to the Eisteddfod, he felt that we were simply playing with the whole thing. If we don't go forward on broader lines, we may as well close up.

Miss Macdonald, Lochaber, argued that further delay in signing the petition is losing a golden opportunity.

Mr. Alastair Stewart, Perth, asked Mr. Mackay if he was convinced that there are Highland Gaelic-speaking teachers ready for the Highlands. What is required, he thought, was State intervention.

Mr. Donald Maclean, teacher, Glasgow, argued for increased salaries, and then there would be no question of the supply of teachers. The Comunn, he thought, should take the matter in hand.

Mr. Archd. Mackellar, Glasgow, argued on similar lines.

Mr. J. S. Mackay thought that a representation should be made to the Secretary for Scotland, pointing out that, in the Education Bill, there should be provision for clever boys and girls in Highland schools to train them for the teaching of Gaelic. It should be made clear that the Comunn was in earnest. The medical profession took up the same position, and he instanced the efforts of Dr. Grant, of Ballachulish, in that connexion.

Dr. Calder, Lecturer in Celtic at Glasgow University, held that Government could step in, and if they say that Gaelic has to be taught as other subjects are, then provision should be made accordingly. He had a motion before the Highland Educational Trust in Edinburgh to promote Gaelic in the Higher Grade Schools, and he thought that would be a leverage. As a matter of fact, the School Boards were dominated with people who had no interest in Gaelic. He was, however, hopeful his motion would be carried. Gaelic-speaking parents ought to be made to speak their own language to their own children. The life of the language

consisted in speaking it in the home. Gaelic brings with it a civilisation much older than what we have here. It was a pity that people have lost their enthusiasm.

The Chairman, in summing up the discussion, said he was somewhat afraid that some of the speakers forgot that An Comunn was not a legislative body. We cannot say to the authorities you must do this or that. We can only say, you ought. The suggestions made had all been under the consideration of An Comunn already. They had had a meeting with the Secretary for Scotland and Sir John Struthers, and had got a friendly and sympathetic hearing. At that interview a most convincing statement of the case for Gaelic was made by Professor Watson, who was the principal spokesman, and a proposal was submitted for the establishment of an Education Board for the Highlands, which would have sufficient funds placed at its disposal to meet the special needs of the Highlands. He was satisfied that what was most needed at the moment was an emphatic expression of opinion from the people of the Highlands showing that they were behind the Comunn in its demands. In the meantime, the matter was pretty much in the hands of Members of Parliament, and when the Education Bill came before the House of Commons, he hoped the Welsh and Irish members would combine with their Highland representatives, to get what they wanted.

Mr. Macdonald—Make Gaelic a compulsory subject.

Mr. Angus Robertson at this stage addressed the meeting in Gaelic, and said if Gaelic was good for the children in the Highlands it ought to be equally good with us here to-day. He thought example was better than precept, and they should not be dependent on either Welsh or Irish members. He put it to the members present to say whether they had themselves been speaking the language as often as they should.

THE CELTIC CONGRESS.

Rev. Mr. Mackay, who was most cordially received, in speaking of the Congress at Birkenhead, which he attended, said they had a great deal to learn from the Welsh, who were generations ahead of them. The same thing was true with regard to Brittany, where there were one and a half millions speaking the Celtic language. We could not do what was being done in Wales or in Ireland, but we could do a great deal more than we were doing. Let us go forward and do what we can, get the Education Department to prescribe Gaelic as a subject, and induce the School Boards to give decent pay to the teachers. Let us also go to the

Highland M.P.'s as well—and say to them, do you or do you not mean to help the teaching of Gaelic in the Highland schools? The Welsh and Irish members were ready to help us—all the Welsh members of Parliament were bilingualists. We should get the whole country to our aid, and especially, Highland M.P.'s should be Gaelic speakers. However, the Education Department could do wonders. Then, we should encourage men who write Gaelic books and also encourage others to do so. He was convinced it was a mistaken policy to have discontinued the *Mòd*, even during the war. He would never forget the singing of hymns in the Welsh language—the M.P.'s in the midst of them all, proud to sing hymns in their own native tongue. After some graphic accounts of various incidents displaying the fervent enthusiasm of the Welsh people in the cause of their native language, Mr. Mackay expressed the opinion that it would be a good thing if An Comunn would institute something on the same lines on the bardic history in Scotland. "I do not think," he added, "we can be less imperial by developing our Gaelic and the Highland side of our character." He concluded by thanking the members for sending him to Wales, and saying he had ample faith in his fellow-countrymen that we would get, before many more years were past, the major portion of what we were contending for.

The Chairman said that after listening to Mr. Mackay they were sure none of the six Celtic countries was more worthily represented, and the Comunn were to be congratulated on having had Mr. Mackay and Mrs. Burnley Campbell of Ormidale as their representatives.

After some routine business was disposed of, Mr. Macleod, in bringing the meeting to a close, thanked all present for their attendance. They were, he said, now in the fourth year of the war, and the tide of sorrow was still flowing. He thought they should renew an expression of their sympathy with the people in the Highlands in these years of sorrow and strain.

On the motion of Rev. John MacLachlan, a vote of thanks to the Chairman was heartily accorded, after which the gathering separated.

It was suggested that a Junior *Mòd* should be arranged for next year, and at the meeting of Executive which met immediately after the General Meeting, the suggestion was entertained. The next meeting of Executive is fixed for the 3rd of November.

The annual meeting revealed unanimity on the main question for which the Comunn Gaidhealach exists. That is, of course, the

advancement of Gaelic and the teaching of it in Highland schools. Many critics seem to think that all the Comunn has to do is to demand certain things from the Education Department. It seems to be forgotten that An Comunn has done this on several occasions, and if they have been unsuccessful, it is because Highlanders themselves have failed to back them. Now they are about to have the opportunity of doing this by signing the petition which is ready, and it is to be hoped that they will realise the importance of this duty, and prove to the powers that be that they are in earnest for the preservation of their language. We hope that no one imagines that it is an attempt to do something which will be detrimental to English, which stands in no danger from either Gaelic, French, or German. Were all district Associations, School Boards, and the other bodies that profess to have the Gaelic cause at heart, to join in one big effort with An Comunn Gaidhealach, success would assuredly result.

Let us hope that the discussion on "An Deo-Gréine" may lead to something useful. The magazine seems to be suffering, meanwhile, from past burdens, but if members are in earnest they can easily devise a method of wiping off the deficit. There is a good deal of point in what Mr. T. D. Macdonald has proposed. He made a similar proposal as far back as the spring of 1908, as reported in a letter to the editor. Has the time not arrived when members and branches should regard it as a duty to subscribe individually for the magazine over and above their annual subscriptions? It should be for sale in every village and town in the Highlands, and branches in those places might see to this simple matter. Its very name proclaims it to be the Gaelic banner, and it is almost unthinkable that Highlanders should be so apathetic as to consent to its being hauled down when a penny a month will keep it flying. We refuse to believe this of Highlanders, provided they give the matter five minutes' consideration. Let us learn a lesson from gallant little Wales, which supports a score of papers all written in Welsh.

Cha robh air deireadh nach robh air thoiseach
ach fear na droch-mhath, is bidh am fear sin
fhein ann a' dol do'n mhullionn, ged bhios e air
deireadh a' tighinn as.

TWEEDS—Guaranteed Genuine by An
Comunn Gaidhealach—sold by R. G. LAWRIE,
60 RENFIELD STREET, GLASGOW. Suits and
Costumes made.

JUNIOR LITERARY COMPETITIONS.

Adjudicators—

Rev. Captain Morrison, Portree; and Mr. D. Macphie,
Cumbernauld.

PRIZE LIST.

1.—LETTER, not exceeding 2 pages of Large Post Quarto paper, supplied by the Comunn on application to the Secretary, on a simple subject chosen from a list sent under sealed cover, to be opened by the Local Examiner after places have been taken for the Competition. The Letters are to be written in the presence of the Schoolmaster or Teacher, and the Local Examiner, both of whom must endorse each paper as a guarantee that the conditions have been complied with. The time to be taken is not to exceed two hours. Prizes—1st, 10s; 2nd, 7s 6d; 3rd, 5s; 4th, 3s 6d; 5th, 2s 6d; 6th, a Book.

- 1, Kenneth Campbell, Broadford Public School.
- 2, Marjorie McLean, " "
- 3, Duncannan Chisholm, Bunavullin " "
- 4, Euphemia Maclean, Broadford " "
- 5, Neilena Grant, " "
- 6, Catherine McLeod, " "

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, Marie B. MacMillan, Dervaig Public School.
- 2, Euphemia Maclean, Broadford " "
- 3, Archie MacMillan, Dervaig " "
- 4, John Cameron, Bunavullin " "
- 5, Marjorie Maclean, Broadford " "

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. Prizes—1st, 10s; 2nd, 7s 6d; 3rd, 5s; 4th, 2s 6d; 5th, a Book.

- 1, Euphemia Maclean, Broadford Public School.
- 2, Marjorie Maclean, " "
- 3, Kenneth Campbell, " "
- 4, Catherine MacLeod, " "
- 5, Alexander MacKenzie, " "

4.—TRANSLATION, from Gaelic into English, of 20 verses from Genesis, chap. 1 to 25; and from English into Gaelic of 10 verses from St. Matthew's Gospel, chapters 1 to 15. The verses to be translated will be printed and sent in a sealed cover, which must not be opened until places have been taken for the Competition. The Translations are to be written in the presence of the Schoolmaster or Teacher, and the Local Examiner, both of whom will endorse each paper as a guarantee that the conditions have been complied with. The time to be taken is not to exceed two hours. A special examination will be arranged for Catholic Schools, should application be made by such schools. Former first-prize winners in this competition are not eligible. Prizes—1st, £1 and "Caraid nan Gàidheal"; 2nd, 10s and "Caraid nan Gàidheal."

- 1, John Cameron, Bunavullin Public School, Drimmin.
- 2, Marjorie Maclean, Broadford " "

SPECIAL PRIZES FOR TEACHERS.

(a) A First and Second Prize of £2 and £1, respectively, will be given to the Teachers

whose Pupils win the highest average of marks in the foregoing Competitions, Nos. 1 to 4.

1, A. MacMillan, headmaster, Dervaig Public School.
2, Miss Harriet Stewart, Bunavull'n Public School, Drimuin.

(b) A First and Second Prize of £2 and £1, respectively, will be given 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, Miss Harriet Stewart, Bunavullin Public School, Drimuin.

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FIONNGHAL A' PHRIONNSA.

DAN-CHLUICH, LE IAIN N. MACLEOID,

Ughdar "Reiteach Móraig," etc.

EARRANN I.

AN T-AITE—AIRIGH-MHUILINN AN UIDHIST
A DEAS.

Fionnghal a' buachailleachd, 's i 'n a cail'eig òig, còmhla ri Annag Thormoid, Peigi bheag a' Bhreabadair, Mòrag an tàilleir, agus bana-chompanaich eile.

Peigi—Fhionnghal, tiugainn a chluich "cleas a' ghille ruaidh," mi fhéin 's tu fhéin, agus Annag agus Mòrag. 'S e 's fheàrr dhuinn na bli 'n ar suidhe so.

Fionnghal—Tha mi ceart coma dheth. 'S fheàrr leam fhéin gu mór suidhe dìreach far a bheil mi an so ag amharc air tonnan uaibreach a' Chuain an Iar. Seall fhéin an dràsda air an tonn mhór ud a sìor-thighinn na 's fhaisge 's na 's fhaisge gum ar bris e 'n a chobhair gheal air na creagan sin shìos. Seall a nis e 'briseadh ris a' chreig. Nach àluinn sin.

Peigi—Ach, Fhionnghal, nach 'eil thu seachd sgith dheth bli 'g amharc air na tonnan sin, 's tu cho eòlach orra bho rugadh tu. Dé 'n t-annas a th' agad dhìu.

Fionnghal—Cha bhithinn-sa sgith feasda dheth bli 'g amharc air onfhadh na fairge. Cha 'n 'eil uair a shuidheas mi leam fhéin an so nach 'eil tonnan a' chuain a' cumail còmhraidh rium.

Annag—Dé 'n còmhradh a bhitheas agaibh, Fhionnghal? 'S neònach an rud a tha thu 'g ràdh—tonnan a' chuain a' còmhradh.

Fionnghal—'S iomadh còmhradh sin a bh' againn dìreach far a bheil sinn 'n ar suidhe 'n so. Bithidh iad a' còmhradh rium mu 'n Dia mhór a chruthaich iad féin agus sinne, agus a tha 'cumail cuain 'us tìr 'n an àite féin. Cha 'n 'eil còd as binne chluinneas mi, na 'n gàireich throm 'n nair a bhriseas iad mu aodann nan creag 's nan sgòrr. Dé 'n còd as nàduraiche 'sam bith

na 'n còd a thig bho obair nàdur anns a bheil gach ni an eagaibh a chéile mar is còir dha.

Annag—'S ann a tha na tuinn a' cur eagail orm fhéin, 'n uair a bhitheas mi cho faisg so orra. Bithidh mi smaoineachadh gu 'm bi daoine 'g am bàthadh.

Fionnghal—Bi mi fhéin a' smaoineachadh sin cuideachd, 'n uair a bhitheas e uamhasach fiadhaich, ach aig a' cheart àm bithidh mi faicinn òganach àluinn le falt òr-bhuidhe 'n a chamagan dualach sìos mu 'ghuallainn. Saoilidh mi gu bheil mi 'g a fhaicinn a' tighinn an dràsda air bàr an tuinn mhóir sin a tha deanamh dìreach oirnn an dràsda agus a' sìneadh a laimhe dhomh mar gu 'm b' eadh airson a theasairginn bho na creagan.

Peigi—O 's e Seumas Thormoid an Ormicleit a bhitheas tu faicinn. Thuir e rium fhéin gu 'n robh gaol aig' ort.

Fionnghal (a' deanamh fàite gàire)—O dearbh, cha 'n e. Cha 'n fhaca mi riamh fhathast air mo shùilean an t-òganach so, ach tha e briagha foghainteach, agus cho deas 's a sheas am brògan éille riamh.

Peigi—C' uin a tha thu 'dol do dh' Ormicleit, Fhionnghal?

Fionnghal—Tha, air an ath sheachduin, agus tha mi 'dol a dh' fhuireach ann greis mhór mhór an dràsda.

Mòrag—Bithidh sinn 'g ad ionndrainn ma tha, ach 's fheudar dhomh fhéin tighinn a nuas an so lean fhéin am màreach, fiach am faic mi 'n t-bigeir agad a' tighinn 'g am ionnsuigh air na tonnan mar a bhitheas tusa faicinn. 'S dòcha gu 'm faic mis' e 'n uair a théid thusa do dh' Ormicleit.

Fionnghal—'S dòcha gu 'm faic, ach cuimh-nich an sean-flacal, "Bìadh an dara duine, puinnsean an duin' eile." Feumaidh mi falbh. Sud Aonghas mo bhràthair a' sméideadh orm.

(Na caileagan a' sgròileadh.)

EARRANN II.

Fionnghal air chuairt ann an Mogustobht. an Cillemhòire air feasgar brèagha samhraidh.

A' CHUIDEACHD—

Morair Macdhomhnuill.
Bain-tighearna Mhìdthomhnuill.
Caiptein Macleoid, Thalagar.
Lìghiche Macilleathain, á Sìlslasda.
Fear Sgoirrebreac.
Macdhomhnuill, Chinnseborg, bàillidh a' Mhorair.

Bain-tighearna Mhìdthomhnuill—Bithidh sinn ro thoilichte òran Gàidhlig fhaighinn a nise bho Fhionnghal Nè Raonuill—òran Ùidhisteach, Fhionnghal, 's cinnteach gur h-e 's fheàrr leat.

(Fionnghal a' seinn, "Sméorach Chloinn

Dh'omhuill," agus a' bhain-tighearna 'cluich' na co-sheirm air a' phiano.)

A' Morair—Bheil "Ceòlag" ann an tigh Ormicleit fhathast, Fhionnghal?

Fionnghal—Tha 's ann air a dh'ionnsaich mise 'cluich còmhla ri nigheanan Mhic 'Ic-Ailein. Bha 'n deagh bhan-sgoilear a' teagasg clann Ormicleit 'n uair a bha mise ann, agus fhuair mi mo leasain còmhla riu. Cha robh mi fada gus am faca mi cho fad air ais agus a' bhla mi ann an cuid de na leasain, ach chuir mi romham gu 'n bhithinn còmhla riu a dheòin no dh'aindeoin. Dh'oibrich mi gu cruaidh, agus bhithinn a' caithris na h-oidheche fhada gheamhraidh airson mo leasain a bhì agam an ath latha, 's mu dheireadh rinn mi 'n gnotluch.

A' Morair—Sin thu fhéin, Fhionnghal, ni thu feum fhathast. 'S math leam fhaicinn gu bheil do chuid fhéin annad de fhuil chloinn Dombhuill, nach strìochdadh do dhùileadas air an talamh. Feumaidh sinn do thoirt leinn do Dhùneideann an ath bhliadhna. Tha dùil againn an geamhradh a chur seachad ann, agus bheir sinn dhuit cothrom air an sgoil as àirde an sin, bho 'n a tha thu fhéin cho dìchiollach gu ionnsachadh.

Fionnghal—Móran taing dhuibh-se airson a' chaoimhneis a bha sibh-fhéin agus ar baintighearna a' sealltuinn do dhilleachdan bochd gun athair mar a tha mise. Tha mi ro-dhéidheil air làn mo chinn de sgoil fhaighinn, oir tha mi faicinn nach 'eil dòigh no seòl air fhaighinn air adhart gu math anns an t-saoghal so mur bi sgoil 'us ionnsachadh aig neach.

Lìghiche Macilleathain—Bu ghlé thoil leam fhéin puirt Ghàidhealach a chluinntinn blo mheoirean na bean nasail òig á Uidhist.

Fionnghal, a' cluich puirt Ghàidhealach air a' phiano.

Macdhomhnuill (Chinnseborg)—Cò 's bréagha Mogustobht no Ormicleit, Fhionnghal? Nach àluinn an sealladh sin a tha thu faicinn a mach air an uinneig sin! Tha sin cho bréagha ri Uidhist latha sam bith.

Fionnghal—Tha gun teagamh. Bha mi dìreach an dràsda fhéin a' smaoinichadh air a' chomain mhóir bho na chuir Ughdar na cruinne sinne anns na h-eileannan an iar, 'n uair a chuir e dealbh cho fìor bhòidheach air obair nàdur airson ar cridhe agus ar sùil a shàsachadh.

Macdhomhnuill—'S ro-fhior do chainnt Fhionnghal, ged a tha eagal orm nach 'eil sinne gabhail a stigh mórachd a' chruthachaidh mu 'n cuairt dhuinn. Tha sinn a' ruith troimh chùrsa ar beatha le ar sùilean dùinte, ar cluasan bodhar, agus ar mac-meannna 'n a shuain chadail. Cha mhór gu bheil leud do chois de 'n eilean so aig nach 'eil eachdraidh Seall Loch Chalum Chille an sin dìreach mu do choimeadh. Tha eilean beag 'n a mheadhon, agus chì thu fhathast

tobhtaichean na h-eaglais a thog teachdairean Chalum Chille nam beannaichd air, far an robh iad a' searmonachadh an t-soisgeil. Sud agad Peighinn-òra thall, facal a tha ciallachadh "fearann na h-ùrnuigh." 'N uair a bhiodh na manaich naomba 'fagail an eilein uaignich sin, sud far am biodh iad a' dol air tìr, agus mu 'n sgoileadh iad an sud 's an so, bhithheadh iad ag ùrnuigh an Peighinn-òra còmhla ri chéile, agus a' guidhe gu 'm biodh toradh a' leantuinn an saothreach.

A' Morair—Tha 'n eachdraidh againn a' dol na 's fhaide na sin cuideachd. Bha Fionn na Féinne, agus a' chuideachd thapaich an Cille-mhoire. Nìgh iad an casan air latha teth samhraidh ann an Loch Shuidheasdaid, agus leis cho salach 's a bha iad, tha uisge 'n loch donn gus an latha 'n diugh 's tha mi creidsinn gu 'n bhì.

Fionnghal—Nach bochd a nise ma théid na seann nìthean tha sin air di-chuimh'n. Na 'm biodh an cothrom agus an t-airgid agam-sa, rachainn timcheall air gach càrn de 'n Ghàidhealachd, agus sgrìobhainn sìos an dubh 's an geal gach seann eachdraidh, gach seann nòs, agus gach òran breagha air am faighinn greim. Mar is mò chuireas sinn cruinn de ar n eachdraidh 's ar cànan mar Ghàidheil, 's ann as mò 's urrainn sinn ar n-àite fhéin a chumail, agus an dùlan a thoirt do na Sasannaich a tha 'n còmhnuidh ag iarraidh a bhì tolladh a stigh air ar còirichean dùthchasail.

A' Morair—Tha sin ro-fhìrinnach, Fhionnghal. B' fhearr leam fhéin gu 'n robh 'n còrr de sheann eachdraidh ar Gàidhealachd ann au sgrìobhadh, ach stad thusa, tha mise air mo mhòr-mhealladh mur h-eil làithean glé shoirbh-eachail a' feitheamh air ar Gàidhealachd agus air ar cànan fhathast. Bha 'n fhaic sinne e, ach chì ar sinnsir e. "Bithidh I mar a bha," mar a thuit Calum Cille.

Macdhomhnuill—Nach 'eil fòghlumaiche cho clùiteach 's a tha 's an Eilean againn an so fhéin, an Dotair Macilleathain. Bu chòr dhuibh-se, eachdraidh na sgìre so có dhìù a chur cuideachd, agus sibh cho fìleanta airson sin a dheanamh aona chuid an Gàidhlig no am Beurla Shasunnach.

Macilleathain—'S iomadh uair a smaoinich mi air tòiseachadh gun teagamh ach seall sibh fhéin na th'agam-sa ri dheanamh mu 'n seall mi ris na h-eas-shlàintich uile bho Rudha Hùnaid gu Rudha Shleibhte. Dh' fhoghnadh dhomh an sgìre so fhéin ach tha sinn an dòchas gu 'n tig lathaichean as fheàrr fhathast.

Fionnghal—Deanadh sibh-se toiseach tòiseachaidh, a Dhotair, agus cuideichidh mi fhéin sibh. Ruithidh mi air gach cailleadh agus bodach 's an sgìre, agus gheibh mi uatha seann eachdraidh agus seann bhàrdachd an àite, agus

cha bhí sibh-se fada 'g a sgríobhadh síos. Théid sinn an sin a nall do dh' Uidhist agus ní sinn an níl ceudna, agus chí sibh-se gu'n toir na leabhraichean eachdraidh sin solus úr do na Gáidheil air mórachd an sinnsir agus buaidhean na Gáidhlig.

(*R'a lea ntuinn.*)

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THE EISTEDDFOD.

PICKINGS FROM SPEECHES.

The Eisteddfod, which was held at Birkenhead in September, was a distinct success, as it usually is. According to Brinley Richards, "the Eisteddfods, local and national, have proved a source of peaceful and innocent recreation, and have done much to educate and refine the working classes of the Welsh community." The objects of the Eisteddfod are to encourage bardism and music, and the general literature of Wales, and to cultivate a patriotic spirit. It is an old institution, and according to writers appears to have originated in the 4th century. What is called the Gorsedd is much older. It is the parent of the Eisteddfod. It was the medium, according to the *Encyclopædia Britannica*, "for preserving the laws, doctrines and traditions of bardism." But we are not concerned with the reproduction of its history here. We prefer to cull some helpful quotations from the speeches delivered at Birkenhead, because they may prove helpful to our own movement.

General Sir Owen Thomas, in speaking of the characteristics of his race, expressed the hope that "they would keep their dear old language alive as long as the water ran."

The Dean of Bangor, preaching at a special evening service, said that the Eisteddfod "represented the intellect, art, genius, poetry, and philosophy of the nation—the best of the nation. Many people who are holding responsible positions to day owe it to the institution called the Eisteddfod."

Mr. E. T. John, in his presidential address, said "that the time for Celtic re-union, and the re-assertion of their primal power and prominence, was surely at hand." In a general view of the Celtic position, claims and opportunities, he said that "they must see that their ancient languages, their fascinating literatures—ancient and modern—secured adequate attention and prominence in the educational systems of their respective countries, and that their ideals inspired and helped to guide the nations."

Professor Douglas Hyde, Ireland, in a letter, wrote that "now is the time of all times to push the claims of Celtic nationality in all its forms,

and to insist upon curbing that curse of Empire—unsympathetic centralisation."

Dr. R. Terry, organist of Westminster Cathedral, suggested that "the Welsh should build another Offa's Dyke to prevent their musical students going across to England to pass musical examinations. Welsh people could fall down and worship things English, and could neglect their own gods for other idols. Because there were certain things in England that were excellent in their way, was no reason why they should be copied. The English characteristics were not the characteristics of the Welsh, and could not be presented in the Welsh idiom." (This is equally true with reference to the Highlands of Scotland.)

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SMALL HOLDINGS.

IMPORTANT PROPOSALS BY LAND COURT.

The fifth annual report of the Scottish Land Court dealing with the year ending December 31, 1916, was issued recently. After dealing with the work accomplished under that Act, the Court in a series of recommendations express the convictions that the principles recognised in the Small Landholders' Acts and in the Agricultural Holdings Acts, 1883-1908, ought to be extended so as to apply to all holdings, large or small, which are substantially agricultural or pastoral or mixed farms, so as to secure to the tenants freedom of cultivation and equitable rights, particularly compensation for improvements, and to protect and increase the production of food in the public interest. The recommendations are as follows:—

1. The limits under the Act of 1911 of rent and acreage (£50 and 50 acres) for an existing as well as for new holdings and enlargements should be widened at least to £100 of rent in money and 100 acres, except in Lewis.

2. Every tenant should have the right (subject to provision in order to remedy any deterioration of the soil) to cultivate his land for the feeding and breeding of all live stock, including poultry and bees, and for the raising of all products of the soil useful for the food of man or beast, or as the raw material of industry.

3. Every tenant should have the right to protect his land and crops or other produce from injury by game, deer, vermin, or other destructive animals or birds by killing, and taking them on any land forming part of his holding, without prejudice to other remedies.

4. Every tenant should have the right to make any improvements reasonably required for the cultivation of his land, according to the

practice of good husbandry, without the consent of his landlord.

5. Every tenant should be entitled to use his holding for any subsidiary or auxiliary trade, industry, or occupation, which is reasonable and not inconsistent with the cultivation of the holding.

6. No tenant should be liable to pay rent in respect of any increase in the value of his holding due to any improvements made by himself or any of his predecessors in the same family on the holding for which payment or fair consideration has not been received from the landlord.

7. No tenant should be removed or ejected from his holding unless a reasonable objection to the continuance of his tenancy is established.

8. Every tenant on quitting or being removed from his holding should be entitled to compensation for all improvements made by him or his predecessors in the same family.

9. It should not be lawful for any land to be reserved exclusively for sporting purposes unless or in so far as the Board of Agriculture is satisfied that such land cannot be usefully let for any purpose of cultivation.

:o:

A' GHAIHDHLIG AGUS AN EABHRA.

Tha e air aithris nu Ghaidheal dileas a bha pòsd' air beau-usaal Ghallda gu'm biodh e air uairibh a' seinn dha fhein rannan de chainnt mhàthreil. Thuir a bhean ris aon là àraidh, agus e'ga thoilachadh fein air an dòigh seo. "B' fhearr leam fhin gu'n tugadh tu thairis a bhi ris a' chainnt mhòsaich sin." Cha do chòrd sud ri oridhe a' Ghaidheil, agus 's ann a thuir e ris fein.—"Bheir mise ort, a Bhan-Ghall, gu'n aidich thusa air dòigh eile thaobh mo chainnt usasal-sa." Agus mar sin an dèidh dha a freagairt, ag ràdh nach robh mosaiche 's am bith comh-cheangailte ris a' chainnt aige san, dh' fheadraich e dhi, "An cuala thu riamh dad de'n chainnt Eathrach, agus ciod e am beachd a th' agad oirre-sa?" "Thoir dhomh" ars' ise earrann dhi, agus innsidh mi dhuit cia mar is caomh leam i." Chunnas a nis gu robh i gu tuiteam anns an rib a shuidhicheadh air a son; agus thug e dhi le guth cho glan, 's cho suidhichte 's a b' urrainn da na briathran a leanas—

Bha mi 'n dè 'm Beinn Dorainn,
'S na còir cha robh mi aineolach;
Chunnaic mi na gleannan,
'S na beanntan a b' aithne dhomh "

"Sin agad a nis," ars' ise, "cainnt ris an a'irdh cainnt a ràdh!"

GAELIC TERMS EXPRESSIVE OF AFFECTION, AND TERMS OF INVECTIVE.

By "CLACHAN."

1st Prize, Glasgow Mòd, 1901.

(Continued from page 187.)

TERMS EXPRESSIVE OF EXCELLENCIES, BUT PRACTICALLY ALSO EQUIVALENT TO "DEAR" OR "DARLING."

Piseach mhath ort! Good luck to you! i.e., Much luck to you!

Saoghal fada 'n deadh bheatha dhuit! A long age of good life to you!

Sith do d'anann, is clach air do charn! Peace to your soul, and a stone to your cairn! A Gaelic rendering, with a characteristic addition, of *Requiescat in pace*.

Slàn leat! Farewell!

Soraidh leat! Farewell! *Soraidh*, a blessing, farewell, compliments. Soraidh uam do— or gu—. Compliments from me to—.

Toradh math anns a' chuid eile! May you have much benefit (lit., increase, profit) of the remainder! said on receiving a share of anything.

Tuille buaidh leat! More success to you! "More power to you!"

Tuille piseach ort! More luck to you!

TERMS OF INVECTIVE—WORDS.

Ablach, a useless, good for nothing man.

Ablaich, a term of reproach or contempt; for *ablach* as *balach* is for *balach*.

Acharradh, a sprite, diminutive creature.

Adhaltan, a simpleton, dull, stupid fellow.

Aidhmhilleach, a destroyer, spendthrift.

Ainnh'è, a rash fool, loquacious fool, babbler.

Amaid, a foolish woman.

Amaideig, aimdeag, idem.

Amadan, a fool.

Amhasag, a silly woman.

Amlhair, a dolt, rude or silly jester. Is brathair do'n amadan an t-amlhair. The rude jester is brother to the fool.

An-duine, wicked or insignificant man.

An-sporad, devil, demon.

Ap, apa, a shameless woman.

Apag, a prating woman.

Arra-bhalach, traitor, treacherous fellow.

Ascall, a term of much personal contempt, a miscreant.

Bàirseach, a scold, shrew, termagant.

Bàirseag, a young scold, a young shrew.

Balach, a clown, yokel.

Ban-cheard, term of contempt for a woman, a tinker.

Ban-diabhol, a she devil, a fury.

- Ban-ifrinneach, ban-ifrionnach, ban-iofarnach, a fury, turbulent, raging woman.
- Ban-iutharnach, idem.
- Bausgal, an aged woman; often applied as a term of reproach.
- Buobh, a wicked, mischievous female. Early Irish, *badb*, crow, demon. *Badba*, the Irish war-goddess. In the west of Ross-shire it is applied deprecatingly to children.
- Baoghallan, a foolish fellow, a silly blockhead.
- Baohair, baohaire, baodhaire, baoghaire, a fool, half-witted or stupid person.
- Baothan, baodhan, baoghan, a young fool, blockhead.
- Bàth, a fool, a simpleton.
- Bathalaich, a vagabond.
- Beadag, beadag, an impudent, impertinent woman, a gossip.
- Beadagan, an impertinent, petulant, impudent, trifling fellow; a puppy. From *beadaidh*, *impudent*.
- Beathach beast, sometimes used in contempt; "A bheathaich mhi-mhodhail!" You unmannerly brute!
- Béilein, a prating fellow.
- Béist, biast, a beast, wretch; from Lat. *beasti*, Eng. *beast*.
- Beudag, a trifling, idle, tattling woman; from *beud*, mischief.
- Bilisteir, a sneaking, beggarly fellow. Early Irish, *bille*, mean, paltry.
- Bladhmag, a female blunderer; from *bladh*, a boast, a blunder.
- Bliadhmail, bladhastair, a blusterer, swaggerer.
- Bladhmannach, idem.
- Bladhmastair, a dolt, blockhead; also from *bladh*.
- Blaodhag, a noisy girl; from *blaodh*, noise.
- Bleidir, a beggar, impertinent or importunate person.
- Brachdag, a slovenly, dirty woman; from *bracach*, greyish.
- Bradag, a pilfering woman. A term of familiarity used for checking a female. From E. Ir. *broit*, theft.
- Bradaidh, pilferer. A familiar term of reproof.
- Braidein, thievish fellow.
- Braman, broman, misadventure, the devil.
- Bréineag, a sulky-tempered female; properly same word as *breunag* *sub* from *breun*, and meaning "repulsive woman."
- Bréinean, a surly, ill-tempered, stubborn fellow; also from *breun*.
- Breugadair, breagaire, idem.
- Breugadair, breagaire, a liar.
- Breugag, a lying female.
- Breunag, a dirty female, drab, slattern; from *breun*, putrid, stinking, filthy.
- Breunan, a dirty fellow.
- Brimin-bodaich, mean, shabby old man.
- Brinneach, a hag; old woman.
- Briogaid, a morose old woman.
- Briogaire, a miser, mean, shabby fellow.
- Briollan, an ignorant, stupid fellow
- Briotachan, a prater, tattler.
- Broman, a rustic, boor, rude person, booby. Macbain connects Middle Irish *bromán*, boor, with *braman*. It may be connected with *bromach*, a colt, and be used metaphorically.
- Brothag, a dirty wench; from *broth*, itch.
- Bruachaire, a sullen, unamiable person; from *bruach*.
- Brucag, bruchag, a drab; from *brucach*, smutted.
- Brùid, a brute, brutal person; from Eng. *brute*.
- Brùideag, a brutal woman.
- Brùillig, a person of clumsy figure and gait.
- Buamastair, a blockhead who is full of vain-glorious self-conceit.
- Bùban, a coxcomb.
- Buibhollan, idem.
- Buigean, a soft, effeminate, unmanly fellow; "softie" from *bog*.
- Bumaillear, buimilear, bungler, a big awkward bungler; from Sc. *bummeler*.
- Burraidh, blockhead, big stupid blockhead.
- Caile, a vulgar girl, a hussy.
- Cainnteag, a peevish, cross young woman.
- Cainntean, a peevish, cross young man.
- Càireag, a prating or garrulous young girl; from *càir*, the gum.
- Ceacharran, eacharranach, a pusillanimous person, a sorry creature; from *ceacharra*, dirty, mean, sorry.
- Ceadran, frivolous person. Compare *cuijfean*, *sub*.
- Cubhearg, a little ragged woman.
- Cibheargan, a little ragged wight.
- Cioceran, a hungry fellow; from *ciocras*.
- Clabag, a garrulous woman; from *club*, open mouth, from Eng. *clap*.
- Clabaire, a garrulous man, babbler.
- Cladhair, a poltroon, coward, a "digger, tiller," from *cladh*.
- Claonag, a cunning, deceitful woman; from *clao*, oblique.
- Coirm, a pot companion; also beer or ale; E.-Ir., *coirm*, *cuirm*, beer or ale, a feast.
- Coirmeach, a drunkard; from *coirm*.
- Coirmeag, a female gossip; also from *coirm*! The men got drunk on ale, the women gossiped over it!
- Collaid, a quarrelsome woman.
- Cràiteag, a niggardly woman; from *cràdh*?
- Craosach, a glutton; from *craos*, a wide mouth, gluttony.
- Craosaire, idem.
- Criontag, a sorry or parsimonious woman; from *crion*.
- Crochaire, a villain, "gallows-bird;" lit., "hang-man!"

Crom-au-donais, a bungler, an incapable, unfortunate or unsuccessful person.

Crosan, a peevish man, crabbed fellow; from *cross, crois*.

Cuagaire, an awkward, slovenly man.

Cuifean, a trifling fellow, simpleton, ninny, Perthshire; from Sc. *coof, cuife*, a ninny.

Icelandic, *kveif*, possibly influenced by *cuissein*, wadding of a gun. Cf., *ceifun supra*, from same source.

Daighear, a rogue.

Dailtean, a coxcomb, puppy.

Dais, a blockhead, fool; from Sc. *dawsie*?

Daolag, a miser, a slovenly woman; from *daol*, a beetle.

Daolair, a lazy man, sneak.

Daor-bhalaogh, an unmannerly, low-bred fellow.

Daormunn, a miser, niggard, curmudgeon; from *daor*.

Déimheasair, a vain, frivolous fellow.

Déirceag, a term of contempt or ridicule for a narrow, penurious woman; *déirceach*, penurious, from *déive*, alms.

Diùdan, a thoughtless person.

Doimeag, a slut, a slattern; Ir., *doim*, poor.

Doirbheag, an ill tempered cross woman; from *doirbh*.

Donas, evil, an donas, the mischief, the devil; from *dona*.

Donasan, a little devil.

Dràbag, a slattern; from Eng. *drab*.

Dràbaire, a dirty, slovenly fellow.

Dràbhag, a little filthy slattern; *dràbh*, ruination, Macalpine; *drabh*, draff, from Eng. *draff*.

Drabhluinn, a trifler, idler; cf., *droll* (pronounced *drowll* in some dialects).

Draichd, a slattern, drabbish, unthrifty person.

Dreallaire, an idler, lounger.

Dreamag, a peevish woman.

Dreangan, a snarler, grumbler.

Dréineag, a snarling woman.

Dreòlan, dreòllan, a silly, trifling person, a ninny. In Perthshire, *dreolan*. Cf., *dreallaire, dreoll, droll, drollaire*.

Dreoll, a paltry, sorry fellow.

Drionganach, a slow, tardy person.

Droch spiorad, evil spirit; the devil.

Droll, an awkward sluggard.

Drollaire, idem.

Druaipèir, a tippler; *druaip*, from Norse *drjúpa*.

Druatar, a person of dirty habits.

Duar, a rude, unpolished person; uncivil, stupid person; opposite of *suaire*.

Duarceag, a surly, unamiable woman.

Duarcean, a surly, base fellow.

Dubl-chaille, a girl of the most ignorant kind.

Dudarlach, a paltry wretch.

Duineachan, a mannikin.

(To be continued.)

NOTES AND COMMENTS.

The address delivered by the Rév. G. W. Mackay at the Pan Celtic Conference was well reported in all the leading English newspapers. In holding out the right hand of fellowship to brother Celts in other countries, Mr. Mackay showed himself to be a "Canny Scot" as well as a loyal Highlander. He pleaded for some "bawbees" for the Glasgow Celtic Chair.

Mr. Mackay, in his paper, said there were 200,000 Gaelic-speaking people in Scotland, notably in Glasgow. What was the position of Gaelic at the present time? Something was being done, more or less effective, but much remained to be done, especially when they considered what was being done in Ireland and Wales. Scotland had been too non-assertive, non-aggressive, but if they read the signs of the times aright, she was to be so no longer. In a full and earnest examination of the position of the Gaelic language in regard to education, and its claims in that direction, the speaker said the British Parliament should heartily encourage and help the establishment of Celtic chairs in colleges, with financial endowments in all the Scottish universities and the great centres of the Highlands and the Lowlands; and Scotland looked to Wales and Ireland to help her in this matter. There must be persistent propaganda work until parents and others realised their duty to the land, eliminating all jealousy, self-seeking, and small-mindedness.

* * *

Private George I. MacIntosh (Gordon Highlands), who has won the Victoria Cross, is not yet twenty years of age. A h-uile urram dha!

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Arrangements have been made by the Board of Agriculture with the Duke of Sutherland for placing a colony of smallholders upon the grazing farm of Shiness.

In the 18th century, Shiness was in the possession of Capt. Donald Matheson, whose son James returned in 1849 from China a millionaire, and purchased the Island of Lewis, besides the estates of Achany and Rosehall in Sutherlandshire.

* * *

The third Duke of Sutherland expended over £100,000 in reclamation work at Shiness, but, after reclaiming 1300 acres, the period of agricultural depression set in, and his grace discontinued his efforts at land improvement. Not only so, but within a few years the whole of the improved lands at Shiness and Kinbrace were turned into permanent pasture.

For a time the duke's nephew, the Master of Blantyre, farmed Shiiness with Mr. J. R. Campbell as his manager. When the master grew tired of farming, Mr. J. R. Campbell took over the tenancy of Shiiness, and he for many years bred stock of high repute. Mr. Campbell is now laird of Duchally in Sutherland, and will no doubt farm his own estate, as successful sheep farmers in Sutherland have done before.

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MOLADH NAN GAIDHEAL.

Tha 'n t-uram a ghnàth aig na Gaidheil 's gum bi,
Is chanadh na baird sin o laithean Mhic Fhinn,
Na fùrain neo-sgàthach bhuaidh-ghàireach 'san t-stri,
'S iad cinneadail daimheil ro chàrdeil 'san t-sith.

Gum faighear deagh chlidè orr' 's gach dùthaich fo'n ghrèin,
'S gun cuirear air thùs anns gach tùrn agus euchd

Am misneachd, an cruadal, an uaisle, 'san cèill,
An onair, am firinn 'san dilseachd d'a réir.

Na giomainich lùth-mhor bu shunudach 'sa bheinn,
'S tric a dhearbh iad le'n armaibh bhì marbhtach 'san fhrith,

Bith 'n coileach 's a leannan, 's an cala gheal bhinn,
An fheadag, 'san guilbneach le'n cuims dol a dhith.

Bith 'n earbag bheag luaineach 'san ruadh bhoc clis fiat

'S an danh a ni crònan gun deò air an t-sliabh,
'S 'n àm pilleadh gu anamoch gur tarbhach an triall,

Aig fheasgaich nam mòrbheann nach sòr mac na cliath.

Gur maraichean cròdh' iad deas-còlach air cnan,
Nach meataich an gaillean 's nach greannaich am fuachd;

'Nuair bhithcas na dùilean 'gan sgiùrsadh gu cruaidh,

Bith iadsan gu làmhchar gun sgàth air an gruaidh.

Gur tric leo bhì 'g iasgach 's an fhiall mhadainn chaoin

Le cuileagan brianaich ri driomlaichean caol,
Bith 'm bradan, 's a gheadag, 's am breac air gach taobh

Ri bruaichean 'gan tarruing aig clanna mo ghaoil.

Na'n cluinneadh iad nàmhaid eir càin air an tìr,
Gum faict' o gach àird iad a' tearnadh 'nam mìl
Gu breacnàch, arnaichte, tarbhanta grinn
Fo bhrataichean ball-bhrec ri garbh phort nam piob.

Bu laithail na h-àrmuinn a' fàgail nan glinn
A chosnadh buaidh-làraich mar b' abhaist dhoibh bliùth,

Gur tric thug iad crathadh air cathraichean rìgh,
'S cha philleadh gu dùthaich gun chunnantan sìth.

Nan tàrladh dhoibh còisir an seòmair nam pìos,
Bu chridheil mu'n òl iad is òrain 'ga seinn;
Fir mhànranach cheòl-chridheach chòmhrad-each ghrinn
A thràgheadh na buidèil 's nach sgrubadh a phrìs.

'Nuair ghlacas am bàs mi dh' aon àite 'gan bì,
Gu'n guidhinn-sa Gaidheal bhì làthair mo chreic,
Bhì ri mo chnàmhan 'sa sgàileadh mo chiun,
Mo ghiùlain 's mo chàradh fo 'n fhòd anns a chìll.

[Rinneadh an t-òran seo le Fearchar Mac Donell a mhuintir Ploc Loch-Aillse. O chionn còrr agus dà fhichead bliadhna dh'fhàg e am Ploc, agus chaidh e null gu *New Zealand* far an do chaochail e. Bha e 'na dhuin-usal fìor fhoghlumite, agus cha robh aon beò 'na là a bheireadh bàrr air am bardachd.]

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MAR A GHOID DONNCHADH DUBH A' MHUC.

SEANN SGEUL AIR ATH-AITHRIS.

Bha Donnchadh Dubh ro chomharrichte air son gach innealachd a ghnàthaicheadh leis chum e fein a chuideachadh an còir no 'n eucoir. Cha bhiodh nì 'sam bith a dhith air Donnchadh, na 'm biodh e idir far an ruigeadh a lànhan air. Là de na laithean bha muc mhór aig Cailean Bàn, duine bochd aig an robh bothan-tighe goirid o thigh Dhonnchaidh Duibh. Smaoinich Cailean gu 'n robh an t-àm aige a' mhuc a mharbhadh agus a shailleadh. Ach cò thainig an rathad ach Donnchadh Dubh, a bha deas gu deagh chomhairle a thoirt do Chailean mu 'n t-seòl air an ullachadh e gach nì mu 'n mhuc. "A nis, a Chailean," deir Donnchadh, "cha'n'eil aon mu 'n cairt duit, am fad 's am fagus, aig nach 'eil deagh fhios gu 'n do mharbh thu a' mhuc mhór an duigh, agus thig iad as gach cèarn agus cùil a dh'innraidh chrìomagan a dh'fhaicinn a bheil an fheòil math reamhar; ach 's e seo a nì thusa, Chailein, gabh a' mhuc agus tilg 's an

allt i rì na h-oidhche. Cruaidhchuidh an t-uisge fuar an fheòil, agus nì e glan i, agus freagarrach air son an t-salainn. Ma thig neach 'sam bith chun do thighe 's a' mhaduinn a dh' fhoighneadh mu 'tìnceall, thoir do mhionnan gu 'n do ghoideadh i, agus an sin cha bhì dùil aca ri mir dì-fhaotainn." Rium au duine bochd, amaideach, mar a dh' iarradh air, agus thilg e closach na muice 's an linne goirid o 'n tigh. Thainig Donnchadh Dubh air feadh na h-oidhche, an usir a bha Cailean bochd 'na chadal, agus ghoid e a mhuc air falbh as an allt. Air an ath mhaduinn, air do Chailein fhaicinn mar a thachair, thug e gu grad tigh Dhonnchaidh air, agus dh' innis e dhia gu 'n do ghoideadh a mhuc gun teaganh 's am bith. "Ro cheart, ro cheart a Chailein, abair thusa sin, agus mo làmh-sa nach eagal duit." "Ach tha mi darrèadh, a Dhonnchaidh, gu deimhinn agus gun teaganh dh' fhalbh a' mhuc." "Dh' fhalbh, dh' fhalbh, ro cheart, ro cheart, dìreach abair thusa sin, a Chailein, agus cha 'n eagal duit." "Eisd rium, a Dhonnchaidh," agus e lasadh suas le gnè chorruich, "eisd rium an uair a tha mi, air m' onair a' cur an cèill duit gu 'n do ghoideadh a' mhuc co cinnteach ris a' bhàs." "Sin e dìreach, a Chailein; 's e sin a cheart nì a dh' iarr mi ort; thoir thusa an còmhnuidh t-fhocal gu 'n do ghoideadh a' mhuc, agus cha chuir na còimhearsnaich dragh 's am bith ort; cuimhnich sin a Chailein, agus dean do ghnòthuch gu ro math." Cha deanadh feum 'sam bith do 'n duine bhochd smid tuilleadh a' labhairt; dh' fhalbh e gu brònach dhachaidh, agus ghléidh is dh' ith Donnchadh Dubh a' chreach!

THE GORSEDD PRAYER.

Dyro, O Dduw, Dy nawdd;
 Ag yn nawdd, nerth;
 Ag yn nerth, neall;
 Ag yn neall, gwybod;
 Ag yn ngwybod, gwybod y cyfiawn;
 Ag yn ngwybod y cyfiawn, ei garu;
 Ag o garu, caru pob hanfod;
 Ag yn ugharu pob hanfod, caru Duw.
 Duw a phob Daioni.

Grant, O God, Thy protection;
 And in protection, strength;
 And in strength understanding;
 And in understanding knowledge;
 And in knowledge, knowledge of the just;
 And in knowledge of the just, the love of it;
 And in that love, the love of all existencies;
 And in the love of all existencies, the love of God.

God and all goodness.

SEAN MHIONN NAM BREITHEAMH MANAINNEACH.

Tha mis' a' mionnachadh air an leabhar so, agus gach nì naomh a ta ann, agus air na h-oibre iougantach a riun Dia gu miorbhuileach auns na neamhan shuas agus air an talamh a bhos, ann an sé laithibh agus oidhche, gu 'n còimhlion mi, gu eiseamaid do spéis no do chàirdeas, do ghràdh no do bhuannaich, do dhaimh no do chleamhnas, do dh' fharmaid no do mhi-rùin, laghan an Eilein so gu ceart, eadar ar n-ard-uachdaran an Rìgh agus 'iochdarain anns an Eilein so, agus eadar dream agus dream, cho còitromach 'sa tha cnaimh-droma 'n sgadain a luidhè an teis-meadhoìn an éisg. (*Bho sgiobhadhean an t-Siorram Mac Neacail.*)

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AN DEO-GRÉINE

Leabhar XIII.]

Ceud Mìos a' Gheamhraidh, 1917.

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AN T-SAMHAINN.

Mu'n ruig an àireamh seo de 'n *Deo-Ghréine* leughadairean, is cinnteach gu'm bi gach sguab arbhair cruinn téaruinte 'san iodhlainn. A réir iomradh, tha 'm bárr pailt an bliadhna, agus is math gu bheil, oir tha gainne lèin 'ga mhaoidheadh oirnn mur bi sinn faicilleach agus stuama. Tha 'm foghar 'na àm dripeil, ach cha robh mac-samhuil an fhoghair seo riamh 'nar dùthaich. Tha na gillean calma a bhreireadh cuideachadh le speal no corran air faiche an uamhais, fad o 'n dachaidh, a' spealadh air mhodh eile.

Tharruing an fhicheadamh linn comharradh-erliche, mar gu'm b'eadh, eadar nòs ar n-ama agus na seana chleachdainnean a b' àbhaist a bhi taitneach leis an t-sluagh a dh' fhalbh, agus a bhatar a' cumail suas gu meadhoin na naoidheamh linn deug, no na b' fhaide. Chuir gnàthan nuadh bacadh orra, agus faodar a' ràdh gu'n deach iad an tomhas mór fodha, agus nach faicear iad a' tighinn an uachdar mar a bha iad gu bráth. A mach o'n dream a bhios a' gabhail uidh a bhi bàrach nu sheann sgeulan is nòsan — an fheadhainn ris an canar àrsaidhearan — 's e glé bheag a tha 'cur diù 'sam bith annta. Ged tha iad luachmhor mar dhealbh air cor intinn ar n-aithrichean, agus ged nach 'eil mòran cron

d'an taobh mar fhearas-chuideachd, cha b' urrainn gu seasadh iad 'na sean neart roimh ghunn-achan móra na Cléire, agus chraobh-sgaoileadh eòlais. An uair a thachras atharrachadh air seòl-amharc chreutairean, theid iomadh rud air theicheadh roimh solus nuadh. Gabhaidh spiorad an ama an sguabach, agus ni e an fhàrdach deiseil do nòsan eile nach bi, is dòcha, dad na 's feàrr air a cheann mu dheireadh. A dh' aon rud, faodar a' ràdh gu bheil barrachd de shaoghaltachd an crochadh ris na nòsan nuadh na bha ris an t-sean fheadhainn.

Bha na seana Ghaidheil a' fèachainn a' chuid a b' fheàrr a b' urrainn iad a dheanamh de 'n dà shaoghal, agus ma bha iad an tòir air sgòd de 'n bharr dhiomhair, a tha folachadh na bheil air an taobh eile, a thogail 'nan dòigh fein, ciod e bh' ann ach a' cheart mhiann a tha greimeachadh air inntinean dhaoine an diugh air mhodh eile. An uair a bhreiar faineir cor a' Ghaidheil 'san t-sean aimsir; an diomhaireachd a bha e 'faireachadh 'ga chuartaich, agus na nithean a bha e 'meas mar mhiorbhuilean, cha 'n 'eil e 'na iongantais ged dhùisgeadh miann 'na chridhe mu mheadhon fuasglaidh. Bha na cnuic, na creagan, an saoghal nàdurra uile, 'na bheachd, bitl-bhuan. Bha e fein diombuan, bha na bha air thoiseach fo bhuaidh reachd cruaidh air nach 'eil fiaradh. Air an aobhar sin bha inntinn buailteach air greim a dheanamh air sgàil air choreigin 'san dorchadas—rudeigin a shaoileadh e a bhiodh mar chomharradh air nithin neofhaicsineach a chaidh a chleith o thùs leis an Dan. An iochdar cridhe gach aoin againn, tha nàdur de chloacas diomhair ag iarraidh fios fhaotainn o shaoghal nan spiorad, agus ma dh' fhèach an Gaidheil air an diomhaireachd a tholladh air a dhòigh fein, ciod e bh' ann ach rud a tha 'chomh-chreutairean air feadh na cruinne a' dèanamh fhathast.

Cìod e an diùbhras a tha eadar caileag òg Ghaidhealach, no Ghallda, 'na seasamh mu choinneimh sgàthain air oidheche Shamhna, a' cìreadh a cinn, an dùil r' a leannan fhàicinn air a cùlthaobh, agus an aiteam ud a bhios a' cruinneachadh an rùm dorcha a chum fios fhàotainn mu 'n càirdean o shaothal eile? Ma dh'fhaoidte gu 'm bi a' Chaileag a' dèanamh a' ghnòthuich mar spòrs, ach tha 'n dream eile a creidsinn a h-uile lideadh a chluinneas iad. Agus a rithist, nach faighear anns na bailtean mòra, le 'm beartas is le 'n ionnsachadh, òinsichean an eideadh rionnach a' ruith gu seòmraichean àraidh, far am faigh iad am boisean a' leughadh le té a bheir a chreidsinn orra gu bheil am fortan sgrìob' air an dèaran, no folachite an gloine chrìostail? An coimeas ri seo cha 'n eil ann an leughadh nan cupanan, no tilgeadh cìnothan 's an ghriosaich air oidheche Shamhna ach fearas-chuideachd a thogas lasgan math gàire—rud nach do rinn cron do chreutair riamh. A nis cha 'n ann idir a' gabhail leisgeil ar n-aithrichean a tha mi, ni mò tha mi 'gam moladh a thaobh an saobh-chreideimh; ach an robh iad na bi chiontaiche na a' chuid eile de 'n phobull air fad is leud na rioghachd? Togaidh e mo chòlg an uair a chluinneas mi gràisg leamh de Ghoill 's de Shalunnaich a' gloicail mu saobh-chreideamh ar cinnidh, mar nach robh srad de 'n cheart fhàillig 'nan gné fhein. Cha 'n eil neach, aig a bheil a' bheag no mhór de eòlas air cleasan is saobh-chreideamh chearnaibh eile de 'n rioghachd, nach aontaich leam. Ach mar tha 'n sean ràdh 'ga chur; "is trom an eire an t-ain-eòlas." 'Seadh, agus cha 'n eil ladarnas fad air deireadh. Ma tha staid an aineolais na àrd-shonas, is amaideach a bhì glie.

A réir tuairean nan daoine glie ris an canar *philologists*, tha 'm facal, "Samhuinn," a' ciallachadh deireadh Samhraidh. Tha cuid eile ag ràdh gu bheil am facal a' ciallachadh "Samh-theine," 's e sin "Teine sàimh," no "Teine-sithe," an teine sin a lasadh aig toiseach na dùbhlachd—dùbhlachd mar a their cuid—a chum am fuachd fhògradh air falbh. Air mo shon fhìn dbeth cha 'n eil m' ùghdaraas ach lag a chum a' cheist fhuasgladh; air an aobhar sin fàgaidh mi an cnaimh aca fein g'a chagnadh. Tha aon nì cinnteach, agus 's e sin gu 'm b'e an t-Shamhuinn aon de na tràthan air an robh a' bhliadhna air a' roinn leis na sean Ghaidheil, agus bha deas-ghnàthan àraidh fuaighte ri gach roinn, a réir cleachdadh na dùthcha. B'e oidheche Shamhna an oidheche sin bu chudthronaiche, 's bu shònraichte de gach oidheche 's a' bhliadhna airson cleasan is fearas-chuideachd. Bhatar aig aon àm a' creidsinn gu robh cead aig a h-uile droch spiorad a thoil fhein a dèanamh air feadh an t-saoghail air an oidheche seo. Bha na sìthichean mu sgaoil a' marcach air steud-

eachaibh geala. Bha droch spioradan am folach anns gach cùil a chum olc a dèanamh. Bha na buidsichean casa-gobhalach air cas-sguaipe a' seòladh anns na speuran mar tha *aeroplanes* an diugh. Cha d' thugadh urchair deargadh air droch spiorad a rachadh air prìobadh na sùla an riochd eile mu 'n ruigeadh peilair e; rud nach robh de dhànadas aig an fhear 'bu chalma 'san sgìre fhèachainn. Bha ruidhtearachd a' riughlath air talamh is adhar, agus b'e beach bu ghlice a dh' fhanadh aig taobh a ghealbhain fein, agus a' cur mu 'n cuairt gach giseag 's gach ubaig a chum na deamhan fhuaadh o 'n fhàrdach. Bha 'm pobull a dèanamh an dìchill a chum iad fein a dhion le bhì lasadh teine ris an canadh iad "Samhnanagan." Gheasadh seo, thar leatha, na droch spioradan air falbh. Chuirteadh an oidheche seachad le bhì cleachdadh seun, cleas, deas-ghnàth, is dùbh fhocal a chum gu 'n biodh iad air an teasairginn o chumhachd nan droch spioradan. Is fad o chian a bha cleachdaidhean pàgarach de 'n t-seòrsa seo a' dol air adhart. Chaidh iad a nise tur as, agus is math gu 'n deachaidh.

Gheibhear deas-ghnàthan oidheche Shamhna air Galldachd o bhàrdachd Burns, agus o sgrìobhaidhean eile, agus a thaobh cuid diubb gheibhear an mac-samhuil air Gaidhealtachd. Cha ruigear a leas mòran a' ràdh mu 'n timcheall, ach bu chòr a thoirt fearnar gu bheil diubhar eadar àbhlacas is fearas-chuideachd oidheche Shamhna, agus na giseagan eile a bhiodh a' dol air adhart. Is dòcha gu robh cuid a toirt nàdur de speis d'a sin, oir mar a thuirnt an sean ràdh; "far am bi cailleachan bidh giseagan." Gidheadh bha 'n fhearas-chuideachd eile neo-chiontach agus aighearach. An uair a dh' èireadh Mairi nighean Iain Bhàn 'sa mhaduinn, an déidh oidheche Shamhna, dh' chunnaicidh i, air stéill air an ùrlar, ach gambainn Thormoid 'ic Iain 'ic Fhionnlaigh an àite a gambainn fein a bha air stéill am bàthach Thormoid! Bha 'n dithis a suiridh o chionn fhada, agus b'e seo sanas o bhalaich a' chlachain gu robh an t-àm aca a bhì smaoineachadh air banais

Bithidh seann daoine cràbhach gu tric a' cur amaideas as leth an òganaich, a di-chuimhneachadh gu bheil aighear, cridhealas is fealdhà an còmhnuidh far am bi òigridh fhallain. Bu dona an combarradh a chaochladh. An uair nach luthaig an aois spòrs is fearas-chuideachd do 'n òige, cha 'n eil sin ach a dearbhadh gu 'n do theirig miann, gu bheil an t-eallach a' dol an truaimead, agus gu 'n do chailleadh am faireachadh a tha mòran a' caoidh—spiorad na h-òige. Cha 'n eil cunnart 'sam bith an diugh gu 'n creid òigridh ar là clad de 'n t-seadh a bha muinntir nan sean aimsirean am meas fillte anns na sean cleachdainnean a tha nis air dol as. Cuireamaid cleachdainnean na's fearr 'nan àite,

ach cleachdainnean a fhreagras do spiorad na h-òige.

“Cò sud shìos air ceann mo ròpàin” ? Sud mur a dh' eubhadh a' chaileag an doras na h-àtha, an feadh 'sa dh' fhaireidh i rudeigin à greim-eachadh air an t-snàithnean a bha i a' taclras ma'n cheirsle, an deidh dhi a thilgeil do'n t-surraig. B'è am freagradh ris an robh i an dùil ainm an fhir a bha 'dol ga pòsadh. Cha b'ann aig a h-uile tó a bha de mhìnich na rachadh leatha fein do'n àtha air oidliche dhòrcha, oir bha fios aig na h-uile gu robh fìor uidh aig na b'èain a bhì an cùiltean blàth na h-àtha. Cha'n 'eil àthan an diugh ach tearc, ma tha aon idir ann, agus a thàobh nam b'èan feumaidh iad cùiltean eile a thaghadh.

Cha ruigear a leas ach beag a' ràdh mu thimcheall dhèas-ghnàthian eile. Bha 'chuid as sinne dhuinn eòlach orra aon ànn. Cò aig nach 'eil cuimhne air a bhallan uisge 's na h-ùbhlàn; an stocan càill a' tuiteam troimh'n luidheir agus a' sgapadh an t-suidh 's na luathre 's an ghròsaich; fhuichadh muilichinn na léine; cur sil na còraich; sponadh nan dias; cur gheallain nan ubh an gloinne; brudair a' bhonnach shalunn; suidheachadh nan cnothan anns a' ghròsaich; an stapag uachdair anns an do chuireadh fainne, putan, agus bonn airgid; agus mar sin air adhart. Dh' fhalbh an t-àl a bha ris an obair se le “siubhal na Samhna,” agus tha nòsan eile a' greimeachadh air an àl a thainig 'nan dèidh. Rinn eòlas is ionnsachadh fuadach a chur air mòran de sheann rudan, ach tha egal orm gu'n d'fhalbh 'na lorg mòran de'n t-seann daimh, agus an tìoralachd a bha comharraichte am measg ar n-aithrichean. Na bitheamaid trom orra a chionn an saobh-chreidimh. Dheothail iad e o'n chich; cha robh ann uile ach an spàirn anama a tha miannachadh ruideigin de dhìomhaireachd saoghal nan spiorad fhaotainn a mach. Tha sinne uile ag amhara air na cleachdainnean mu bheil mi a' sgrìobhadh mar rudan faoin, ach ma dh'fhaoidte gu'm bi gliocas ar n-ama fein air a mheas mar fhaoinais leis an àl a thuinicheas fad an dèidh se. B'èar a' bruidhinn mu oidliche Shamhna am measg muinntir nach smaoinich air aon de na seana ghnàsan a chur air bonn. Is iomadh Gaidheal, fad as o dhùthaich an aon de cheithir chèarnan an t-saoghail, a chanas na chridhe air Oidliche Shamhna :-

“Se thog an osna ann am chomh
Nach 'eil mi 'n Tìr nam Beann an nochd.”

:o:

THE GAELIC QUESTION IN SCOTLAND,

Paper read at the Pan-Celtic Conference,
Birkenhead.

BY THE REV. G. W. MACKAY, M.A.,
Minister of Killin, and Vice-President of An Comunn
Gaidhealach.

The author of *Bibliotheca Scoto-Celtica* said in 1832—“At the present moment, although great exertions are being made by many distinguished friends of Celtic literature to perpetuate the language, yet we are afraid that ere half-a-century elapse, it will have shared the fate of the Waldensian and the Cornish, and have become subject of history alone.” These words are an instance of how even a man of discernment and mental capacity may sometimes lack in judgment of what is to be. Nearly a century has passed since Reid wrote, but the old tongue is still in evidence. No doubt the number able to speak it has been gradually, if slowly, diminishing, but, according to the last census, there are still not less than 202,000 Gaelic-speaking people in Scotland, chiefly in the mainland and seaboard of Sutherland, Ross, Inverness, and Argyll, in the Isles of Lewis, The Uists, Skye, Mull and Islay, Western and Northern Perthshire, Arran and Bute, in portions of Caithness, and many other counties in the borderland, in many of the towns and cities of Scotland, notably Glasgow, where there is to be found a very large number of Gaels.

Well, then, *in medias res*: right into the heart of the question. What is the position of Gaelic at the present moment? What is being done for it? Not nearly so much as ought to, either without or within, but especially without. Something is being done in both spheres, more or less valuable and effective, but much—much remains to be done if Reid's prophecy is not to come true. What is being done so far as our institutions and organisations are concerned? Strange to say, more is being done at the top than at the bottom. The higher up the better the position and treatment of the language.

Take the Universities. In three of the four great seats of learning, Gaelic has a place. In Edinburgh there is a chair long held by the late Professor Mackinnon, and now by Dr. Watson. In Glasgow there is a lectureship, for a few years held by the late Dr. Henderson, and now by Dr. Calder. In Aberdeen there is also a lectureship. The Celtic lecturer holds a classical appointment. The University Court provides a modest sum for this lectureship in addition to the other salary of the lecturer. It

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is surely reasonable to expect that the lectureship in Glasgow should be raised to the dignity of a Chair—emoluments accordingly. More Gaelic-speaking students enter Glasgow University than all the other three combined. It is also reasonable that the position of the lectureship in Aberdeen should be made as strong as possible, if not raised to that of a Chair. Gaelic is the ancient language of Scotland. Our hills and glens and lakes, and towns and villages and parishes bear her names. If the institutions and civilisation of a country as they exist to-day cannot be properly understood except as the outcome or development of forces and influences existing in the past, and if these forces in the past are closely associated with the ancient language, then it is logical to suppose the history of this country cannot be adequately understood, still less, intelligently written or faithfully presented by those unacquainted with the language of our forefathers. The Higher Learning, Culture, Research, Historical accuracy, insight, surely all these call for a school of Celtic scholars in Scotland—learned, highly equipped, with the time and training and capacity to deal with the great problems waiting for scholarship to solve, and the important work waiting for scholarship to do. We think with pardonable envy of the prosperous condition in this respect of Ireland and Wales, where there are so many chairs, and so well endowed. Our envy is tempered with gladness and rejoicing that these two branches of our great Celtic race are so highly favoured in the higher walks of learning. We have been too meek and mild in Scotland, not proud enough of our ancient language or our race. You in Ireland and Wales have pressed and urged and demanded, and irritated and agitated our big sister south of the Tweed with the results so well known.

Poor old Scotland has lain too low, has borne too long the rebuffs of her bigger sister. She has been too non-assertive, too non-aggressive. But if we read the signs of the times aright, she is to be so no longer. Scotland has stood by England, has helped England all along, and especially in the great crises of her history, out of all proportion to the extent of her population. Surely the British Parliament, the British Government, should heartily encourage and help the establishment of Celtic chairs, with adequate financial endowments, in all the Scottish Universities. We look to you in Wales and in Ireland to help us in this matter. There is truth in the proverb that "God helps those who help themselves." We mean to help ourselves, but our help will be much more helpful if the help of Wales and Ireland is strongly on our side.

It may be mentioned in the passing with

regard to the facilities for the study of Gaelic in our Universities (excepting St Andrews), that Gaelic has the same position as other languages in the Preliminary Examination, in the bursary competitions, and for graduation purposes. Mr H. F. Campbell, Aberdeen, a great and intelligent worker in the Gaelic cause, has inaugurated a movement for founding a University College in Inverness, mainly for Technical and Agricultural and Higher Education, and where Courses of Gaelic will be provided. The British Government should give all possible help to this scheme. With regard to Secondary and Higher Grade schools, Gaelic is now a subject both for the Intermediate Certificate and for the Leaving Certificate, the former concession dating from 1905, the latter from 1915. Three schools present candidates for the Higher Paper, viz, Stornoway, Dingwall, and Oban. These schools deserve great credit for their valuable work, Dingwall in particular, for its enterprise and energy. Owing to discouraging circumstances, there are not many candidates, and, of course, not many certificates; only some 70 or 80 Intermediate Certificates per year. The scarcity of qualified Gaelic teachers is a great hindrance. A serious effort ought to be made and substantial encouragement given from Headquarters towards securing and training a supply of teachers qualified to teach Gaelic. When a good teacher succeeds in getting promoted to a place where Gaelic is not required, the classes are in danger of lapsing, as no Gaelic-speaking successor may be available.

Coming now to elementary schools, the farther down we go the worse the position becomes. Thousands of Gaelic-speaking children, whose mother tongue is Gaelic, to whom English is a foreign tongue and unknown, are denied the elementary right to be taught their own language, and to have instruction conveyed and training imparted by the medium of their own language. So far is the Scotch Education Department from positively prescribing Gaelic as an essential means of culture, that it does not even encourage the teaching of the language at all. The position is worse to-day than it was before 1872, when the great Education Act was passed, and the modern regime instituted. Before that date the association of the school with the church was close and intimate and friendly. The code of the day was elastic. Initiative and selection were left to the teacher. The number of necessary subjects was fewer. Doubtless the Education Department in its regulations does not prohibit the teaching of Gaelic, but "they are devised without reference

to the fact that the language ought to be taught." Prohibiting—encouraging—prescribing. The Department certainly does not prohibit, but it as certainly neither encourages nor prescribes, and that is our grievance, and our sore grievance. The Department will tell us there is nothing to prevent School Boards getting Gaelic taught in their primary schools, if they so desire. Yes, but the difficulties in the way are so great, the encouragement so little (the financial help from the Government being practically nil) that in many cases where the majority of the Board are in favour of Gaelic, more or less, they find themselves hemmed in on every side. In many other cases the majority of a Board are lukewarm, if not hostile. In these instances nothing will or can be done. It may be said, if the people are anxious to have their language taught, why don't they return a majority in favour of their views? The Gaelic people themselves have been gradually cut off from their traditions. They have *not* been taught in school the history of their country. For generations they have been discouraged from studying and respecting their past. Well, I am, I hope, a reasonable man. I wish to face and admit facts. It is to be admitted and deplored that in some parishes the people are indifferent and apathetic, but in many, many parishes it is not apathy but the nature of the situation.

Anyone who understands the complex social fabric of many of our Highland parishes knows well that the existence of a majority of electors genuinely in favour of Gaelic is not inconsistent with a majority returned not enthusiastic about Gaelic. There are so many cross currents at work, so many cross interests at play, ecclesiastical, social, commercial, and otherwise that it is often difficult for the Gaelic feeling and desire to receive adequate expression. Why should nature study, wood-work, cookery, and physical drill not be left to the mercy of the School Board, and why should Gaelic simply be not prohibited? If these subjects be considered so necessary for a true education that the Department dare not leave their selection to the discretion of the School Board, surely it is reasonable that they should not put Gaelic on a lower level. If the country entrusts the Department with the right of guiding and dominating the education of this country, the right to say what shall, and what shall not be taught; what subjects of study and what type of teaching constitute a liberal education; what mode and amount of instruction embrace a satisfactory preparation for citizenship, then, we hold, they should not relegate the selection or non-selection of Gaelic to School Boards, but should assume the duty themselves. We

believe with Principal Macalister and all sound educationists that the right educative way to teach the unknown is through the known. Why should a matter of high principle and high educative science like this be left to ordinary School Boards? The mother tongue of the child is the most natural and effective instrument for educating the mind and training the intelligence of the child. "The unknown through the known." This dictum of psychological science has been ignored by those over us, so far as poor Gaelic is concerned. Outside the question of Gaelic it is never disregarded. Can you conceive of a missionary teacher in Kikuyu, Livingstonia, or Blantyre, with no knowledge of the native tongue, the traditions, ideals, and real feelings of the people (indeed, in some instances with a distaste towards them even if known), standing up before a class of native children to teach English and to train mind and character? The thing is inconceivable, opposed to all the laws of sound educational principles and beliefs. Yet something similar happens every day in our Western Isles and elsewhere. Some one has said, and said truly, "It is absurd to put the child, when he first enters the day school, to read another language than his own. He reads words with which he associates no meaning, and is denied access to the written word which would at once call up ideas and stimulate his intelligence."

We base the claims of Gaelic also on its intrinsic worth. It is not only the most effective means in the case of the Gaelic-speaking child (whose mother-tongue it is) for training the intelligence and conveying instruction, but it is valuable for its own inherent quality. It is a noble and highly-developed tongue. It is the key to the heart of the Gael; it enshrines within itself ideals of feelings and ways of looking at men and affairs that belong peculiarly to him. The true philosopher, the sound educationist, the far-seeing statesman, the man of clear vision, keen insight, and, above all, of practical sense, will pay regard to such considerations. The possession of Gaelic is no bar to the possession of good cultivated English. In the case of those who speak both languages, most of those who speak Gaelic well, with a fine pleasing intonation, speak English also well. The minority would have spoken English better had they been taught it in the proper way, that indicated in the preceding pages—a competent teacher, with a competent knowledge of English and Gaelic, teaching the pupil first to read Gaelic and later on English, through the medium of Gaelic,

Some Welshman said some time ago, "The

greatest literary want of Wales at the present day was some means of getting the children of her schools and the colleges under the spell of Welsh literature, so that they would leave the schools with an appreciation of two of the greatest literatures of the world." We want to get the thousands of our Gaelic-speaking children under the spell of our Gaelic literature. That literature is small in quantity and limited in scope, but not so small nor limited as many imagine. What's of it is good in quality and some pre-eminent. What a loss to the culture of mind and heart of many thousands of Gaelic-speaking lads and lasses that they have been deprived of entering the storehouse to partake of fine and health-giving food, just because they have not the key to open the door. I never cease deploring that so far as our system of education at this moment is concerned, the fine descriptive poetry and exquisite lyrics of Duncan Ban and Alexander Macdonald, the Horatian verse of Rob. Donn, the stately lines of Dugald Buchanan, the exquisitely polished phraseology of the West Highland Tales, the inimitable and racy dialogues and tender-haunting prose of Dr. Norman MacLeod, the charming essays of Donald MacEchnie, combining much of the grace of Addison, with much of the sly humour of Lamb, that all these are a sealed book.

While, however, our Government and Education Department and some of our people have been indifferent, many individuals and societies and organisations have been and are hard at work. Scholars and popular writers continue to send forth works from time to time without as much encouragement as is due, but it tends to increase. A few of our School Boards are favourable. A certain number of our Gaelic-speaking teachers are helping much. Some of the clergy are strong supporters, and spend time, money, and mind in the cause. Men and women are to be found in every rank battling and striving for the language. The Governors of the Trust for Education in the Highlands and Islands of Scotland pay to teachers of public or State-aided schools within the area of the Trust's operations Capitation Grants not exceeding 5s. per child for teaching Gaelic, but no teacher may receive a sum exceeding £10 in any one year. These Grants are paid for children attending such class in the Senior Division as corresponds most nearly to Standard V.

The Gaelic Society of London give a Capitation Grant of 2s. 6d. to teachers in respect of pupils in Standard IV. who pass an examination in Gaelic. The Highland Association, An Comunn Gaidhealach, is the largest, the most effective, and the most comprehensive of all

the bodies working in the interest of Gaelic. It has done and is doing a great deal. It can do and ought to do a great deal more. It embraces within itself all classes, all creeds, all types of thought and life. That may partly be its weakness, but to a greater extent its strength. Its chief objects are to encourage and promote the teaching and use of the Gaelic language, the study and cultivation of Gaelic literature, history, music, and art. By means of its national and local Mòds, where literary and musical competitions are carried on, there is an increasing growth in the pride of race and respect for the language, not alone on the part of the native speakers, but those outside. You are far ahead of us in this respect in Wales. You have much more pride of race and of tongue. The terrible break-up in 1746 and thereafter laid the hand of arrestment on the development of our race, and the geographical limitations of the Gaidhealtachd have been and are against us. We are not compactly and conveniently placed like the Welsh and Gaelic Irish.

The branches of the Association all over the country help to create an atmosphere favourable to the language, a desire to learn to read Gaelic, to buy books in the mother tongue. The local Mòds are the best nurseries for the growth of the language. The work in the branches, the local competitions in Gaelic reading, recitation, composition, and singing, the Gaelic reading classes for children and adults all tend to strengthen the feeling for Gaelic where weak, to create it where non-existent, to revive it where almost dormant, and to encourage and increase it where vigorous.

The Highland Association are meantime preparing the machinery for promoting a great Petition to Parliament on behalf of Gaelic. The country is mapped out into three Provinces, with a sub-committee over each, and all in favour of the language are to get an opportunity to sign.

The Churches are now moving. This means a great deal, for the churches are still influential in the Gaidhealtachd as in Wales and Ireland. They are moving as one, and this means a great deal more. The three great Presbyterian Churches (the Church of Scotland, the United Free Church, and the Free Church) contain within themselves the vast mass of the Gaels of Scotland. Delegates from An Comunn Gaidhealach, accompanied by delegates from the three Churches, appeared before the Secretary for Scotland and submitted the following proposals on 30th March, 1917:—

I. "That in all schools in the Highlands attended mainly by Gaelic-speaking children,

Gaelic should be an essential subject of instruction, and that in all other Highland schools attended by Gaelic-speaking children, instruction in Gaelic should be available to all who desire it."

II. "That suitable provision be made at Junior Student centres and by all Provisional Committees for the training of an adequate number of Gaelic-speaking teachers capable of teaching the lower and higher stages of the language."

III. "That the salaries of teachers in the Highlands be improved to a degree sufficient to induce Gaelic-speaking teachers to take up work in the Highlands on the completion of their training and to remain there. This could be done by placing funds for the purpose in the hands of a special Board of Education for the Highlands, or by special grants being paid direct by the Department. In the meantime the £10 grant, formerly paid under minute of the Department and now distributed by the Secondary Education Committees in respect of Gaelic-speaking teachers employed in Highland schools, should be paid as an addition to their salaries to those teachers in respect of whose services the grant is paid."

IV. "That an Education Board for the Highlands be established. The new Board should have adequate funds at its disposal for developing the efficiency of Highland schools, and it should have power to modify existing curricula so as to bring them into harmony with the present circumstances and the future prospects in life of the population. If the Highlands are to be re-populated after the war with a contented and prosperous people, the education given in the schools must not be so dominated as at present by the idea that the scholars are to spend their lives in cities, but must be so directed as to fit them for the rural pursuits that most of them will follow, while making adequate provision for those who aim at professional careers."

Dr. Watson stated in 1914, "In Ireland at the present time there are over 150,000 pupils receiving instruction in Irish Gaelic. The training centres for teachers get a grant of £5 a head from Government for every teacher turned out fit to teach Irish Gaelic. There were four or five Government organisers of the Irish language, paid by the British Government for the purpose of organising the teaching of Irish Gaelic; and, over and above that, from £10,000 to £15,000 of British money was paid for the purpose of encouraging the study of the Irish language in Ireland."

With regard to the Press the output is meagre, so far as the periodical and newspaper Press are concerned. A very few weekly

newspapers, such as the "Northern Chronicle," the "People's Journal," and the "Stornoway Gazette" contain each a column of Gaelic. The great and little dailies contain not a line.

"An Deo-Greine," a sixteen-page magazine, the organ of An Comunn Gaidhealach, under the racy and interesting editorship of Mr Donald Macphie, comes out monthly. Half, at least, of its contents are in Gaelic. "Guth na Bliadhna," a quarterly Gaelic periodical, has done yeoman service for the language by its encouragement of talented writers, with a full mastery of the native tongue, such as Mr Angus Henderson, Mr. D. Sinclair (D.M.N.C.), and Rev. Neil Ross. Gaelic supplements are published monthly in connection with their church magazines by the Church of Scotland, the United Free Church of Scotland, and the Free Church of Scotland under the able editorship of Rev. D. Lamont, the Rev. Dr. MacLennan, and Rev. D. MacLean.

The "Celtic Monthly" continues to be helpful and interesting. The "Celtic Review," in the accomplished hands of Mrs Watson, provides a means of spreading knowledge in the higher walks of Celtic learning. Various other writers are working hard and efficiently in the Gaelic field, such as Mr. John Macfadyen, Mr. T. D. Macdonald, Mrs. K. W. Grant, Rev. A. J. Macdonald, Rev. Archibald Macdonald, Mr. Malcolm C. Macleod, Dr. Mackay, Mr. Norman Macleod, Mr. Mackay, London, Dr. Sinton, Colonel John Macgregor, Rev. Dr. Adam Gunn, Rev. D. Maclean, Edinburgh, Rev. D. Maclean, Duirinish, Professor Magnus Maclean, and Dr. Cameron Gillies, and in particular Mr. Kenneth Macleod, who composes with great charm and grace, and Mr. Malcolm Macfarlane, who has evinced great ability and industry. Dr. Watson and Dr. Calder are, each in his own way and with marked ability, sending forth from time to time learned works bearing on the language and its literature.

It is gratifying to find new types of work in Gaelic in the shape of novels and plays, &c., some of them of high merit and full of promise. In this connection the names of Mr. Hector Macdougall, Mr. Sinclair, Mr. J. McCormick, Mr. J. N. Macleod, and Mr. Angus Robertson readily occur to one. Indeed, the increased and increasing output of various kinds of literature is another gratifying feature of the times.

The number of buyers and readers steadily grows. Of all helps in the cause music is in some respects the greatest. It is a powerful propagandist influence all over the country. The attraction of Gaelic song has brought many, perhaps not otherwise interested, to

study the language. In this connection the movement owes much to the cultivated taste of Rev. N. M. Munro, and the valuable work of Miss Tolmie and Mrs Kennedy Fraser.

Even assuming the language to die at the expiration of 30 years, what of the education and culture of the period intervening? Are those at present alive to be denied their birthright, a sound and intelligent training for life and citizenship, simply because the language may die or will die? But will it die? Need it die? No! a thousand times, no! Shall we Scottish Gaels pass silently out of history? No! a thousand times, no! Shall this language, rich and sweet and winsome, and sharp and tender, and powerful and racy and dear to us be treated as a thing in the way, as something inferior, something un-Anglo-Saxon? In British South Africa the Dutch language is placed on a footing of certainly not less than equality with English. In British North America the French Canadians have every respect and privilege accorded their mother tongue. We blame Germany for seeking to crush out all languages than her own, but are we not out-Germanying Germany in the cool, cold, pitiless way in which we as a great nation treat this ancient tongue of ours? Gaelic feeling, sentiment, tradition, culture can co-exist and consist with the Imperial idea.

The Gael, by being a true Gael, true to his traditions, language, and genius, can be at same time a real Briton, indeed, a better Briton. Diversity of culture and race and feeling and speech and modes of thought within an empire, instead of weakening, strengthen its life and effectiveness. Dull uniformity tends towards death; a healthful diversity tends towards life and enrichment.

From hundreds of glens and villages and isles of the sea all over the Highlands, the sons of the Gaelic race in their thousands have gone forth to be wounded and maimed and to pour out their blood that this mighty nation might escape being strangled. In many a Highland clachan there are few homes where the angel of death has not come from Flanders or Gallipoli or Mesopotamia, or the stormy deep. In patriotic feeling, in military ardour, in intrepid courage, in devotion to the great ideals of liberty, humanity and Christian civilization, no part of the Empire has surpassed the Scottish Highlands. We have a right to expect that when the Gaelic lads return from the front to the glens and the clachans, they will find their language granted its rightful place in the sun.

There must be persistent propaganda work until parents and others realise their duty to

the language. A long pull, a strong pull, and a pull altogether. Elimination of jealousy, self-seeking, small-mindedness. We must take a leaf out of Wales and Ireland. We must be at our M.P.'s, and give them no rest till they help to secure our just claims. As compared with the position of 25 years ago there has been considerable progress, but time presses, we cannot lose a moment, and much remains to be done.

“ Dùis suas, a Ghàidhlig, 'stog do ghuth;
Na biodh ort geilt no sgàig;
Tha ciadan mìle dileas duit
Nach diobair thu 'sa bhàir;
Cho fad 'sa shiubhlas uill le sruth
'Sa bhuaileas tuinn air tràigh.
Cha'n aontaich iad an cainnt no'n cruth
Gun téid do chur gu bàs.”

—o:—

BROSNAHADH DO NA GAIDHEIL.

Le EOGHANN MACDHOMHNUL, Camus a' Chorra.

Choisinn seo an dara duas aig Mòd, 1892,

Nach iongantach an spiorad neo-dhileas a bha cho cumanta am measg nan Gaidheal 's na trì linn so chaidh, eadhon gus an là an-diugh, a thaobh an cànain agus gach nì eil' a bhuneas dhaibh.

Dh'fhàg uamhar agus mòrchuis mòran de na Gaidheil a fhuair àiteachan àrd an ùghdarras cho mì-nàdurra gu 'm b' fhearr leo co-fhaireachdairinn ris na Sasunnaich tioram, fuar, na ris na daoine ceòlthor bhò 'n d' thàinig iad. Tha so cho mì-nàdurra ris na Frangaich a bhi deanamh Sasunnaich dhaibh féin. C'arson nach lean ar sluaigh an eisimpleir de 'n ghràdh-dhùthcha a tha ri fhaotainn am measg nan Cuimreach, oir cha 'n fhaigh breitheamh, no maighstir-sgoil, no fear sam bith eil' àite math dha féin 'nam measg-san mur bi e eòlach air cainnt an dùthcha? Tha pailteas ag ràdh an diugh “De an tairbh a gheibh mi, ma dh'ionnsaicheas agus mu theagasigeas nì cainnt no shinnsearan?” Is cinnteach nach choisinn fear sam bith mòran airgid leath' an dràs', ach cha bu chòr cumhad idir a bhi aige as a h-eugmhais. Chuir na Gaidheil uiread dearmaid oirre 's na laithibh a dh' fhalbh nach fhaicear a' bhuiil gu leir fhathast. Cha 'n fhiaich a bhi cur seachd na h-ùine a bhi bruidhinn ri daoine aineolach nach cuir neas air a' chainnt sin a tha cho luachmhor ann an shùilbh sgoilearan, agus dhaoine ionnsaichte. Cha chuala mi riamh cunntas air sluaigh sam bith a bha cho toileach ris na Gaidheil an dùthchasachd a thilgeil bhuapa. Tha na sgoilearan ag ràdh gu bheil barrachd air mìle leabhrachean sgrìobhta Gaidhlig ann, ged a loisg na Lochlannaich agus na Sasunnaich gach aon dhiubh air an b' urrainn iad an làmh an chur. Tha mòran dhiuhh glé aosda, agus a

h-uile an glé luachmhor. 'Nuair a tha na cùisean mar so, nach e an nì as lugha bu chòir dhuinn a dheanamh eòlas fhaighinn air ar cànan fein a leughadh, anns a bheil sgrìobhaidhean a bhithheadh 'nan onair do chaintn sam bith, ged nach deach iad an clòdh riamh? Tha mòran ag ràdh nach b' urrainn do na Gaidheil an teachd-an-tir fhaighinn gun eòlas a bh' ac 'air a' Bheurla, agus dh' fhaodadh gu bheil sin fìor; ach ciamar tha mìltean nam Frangach, nan Sìneach, agus mòran sluagh eile 'deanadh an gnòthaichean as a h-eugmhais gu buileach?

Ma tha i cho feumail dhuinn, cha 'n 'eil sin 'na leisgeul air son ar cainnt fein a dhearmad, oir tha na h-Eabhruidhich a' cumail suas an cainnt san ged a tha iad ag ionnsachadh nan cainntean aig gach sluagh am measg a bheil iad a còmhaidh. A thuille air so, tha trì agus ceithir cainnt aig a chuid as mò de na Polach, agus de na Ruiseinich, agus nach 'eil uiread eantainn aig na Gaidheil riu-san?

Anns na laithean a dh'fhalbh chuala na Gaidheil cho tric bhò na Sasunnaich nach b' fhiach iad fein, 's an cainnt, agus nach robh innte ach cainnt airson daoine borba, gu'n do thòisich iad fein an fhaoineachd sin a chreidsinn!

Tha eagal air na Sasunnaich ma tha a' Ghaidhlig air a teagasg 's na sgoilbh gu 'm b' urrainn an sluagh an litricheas fein a leughadh 'an Dun-Eideann, 'am Bail-'ath-cliaith (Dublin) agus 'am bailtean eile, agus 'nuair a ch' iad an luach le 'n sùilbh fein, bi fios aca nach robh ach breugan am bruidhinn nan Sasunnaich. Gheibh iad a mach fìor Eachdraidh an dùthcha mar an ceudna. Tha dearbhadh againn air naimhdeas nan Sasunnaich a thaobh na Gaidhlig 's a' chùis a leanas.

'S a bhliadhna 1839, thòisich dealbh Eirinn air tighinn a mach fo 'n Uachdranachd, leis an robh cunntas iomlan de sgrìobhadh-nan-àiteachan, steid-caontach, sean-nithean na cainnte, agus an t-sluagh. Thainig a cheud earrann a mach (cunntas an Doire [Londonderry]) agus fhuair e di-bheatha mhòr bho sgoilearan anns gach càrn, ach dhiùlt a' Pharlamaid tuillidh de chunntas-na-dùthcha a chlà-bhualadh, ged a bha e cho luachmhor, agus chaidh iad air an aghaidh leis na dealbhan aca fein! Rinneadh mòran leabhraichean prìseil 'nuair a thòisicheadh air na dealbhan so, ach dhiùlt an Uachdranachd an clò-bhualadh, agus tha iad san Taigh-fhoghlum Eirionnach Rìoghail, 'am Bail-'ath-cliaith, agus Taigh-leabhar Paire-na fion usg' (Phoenix Park Library) 's a bhlaile cheudna fhathast.

Na creideadh na Gaidheil foelan a naimhdean ach cruinnicheadh iad mu 'n cuairt an càirdean aig a' cheud mhòd, a thoir misneach do na Gaidheil sin aig nach 'eil nàire air an dùthaich, agus a tha feuchainn a litreachas a thogail suas do 'n àite bu chòir dhi clumail.

O chionn beagan laithean chunnaic mi 'sa phàipear-naigheachd cunntas mar a bha rùn aig Oilbheis Orchard (*Oliver Goldsmith*) an bàrd Sasunnaich, a bhì fhaighinn obair le teagasg na Beurla 's na sgoilbh Olaindeach, ach cha do ghabh e fo 'bheachd nach bitheadh facal Beurla aig a' chuid sgoilearan am feadh nach bitheadh facal Dùitseach aige fein. 'Nuair a chunnaic e gòrachd nan cùisean, dh' fhàg e 'n gnòthach gu buileach. Cha 'n 'eil, agus cha robh riamh an leithid sin de chiall aig a' chuid as mò de bhòrdaibh-nan sgoil 's a' Ghaidhealtachd, oir tha iad a' cur luchd-teagasg anns na sgoilbh aig nach 'eil focal Gaidhlig, agus ged a tha fios aca nach dean iad feum do na sgoilearan cha 'n atharraich iad an rathadan. Ged a bhithheadh pailteas Beurla aig gach leanabh 'sa sgoil, tha e 'na nàire do 'r dùthaich a bhì faicinn cainnt ar sinnsearan air a shaltairt fo chasan na Beurla mar sin, agus na 'm bitheadh grànne de spiorad nan seana Gaidheal aigan cloinn mu'n dùthchadach an diugh, cha tigeadh là eile mu'm bitheadh a' Ghaidhlig air a teagasg anns gach sgoil 's a' Ghaidhealtachd. Tha mi glè thoilichte bhì faicinn gu bheil i tighinn air aghart mu dheireadh thall céum air céum, ach fhad 'sa bhios na breitheamhnan agus iadsan aig a bheil ùghdarras thar an t sluagh gun facal dhi, agus a' deanadh fo-chaid oirre 's na cùirtibh gun pheanas, cha 'n urrainn i bhì deàrrsadh mar bu chòir dhi a bhì.

Fhuair na Cumirich cead a' Chuimreag a chur anns na leabhraichean sgrìobhadh, an àite na Beurla, Eachdraidh na Cumirigh 'nan cainnt fein, agus eadar-theangadh bho Chuimreag do 'n Bheurla, a bhì air a teagasg anns a h-uile rann agus sgoil 'san dùthaich. Mar so tha roinn-riaghailt againn, agus cha 'n 'eil leisgeul tuillidh sam bith aig Gaidheil na h-Alba an dleasdanas 'an cainnt fein a chur seachad, agus a cùisean fhàgail do sgoilearan Gearmailteach a tha fa'-'inn an fìor luach a th' innte. Cha 'n fhiach i do na Sasunnaich a chionn gur e Gaidhlig a th' innte, ach cha 'n 'eil an roimhe-bhreith gòrach so aig na Gearmailtiche. Cha bu chòr fois a bhì aig Gaidheal 'sam bith gun am faigh iad furasdachdan cho ionlan 'sa fhuair na Cumirich, agus tha mi smuainteachadh gu bheil am Mòd na chothrom math airson ainmean-sgrìobhadh fhaighinn do Athcheuige mòr a thoir do 'n Pharlamaid. 'Nuair a chailleadh slughan an cainnt, caillidh iad am pearsantaidh gu léir mar an ceudna, agus an milleadh na Gaidhlig cha 'n fhaicear ach aon rathad eile a th' aig na Sasunnaich gu seòrsa braidheanas a chur oirnn a rithist, agus ar dùthaich a thoirt suas mar àite-cluich do na sealgairean.

Rinn na ministearan mòran 'san linn so chaidh, agus 'san linn roimhe, gach nì Gaidheil-ach a mhilleadh, an àit 'an soisgeal a shearmon-

achadh, ach taing do Dhia tha'n seòrsa sin a' fàs na 's lugha gach là, agus na chumas na Gaidheil an guallean ri cheile 'san àm ata ri teachd, tha sùil agam ar cainnt fhaicinn an àit 'as onoraiche am measg clànain an tsaoghail. Tha mi 'n dòchas gu 'n dean a' chud Mhòd mòran de na barailtean lochdach a th' aig mòran sluaigh 'nar measg fhatrast a thilgeadh a leth-taobh.

Gum a fada bhitheas foelan Mhic Mhaighstir Alasdair fòr—

“Mhair i fòs
'S cha teid a glòir air chall
Dh'aindeoin go
Is mi-run mor nan Gall.”

—:o:—

THE LATE MISS MURRAY MACGREGOR

The passing of Miss Murray Macgregor of Macgregor, which occurred at Perth in the end of September, is an event which awakens feelings of deep regret among many members of An Comunn Gaidhealach. She passed away in her 89th year after a life of much usefulness, and sympathy with every philanthropic effort. She was a perfervid supporter of everything connected with Gaelic and Highland character, and took a warm interest in the revival of the language. Her knowledge of things Celtic was wide and varied, and her enthusiasm for the cause was unabated till the end. Possessed of an intimate knowledge of the traditions and folk-lore of the Highlands, as well as of their present condition, she was elected as the chieftianess of the Gaelic Society of Perth, before which she often read papers and delivered addresses on the manners and customs of the Highlanders. She was a keen supporter of An Comunn Ghaidhealach, and attended its meetings as often as her strength permitted. She was no mere idle looker-on at the language movement, or at anything which had for its object the real advancement of the Highlands. The citizens of Perth were justly proud of Miss Murray Macgregor and her work among them. She was recognised as a lady of remarkable clearness of thought and lucidity of expression. When the late Queen Victoria commanded that a work should be brought out illustrative of the Highlanders, a book was published under the title of “The Highlanders of Scotland”; the letterpress being entrusted to Miss Macgregor, a task for which she was eminently qualified. She was a great favourite of the Queen, and was frequently a visitor at Balmoral during her Majesty's stay there. For years she was brought into intimate touch with Victorian Court life, and formed one of Her Majesty's suite, while the Dowager-Duchess of

Atholl was one of the Ladies-in-Waiting. But like a true Celt and the noble woman she was, she loved to move in the Highland atmosphere, and take pleasure in relating the romances and lore of the past. She had a remarkable knowledge of the traditions and tales of the Highland clans, and naturally was proud of her own clan, of which she wrote a fine record, bringing the history down to 1774, when the name was restored.

Miss Amelia Georgiana Murray Macgregor was the youngest daughter of Major-General Sir Evan John Murray Macgregor of Macgregor, Bart., K.C.B., who died Governor of the Barbadoes in 1841. Her mother was Lady Elizabeth Murray, youngest daughter of John, 4th Duke of Atholl. The present Baronet, Sir Malcolm Macgregor of Macgregor, is her grand-nephew, and the present Earl of Mansfield stands in the same relationship through his mother, Viscountess Stormont. Through her paternal grandmother, Miss Murray Macgregor could claim kinship with a Macleod of Bernera, and her paternal great-grandmother, a Macdonald of the Isles. On the death of her first cousin, the 6th Duke of Atholl, she took up her residence with his widow at Dunkeld House, where she lived for 33 years. On the death of her Grace in 1897, Miss Macgregor removed to Perth, where she died. Her remains were laid to rest on the 25th of September in the family burial-place of the Clan Gregor overlooking the Braes of Balquidder, while, as befitted the occasion, the bag-pipe sounded a lament.

—:o:—

“An Claidheamh Soluis,” Dublin, refers to “An Deo Gréine” as “paipear beag deas.” “B'fheàrr leam gun oiread beurla bhì ann.” Doubtless that ought to be the ideal, but we often wonder if even that would increase its circulation. Gaels in Scotland seem to be lacking in warmth regarding their ancient language. Not so the Welsh and the Irish.

—:o:—

JUNIOR LITERARY COMPETITIONS.

The following is the result for Errogie School (learners of Gaelic) inadvertently omitted in our last issue:—

- Competition I.—1st., Duncan Cameron.
2nd., William Cameron.
Competition II.—1st., John MacGillivray.
2nd., William Cameron.
3rd., Duncan Cameron.
Competitions III & IV.—1st., Duncan Cameron.

FIONNGHAL A' PHRIONNSA.

DAN-CHLUICH, LE IAIN N. MACLEOID,
Ughdar "Reiteach Móraig," etc.

EARRANN III.

Fionnaghal ann an tigh Mhic 'Ic-Ailein an Ormicleit.

A' CHUIDEACHD—

Tighearna Chloinn Raghail (Mac 'Ic-Ailein).

Bain tighearna Mhic 'Ic-Ailein.

Fear Bhaoghasdail.

Fear Bhailesear.

Cumha Mhic-Criomann 'g a sheinn? Seirbhiseach a' tighinn a stigh do 'n t-seòmar, le naidheachd agus coltas dubhach brònach air aodann. Seirbhiseach: Am Prionnsa! Am Prionnsa! Am Prionnsa! Nach d' thainig Prionnsa Tearlach air tìr an Uidhist againn. Tha e falbh fo na choill le trìubh chompanach. Chaill e,— chaill e,— chaill e Blàr Chuilfhodair, agus mharbhadh 's ruagadh a' chuid bu mhò de chuid dhaoine. Tha chreach air ar muin.

Mac 'Ic-Ailein—Cò thug an naidheachd do 'n àit?

Seirbhiseach: Thug Domhnall Macleoid ceann-ache chluain. 'Se dh' aiseag am Prionnsa thar a' Chuain Sgìth.

Mac 'Ic-Ailein: Domhnall Macleoid, á Galtrigil,—Sgiathanach cho onarach ris a' ghlais air a dùnadh. Mo bheannachd buan aig Domhnall,—bha e rianh 'n a charaid do 'n fhéumach 'n a airc.

A' cluideachd uile fo mhòr thùrsa, 'n uair a chual' iad an naidheachd. Tha iad greiseag 'n an tàmh ann an trom smuain nu 'n Phrionnsa. A' Bhain-Tighearna: Mo thruaighe! Mo thruaighe! 'm Prionnsa bochd. Cha do chuir mi na b' fheàrr air a mhanadh bho 'n toiseach. 'S e turus gun cheill thug as an Fhraing bho thùs e, ach feumaidh sinn ar cinn a chur cuideachd fiach dé ghabhas deanamh.

Mac 'Ic-Ailein—Dhia, gleidh sinn. Cha d' thainig a' chreach oirn gus an so. Ma gheibh arm an Rìgh an Prionnsa falach 'n ar crìoch-aibh théid ar sgrios gu tur as an tìr, agus tha mi fhéin a' creidsinn nach bi caomhadh air arm agus luingeas-chogadh airson an Prionnsa còir a ghlacadh agus an ceann a thoirt dheth. Cha do chùnt e a' chosgais bho 'n toiseach an ruaghan. Cha robh ann ach obair gun cheill dha bhì smaoineachadh gu 'm faigheadh e crùn. Bhreatuinn air a cheann,—ged is leis e le còir-bhreith,—gun airgiod, gun dhaoine, gun ghuma 's gun fhùdar. Mo sgeul na dunach ri innse, ach cha shàbhail sin sinne, 'n uair a thig an luchd-tòrachd 'n ar rathad. Thoiribh Niall Maceachainn a stigh, fiach am faigh sinn a

mach ròs 'sam bith air àite-falaich a' Phrionnsa. Niall Maceachainn a' tighinn a steach do 'n t-seòmar.

A' Bhain-tighearna—Bheil dad a bheachd agad, a Neill, c' àit 'au deacha' 'm Prionnsa falach 'n uair a thainig e air tìr an Uidhist?

Niall—Thuir Domhnall Macleoid fhéin riumsa gu 'n do chuir e am Prionnsa air tìr ann an Rosinnis, agus chaidh mi-fhéin agus Domhnall an de' dh' a' mhàire air a' Phrionnsa le piob ùr agus rola tombaca, agus fhuir sinn e ann an uaimh an Gleann-coradail, agus cha 'n eil e idir sàbhailte. Tha arm agus luingeas-chogaidh air a thòir an Uidhist agus tha deich mìle fichead púnd Sasunnach de airgid cinn air.

A' bhain-tighearna—Och, och, 's mo leireadh, am fògarach bochd—am Prionnsa tha digheach air crùn Bhreatainn, a' falbh fo na choill gun bhìadh gun choimh-fhurtachd—agus an duais cinn—deich mìle fichead. Nach eucorach sin! Nach muldach staid ar rioghachd!

(A' Bhain-Tighearna' rànaich).

Fear Bhailesear—Feumaidh sinn, a chàirdean rian air chor-eigin fhaghinn air am Prionnsa fhaicinn sàbhailte nach as ar crìochan. Cha dean bruidheann a mhàin feum. 'Se gnothuch ro chunnartach a th' ann dha fhéin agus dhuinne gu'm bitheadh e an so na 's fhaide, agus cha 'n eil dol as againn mur toir e chasan leis, agus mar is luaithe 's e 's fheàrr. Dé ni sinn—sin a' cheist mhòr an drasda.

Fionnaghal—'Se naidheachd dhuilich dhomh fhéin gu dearb a tha so. Mo thruaighe! Mo thruaighe! Dé 'n fhios nach bi 'm Freasdal bàigheil ris fhathast, 's nach bi e coimach air car nu chnoc a thoirt á luchd tòrachd. Obhan, obhan, nach truagh nach mi 'bha làidir, le cridhe 'ghaisgeich, agus le làmh bhua'lmhor a tharruingeadh an claidheamb. 'S mi nach sòradh cunnart, no deuchainn no allaban, no eadhon am bàs fhéin, na 'n saoilinn aon uair gu 'm b' urrainn mi beatha no Phrionnsa digh-each a theasairginn bho 'nainnhean.

Mac 'Ic-Ailein—Mo bheannachd buan agad fhéin, 'Fhionnghal chòir, cha robh thu rianh air dhèireadh ann an togail do ghuth air taobh an diòbaraich 's an deòraidh. Gu dearb cha 'n eil mi fhéin a' faicinn neach 's an dùthaich as freagarruiche na thu fhéin airson am Prionnsa bochd a thoirt as a' ghàbhadh mhòr anns am bheil e.

Fionnaghal—O nach mise bliodh deònach air sin a dheanamh na 'm b' urrainn mi. Cha b' e mhàin ruith ach leum, ach dé b' urrainn mise dheanamh, boirionnach bochd, dìlleachdan gun tacas, an aghaidh feachd làidir a' Chrùin, nach fàg cùil no cial 's an Eilean Fhada gun rann-sachadh gus am faigh iad beò no marbh am Prionnsa.

A' bhain-tighearna—Tha mi dhreach de 'n

bheachd gur tusa, Fhionnghal, an aon neach airson a' ghnòthach chuidthromaich so. Tha mise smaoinneachadh na 'n rachadh tu leis a null do Mhugostobht gu Bain-tighearna Mhic-Dhomhnuill gu 'm faigheadh tu litir-shiubhail bho t-oidhe, Caiptein Uisdean, 's cha bhiodh chràm do 'n Phrionnsa 's an Eilean. Gheibheadh e aoidheachd gu leòr, agus cha bhiodh leth uibhlir de dh' amharus aig a' chrùn gu 'm biodh e an sin a chionn gu bheil dh' chlinneadh mhór an Eilean, na Domhnullaich agus na Leodaich air taobh a chràin. Cuiridh sinn fios os iosal a dh' ionnsuidh na Bain-tighearna agus bitheadh i ullachte air 'ur son.

Fionnghal—Oh, bhain-tighearna ghaoil, tha sibh 'g am fhàgail fo mhór-thùrsa, 'cur mu 'm choinneamh gnothuch, tha eagal orm, a tha tur thar mo chomais. Dé dheanainn ri mo nàire na 'n toirinn sgrìos air no cheann-cinnidh agus a bhain-tighearna chòir leis a' Phrionnsa rioghail a thoirt air tìr 'n a dhùthaich airson tearmuinn a thoirt dha. Dé chanadh Aoughas mo bhràthair rium, 's dé shaoileadh mo mhàthair chaomh dhìom na 'n rachainn air aghaidh le gnomh cho làn cumaint ri sin. Airson sin uile 's beag a shaoilinn dhe gach cnap-starra na 'm faighinn m' inntinn làidir gu leòr gu 'm uile chomasan a chur an cleachdadh airson teasairginn a dheanamh air a' Phrionnsa bhochd.

Baileasgar—Cha dean so an gnothuch a dhaoine. Tha 'n ùine dol seachad, 's mar as fhaide dh' fhuiricheas am Prionnsa an so 's ann as miosa dhùinn uile e. Thèid mise far a bheil ar caraid, Domhnull Macleoid, agus iarraidh mi air fiachainn ris am Prionnsa aiseag do Steorrbhagh gun fhios nach fhaigh e long an sin a bheil do 'n Fhraing sàbhailte e, agus cuiridh sinn fios gu bain-tighearna Chill-duinn an Arinnis agus gabhaidh i ris gu càirdeil.

Mac Ic-Ailein—Mar sin biodh, fhearaihb. Cha bhi e sàbhailt an so cò dhù, agus cha b' urrainn dha bhi air chràm duine b' fhearr na bu treibhdhriche na Macleoid, 's tha mi fhéin a' creidsinn nach diàlt ceum dhieth.

EARRANN IV.

Coinneamh uaigneach an tigh Mhic 'Ic-Ailein an Ormicleit aig a bheil càird-an a' Phrionnsa, agus iad a' cur an cinn cuideachd airson dòigh fhaighinn air am Prionnsa thoirt gu Eilean a' Chèd.

A' CHUIDEACHD—

Mac 'Ic-Ailean agus a bhain-tighearna.
Fionnghal Nighean Raonuill.
Domhnull Macleoid.
Niall Macceachainn.
Caiptein Macneill.

Mac 'Ic-Ailean, (a' sràidearachd ceithir thin-chioll an t-seomair ann an trom smuain—Dé air

an talamh a ni sinn ris a' Phrionnsa! Bheil dòigh air an t-saoghal air fhaighinn as an àite so! Nach uamhasach ma thig a' chreach oirnn uile 's gu 'm bi am Prionnsa glacte!

Domhnuill—Tha sinn gun teagamh 'sam bith ann an staid chunnartaich. Mar a dh' innis mise duibh uile mar tha, rinn mi m' uile dlùchd air an Steorrbhagh air soitheach fhaighinn a bheireadh do 'n Fhraing e, agus tha mi creidsinn gu 'n robh mi air sin fhaighinn mur biodh gu 'n do ghabh Murchadh Bhaile uan Cailleach an daorach, 's gu 'n do dh' innis e gur h-e 'm Prionnsa bh' againn, ach dh' math 'bhi bruidheann air sin a nise. Cha 'n eil mise faicinn dòigh no seòl air am Prionnsa theasairginn ach fiachainn ri aiseag a null do 'n Eilean Sgiathanaich. Cha bhi amharus cho mòr aig an arm dhearg gu 'n bi e an sin a chionn gu bheil na Leodaich 's na Domhnullaich 'n a aghaidh.

A' Bhain Tighearna—Mo bheannachd agad-sa Dhomhnuill, rinn thusa do dhùchd cò dhù, 's cha 'n aithreach leat sin air a' cheann thall. Tha mi làn chreidsinn gur h-e an t'Eilean an aon àite airson tearmuinn do 'n Phrionnsa, agus 's e Fionnghal an so an aon neach do 'n urrainn còmhadh a dheanamh air.

Fionnghal—A bhain-tighearna chòir, 's mór m' eagal gur h-e dòchas bochd, bochd as urrainn a bhi againn air fhaighinn a null sàbhailte thar a' Chuan Sgith leis a' Phrionnsa. Cha 'n eil òb no caolas eadar Rudha Robhanais agus Ceann Bharraidh nach 'eil loma làn de luingeas chogaidh, agus dé b' urrainn domh-sa dheanamh ann an aghaidh na tha sin de naimhdean. Ged a b' urrainn mise fhaighinn fo sheòl gu sàbhailte leis a' Phrionnsa dhligheadh againn, nach mi bhiodh trugha a chaoidh tuilleadh na 'n glacteadh e, agus e air mo chràm.

A' bhain-tighearna—Fhionnghal, a ghràidh, tha fhios againn uile gur nighean thapaidd chruadalach thu, agus cha mhòr nach 'eil mi fhéin cinnteach gu 'n téid leat anns a' chùis so cuideachd na 'm b' urrainn dhuit dìreach t-inntinn a dheanamh suas aon uair airson a dhòl air adhart. Seal fhéin, Fhionnghal, dhé cho cliùit-each 's a bhitheadh e dhuit teasairginn a dheanamh air do Phrionnsa laghail. Bhitheadh e 'u a ghlòir shiorruidh dhuit fhéin, agus do gach neach a bhuneadh dhuit, agus chuireadh e clach-mullaich mhaiseach air treabhantas agus gaisge maighdinn a tha mar tha, aithnichte thar chailleagan Uidhist gu léir airson nam beusan sin.

Fionnghal—B' fhearr leam-sa gu 'n robh mi leth airidh air a' chliù mhór sin, a bhain-tighearna. 'Se chis ro-chuidthromach air a bheil sin a' meòrachadh, agus mar sin 's e gnothuch ro dhùilich a tha ann dhomb-sa m' inntinn a dheanamh suas. 'S e aon chuid buaidh no bàs a bhitheas ann, ach 's beag a shaoilinn-sa de mo

bheatha fhéin a chall na 'm bithinn fiosrach gu 'm bu mhí bu mheadhon air beatha phriseil a' Phrionnsa 'thoirt a' gabhadh. Tha mi faicinn móran nithean 'n am aghaidh, agus mar is mó mhebraicheas mi 's ann is mó tha mi faicinn nan duilgheadsan sin ag eirigh suas 'nam beanntan móra mu 'm choinneamh. Bho 'n a chuala Aonghas mo bhráthair gu 'n robh 'n gnothuch so air a chur ri m' aghaidh, tha e fo mhór ghruaim riun, agus dé dheanainn-sa ri mo nàire na 'n glacteadh am Prionnsa òirdheire air oighreachd mo cheann-cinnidh agus mo dhlùth charaid a thug sgoil agus ionnsachadh dhomh,—agus mise 'n a mo mheadhon air sin. An déidh sin uile, tha m' intinn togarrach, agus tha dùrachd mo chridhe 's mo chléibh a' dol a mach ann an comhfhlàngas ris a' Phrionnsa ànrach. Tha Dia uile-chumhachdach a' riaghladh agus ma 's e mise chaidh a chomharachadh airson na h-obair chuidhthromach so, théid leam, agus mar sin, a cháirdean grádhach, a dh'aindeoin gach ceap starra th'ann, tha mi air m' éigneachadh gu dhol air aghaidh, agus an gnothuch mór so a ghabhail os laimh. Cuiribh an Prionnsa múirneach air mo chùram-sa agus aisgidh mise e sàbhailt gu Mogustobht, air neo 's bás dhomh an oidhirp.

Mac 'Ic-Ailein agus a' chuideachd gu léir ag éirigh le toileachas agus a' breth air laimh air Fionnghal, agus a' toirt misnich dhíth. A' bhaint-tighearna rànaich le meud a spéis do chainnt Fionnghal.

Seirbheasach a' tighinn a stigh do 'n t-seòmar le litir air a céireadh gu Fionnghal. Fionnghal 'g a fosgladh agus 'g a leughadh.

Fionnghal—So litir bho m' oide Caiptein Uisdean, anns a bheil e toirt dhomh litir-shiubhail do 'n Eilean Sgiathanach air mo shon fhéin, Niall Maceachainn, bean-chalanais, Eirionnach; —Ealasaid Burke, agus sianar de sgioba.

Mac 'Ic-Ailean—Mo sheachd mille beannachd agad, Fhionnghal, 's tu fhéin nach sòradh dragh no cunnart airson seasamh ris a' chòir. Gu 'n robh Dia mór leat air do thurus, agus tha mise air mo mhór-mhealladh air neo bithidh cuimhn' 'us iomradh air Fionnghal nighean Raonuill 'Ic Aonghais òig an Àiridh-mhuilinn fhads' a' bhuaileas tonn air tràigh.

Fionnghal—“Moláibh an latha math air a dheireadh” a dhuine chòir. Cha 'n eil mise deanamh ach rud bu chòr do neach 'sam bith a dheanamh, 'n uair a thigeadh gairm air a shon.

A' bhain-tighearna—Agus 's e 'm Prionnsa suairece Ealasaid an t-sníomh. Ciamar air an t-saoghal a smaoinich thu air sin, agus e cho freagarrach 's cho nàdurach ri ni chuala mi riabh.

Fionnghal—Chuir mi fhéin agus Caiptein Uisdean ar cinn cuideachd agus sud an dòigh

bu shàbhailte b' urrainn sinn smaoinichadh air airson an car a thoirt a' freiceadain an Rìgh. Chuir a litir fhosgailte gu m' mhàthair am broinn na litir-shiubhail ag innse dbith gu bheil e cur an deagh bhean-chalanais 'g a h-ionnsuidh, agus ag iarraidh oirre 'cunnail gus an sniomh 'n 'rolag nu dheireadh a bhitheas 's an fhàrdaich aice.

A Neill, théid thusa leis an naidheachd so dh' ionnsuidh a' Phrionnsa an déidh mheadhon-oidhe,—agus feumaidh sinn aodach boironnaich fhaighinn deiseil, agus théid sinn leis an màireach am bial a' chothràth, do 'n uaimh anns a bheil e, agus cuiridh sinn air dòigh e 'n an éideadh ùr, agus feumaidh sinn an sgioba fhaighinn cruinn air ball air chor 's gu 'n seòl sinn cho luath 's a ghabhas deanamh agus mar is luaithe 's e 's fheàrr.

A' bhain-tighearna—Gu na h-aighe dhuit fhéin, 'Fhionnghal. 'S e do chainnt a thog eallach a' bhròin bho mo chridhe, le bhí smaoinichadh gu 'm bi luaidh nam fearaibh, am Prionnsa ionmhuinn, na 's sàbhailte bho 'naimhdean bho chionn ghoidir.

A Dhomhnuill 's a Neill, fiach an téid sibh-se timchioll an làrach nam bonn agus a lorg sibh sgioba cho tapaidh 's a shuidh air tota eithir riamh, agus canaibh riutha nach bi dìth bith no dibhe orra air chùl an deagh fhàighidh.

Domhnuill—Nì sinn sin, a bhain-tighearna. Cha ruig sinn a leas innse dhoibh gu 'm bi obair sam bith a dh'iarraas sibh-se orra air a deagh fhàighidh.

—: o :—

GAELIC TERMS EXPRESSIVE OF AFFECTION, AND TERMS OF INVECTIVE.

By “CLACHAN.”

1st Prize, Glasgow Mòd, 1901.

(Continued from page 13.)

TERMS EXPRESSIVE OF EXCELLENCE, BUT PRACTICALLY ALSO EQUIVALENT TO “DEAR” OR “DARLING.”

Dùranach, an obstinate blockhead.
Dùr-bhodach, a dunce, stupid or obstinate old man.

Eachlaraich, an unfeeling churl.
Eallsg, a termagant, shrew.
Eireallach, a monster, clumsy carle.
Eucorach, wicked, ill-disposed person.
Fallsan, a slugard.
Faob cheann, a jolt headed fellow.
Faoin-cheann, empty head.
Faoineag, a vain, silly woman.
Faoinealach, a silly man.
Faoine, idem.

Fealltair, a traitor, villain, deceiver.
 Fealltanach, perfidious man.
 Fiamarach, fiamharach, a glutton.
 Fionag, fineag, a miser.
 Firein, a mannikin.
 Fleogan, untidy person
 Fudaidh, a vile, worthless person, the refuse of his kind; *Sc. footy.*
 Gabhan, a loquacious, cunning, tricky person.
 Gainneach, a scrub, miser.
 Gangaid, a light-headed woman.
 Gaoirean, a noisy, empty fellow; "wind-bag," from *gaoth*.
 Gaoisteán, a crafty, tricky fellow; from *gaisde*, a trap.
 Gaoithean, a fop, light-headed fellow; from *gaoth*.
 Gaorran, a little glutton.
 Gaorsach, a slut.
 Gaotshaire, an empty, windy talker, "wind bag;" properly mouth-piece of a bagpipe; from *gaoth*.
 Gàrlach, a little villain or rogue.
 Garrach, a glutton, gorbelly, dirty creature.
 Gasgan, gasganach, a puppy, petulent creature.
 Gealtair, a coward; from *geilt*.
 Geòcach, a glutton, spendthrift.
 Geòcair, a glutton.
 Gigean, gigein, a diminutive man a term of contempt
 Ginean, a diminutive creature; from gin.
 Gioball, a fellow, scamp.
 Giogag, an officious woman, gipsy.
 Giolaman, a little tattling fellow.
 Giolcair, a flippant fellow.
 Gidnair, a glutton.
 Glabha, a senseless woman; a "glaik." Arran *v. gloichd*.
 Glagaid, a clamorous, noisy woman
 Glagair, a gabbling fellow.
 Glaimhein, a glutton; from the Arran *glàimh*, gluttony.
 Glaimhear, idem.
 Glaimseach, a gluttonous woman; from *glaim*, big mouthful.
 Glaimseir, a voracious eater.

(*R'a leax-ntuinn.*)

A note of alarm has been sounded in the House of Commons with regard to the extent of disafforestation in the Highlands. It is well known that Canadians, Germans, and cadets from various schools have been labouring vigorously during the autumn in striking down the Highland woods. This is having a serious effect on some of the grazings which were rented by small holders early in the season. It would be a pity if the smallholders, who have taken these grazings, should suffer.

NOTES AND COMMENTS.

The Highland Land Settlement Association have transmitted to the Prime Minister an important Memorandum upon Redistribution of Seats in the Highlands. It is claimed that the Highlands have had eleven Seats since the Union of 1707, and that in no previous scheme of Redistribution was it ever attempted to reduce the Highland representation below this minimum. The Memorandum makes a point of the vast extent of the constituencies proposed in the official scheme by showing how they compare in area with Wales. This should appeal to Mr. Lloyd George.

* * *

The question of land settlement after the war is now being taken up earnestly in various parts of the Empire. The Lord Mayor of London is working vigorously upon a general propaganda in favour of land settlement. Special schemes are well forward both in New South Wales and in Canada. The authorities in this country are not by any means so far forward with their schemes as they might be at this stage.

* * *

There has been a ripple of controversy in Sutherland over the settlement of a Gaelic-speaking minister at Assynt. The settlement proceeded under an Act of the Church of Scotland which permits congregations to give a call to an ordained minister of another Presbyterian church. There have been a number of cases of the kind in recent years, so that the proportion of parish ministers in the Highlands who received their theological education in other Presbyterian churches is now considerable.

* * *

The monthly magazine of the Free Presbyterian Church continues to publish a Gaelic section which is by no means confined to a small supplement—as in the case of "Life and Work"—but occupies a substantial portion of the body of the magazine. In the last four numbers the Rev. E. Macqueen, Kames, has contributed an interesting biography, in Gaelic, of David Ross, Evelix, a well-known Highland elder, who died in 1912 in his 96th year.

* * *

It is noteworthy that all the four Presbyterian churches provide a Gaelic section in their monthly magazines, but in none of these magazines does the Gaelic section bulk so largely as it does in the F.P. monthly.

* * *

Before the First Division of the Court of Session on October 17, Counsel were heard in the petition by the Governors of the Trust for

Education in the Highlands and Islands of Scotland, who sought the authority of the Court for an alteration of the scheme under which they administer the Trust. A statement of the desire of the petitioners appeared in a former issue of "An Deo Greine." Answers were lodged for An Comunn Gaidhealach, who proposed that three representatives of that Association should be added to the governing body of the Trust. For the petitioners, Mr J. H. Millar submitted that the main object of the Trust was not to encourage the teaching of Gaelic, but rather to place within the reach of all children in the outlying parts of Scotland, whether Gaelic-speaking or not, facilities for Higher Education. Mr Macphail, K.C., for the respondents, said that they did not ask control of the Trust; they merely asked the modest representation on it of three members. The respondents' main purpose was to secure that the administration of the Trust should become unsectarian uneccelesistical, and non-professional, representing no particular class, but the Highlands as a whole.

THE PROFESSIONAL GAELIC BARDS OF SCOTLAND.

The subject of Professor W. J. Watson's opening lecture to the Celtic Class was "The Professional Gaelic Bards of Scotland." For many centuries, he said, they formed a learned, accomplished, and influential caste among the Gaelic people, and continued in places till about 1730. Maintained and rewarded by the chiefs, and closely attached to their fortunes, the professional bards received their training in special schools or colleges both in Scotland and in Ireland. The methods which they used were complex and difficult. Their style was lofty and often magniloquent, and the language of their compositions was not that of their own day, but a special diction, often of a rather archaic character. A considerable quantity of this poetry has been published from manuscripts, and still more, contained in the manuscripts of the Advocates' Library in Edinburgh and elsewhere, awaits publication. The bulk of it consists of panegyrical poetry, which throws light on the personages and the political and social history of the period, and incidentally proves the continuity of Gaelic learning in the West of Scotland. During the seventeenth century the modern school of Gaelic poetry developed in the hands of self-trained poets, who used the current language of the people. When Charles II. at the Restoration appointed a Gaelic poet-laureate, his choice fell, not on a professional bard, but on the popular poet, John Macdonald, known as Iain Lom.

REVIEWS.

The autumn number of "Guth na Bliadhna" makes excellent and varied reading. The article, "An Comunn Eadar-Staiteil" by A. M. E. is written on the same high level as the writer's previous articles, and that is saying a good deal. "An Sgoth Ghaidhealach," by D. M. N. C. is a delightful account of the building of a boat. One would be inclined to say that the writer served his time as a boat-builder, so well is the description done. Besides the Gaelic diction could not be surpassed. Other interesting articles are, "The Breton Question and Pan-Celticism," by M. Pierre Mocar, and "An Cumhant Cuideachail agus Ronsseau," by M. A. Mac-an-Aba. But one is impressed that Mr. MacNab has managed to write round about his subject without getting into grip with it. He writes nearly eleven pages before coming to the "text." The Editor's own contributions are usually characterised by wide reading and study. The "Guth" is unquestionably a good shilling's worth.

"Pàndh Móraig," by John N. Macleod, is a sequel to the same author's "Reiteach Móraig," and is published at a sixpence by Mr. A. MacLaren, Argyll Street, Glasgow. It sets down in a delightful manner old wedding customs in the Highlands. It makes an excellent item in a Ceilidh programme, and is bound to become as popular as An Reiteach. Do not lose sight of it for winter entertainments.

Mr. Malcolm C. Macleod (of the "People's Journal"), bookseller and publisher, Dundee, has issued "Tri Naidheachdan Uidhsteach," by D. I. MacCuish at the small price of 2d. One relates to the once noted Ceit Mhór, who lived in Lochcarron in the days of the Rev. Mr. Laeblan, as he was usually styled. The collection is well adapted as a reader in schools where Gaelic is taught. It is the first of a series of booklets being published by Mr. Macleod, and we hope for a large sale. Nothing like this has ever been published for twopence.

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AN DEO-GRÉINE

Leabhar XIII.]

Darna Mios a' Gheamhraidh, 1917.

[Earrann 3.]

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COR NA GÀIDHLIG AIG AN AM.

“Bu cheart cho math dhuit a bhi 'combhartaich ris a' Ghealach, 's a bhi smaoineachadh gu' teid agad fhein agus aig a' Chonunn Ghaidhealach a' Ghaidhealtachd a bhreacadh le Gàidhlig le bhli sgiamhail, “Suas leis a' Ghaidhlig,” gu'n a bhi 'toirt faineir mar tha cultbheichean an ama 'dol mu'n cuairt.” Sud an sgleog a bhuaileadh ormsa le fear de mo luchd-dùthcha air a' mhios a chaidh, agus sinn a' gabhail ceum suas air sràid an Glascho. 'Na bharail fhein, bhla mo charaid geur-chuiseach agus fìor dhèighheil air tugaidean, ged nach robh iad ro fhaobharach air uairean. Ach bhla 'dhi aig annta, fuobharach no chaochladh. A nis an uair a bhuailear peileir de'n t-seòrsa seo air neach gu h-obann, cuiridh e 'na chabhaig e car tiotain. Mar sin cha robh fios agam ceart dé a chanainn, ach gus am faighinn faobhar a chur air mo theangaidh fhreagair mi air mo shocair nach robh mòran feum riamh anu an cù gun chomas tathuinn, agus nach robh mi idir deònach a chreidsinn gu'n tigeadh gach rabhadh is bronnachadh a fhuair Gàidheil mu'n cànan gu neoni air a' cheann thall. “Tha esgal orm,” arsa mise ris. “gu' n do chuir an Taobh-Deas

aogas fein ortsa, agus gu bheil e ag anharc cho fuar ri agus na Gealaich fhein. Tha lann agus lith na Galltachd ort. Chaill thu gun fhios duit rudeigin nach dean beus Ghlascho suas.” Thionndaidh e air a slàil gu grad, mar gu 'm biodh e a' dol a thilleadh, agus ars' esan;— “Ciod e tha an Comunn Gàidhealach maille ri Comunn eile a' deanamh ach a' sgapadh sil air fonn neo-thorach? Cha'n fhuicear eadhoin am fochunn a' togail a' chinn fhathast, gun a bhi bruidhinn air an dias. Ceillidh an sud 's an seo; goileam an Gàidhlig—fuidh!” “Uhh! a mhicridhe,” arsa mise, tha mi faicinn gu bheil thusa 'crionadh na dh' fhòghnas duit air raon, Iain Bhuidhe.” “Cò esan?” “Faigh a mach” arsa' mise; “ma dh' fhaoidte gu' n dean an fhoighneachd feum dhuit; tha rudeigin càrr air do ghrùthan; thoir ort gu bùth a bhios a' reic cungaidd-leighis air a shon.” Cha robh 'uinn' aige a dhol, agus anns an dealachadh loisg e an urchar m' dheireadh orm leis na faicil:— “Slàn leat a Dhonnuille na Gàidhlig!” “Mar sinn leatsa a Choinnich-na-Beurla, 's na di-chuimhich bùth an *Druggist*!”

A nise, ged bha an dithis againn a' bearradh a cheile, chuir barail mo charaide mi gu trom smuain. Thuirt e rium barrachd air na chuir mi sìos an seo. Ma dh' fhaoidte' gu' n can cuid gur h-aun a bhla e a' tarruing asam, ach tarruing ann no as, gabh mi uibhireachd d'a chainnt, gun fhios nach robh ròineag de'n fhìrinn innte, agus ruith na h-uibhir de dhealban tarsainn air m' inntinn. Thug mi faineir na h-oidhirpean a chaidh a ghnàthachadh gus an seo an aobhar na Gàidhlig, maille ris na h-ionnsaighean a tha dùil ri thoirt fhathast, agus thòisich udalan na h-inntinn ri tulgadh gus an do stad e aig taobh eile an dubhachais.

Gabhamaid ni-eigin de bhealach air suidheachadh chùisean gus an seo. An dèidh na h-oidhirpean a chaidh a ghnàthachadh air

feadh na Gaidhealtachd o chionn còrr agus fichead bliadhna, tha na sean chunnartan a' bagradh na Gaidhlig fhathast. Chosd an Comunn Gaidhealach fein mòran airgid a' craobh-sgoileadh eolais an measg an t-sluaigh a thaobh an càinain 's an dleasnais, agus is beag taing a fhuair e air sin bhò chuid. Fhuair-eadh cagailt na Gaidhealtachd air dhroch cor, agus an uair a lasadh gealbhan air lic fhuair an sud 's an seo, cha robh an uine fada gus an deach e as le cion connaidh—cìon mothuchaidh—a dh' aindeoin balg-seididh a' Chomuinn. Tha eagal orm nach deach neagh-bhlàths nan Laoidceanach as fhathast, agus nach 'eil sinn na 's fearr na eaglais Shàrdis mu 'n d' thuirteadh gu robh ainm aca gu robh iad beò, gheadhadh gu robh iad marbh. An uair a thachras tu ri creutairean 's bhios fuar no teth cha 'n urrainn tu a bhì air do mhealladh, tha canaimb-droma annta, co-dhiùbhaidh a' dhàdas iad riut no nach còrd, ach an uair a thachras tu ris an dream a tha air bhogadan—lean-leat—tha thu buailteach air d' fhaighidh na chall. Cìod e a ni thu riutha, 's gu'n iad air no dheth ?

Fhuair a' Ghaidhlig, agus tha i a' faotainn sin fhathast, droch càradh o'n aiteam seo. Ma chuireas tu sin as a leth, a'cheidh iad e, agus tha iad ealamh gu iad fein a dhion le iomadh leisgeul. Cha ruig mi leas na leisgeulan sin a chur sìos an seo; tha mi seachd sgìth 'gan cluinninn. O chionn greise tha Gaidhealtachd fu ghalach nach d' fhuadaich iad air falbh fhathast. 'S e sin gu 'n d' thugadh a chreidsinn air an t-sluagh, no gu 'n d' thug iad a chreidsinn orra fhein, nach 'eil anns a' Ghaidhlig ach amladh anns an rèise gu beò-shlainte chothromach fhaotainn. Bidh bruidheann air dream a chaidh a chur fo gheasaibh! Mealladh as mò na seo, cha deach a chur air cinneadh riamh 'san Roinn Eorpa. Ged tha cogadh mu'n cuairt de na cinnich sin, agus 'nam measg cuideachd, cha do chail iad mothuchadh air an dleasna a thaobh an càinain. A reir beachd *Max Muller*, cha 'n e fuil a ni cinneach idir ach càinain. Tha sin a' ciallachadh gu 'n t'èid sinne a dhìth mar chinneadh, ma chailleas sinn ar càinain. Cha 'n ioghnadh ged tha sinn 'nar eòis-annais do na Cuimrich 's do Cheiltich eile—Gaidheil a' tionndadh an cùlaibh air na bhà, agus a' ruith an deidh diathan coimheach. A nise a thaobh ar càinain, cha bhì an t-slighe reidh gu bràth gus am faidh an slugh cuidhte de spiorad na màirnealachd, agus gus an iarr iad, mar chòir, air Bòrd an Ionnsachaidh an Lunnainn àite 'thoirid d' (agus sin gun fhoighneachd de Bhuid nan sgoilean) air a' chlàr ri taobh càinainean eile. Tha 'n cothrom gu bhì air a chur 'na laimh ann an ùine ghoirid leis a' Chomuinn. Chuireadh an òrdugh A' theuinge an ainm an t-sluaigh a chum gu 'n tugadh Cuideachd an Ionnsachaidh

an Lunnainn éisdeachd do 'n iarrtus, agus tha fìughair agam gu 'n dùisg Gaidheil gu an dleasna a dheanamh, agus gu 'm bi ainmean mhiltean ris an A' theuinge.

Ach mi 'n teid mi na 's faide, abaiream seo. Tha Bòrd an Ionnsachaidh ag ràdh, no leigeil orra, gu bheil iad a f'itheamh air dearbhadh o'n t-sluagh fein ma tha iad dèidheil gu 'm biodh an canain air a teagasg anns na sgoilean. Cluinnidh mi cuid ag ràdh;—"Cìod e an còrr a tha dh'ith ort?" Ach air do shocair. Cuiream a' cheist seo. An cualas riamh gu'm b' fheadar dearbhadh air toil an t-sluaigh fhaotainn a mach mu'n do chuireadh Fraingis uo 'n càinain Gearmailteach air clar nan sgoilean? Mur cuala, c'arson a thatar 'ga iarraidh mu'n Ghaidhlig? Mòthaicheadh Gaidheil car tiotain air seo, a gheallaras gu faigh iad fradharc na 's bioraiche. A bheil lamh-fholaichte an àit-eigin? An ann Gaidhealach a tha i? Tha 'm amharus fhìh agam, agus an còrr cha chan mi.

C' arson a tha luchd-riaghlaidh a diùltadh cothrom na Feinne do 'n Ghaidhlig? Dìreach a chluinn gu bheil Gaidheil fein air fàs fuar agus mi-shuimeil d'a taobh, agus gu 'n d' fhuair sodal coimheach greim orra. Tha 'n Gall 's an Sasunnach coma ged biodh tu a' glaothaich gus an tig tùchadh ort, "Suas leis a' Ghaidhlig." 'Sann a theid e leat ceum de 'n t-slighe, an gille gasda, oir tha fios aige mur teid thu na 's fhàide na sin, nach 'eil ann ach nadur de fhearas-chuideachd. Bidh mi fhìn a' smaoinèachadh air uairean, 's mi' cnuasachadh air na cunnartan a tha 'cuartachadh na Gaidhlig, gu 'n deanadh e fìor fheum dith na 'n cuireadh Cuideachd an Ionnsachaidh reachd a mach gu 'm biodh e chum taibhe do 'n Ghaidhealtachd a' Ghaidhlig a bhì air a toirmeasg, cha 'n e m'bhàin anns na sgoilean ach anns na h-Eaglaisean, na taighean còmhnaidh, agus eadhoin air na rathaidean mòra!! "Ùbh, ùbh!" their fear-eigin, "nach bruidheann gun toinng sin." An aon seadh is e; ach nach fhaodadh iad a dheanamh, agus sinn uile cho soimheamh. Dh' fhèach na Gearmailtich mac-samhuil seo a dheanaibh an *Bohemia* o chionn mòran bhliadhnanach, agus tha fios aig an t-saoghal mar a chaidh leo. An àite càinain *Bhohemia* a dhòlas, 'sann a thug i crunn-leum aise, agus dh' fhàs i na bu bheith-aile na bhà i riamh. Ni geur-leanmhuinn feum air amannan. Saoil de' a dheanadh na Gaidheil na 'n tachradh a leithid sud 'nan dàthaich? Cha ruigear a leas eagal a bhì gu'n tachair, oir cha ruig Cuideachd-an-Ionnsachaidh (le toil nan Gaidheil) a leas ach a' chlosach bhòd—a Ghaidhlig—fhàgail 'na sineadh mar a tha i, gus an tràigh am boinne nu dh'èireadh aise. Ma thig an là sin, taing do'n Fhreasdal nach bi sinn aig an fhalaire.

Facal no dha eile mu'n tig mi gu deireadh mo

sgeòil. Aig a cheart àm tha foghlum na h-Alba 'ga chur an cruth eile auns a' bheairt dheilbh a tha suidhichte an Lunnainn, agus mur gabh sinn greim air a' chothrom seo an dràsda, cuin a thig an ath-chothrom? Mar sin feumar an gnothuch a ghabhail gu cridhe 'na àm, air neo mur gabh, bidh sinn mar a bhla sinn roimhe, toilichte le bhì 'gairm "Suas leis a Ghaidhlig," agus a' toirt a chreidsinn oirnn fhuin nach eagal di. Nach feach sinn, ma ta, spàirn chruaidh a dheanamh aig a leithid a chothrom? Nach bu chiatach an staid e na 'm faigheamaid na Gaidheil ri guallibh a cheile a thaobh an càinain fein? Na 'u gabhadh iad mothuchadh air seo, agus gluasad le saod a réir sin, cha'n'eil cumhachd am Breatunn a chumadh a' Ghaidhlig a mach as a h-àite fein. Ma's e 's gu bheil nì ann ris am faod sinn fuil beatha na Gaidhealtachd a ràdh, 's i càinain. Tha Bheurla 'gar tàladh is 'gar mealladh o ar còir-bhreith, agus tha 'n tam againn air an teine fhadadh, agus osag chaomh na Gaidhlig a sheideadh air—an osag dhùthchail; cha dean a chaochladh an gnothuch.

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AN COMUNN GAIDHEALACH.

A meeting of the Executive of An Comunn Gaidhealach was held in Glasgow, on Saturday, 3rd November—Mr. M. Macleod, president, presiding.

TWEED DEPOTS.

The minute of the Arts and Industries Committee referred to the sale of work which was held at Kilmacolm in June last, and accorded thanks to Miss M'Dougall and to Rev. Mr. and Mrs. Paterson, the latter having given the use of their house for the sale. Some discussion took place as to the advisability of starting a separate Glasgow depot for the sale of tweeds, and it was decided to make inquiry as to the present position of the workers with regard to the supply of wool and the facilities for transport. The interim Secretary was instructed to obtain copies of the Feill trust deed, for the information of the Committee. It was decided to repay the advance made by Captain George Campbell, jr. of Succoth, for the purchase of tweed, and to spend any balance in the hands of the Committee on new purchases in Lawrie's depot.

The minute was approved.

From a minute of meeting of the Publication Committee, it was reported that satisfactory progress was being made in the printing of the book of Gaelic poetry. A letter was read from Mr. J. G. Mackay, London, offering for publication each month two old Gaelic tales from Mr. J. F. Campbell's MSS., and stating his willing-

ness to purchase 50 copies of each issue in which the tales appeared.

Mr. Colin Sinclair moved the approval of the minute, and Mr. D. Macphie seconded.

Mr. Donald Maclean, Glasgow said there was nothing to hinder some of their representatives in, say, Inverness getting advertisements from sellers of tweeds and similar merchandise; while Mr. Macdonald, Oban, who was not present, might do something in that district, and so on. While no one questioned the able editorship of Mr. Macphie, he thought they should have more tales of folk lore from the different parts of the Highlands.

Mr. Macphie, the editor, explained that they were very much restricted as to space and had to reduce the size of the magazine in order to diminish the cost.

Various suggestions were made as to securing advertisements, including canvassing and waiting on traders, and the Chairman pointed out that Mr. Shaw had been in the habit of doing this, but it had not been done since Mr. Shaw left them for the Army. Mr. Macpherson and Mr. Robertson made calls on a number of business firms in Glasgow a couple of years ago with some success.

POSITION OF AN COMUNN.

Rev. Mr. Mackay, Killin, said the one way, and the best way, to increase the circulation of "An Deo Greine" was the suggestion made by Mr. T. D. Macdonald, Oban, and that was that the branches and the branch secretaries should get a shilling a head from members at any time and distribute copies of "An Deo Greine" for the succeeding twelve months, and when the individual subscriptions were exhausted, to get them renewed. The branch secretaries could easily arrange to get the requisite number of copies from a bookseller. The difficulty was they had not got Mr. Shaw, their organising secretary, and the branches had been allowed to become half dead.

The Chairman stated that at the last meeting of the Publications Committee they had decided, in order to stimulate local interest, to take all possible steps to have the magazine placed in the hands of local shopkeepers. He hoped that that would have some good results.

Mrs. Colquhoun, Glasgow, suggested that members might endeavour to interest advertisers.

The Chairman explained that any great addition to the advertising would mean adding considerably to the size of the magazine and a corresponding increase in the cost of production.

It was agreed that the Committee should consider the various suggestions.

TEACHING OF GAELIC IN SCHOOLS.

A minute of meeting of the Joint Committee on Propaganda and Education held in connection with the proposed petition in favour of the teaching of Gaelic in Highland schools was read, and it was reported that the procedure to be followed in securing signatures was discussed. Members of the Provisional Committee were communicated with and asked to undertake the work of obtaining signatures, and the Secretary was instructed to write conveners and ask them to put themselves in touch with members so that action could be taken in the various districts with as little delay as possible.

The Chairman said the minute simply meant that the Committee, acting jointly, were prepared to go ahead in carrying out the remit made to them by the Executive.

JUVENILE MÒDS.

Mr. Macphie read a minute of a meeting in connection with the proposed Children's Mòd. It was pointed out that it had been remitted from the Executive to consider whether it would be feasible to have a children's Mòd this year, and the question was discussed at some length. Opinion was slightly divided, the majority of the Committee being opposed to the proposal, while the minority held to the opinion that a children's Mòd could be successfully held in Glasgow.

Rev. Mr. MacLachlan said that those who were acquainted with the Highlands knew that when children took those things in hand, parents made large allowances for them, and those members who kept that fact in view felt that An Comunn would be justified in going forward with a juvenile competition. An Comunn might, out of some fund, help to pay the expenses of choirs sent from long distances. He believed that Glasgow was the only feasible centre.

The Chairman said that if a Mòd was to be held it could only be held with any chance of success in a populous centre, and these populous centres were few in number. There were Inverness and Oban, and he understood Mr. Munro indicated that as the result of inquiries made in the latter place, it was not thought practicable to have a Mòd there. As to Glasgow, he believed it would be quite feasible to have a juvenile Mòd there. But would that serve the purpose they had in view? Their main object was to stimulate an interest in Gaelic and the Gaelic movement among the children in the Highlands, and a juvenile Mòd confined to Glasgow would not serve that purpose except in an imperfect and limited way. He would like to know from what districts they could get teachers and choirs to come to the Mòd, and

granted their willingness to come if the practical difficulties in the way of transport could be overcome.

Rev. Mr. MacLachlan said that question was before the Committee, and it was suggested that they might come from places like Dunoon, Rothesay and Oban, and it was in order to encourage them to come from these places that it was suggested that An Comunn should help in the expenses. If they were prepared to come they would probably not depend upon An Comunn and the different districts would make up their expenses.

Mr. Macphie suggested that children's Mòds might be organised in various centres throughout the Highlands instead of taking them all to one centre like Glasgow. It was no doubt an ideal way to bring them all to a big centre, but they were living in serious times, and the matter of travelling expenses was a decided drawback.

Rev. Mr. MacLachlan said the music was already half prepared.

Rev. Mr. Mackay thought they were unanimous in thinking that the alternative of three local Mòds would be best, failing one national children's Mòd. It did not seem practicable to have a Mòd in Glasgow, because of the War. He suggested that the matter be sent back to the Committee and half-a-dozen likely places suggested—Oban, Fort William, Tobermory, Kyle of Lochalsh and Dingwall, for instance. This would be a splendid way of getting the work of An Comunn utilised.

Mr. A. B. Ferguson was afraid that they gave far too much attention to cloral singing. His way out of the difficulty of having large numbers travelling would be to select the best singers in the various districts. Their experience at Mòds would enable them to know that the time of the judges and the audience was largely taken up with singers who had no earthly chance of getting on the prize list. If such singers were weeded out locally before the competition, and the branches or others assisted with the expenses, there would be an inducement for the children to be among the selected singers. He thought too, that it would go for improvement if some of the conditions of competition were done away with to a certain extent. They should have two different classes for learners and native speakers, and that would perhaps allow more to come forward. He would make it a condition that they would require to have at least four songs they would be prepared to sing.

The Chairman thought the suggestion of Mr. Ferguson would work in admirably with the suggestion to have local Mòds—that those who prove themselves to be best in the local Mòd should compete in the general Mòd. He

suggested that they as an Executive should encourage the holding of local Mòds wherever possible and offer financial assistance; further, that they were prepared to hold a juvenile national Mòd in Glasgow, provided a sufficient number of competitors either soloists or choral singers would come forward.

Mrs. Colquhoun expressed the opinion that children had been neglected since the War began; they should never have stopped the juvenile Mòds. She thought they should have juvenile Mòds in the various districts, the best singers picked out, and they might be able to get choirs from Rothesay, Greenock, Dunoon, and perhaps from Edinburgh or Perth.

The Chairman suggested that they should communicate with various branches, and say that they should like them to arrange local Mòds, and that the Executive were prepared to assist them with expenses - if they were able to pay their own expenses so much the better. In addition to this they would endeavour to arrange for a general Mòd being held in Glasgow a couple of months later, at which any choir that liked to come would be welcome, and at which the best individual singers in the local Mòds would be specially expected to appear (Agreed).

GAELS AT GREINA.

A lengthy letter was read from Mr. T. D. Macdonald, Oban, suggesting that the Propaganda and Education Committee should arrange for an all-Gaelic concert party visiting Greina during the winter. There was a considerable number of Gaelic-speaking Highlanders among the workers there, who were still *de facto* residents of the Highlands. Opportunity should be given either immediately before or after the concert for securing signatures to the Gaelic petition.

The letter was remitted to the Committee.

THE RECENT ACTION.

The Chairman reported that An Comunn's litigation with the Highland Trust was not successful. They got a very fair and impartial hearing. If they did not secure representation, their action would have some good results, for the position of Gaelic-speaking candidates for the Trust's bursaries had been safeguarded. They ought, he thought, to minute their appreciation of the services rendered to them by Sheriff Macphail in connection with the action.

AN COMUNN WARD.

Mrs. Colquhoun said she had been asked by some lady subscribers what An Comunn proposed doing with the balance of the money collected for the Gaelic Ward at Woodside Hospital, Glasgow.

The Chairman said he brought the matter

before the general meeting last month, and it was remitted to the Executive with powers to dispose of the balance.

Mrs. Colquhoun explained that she was in the Ward at a concert on Wednesday last when the boys were given a treat. There were one or two Highlanders in the Ward, which, she thought, showed that the hospital authorities were doing their best to get Highlanders for that Ward.

On the motion of the Chairman, it was agreed to send an expression of sympathy to Mr. Alex. Fraser, Yoker, in his bereavement through the death of his wife.

Mrs. Colquhoun reported on the Hallowe'en entertainment to the soldiers in An Comunn Ward on Wednesday evening, and said that special requests were made for the singing of Gaelic songs. Thereafter Rev. John MacIachlan moved a vote of thanks to the Chairman, with which the meeting ended.

(Re-printed from the *Oban Times* report.)

As may be seen from the above report a good deal of useful discussion took place at the Executive meeting. Members seemed to feel that some of the activities of An Comunn were suffering unduly through the war. That people's minds should be much pre-occupied with other matters in connection with the present sad condition of things is natural. Still there was a distinct feeling favourable to the holding of Children's Mòds at suitable places, seeing that meanwhile it was inadvisable to hold a Mòd on a larger scale in some centre. Local branches will thus have an opportunity of proving their faithfulness to the language and music of their countrymen. The decision of the Executive on the question we believe to be wise in the circumstances, and it is hoped that the arrangements recommended will be carried out. The interests of the children must not be neglected. It is to them we must look for the future.

The discussion on *An Deo Greine* showed that more interest is taken in the Magazine at last, and that the former attitude of *laissez-faire* is given up. The impetus put forth on the suggestions of the able convener of the Publication Committee is bearing fruit. It is also a pleasure to note that Ceilidhs and other Celtic meetings in Glasgow and the neighbourhood are extending a welcome to it—an example of Highland *aidheachd* that still lives in the heart of the Gael. We would suggest that the 173 life members of An Comunn, who are entitled to get the Magazine sent to them, might let their rights go, and become subscribers at 1s. 6d. a year. A few have already sent contributions in aid of it, and we believe that the idea needs only to be mentioned in order to be supported.

CUIRN-CUIMHNE CUID A BHA'N TI DOL AIR DI-CUIMHNE.

I.—IAIN BAN TAILLEAR.

Tha trì fichead bliadhna bho'n dh' eug e. Lean e cleachdadh a cheirde ann a bhi a' dol mu'n cuairt o thaigh gu taigh, 's o bhaile gu baile far an robh obair tàilleir ri fhaotainn. Ann a' labhairt uime 'nuair a bha e air taobh eile na dùthcha, theirteadh Iain Bàn Taillear ris. Am feadh 's a bhiodh e 'sa bhaile chanadh iad Iain Bàn; ann an còmhraidh ris theireadh iad Iain; ach cha d' fheòraich, 's cha d' ainmich a bhean fhein riamh e ach mar an Tàillear-Bàn. Agus tha sin a' cur 'nam chuimhne gu'n robh e pòda. Bha e furasda gu leòr le muinntir na dùthcha am measg an do ghluais e a dhi-chuimhneachadh gu'n robh; agus sin do bhrìgh co ainmich 's a chunnacas cuideachd iad aig a dhachaidh fein. Ach cha robh sin idir 'na ionghuadh an uair a chuimhnicheas sinn a dhreuchd, agus co tearc 's a bha sheòrsa, gun ghuth air gur ann air falbh o dhachaidh a bha e ghnàth a' cosnadh a bheò-shlainte. Saoilidh mi gur leòr sin mu 'shloinneadh. 'Sann air a gheurchuis, a gheurad agus a ghearradh-cainnt a bu mhat leam beagan a chuir sìos, agus clach a chur air a chàrn 's an *Deo-Greine*. Oir tha mi 'm barail o bha Mac-Codrum ann, nach robh neach eile air Taobh-an-Iar na Gaidhealtachd a bu sgaitiche teanga na ar Taillear. Ach a thuilleadh air sin, bha e 'na ghnàths leis a bhi' b'ith cleasan tàmailteach air neach 'sam bith a bu bheag air, no a bhiodh nì aige 'na aghaidh. Fadheòidh, bha e de nàdur dàna, le intinn chruadalach air nach cuireadh nì 'sam bith gaiseadh, agus gu léir saor o eagal no mhiseag roimh na cuspairean a bha 'nan cuis-gheilt do shluagh an coitcheantas. Gus na buadhan seo 'na dhealbhadh a lìonadh a steach, feachaidh mi ri eisimpleir fa leth a thoirt do luchd-leughaidh an *Deo-Greine*, agus tòisichidh mi le a bheurchaidh.

Thachair aon uair gu'n d' ainmnicheadh 's an taigh cheilidh anns an robh an Tàillear ag obair, ban-nàbuidh a bha anfhann, ach beag a thaobh feadh o'n talamh, agus mar an ceudna comharrachichte co salach 'sa bha i. "Nach iongantach cho salach 's a tha i," ar's an t-urra a labhair uimpe. "Seadh," arsa neach-eigin eile, "agus gu h-àraidh co beag 'sa bhiodh aice ri ghlanadh." "Cha'n ann salach a tha i," ar's an Tàillear, "ach a' dèidreachd a mach as an t-salchar."

Air oidheche bha sud thainig nigean òg a stigh far an robh, mar a' bhàist, còmhlan timcheall na cagailte ag èisdeachd ri gliocas Iain Bhàin, agus le nàil 'na h-uchd dh' innis i ùrsgel air chor eigin a chual i. Thionndaidh gach aon air falbh o'n Tàillear, nì a chuir fearg nach bu bheag air, agus, a' tionndadh ris an

niginn, ar's esan le frionas, O! bheul nam briag, cha'n 'eil agad air na briagan ach mar a chàr an na sglìatan air na tighean-geala, oir na h-aoin a' falach na té'le.

Air là earraich an uair a bha muinntir a' bhaile uile dian ri ruamhar, 'sa cur, bha Iain Bàn a' dèanamh deise chlà do dhuine a bha teann, cruaidh 'na bhuntannais, ach gidheadh a' cumail suas tomhas math de chràbhadh—seòrsa air an robh an Tàillear anabarrach trom. An dèidh am biadh-maide, ghlac fear an-taighe an Leabhar gu aoradh teaghlach a chuartaich. Ag ionndrainn Iain Bhàin chaidh e do'n chùl-taigh far an robh e 'na shuidhe air a chlàr. "O! dhuine thruaigh, a bheil co beag spéis agad de na Leabhraichean 's nach tig thu airson nam beagan mhionaidean a bhithear riutha?" "O, siuthad, siuthad ma tà" ar's an Tàillear, "rach air adhart, tha e co math ri fhad a dhìomhanas eile!"

Ged nach robh mòran earbsa ri chur an cràbhadh an Tàillear,—gu dearbh 'se'm fear mu dheireadh mu'n saoilteadh e—gidheadh bha e co abaidh gu tarraing air an sgrìobtur an rathad freagrach ionchuidh 's a bha e le briathran eile. Mar eisimpleir air sin, thachair gu'n robh deasbaireachd 'san taigh cheilidh aon oidheche mu thimcheall na h-Eaglais Stéidhichte,—nì a bha coitcheann gu leòr—oir 's ann goirid an dèidh an "Dealachaidh" a bha ann. "Nach h-iongantach thusa a dh' fhuantinn an Eaglais na Stàide, Aonghas, agus do nàbuidhean uile a thiginn a mach aise?" arsa cuid-eigin ri fear an taighe. "An e mise," ar's Aonghas, "a dh' fhàgadh Eaglais m' aithrichean?" "Seadh dìreach," ar's an Tàillear-Bàn: "O àl a shinnis sìubhlaidh e, is solus cha'n fhaic gu bràth."

Thachair uair eile, aig an àm a bha eis air a chur a' cheud uair air coin, gu'n robh Iain Tàillear ag obair an taigh àraidh far an robh dà shean-ghille, braithrean, Alasdair Beag agus Alasdair Mór. "An cuala sibh a Thaillear," ar's aon de'n luchd-ceilidh, "gu bheil iad a nis a' dol a chuir eis air na coin?" "Ma tha mo thogair," fhreagair an Tàillear, "na lughaidheachd sin air an Ti i," (a thaobh an Ti bha e 'na mhìsgeir). "Ach na tha eis a' dol air na coin, dé nì sinn ri Alasdair Mór?" Bha ainm aig Alasdair a bhi mosach.

Mar a thubhairt nì mar thà, bha inntinn dhioghaltach aige, agus b' aon-obhinn do neach air bith a choisneadh a dhìomb. Am feadh 's a bha e ag ionnsachadh a cheirde an baile Phortrigh, thachair gu'n robh a nhaighistir glé chruaidh air mu obair; bhiodh an t-snàth do mhebran gun stad a latha 's a dh'oidheche, agus, a thuilleadh air sin, bha gainnead lòn ann. Air là àraidh 's an lán searbhaid an aghaidh Iain, 's iad le cheile ag obair, thug e suil a mach air an uinneig, agus cò 'chunnaic e ach duin' uasal,

airson an robh e gu deise chlà d' dheanamb, a teachd le ceum luath a nuas an t-sràid, 's a deanamh air bùth an tailleur. "O! mise an duigh," ars' am maighistir, "nach faic thu 'm fear ud, is coltas a chuthaich air, a' cur teine as a' chabhsair leis gach buille de bhata. Sin mar a ni e omsa 'nuair a gheibh e mach nach deachaidh sior fhathast air aodach, agus sùil aige gu bheil e làn dheiseil. 'S e 'm facal mu dheireadh a thuir e 'nuair a bha e a' dol a mach an doras air an t-seachduin 's a chaidh; "cuimh-nich gu 'm bi an deise ullamh air an là a gheall thu, oir mur bi, cha 'n urrainn mi a bhì aig Feill-na-clòimhe an Inbhirnis an là-r-na-mhair-each." "Ach ciod dhe 'n t-saoghal a their mi ris?"

"Matà innsidh mise dhuit mar a sheachnas tu do chnàmhan a bhì air 'm briseadh." ("Bha 'n duin' usal ainmeil airson a bhlaise 's chros-talachd). "Falaich thu fein a stigh fo 'n leabaidh an sud, agus cuiridh mise 'n còrr ceart." "Gasda, gasda" ars' am maighistir, le cabhaig a' tuiteam air a ghlùnaibh, 's ga tharruing fein a steach fo 'n leabaidh, oir anns a' ghniomh chual iad buille labhra agus obann air an doras, agus air ball thainig an duin' usal a steach. A' sealltainn ceithir thimcheall an t-seòmair, dh' fheòraich e de 'n ghille; "C' àite 'bheil do mhaighistir a thailleur?" "Cha 'n 'eil e ro fhad air falbh" ars' an t-ainmlich; ma sheallas sibh fo bhil na leapa, chl sibh a spàgan mòra a tighiun ris! "An uair a chuinaic e sibh a' tighinn a nuas an t-sràid, bhual a leithid de bhreistich e chionn nach do thòisich e air an deise aghaibh fhathast, 's gu 'n do leum e steach fo 'n leabaidh."

"A chrochaire," ars' am maighistir, "cò 'chuir am plana na do cheann?" "Ach stad thusa ort, pàighidh tusa airson seo fhathast." "Mo thogair" ars' Iain Bàn, "fhuair mi mo mhiann co-dhùbh." Ach bha 'n duin' usal de nàdur fosgarra, co math ri grad, agus air mothuchadh do thaobh spòrsail na chùise; "h-alla, h-alla," ars' esan le gloc mòr gaire, "roinnibh eadarraibh e." Le sin thionndaidh e air falbh,

Thachair do Iain Bàn a bhì tàilleireachd an taigh àraidh far an robh d' ghiullan d' am b' ainmeil Iain agus Domhnall. Cha bu toigh leis Iain idir, agus bha e feachainn ri dòigh fhaotainn a chum a pheanasachadh; agus seo mar a rinn e. Air faotainn a mach dha gu 'n robh Iain ro ghealtach, dh' iarr e air a dhòl agus deoch a thoirt chuire á Tobar-nam-buadh, anns an robh uisge ro mhlis. Nise bha 'n tobar astar math sìos le bruthaich fo 'n taigh, agus mar an ceudna glé fhaigus do chladh an àite. A thuilleadh air sin, cha robh an luchd-giùllain fad air piltinn dachaidh o adhlacadh Thormoid mhic Dhomhnuill Ruaidh aig an robh ainm a bhì 'na bhuidseach. "O, ars' Iain cha

leig an t-eagal dhomh, 's an oidhche cho dorch, 's gun Domhnall a stigh gu dhòl còmhla rium." "Nach foghainn deoch de 'n uisge 'tha stìgh dhuibh?" "Cha 'n fhoghainn" ars' an Tàilleir; "ach fhaic thu mar a tha Iain. 'Se uochd oidhche Shathairne; agus ma bhios mis air mo chùmhnaidh falbhaidh mi moch Di-luain, 's cha dèan mi bad de d'aodach mur teit thu do 'n tobar dhomh. Cha d' éisd Iain ris a chòrr. Bha fios aige gu 'm biodh an fear Bàn co math ri 'fhacal, agus cruaidh 's mar a bha ni, b'eiginn an coire mór a thogail o'n chlar-shoitlichean, 's a dhòl do 'n tobar. Cò a thuingas beòthlachd mac-meanmna na h-bìge? Air do Iain a bhì air a dheagh thiodhlacadh,—no chaochlaidh, sau t-seadh sin—cha d' thug e fad air an tobar a ruigheachd. Ach bu luaithe gu mór na sin 'astar a' dol air ais, agus 'se sin a bu dorra, oir bha bhruhlach cas r'a dìreadh. Chual e, thar leis, fuaim an uair a bha 'n coire leathach làn, agus cha do stad e ris a' chòrr a chur ann. Cha b' iongantach sin leis a' chladh co faisg air, agus adhlacadh Mhic Dhomhnuill Ruaidh co ùr 'na inntinn. A mach a thug e le 'anail 'na uchd, agus air ball bha e aig an doras, ach a fhuair e dùinte 'na aodann. Oir dé a' rinn fear nan cuireidean, an Tàilleir, cho luath 's a fhuair e an gille bochd air falbh do 'n tobar ach a ràdh r'a mhàthair;—"B' fheàrr leam a Mhòr gu 'n dùnadh sibh an doras a nuigh, tha 'n tarruing uaithe a' cur na deathaich 'nan sùilean." Gun smuain air gò, dh' éirich Mór agus dhùin i an doras, agus sin mar a fhuair Iain e dùinte 'na aodann. An do stad e gu gnogadh? Mo làmh s' air a chaochladh dhuibh. Chuir e a ghuala ris air ball, ach bha 'n claimhean ro làidir, 's cha do ghéill e dha air tùs. Gidheadh cha deachaidh sin air mhiapadh dha. Ag cluinntinn guth an Tàilleir a' feòrach; 's am faca tu e Iain?" thug Iain an ath ionnsaigh air a' chòmhlaidh agus spealg e an dealgan. Thuit e steach am measg a' chruidh air an ùrlar, agus dh' fhàg an coire—anns nach robh nise deur de uisge nam buadh—a lann gu amas air adhairc na bà ruaidhe, a leig ràn gonaidd aise. Cha b' urrainn inns-eadh mar a dh' éirich e, ach air ruigheachd leac-an-teintein da, bha e 'ua leithid de fhionn inntinn 's na 'n robh deich eile ris na deich bliadhna a bu leis, bhreireadh e droch còig mion-aidean do fhear-nan-clàr—faireachadh nach deach a lughad an uair a thuir an cuilbheart-ach dubh sin le faite gaire; "'s cinnteach nach 'eil boinne 'sa choire, ach mur h-eil mo thogair." "Thoir deoch dhomh as a' chùdainn bhig, a Mhòr; cha robh mi ach airson an t-eagal a chur á Iain."

Bha inntinn anabharrach calma agus cridhe neo-sgàthach aige air nach bu shoirbh giorrag a chur. Dh' fhalbhadh e air a thurus o aon bhaile gu baile eile air teis meadhon na h-oidhche

co math ri am air bith eile, agus sin thairis air monadh is sliabh. Mar bu mhiosa ainm na slighe airson tannais, is tathaich, is manaidhean, is droch còmhalaichean, 'sann bu togarrachan a shùbhladh e. Dh'inneadh e fein le mór mhoit furachaidh de'n t-seòrsa. An uair a bha e an tréine a neirt, chual e gu'n robh samhla MhicLeòid Dhun-Bheagain air fhaicinn mu mheadhon-oidhche a' spaidsearachd mu 'n *Howling Green*, agus dé a b' iomchuidhe leis an Tàilleir Bhàn na dhòl mu 'n uair sin gus an coinnicheadh, 's an bruidhneadh an samhla ris, oir bha fathunn gur e sin a bha fo 'n èarr dha. Ach sheachainn e an Tàilleir cruaidh.

Air oidhch' eile bha e a' dol tarsuinn monadh Dhruim Uidh mu uair 's a mhaduinn. Goirid an déidh rathad-mór-an-Rìgh fhàgail a chuim cothrom a ghabhail air frith-rathad,—rud a ghearradh caob mhath, de 'n t-slighe—cò thainig suas ris ach Seòdair Nic Thorcuil, ban bluid-seach co ainmeil 'sa bha 'san taobh an Iar, le bréid a leth-fholach a h-aodainn gus a' cur a aithne. Bha ghealach air a coinneil, agus dh' aithnich Iain Bàn math gu leòr i. "A bhradag," ars' esan, "c' aite 'bheil thu 'dol mu 'n àm sa dh' oidhche?" "Ach cha leig mi leas sin fhaighneachd." 'S ro mhath a tha mi tuigsinn do ghnòthuich. "Tha thu 'dol gus an fhang an Cnoc 'Illeathainn far a bheil na caoraich a' feitheimh ris an smiuradh am màireach. "Ach till dhachaidh; no mur till, bheir mi fios do 'n chobair 'san dòl seachd e chumail nan con a mach gu maduinn." Fad na h-ùine gus an seo bha i cumail ceum air cheum ris, gun smid a thighinn as a beul, ach aig na briathran ud mu na coin, thionndaidh i a h-aghaidh fhèidhaich air, agus le casadh a fìaclan, fada, buidhe ris, sheòl i thairis air uachdar linne an uillt gus an d' thainig iad, gun a cas a bhuntuinn ris an uisge, agus air ball chaidh i as an t-sealladh. Cha d' ionndrainn an cobair gin de na caoraich an earar.

Ach cha robh a' chuid a b' fheàrr aig an Tàilleir an còmhnuidh, mar a nochdas an sgeul' a leanas:—Mar tha fios aig cuid de luchd-leughaidh an *Deo*, tha air oirthir an Iar thuath air Eilean a' Cheò, creag àrd ris an abran an t-Aigeach. Mar bhalla ri aghaidh a' chuain air a cùlaobh, tha i 'na bruthach chas, gorm gu a bàrr bideineach. Bha ruinigil mar seo an meang an t-sluaigh:—

"Mac an Meighe air an Aigeach,
'S cha'n e 'n t-agh a dhòl g' a dhùsgadh."

Bha 'n duan seo na dhragh do 'n Tàilleir, gus mu dheireadh, air dha bhì tàillearachd dlùth do 'n Aigeach, thog e air, maduinn àraidh, le spaid is piocaid gus an d'rainig e an Càrn Caol fo 'n robh Mac na Meighe air adhlac, ma b' fhiar. Thòisich e air cladhach, ach cha deach e fad air

adhart an uair a dhorchaich na speuran, agus bhris a mach gu grad doinnionn thàirneanaich is dhealanaich, agus tuiltean uisge nach bu chuimhne le Iain Bàn Tàilleir an leithid riadh fhaicinn. Bu leòr e gu spiorad an ionghnadh a bhàthadh ann, agus thill e dhachaidh co eòlach 'sa bha e roimhe.

Ach tha 'n t-àm agam a bhì 'toirt mo chunntais mu 'n Tàilleir gu crìch; agus nì mi sin le iomradh air mar a chriochnaich a bheatha. Bha e ro dhéidheil, no mar a shaoileadh móran, geòcach, air an Tì. A nis tha e ri thuigsinn gu 'n robh an "luibh a bheannaich an Tighearna," mar a thuirit duine math a bha 'n Cataobh rithe, glé dhaor dà ghinealach roimhe seo; na bu daoire na tha i a nise 'nuair a tha i co gann tre 'n chogadh. Uime sin do bhrìgh 's gu 'n robh i daor, agus gu 'n robh airgead gus a ceannach ro ghann, 'se beagan a bha air a chleachdadh dhith. Is cuimhne leam gu math seann daoine a' labhairt mu cho ainmic 'sa bha i air a h-òl. Shaoileadh cupan Tì 'na chuir mór — "*tret*," mar a theireadh na cailleanach. An taighean móra cha 'n fhaigheadh seirbhisich idir i ach a.o. tràth 'san t-seachdain — feassg na Sàbaid. Leis gach bean taighe chùramaich bha phacaid Tì air a tagadh mar nì luachmhor nach tugte 'm folluis ach fìor chorr uir, no 'nuair a thigeadh caraid glé ionmhuinn; no a thadhaileadh urra mheasail 'san dachaidh. A nis thainig Iain Bàn gu bhì ro dhéidheil air an Tì. Dh' fheumadh e cupan dì, cha'n e mhaing aig a h-uile tràth bidh, ach a bhàrr air sin eadar na tràthan. Cha'n fhòghnadh leis i aig an neart a riarachaidh muinntir eile. Agus ciod aig mo luchd-leughaidh eadar a huile nì de seo ach gu'm b' eigin da fein, mu dheireadh, a bhì a' giùlan mu 'n cuairt leis falachasan dì, gu bhì, 'nuair a b' eigin e, a leasachadh an tomhais a luthaigeadh Mór, no Mairi, no Anna 'san bith dha an feadh 'sa bhiodh e 'san fhàrdaich. Mar a bha e fas sean bha gheòr air an Tì a' fas na bu treise, gus mu dheireadh gu 'm biodh an sùgh co trom, daghte ris a' chait-leamhna. Agus mar bu truite bha e 'fas air an Tì, bha e sìor chall càil de bhìadh. Mar a dh' earbamaid, thainig sin gu 'cheann-finid nàdurra fhein. Cha b' urrainn e greim bidh a shlugadh, agus chaill e mu dheireadh comas bruidhne. Air oidhche àraidh chaochail e 'na chadal. Fàodaidh gu bhèil aig cuid de luchd-leughaidh an *Deo-Ghreine*, le 'n cuimh' e, no a chual uime, tuilleadh de naidheachdan mu dheighinn air na dh' ainmic mise an so. Ach tha nì 'n dòchas gu 'n tilg an t-iomradh seo solusair cuid de dhaoine sònraichte, co math ri cleachdadh an n-aithrichean a ta nis air an di-chuimhneachadh.

MAC A' CHIOBAIR.

Bha mac ciobair de mhuintir an Ath-Leathann ann, agus bha e na ghille anabarrach glic, agus 'na ghille measail a réir a chumhachd.

Bha bráthair athar da 'na mharsanta ann am Peairt. Bha esan 'na sgoilear maith, 's chuir bráthair a athar fios air airson e 'bhi 'na ghille-buth aige. Chaidh e chun bráthair a athar.

Bha e 'deanadh gnòthaich glé mheasail, beusach fad tri bliadhna. Ann an ceann tri bliadhna, dh'fhàs e na b'aotromaiche, 's bha e airson a bhi ann an sgoil dannsa.

Chaidh e do sgoil dannsa, agus bha e tri bliadhna ag ionnsachadh dannsa. Cha b'urrainn duine san bith coire 'fhaotainn d' a dhannsa an ceann tri bliadhna.

Thàinig lòn a stigh do'n acarsaid, 's bha esan a' sealltainn gun tàmh air an dealbh a bha air a toiseach. Ghabh e gaol air an dealbh; agus chaidh e a dh'ionnsuidh an sgiobair feuch an faigheadh e leis an luing, ge b'è taobh a rachadh i. Dheònaich an sgiobair sin da.

Chaidh e chun a' bhuth a dh'ionnsuidh bráthair a athar, agus dh'innis e dha gu'n do ghabh e gaol air an dealbh a bha air toiseach an t-soithich, 's gu'n robh e 'falbh leatha gus am faiceadh e an té, do'n do thàirneadh an dealbh.

Is e cóig ceud púnd Sasunnach a bha aige de dh'airgid, agus leig bráthair a athar leis dà dheise aodaich, a bharrachd air na bha aige fhein.

Dh'fhalbh e 's chaidh e air bòrd. Sheòl iad air an làr-na-mhàireach an déidh dha dol air bòrd. An uair a bha iad 'seòlachd cunntas làithean air falbh, dh'fharraid an sgiobair dheth e fhad an ruigeadh e. Ach dh'innis esan gur h-ann a bha e 'na ghille-bùth ann am Peairt; agus an oidhche a thàinig esan agus a shoitheach a stigh, gu'n do ghabh e gaol air an dealbh a bha air toiseach an t-soithich, 's nach robh e ri fois a ghabhail gu bràth gus am faiceadh e'n té do'n do thàirneadh e.

Thuir an sgiobair ris, "na'm biodh fhios agam air an sin an àn fàgail, cha do leig mi air bòrd thu. De a' cheaird air an fhearr thu?"

"Is ann air sgoil agus air dannsa 's fhearr mi," thuir Mac a' Chiohair.

"Tha i sud, 'na boireannach cho anabarrach uaibreach 's nach fhiaich leatha tighinn a ghabhail a bidh comhla ri a h-athair no ri a màthair," thuir an sgiobair. "De th'agad de dh'airgid?"

"Còig ceud púnd Sasunnach," arsa Mac a' Chiohair.

"Ma bhios na h-ochd luingeas a th'aig a

THE SHEPHERD'S SON.

There was once a shepherd's son of the people of Broadford, and he was a very clever lad, and was much respected for his ability.

His uncle was a merchant in Perth, and as he [the lad] was a good scholar, his uncle sent for him to become his shop boy. He accordingly went to his uncle's.

He followed the business worthily and honourably for three years. At the end of three years he became more frivolous, and wished to join a dancing-school.

He went to a dancing-school, and he was three years learning dancing. At the end of three years [his dancing was so good] that nobody could find any fault with it.

There came a ship into the anchorage [at Perth], * at the figurehead of which he gazed unceasingly. He became enamoured of the figure head, and went to the skipper to know if he might be taken with the ship wheresoever she might be going, and the skipper granted him his request.

He went to his uncle's shop, and he told him that he had fallen in love with the figurehead at the prow of the vessel, and that he was going to sail on board of her till he could see the woman from whom the figurehead had been modelled.

He had five hundred pounds sterling, and his uncle let him have two extra suits of clothes to take away with him, besides what he had already.

So he set off and embarked. They sailed the day after he went on board. When they had sailed a few days, the skipper asked him how far he was going. But he told him he was a shop lad in Perth, and that the night he and his ship came in, he fell in love with the figurehead at the prow of the vessel, and that he would never have any rest until he saw the woman from whom it was modelled.

The skipper said to him, "Had I known that at the time of leaving, I would never have taken thee on board. What trade do'st thou know best?"

"Education and dancing are the things I know best," said the Shepherd's Son.

"Yonder woman [the one of whom thou speakest] is so very proud that she will not even condescend to come and take her meals with her father and mother," said the skipper. "How much money hast thou?"

"Five hundred pounds sterling," said the Shepherd's Son.

"If her father's eight ships are in port when

* There is a small anchorage at Perth for small vessels.

h-athair a stigh an uair a ruigeas siun, bithidh bàil ann an oidheche sin," thuir an sgiobair ri Mac a' Chiobair.

An uair a nochd iad ris a' phort, chunnaic iad na h-oidhe luingeas a stigh. Rinn iadsau r'a chéile mar a dheanadh iad, na 'n tigtheadh dh'an iarraidh.

An uair a ràinig iad tìr, chuir an caiptean a h-uile sion air dòigh air bòrd. Chuir e leth dusan coinneal air bòrd, agus mòran leabh-raichean.

Chaidh an sgiobair gu tìr an uair sin, 's choinnich e fear na luinge; 's leis an toileachas-inntinn a bha aig fear na luinge ris an sgiobair, rinn iad bàil mòr a chur air a bhonn. Chruinnicheadh daoine móra agus mnathan uaisle an àite, agus chaidh am bàil a chur air adhart; agus cha b' fhiach le nighean fir nan luingeas dol do 'n bhàil.

An uair a bha am bàil a' dol air aghaidh, dh'innis an caiptean gu 'n robh duine uasal mór de mhuintir Albainn aige air bòrd, agus gu 'n robh e 'smuainteachadh gu 'n còrdadh a leithid so de chuideachd ris gu math, agus gu 'm bu ghle mhath leis a bhì 'nam measg; agus labhair fear nan luingeas an sin, agus thuir e gu 'm biodh e gle dheònach air a leithid sud de dhuine uasal 'fhaotainn do 'n chuideachd.

Thuir sgiobair an t-soithich an uair sin, nach robh fios aige, ged a labhair e mar sud, am b' fhiach leis an duine [usal] tighinn do 'n chuideachd— (Mac a' Chiobair!)

Thuir fear nan luingeas gu 'n robh e 'smuainteachadh gun faodadh duine sam bith tighinn do 'n chuideachd a bha an sud, 's gu 'm bu chòir dol dh' a iarraidh.

Dh' fhalbh iad le chéile, an caiptean agus fear nan luingeas, chun an t-soithich. An uair a chaidh an caiptean sios, rinn e modhannan, 's rinn fear nan luingeas mar an ceudna.

Dh' fhoighnich fear nan luingeas dheth, ann an modhalachd, an rachadh e do 'n chuideachd cuide sin; agus dheònaich esan gu 'n rachadh, 's thuir e gu 'm biodh e gle thoilichte falbh leò.

Bha [an] dithis [agus fear dhiubl] fo gach achlais aige 'n uair a ràinig e; agus ràinig iad far an robh a' chuideachd cruinn, agus thug iad a' chathair a b' fhearr a bha stigh dha airson suidhe air. (Sin agaibh Mac a' Chiobair a nis!)

Thuir an sgiobair ris an dannsadh e righle leis, 's thuir esan gu 'n dannsadh. Dhanns e an righle leis, 's ma dhanns, cha 'n fhac iad a leithid a' seasamh air ùrlar 's an àite sin riamh; 's mu 'n robh e reidh 's an righle, cha robh bean uasal a stigh, nach do thuit ann an gaol air.

This sentence without the restorations between the square brackets, must mean that four people accompanied the hero, whereas the sense shows that only two accompanied him. Perhaps research in the older language might reveal the existence of a collective noun with a distributive sense.

we arrive, there will be a ball that night," said the skipper to the Shepherd's Son.

When they hove in sight of the port, they saw the eight ships already lying there. So they arranged together what to do, if anyone came to fetch them.

And when they came to land, the captain arranged everything on board nicely, and in ship-shape order, and set out on a table half a dozen candles as well as many books.

The skipper then landed, and he met the owner of the ship, and the owner was so delighted with the skipper that they made arrangements for having a big ball. The great men and the ladies of the place gathered together, and the ball was opened; but the shipowner's daughter would not so much as condescend to go to the ball.

When the ball was beginning, the captain said he had a great gentleman of the people of Scotland on board, and he thought such a company as this would please him greatly, and that he would very much like to be amongst them; whereupon the owner spoke and said that he would be very glad to have such a gentleman brought into their company.

The skipper thereupon said, that although he had spoken in that way, he was not sure whether the gentleman would condescend to join the company— (Fancy! the Son of the Shepherd).

The owner of the ships said he thought anyone might [be pleased to] join such a company, and that the proper thing would be to send and ask him.

They went off together to the ship, the captain and the owner both, and upon going below the captain paid his respects and the shipowner did likewise.

The shipowner asked him, with great courtesy, if he would like to join the company with them; and he condescended to go, and said he would be very pleased to accompany them.

By the time he arrived, they each had an arm of his, and they proceeded to where the company was assembled, and gave him the best chair in the house to sit upon. (There's the Shepherd's Son for you now!)

The skipper asked him if he would dance a reel with him. He said he would. He danced the reel with him, and if he did!—never before in that place had they seen such a one as he taking the floor. Before he had finished the reel, there was not a lady in the house who had

(An Gàidheil glan ! na'm biodh am feile beag air !!)

Bha 'n dàrna té 'putadh na té eile, feuch co bu dlùithe 'shuidheadh air. Chaidh brath a mach a dh'ionnsuidh nan mnathian uaisle móra, gu'n robh Albannach urramach an déidh tighinn do'n bhàile, agus nach fhac iad duine riamh cho briagh ris a' seasamh air ùrlar.

Thug an sgiobair mu'n ear a chur a dhann's a rithist, 's thàinig ise g'a choinhead. Mu 'n robh an rìghle leathach. thuit i ann an trom ghaol air. (Nach bu mhath Mac a' Chiobair ! Na'm biodh am feile beag air !!)

Thug fear nan luingeas mu'n ear am bàil a gaoileadh, agus an duine a chumail na'n gabhadh e cumail. Aig cho mòr 's a bha e 'ga shealltuinn fhein, cha robh e deonach fuireachd. Luigh iad air, mu dheireadh, 'ga chuireadh, gus an do dh'fhan e 'n oidhche ud ; agus an té bha cóig bliadhna gun suidhe le a h-athair 's le a màthair aig biadh, shuidh i leòtha.

An là 'r-na-mhàireach, an uair a dh' éirich e, thug e trì cheud punnd Sasunnach do'n té a ghlan na brògan aige.

Bhuail e stigh aca uile gu léir, gu 'm bu duine anabarrach comasach e.

Bhruidhinu ise r'a h-athair airson gu 'm pòsadh e i ; agns bhruidhinn a h-athair ris-san airson gum pòsadh e i, 's gu'm faigheadh e a h-uile ni a bh' aige-san de'n t-saoghal.

Thuirt esan gu'n robh na leòir de mhnathan uaisle 's de bheairteas anns an àite as an d' thàinig e.

Bhataich* iad air. Dhiùlt e dhaibh, anns an àm, gus an deanadh e turas cuain eile. Agus an uair a dh' fhalbh an soitheach an là 'r-na-mhàireach, cha deach ise a stigh fo dhrum tìghe fad 'sa bha an soitheach 'na fianuis.

Dh' innis e do 'n sgiobair mar a bha eatorra, agus bha 'n sgiobair ro thoilichte an sin.

Thug an sgiobair da trì cheud punnd sasunnach airson nan trì cheud a thug e do'n té a ghlan a bhrògan ; agus is e sia seachduinnean a bha iad gum tilleadh chun a' phuirt cheudna.

An uair a nochd e ris a' phuirt, dh' aithnich ise a' tighinn e ; 's le barrachd toileachas-inntinn a dheanadh ris an t-soitheach a' tighinn, chuir iad brat-ùrlar eadar an tigh agus an ceatha.

Air an rathad eadar an tigh agus an ceatha, bhuail a h-athair agus a màthair air airson a

not fallen in love with him. (What a splendid Gael ! if only he had been wearing the kilt !!)

The women were pushing each other to see who could sit nearest to him. Word went out to all the great ladies that a Scotsman of rank had come to the town, and that never before had they seen such a handsome man as he taking the floor.

The skipper contrived to send him to dance again, and she [the owner's daughter] came to observe him. Before the reel was half finished, she had fallen deeply in love with him. (Wasn't the Shepherd's Son fine ? If only he had been wearing the kilt !!)

The owner now took order to have the ball skailed or broken up, and to have the gentleman detained if possible. But he [the Shepherd's Son] now felt himself to be so important that he did not care about staying. But they begged him, and at last, pressed him, with their invitations so much, that he stayed the night ; and she who had not sat at meat with her father and mother for five years, did at last sit down with them.

On the morrow, when he arose, he gave three hundred pounds to the girl who cleaned his boots.

It struck them all very forcibly that he must be an exceedingly rich man.

She spoke to her father to get him [the Shepherd's Son] to marry her. And her father spoke to him to try and get him to do so, in which case he should have everything of worldly gear he possessed.

He replied that there were plenty of ladies and plenty of wealth in the place whence he came.

They urged him very strongly. But he refused for the time [and insisted on waiting] until he should have performed another sea voyage. And when the ship sailed, which it did the next day, the owner's daughter would not as much as go indoors as long as the ship remained in sight.

He told the skipper what had happened between them, at which the skipper was very pleased.

The skipper gave him three hundred pounds in place of the three hundred he had given to the girl who cleaned his boots. And they were six weeks before returning to that same port.

When he hove in sight of the port, she knew it was he coming ; and in order to make or show a greater excess of pleasure at the coming of the vessel, they laid a carpet down from the house to the quay.

On the way from the quay to the house, her father and mother urged him to marry her ;

* Bhataich—urged strongly : lit., urged on with sticks.

pòsaidh ; agus cha robh dàil ri bhì ann ach e a phòsadh na nighinn air ball.

An uair a bha 'm pòsadh deanta, chaidh a h-athair agus esan, 's thug e a roghainn do 'n chaitpean de na h-òchd saithichean, 's ghabh e an soitheach a bha aige roimhid airson a roghainn.

Bha toil-inntinn is greadhnachas, is càirdeas eatorra ; 's chaidh a h-uile nì seachad le toileachas-inntinn.

Written down [by H. MacLean] from the recitation of Kenneth Boyd, Carnish, North Uist, at Lochmaddy Inn, on the 11th August, 1859. Reciter says he heard it often recited by some old men, but does not remember their names.

NOTES.—No. 118. From J. F. Campbell's MS. Collections, Vol. X.

A clever lad, tired of the trade he had honourably followed, learns dancing, thereby showing some considerable frivolity of character. Struck with the beauty of a ship's figure-head, he sets sail on the ship to discover and if possible win the woman whose portrait the figure-head was. The skipper favours the hero's plans, and agrees to pass him off as a gentleman of rank, and before they land in the heroine's country arranges his protégée's cabin to look like the state-room of a great man. Upon landing, the skipper tells the owner how great a man he has on board as a passenger. They repair to the ship, induce the supposed great man to go with them to a ball, given by the shipowner in honour of the arrival of eight of his other ships. At the ball, the hero captivates all the fair, and behaves munificently. The shipowner's haughty daughter falls in love with him, but when importuned to marry her, he pretends reluctance, and refuses to give any definite answer until he has had another sea voyage. He sets sail, returns in six weeks, which is evidently deemed to be a very long time, and at the urgent request of her father and mother, marries the heroine. The reciter of the tale, Kenneth Boyd, is clearly in love with his hero, and proud of his performances.

CONTRIBUTED BY J. G. MACKAY, LONDON.

FIONNGHAL A' PHRIONNSA.

DAN-CHLUICH, LE IAIN N. MACLEOID,
Ughdar "Reiteach Móraig," etc.

EARRANN V.

AN T-AITE: Bothan àirigh ann am monadh
CHORADAIL, AM BEINN-NA-FÙGHLAHD.

Fionnghall, Bain-tighearna chloinn Raonuill, agus Niall Maceachainn a' tighinn a dh' ionnsaidh na h-àirigh far a bheil am Prionnsa falach—Niall a' giùlain achlasan mòr aodaich airson Ealasaid Burke. Dh' fhuirich Fionnghall agus a' bhain-tighearna a muigh ri tom faisg air an àirigh, agus chaidh Niall a steach leis fhéin a dh' innsé do'n Phrionnsa mu'n ullachadh a rinneadh air a shon. 'N uair a chaidh Niall a steach fhuair e am Prionnsa leis fhéin a' ròstadh cridhe agus grùthain caorach. Ghuil a' bhain-tighearna agus Fionnghal gu gòirt 'n uair a chunnaic iad cor brònach a' Phrionnsa.

Niall, (a' dol a stigh do'n àirigh): Fàilt' oirbh, a Phrionnsa rioghail. Tha mi cho duilich fhaicinn gu bheil sibh cho aonarach an so.

Am Prionnsa—O! charaid chòir, 's beag is eagal domh. Tha Freasdal càirdeil rium fhathast. Tha mi dìreach a' gabhail mo shuipèir bhig mhilis an so agus mar a thuirte muinntir Ràrsaidh is math an cùdaige 'n uair nach fhaighear an saoithean." Cha'n eil agam s' air ach a bhì beò an dòchas ri laithean na 's fhearr. Dé do naidheachd a' Ormeicilt, a Neill!

there was to be no delay, but he must marry the lass forthwith.

When the wedding had been celebrated, her father and he went to the captain and gave him leave to choose whichever ship he liked best of the eight. The captain took for his choice the one he had had before.

Delights and magnificence now prevailed, and there was friendship between them all ; and everything passed off delightfully.

Niall—Tha fìor dheagh naidheachd, a Phrionnsa. Cha chreid mi nach téid againn air furtachd a dheanadh oirbh gu h-aithghearr, ged is e gnothuch gábhaidh ris an do chuir sinn ar lámh. Chuir Fionnghal NicDhomhnuill á Aíridh-mhuilinn, agus bain-tighearna Chloinn Raghail, an comhairle ri 'chéile fiach dé ghabhadh deanamh air bhur son, agus fhuair Fionnghal tri litrichean-siubhail gu Eilean a' Chèò bho h-òide, Caipitein Uisdean MacDhomhnuill, —té air bhur son fhéin, ann am cruth beanchallanais Eiríonnach, té air mo shon fhéin mar a seirbheasach, agus t'éile air a son fhéin. Tha Bhain-tighearna agus Fionnghal 'g a falach fhéin ri tom faisg air an àirigh, agus thug mise leam an t'éideadh ùr agaibh anns an achlasan so.

Am Prionnsa—Bu tu fhéin an caraid dileas grádhach, a Neill. Mo bheannachd buan 'n ad chois gu bráth airson do chaoimhneis, agus airson cho daimbeil carthanach 's a bha thu 'n còmhnuidh ri fógarrach bochd truagh mar a tha mise. Thoir a stigh na mnathan-uaisle a chum gu'm faigh iad an co-roinn fhéin de 'n t-suipèir mhilis a tha so

Fionnghal agus a' bhain-tighearna dol a stigh do'n àirigh.

Am Prionnsa—Gu ma h-aidhe dhuibh, a bhain-tighearna. 'S mi tha toilicht' 'ur faicinn aon uair eile. Nach bu sibh fhéin am boiríonnach treun tapaidh a' tighinn a mach air toll doruis ri rà-dorela mar so, agus cunnart báis air gach taobh dhìbh.

A' bhain-tighearna—'S beag a tha sinne saoil-

sinn de allaban no àmhghar 'sam bith na 'm b' urrainn sinu dòigh no seòl fhaighinn air cobhair a dheanamh oirbh-se, 'Phrionnsa rioghail, agus 'ur faicinn ann an àite 'sam bitheadh sibh sàbhailte bho 'ur luchd-tòrachd. Tha ri 'm' thaobh an so, mo dheagh bhana-charaid, a' mhaighdeann dh' shuaice, Fionnghal NicDhomhnuill a' Àiridh-mhulinn. Thainig i 's an ead-raigin an uair a thug sinn seachd dòil nach b' urrainn sinn dad a dheanamh air 'ur son, agus rinn i ullachadh ciatach chum 's gu 'm bitheadh sibh se air 'ur n-aiseag gu Eilean a' Cheò.

Am Prionnsa—Leòra fhéine! 'S fhad an dà latha sin bho nach do chuireadh mi bho uibhir de chomaine roimhe. Nach mise tha ùiseil gu'n d' fhuair mi 'n cothrom so air eòlas a chur ort, —a mhaighdeann chluin mhaiseach. 'S ann 'na mo chridhe stigh 's ain chòm tha 'n spiorad taingeil airson do shaoithreach fhéin-àicheil airson 'Prionnsa boeld fuadain mar a tha mise, ach creidibh-se, Fhionnghal chòir, ma 's a duine beò mise, 's gu 'm faigl mi crùn Bhreatuinn air mo cheann, gu 'm bi sibhse air 'ur pàigheadh dùbailte, airson 'ur mòr-chaoimhneis dhomh-sa.

Fionnghal—A Phrionnsa shuaice! 'S fhada uam sa ghabh c' bhi dùileachadh pàigheadh airson am beagan dragha gus an deachaidh mi air 'ur son. Fhuair mi annam fhéin togradh iongantach airson m' uile dhìochail a chur an cleachdadh chum 'ur teanacas bho 'r naimhdean, agus chaidh mi air adhart ag ullachadh gu so a' creidsinn nach 'eil mi deanamh ach ni bu chòir dhomh,—agus Dia 'bhi leinn 's na tha romhainn. Thug sinn achlasan aodaich leinn, agus tha sinn a' dol 'g 'ur n-èideadh ann an cruth bean-chalanais Èirionnach, Ealasaid Burke, agus tha mi cinnteach gu 'n d' innis ar caraid, Niall, dhuibh mar tha, gu 'n d' fhuair mi litrichean siubhail gu Eilean a' Cheò bho m' oide Caitein Uisdean MacDhomhnuill.

Am Prionnsa—Mo bhana-charaid rùnaich! Tha mise g' am thiomnadh fhéin do 'r làmban le creidibh bunaiteach ann 'ur dìlseachd dhomh, 's nar leigeadh Dia gu'n tuit mi feada ann an làmban as miosa. —Ach, a chàirdcan dileas, dainheil, suidhibh timchioll air a' bhòrd bheag iosal an so, agus cuiribh de onair air truaghan allabanach mar tha mise, gu 'n gabh sibh pàirt de m' shuiper bhlasda, oir " 's maith gach cuid an comaidh," mar a thuir an sean fhacal còir,—seadh 'n uair 'tha deagh dhùrachd 'n a chois.

A' bhain-tighearna, Fionnghal agus Niall a suidhe air ullach fraoich. 'Se clach mhòr chòmh-nard ann meadhan na h-àrigh agus cip fòidhe a bha 'deanamh bìòrd dhoibh, agus crùdhe agus grùthan na caorach air an cur 'n am nàirean air a' bhòrd.

Am Prionnsa—Tha mi cho toilichte fhaicinn gu bheil a' Ghàidhlig—cànain mo shinnis—cho glan aghaibh 'Fhionnghal. Cha chreid mi gu'n

cuala mi riamb Gàidhlig cho blasca ri Gàidhlig Uidhist. Nach bòidheach a chanas iad "Màiri."

Fionnghal—Tha Gàidhlig gu leòr agam-sa, barrachd mòr 's a th' agam de 'n Bheurla Shasunnach, 's nach ann domh fhéin bu chòir. Nach i dh' ionnsaich mi air a' chlà, 's i leanas ni ré mo bheatha, agus tha dùil agam gu 'm bi i thall agam cuideachd. Bhiòdh e glé nàrach dhòmh-sa mur biodh cànain mo phàrantan agam.

Am Prionnsa—Leora! sin sibh fhéin. 'S maith leam sibh a bhi cho duineil dùthchasach sin—cha chreidinn an còrr mur déighinn. Cha 'n eil mi fhéin a' smaoinichadh gu bheil ceòl air an talamh cho grinn ris na h-òrain Ghàidhlig. 'S iomadh uair a chuir na h-unneagan binn aig Domhnall Macleoid plàda blàth ri mo chridhe boeld. Chuir iad as mo chluimhe iomadh nair gu 'm b' fhògarrach mi air an robh deich mìle fichead pundo Sasunnaich de airgid-cinn.

Fionnghal—Tha mi fhéin an làn dòchas ma tha, a Phrionnsa rioghail, 'n uair a gheibh sibh crùn Bhreatuinn air 'ur ceann, nach dean sibh di-chuimh' air cothrom sgoile 's ionnsachaidh a thoirt do 'n òigridh Ghàidhealach. Cha 'n fhaigh ar dùthaich air adhart ceart am feasda gus am bi sgoil ann gach clachan, le maighstirean-sgoile làn ionnsaichte ann an Gàidhlig sau Beurla Shasunnach. Sin an aon dòchas do 'r fòghlum Gàidhlig agus Beurla Shasunnach, saor do gach duine agus airson gach iosal agus uasal fa leth.

Am Prionnsa—'S fìor 's is cubhaidh do chainnt, Fhionnghal, agus ann an làrach nam bonn an so, tha mi 'toirt dhuibh mo gheallaidh, ma 's beò dhomh-sa, 's gu 'm buannaich mi 'n crùn as leam le còir-bhreith, ni mi m' uile dhìochail airson fòghlum fhaicinn aig òigridh na Gàidhealtachd. Cuiridh mi Comunn Fòghluim air leth airson na Gàidhealtachd fhéin, anns am bi daoine do 'n aithne gu mionaideach cor nan cèarnaidhean sin, oir chunnaic ni le mo dhà shùil ré na h-ùine bhig a bha mi fo 'n choill 's an dùthaich bhàigheil so, gu 'm bitheadh e ceart agus dligeach gu 'm faigheadh an òigridh eòlas litreachail air an cànain fhéin an toiseach, agus an sin eòlas air a' Bheurla Shasunnach. Tha mi smaoinichadh na 'm faigheadh iad an cothrom sin, nach biodh daoine 'n Alba 'chumadh a choinneal riutha ann an ionnsachadh.

A' bhain-tighearna—Cha dean so an gnòthuch a chàirdcan. Tha 'n ùine 'dol seachad, agus 's fheàrr dhuibh-se, 'Phrionnsa shuaice, éideadh Ealasaid fhaighinn oirbh cho luath 's as urrainn sibh, chor 's gu 'm faigh sinne dhachaidh meadhonach tràth, mu 'm bi amharas aig neach 'sam bith c' àit' an robh sinn.

Am Prionnsa—Tha sibh glé cheart, a bhain-tighearna. Leòra, leòra, nach mi tha gòrach—dhi-chuimhnic mi mi fhéin gu tur am feadh 's a bha mi 'cur fòghluim na Gàidhealtachd air

stéidh cheart, 'n a mo bheachd fhéin. "Och, ochan, deoch bhrochain," mar a chanaidh Dòmhnall eòir.

Am Prionnsa agus Niall a' dol a nach gu sgorra creige air son trusgan Ealasaid a chur air a' Phrionnsa. Fionnghal agus a' bhain-tigh-earna fuireach a stigh 's an àirigh.

A' bhain-tigh-earna—Am faca tusa cho iriosal 's eò carthannach 's a tha e. Gu 'n robh Dia 'g ar còmhnaidh air a' Chuan-sgìth.

Fionnghal—O mar sin, 's gu 'm faigheadh ar guidhe éisdeachd. Ma gheibh am Prionnsa crùn a shiunsir, ni e feum do 'r Gàidhealtachd. Cha 'n urrainn nach bi bàigh aige ri muinntir a bha cho dìleas dha, agus gu cinnteach 's muirneach aige ar cànan 's ar ceòl. Dé 'n fhios nach 'eil làithean móra 'n dàn dhuinn uile fhathast.

Fionnghal a' crònan duanaig Ghàrdhlig dhùth fhéin agus a' bhain-tigh-earna ag am 'arc 's an teine, 's iad le chéile ann an trom smuain.

Am Prionnsa agus Niall a' tighinn a stigh, am Prionnsa air éideadh ann an gùn lìn geal le flùraigeadh gorm, còta bàn cùbhrainn, currac mór, aparàn leathann, agus cleòca de chumailid lachdunn, le ceanna-bhrat tomadach a réir an fhasain Eirionnaich aig an àm.

Am Prionnsa, a' lachanaich gu cridheil agus a' danna cuim mo dhà de 'n "I-seann triubhas."

I am Betty Burke, daughter of Biddy Burke, and granddaughter of Paddy Burke, your ladyship's spinning-maid from good old Oireland. Nach 'eil i snog! Fhearaibh 's a ghaoil, 's ionadhl rud a ch'fhear bhios fada beò.

(*Ri leantrinn.*)

NOTES AND COMMENTS.

The Rev. D. R. Macdonald, Canadian Chaplain, gave an interesting address last month to the Highland Societies in London, on the present position of the Gaelic language in Canada. Mr. Macdonald said that although Gaelic was still widely spoken in the Middle and Western Provinces it was the language of a small minority. In the Eastern Provinces of Nova Scotia and Prince Edward Island, on the other hand, Gaelic held its own well, and was spoken by a substantial number of the people. In the Island of Cape Breton the bulk of the people spoke Gaelic.

* * *

In confirmation of what Chaplain Macdonald said it may be mentioned that during the past two years Canadian soldiers on leave in Scottish towns have been known to look about in the book shops for Gaelic books to buy. The pity is that they should so often be disappointed.

Now that the Highland Trust case has been disposed of an important duty falls to the Education Committee of An Comunn. What should be done with this Trust? Recent and prospective legislation has so altered the educational system of Scotland that the present scheme of the Trust is practically out of date.

* * *

Probably the best course for An Comunn to take in the matter would be to convene a representative gathering of experts on Highland Education to discuss the whole subject. In the first place, however, the Education Committee might furnish a report on the matter to give some guidance to the promoters of an amended scheme.

* * *

It is expected that the Diary of the Rev. Robert Kirk, of Aberfoyle, with full accounts of the visits to London in 1690 (in connection with his edition of Bedel's Gaelic Bible), will appear in the spring. The editor is the Rev. D. Maclean of St. Columba's Free Church, Edinburgh.

* * *

The Gaelic Evangelical literature for Highland sailors and soldiers prepared under the guidance of a Joint Committee of the three Churches has been widely distributed during the past three years. Thirteen booklets have been prepared and issued with a total output of 15,000 copies. This good work deserves every recognition.

COMUNN NEWS.

AN COMUNN GAIDHELIG OBAR-BROTHAIG.

There was a large gathering at the Annual General Meeting of this Comunn, over which Mr. C. R. S. Malcolm presided.

The reports of the Secretary and Treasurer on the year's workings were submitted in Gaelic and English, and were approved of. From these it appeared that An Comunn had had a very prosperous year, and it was gratifying to know that notwithstanding that the number of pupils who have been called to the colours was now touching double figures the number attending the classes in the High School for instruction in the language was much in excess of last season. During the past year the Comunn had displayed more activity than has been done since the days before the war.

Thereafter a discussion was held as to the desirability of holding a local mod, when prizes would be offered to competitors not only in Gaelic language and music, but in art, painting, needlework, fretwork, etc., all in Celtic designs. It was felt that this would encourage the members to display samples of their work, as a home in which Celtic designs were shown threw into relief the distinctive nationality as well as a home in which the Gaelic language was spoken. The matter was, however, deferred to a meeting to be held later.

Mr. C. R. S. Malcolm, An Comunn's representative to the Pan-Celtic Congress, then submitted the report of his experiences. It was a long and descriptive report, and was couched in a very interesting manner. It showed the representative had a very good inside knowledge of the movement, and had attended very carefully to every detail. Mr. Malcolm received the thanks of the meeting for his interesting report.

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CEILIDH NAN GAIDHEAL.

Aig fosgladh an t-Seisein so de Cheilidh nan Gaidheal an Glascho, thug an t-Urr Tearlach Mac Fhionnghain oraid thaitneach air bàrdach an Lighiche Iain Mac Lachainn, Rathuaidhe, a rugadh anns a Mhòrairne 'sa bhliadhna 1804, agus a chaochail an Tobar-Mhoirc 'sa bhliadhna 1874. "Cha chuala mi riamb," arsa' an t-oraidiche, "gu'n do sgrìobhadh da a b' fhiach d'a bheatha. Tha obair an seo a tha feitheadh air nuimntir na Ceilidh so aig a bheil an t-eòlas agus an toil. Co-dhiubh 's e'n t-ìomradh a th' air am measg a luchd-eòlais, agus cha 'n e dad a chaidh a sgrìobhadh air fhathast, a tha toirt duinn deaibh agus iomhaigh an duine. Faodaidh cuid de na bàird a bhì air thoiseach air an ìomadh nì, am barail ar luchd-dùthcha, ach tha aon nì sònraichte mu chuid bàrdachd, agus is e sin an greim tàlaidh a th' aice air a leughadair. Agus 's iad so na h-aobharan a tha 'g oibreachadh a chum na crìche so.

(1). Tha cianalas tiamhaidh, muladach 'na cùid dràn a thàlas cridhe clann nam beann, nan gleann 's na mara, (2). Tha rithis ceòl agus mìlseachd anns na briathran fein a chòrdas ar ar cluais, ged nach biodh ar n-àire idir air na smaointean a tha air an cùl. (3). Leis an so tha stùbhal nan rannan cho furasda agus an gluasad clo nadarra, 's an ciall cho rèidh, 's cho soilleir is gu'n tuigeadh leanabh e—fior chomharradh lamh a' chonais 's na teanga chuimsich. (4). Tha dhòigh fhein aig gach bàrd a chum a chumhachd a chur an ceill. Tha bàrdachd Mhic Mhaighstir Alasdair a' tighinn oirnn le tàirneach eas nan tuilean; tha falbh farumach fiadh na beinne aig òrain Dhonnchaidh Bhàin. ach an Seinneadar Rathuaidhe tha againn cumhachd o stuamachd nan smaointean. Tha neart air cùl àrd-fhuaim na gaoithe, agus an onbhadh na fairege. Tha neart cuideachd 'san t-sruth sheimh dhomhain a ruitheas gu ciùin. Cha'n tèil uiread de bhàird againn 's gu'n faod sinn tàir a dheanamh air a h-aon diubh, ach 'nam measg uile cha'n fhaighear aon as tlachd-mhoire 'na smuain an Bàrd grunn Rathuaidhe."

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THE HIGHLAND TRUST PETITION,

Their Lordships of the First Division delivered judgment in this petition. The Lord President remarked that the reporter, Mr. Leadbetter, had presented to the Court a very careful, able, and painstaking report, and had, on the question in controversy, expressed the opinion that no alteration of the constitution of the governing body of the petitioner's trust was desirable. His Lordship was not prepared to differ from the conclusion at which the Reporter had arrived. He was unable to see that any advantage could be gained by adding to the Board of Governors, already very numerous and representative.

His Lordship repeated a suggestion made by Lord Mackenzie at the hearing on the report, namely, that members of An Comunn Gaidhealach might secure a place on the Board by obtaining the support of any one of the elective bodies.

Lord Johnston agreed, but he thought that there was a minor matter that required attention, the one referred to at the foot of page 8 of the print of the report. His Lordship pointed out that the petitioners could not bind the Education Department, or even pledge their own successors, to the undertaking or promise there made, and accordingly that the scheme should be amended by altering section 35 on page 20 of the appendix to the petition. In other words his Lordship proposed that after the word "determine" at page 20 should be added, "provided that whenever a candidate offers himself for examination in Gaelic, the governors shall test his proficiency in the Gaelic language and literature, and regard shall be had to such proficiency in dealing with his claim to a bursary."

Lord Johnston's amendment was agreed to by the other judges, Lord Mackenzie and Lord Skerrington simply concurring without further remark.

The petitioners' council moved for expenses against the respondents, so far as these had been caused by their opposition, but after hearing Mr. Macphail, the court decided that the expenses of both parties should come out of the fund.

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AN COMUNN GAIDHEALACH.

LIST OF NEW MEMBERS.

ORDINARY MEMBERS.

Captain J. Cameron Black, 40 Dixon Avenue, Glasgow.
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AN DEO-GRÉINE

Leabhar XIII.]

Treas Mios a' Gheamhraidh, 1918.

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A' BHLIADHNA A DH' FHALBH.

Leis an àireamh seo de 'n *Deo Ghreine* tha sinn a' dèrachdadh bliadhna mhath ùr do ar luchd-leughaidh anns gach cèarn 'sa bheil iad. Gu robh an crannchur a sìor dhòl am feobhas, agus maile rìusan gach Gaidheal eile feadh chrìochan na cruinne. Mar tha an rann 'ga chur:

"Saoghal fada maoin is cliù
Do 'r luchd-dùthcha bhòs is thall,
Dòrteadh beannachdan mar dhriùchd
Gach bliadhna ùr thig air an ceann."

Ged nach faod mòran diùbh a bhì 'san fheòil an Tìr nam Beann ri taobh na cagailte mu 'n cuairt an robh iad ann uair a' mìre le aighear neo-chiontach na h-òige, bithidh iad ann 'san spiorad—am faireachadh dlomhair ud a thilgeas a rèis thar aigeann na fairge na 's luaithe na an dealanach fhein.

Bliadhna mhath ùr do ar luchd-eòlais is luchd-daimh a tha 'na seasamh ri uchd batail airson na corarh. 'Sann orrasan bu chòr dhuinn a bhì smaoinachadh a ghnàth. Is iadsan is airidh air gach meas, is cliù, is coibhneas as urrainn duinn a bhuileachadh orra. "Gu robh buaidh

leis na seòid." Nach eil dùrachd ar cridhe a' taomadh a mach do 'n taobh-san air mhodh nach gabh cur an cainnt.

Bliadhna mhath ùr, anns an t-seadh as àirde, do gach debiridh bochd a tha leonta an cridhe, agus a' caoidh mu 'n ulaidh nach till gu bràth. Mar a thuir bean Mhic Leòid Loch a Bhaigh anns an eilean Sgitheanach, o chionn fhada, mu 'mac òg:—

"'Se seo a bhliadhn' a shiarsaidh buileach mi,
'S mi nach do bhuinnig air cogadh na Frainge."

Gu dearbh is fìor an rann seo an uair a bheil sinn fainear gu h-iomadh sonn a tha 'na shìneadh 'na shuain shioruidh fo 'n fhòid an tìrean cèin, no an grunnad a' chuain. Cha 'n iognadh ged bhiodh falluing a' bhròin a' cuartachadh na dh' fhàg iad 'nan dèidh, agus gu 'n gabhadh iad an ceud leis an t-sean bhliadhna le osna thiamhaidh, ged nach dean, eadhoin sin, mòran stà. Tha aon rud cinnteach, agus 'se sin gu bheil an aigne air atharrachadh, agus gu bheil iad ag amharc air nitheamh na beatha seo le beachd-shùl nach d' thugadh cor eile mu 'n cuairt. Mar a sgrìobh ùghdar Frangach mu 'luchd-dùthcha fein a dh' iobair an beatha; "cha toir bàs buaidh air daoine curanta do bhrìg agus gu bheil iad neo-bhàsmhor, cha 'n 'eil ann ach atharrachadh, oir tha aon ionad ann far nach faigh iad bàs, agus 'se sin ar cridheachan fh'in."

"Tha seadh ann anns a bheil call os ceann buannachd agus tha seadh eile ann anns a bheil buannachd 'na chall an solus an àm ri teachd." A rithist, mar a chuir bàrd Eireannach e, "faodaidh tu, ma thogras tu, an soire a chur 'na mìrean, ach leanaidh boladh cubhraidh nan ròsan rithe a dh' aindeoin sin." Ma dh' fhaoidteadh gu bheil seo uile fìor, ach tha e soirbh do 'n mhuinntir nach d' fhairich an t-saighead a' sàthadh troimh 'n cridhe smaointeanan grinn de 'n t-seòrsa seo a chur an ceill do fheadhainn

a tha brùite, ach cha leighis iad an lot, ged dh' fhaodas iad faochadh a thoirt.

Ann a bhli leudachadh na's farsuinge mu'n àm, thig a stigh oirnn an dùrachd chárdeil a tha comh-cheangailte ris a' bhliadh'n ùir. Mairidh an cleachdadh fhad 'sa bhios spiorad an dòchais a' riaghladh an measg chreutairean. Tha 'u dream as lionmhoire buailteach air a bhì ag altrun an dòchais gu'm bi na tha romhainn na's feàrr na na cheidh seachad. Gheibh sinn an faireachadh seo a' gabhail greim air inntinn na h'òigridh. Tha iadsan 'nan eutromachd a' snàmh, mar gu 'm b' eadh, air tuinn an dòchais, agus tha sin nàdarra. Tha 'n aois buailteach ri bhì 'g amharc air ais agus a' cunntas gach dùil-bhrìsteach a thainig 'nan caraibh, agus fo eagal gu'n tachair an nì ceudna 'san am ri teachd. Gidheadh 'se an inntinn as cothromaiche a bhios ag amharc ris a' bhòisgeadh a thogas an cridhe thairis air an dubhchas a thuiteas o na neòil dhòrcha. An uair a dhùraiceas neach bliadhna mhath ùr dhut, nach 'eil e 'ciallachadh gu lean sonas, slàinte, agus piseach riut an measg rudan eile air a bheil thu, ma dh' fhaoidteadh, airidh, ach nach urrainn d'ut òrduchadh. "Saoghal buan dut agus gum a fada bhios ceò dheth d' fhàrdaich," arsa do charaid. Ciod e 'n còrr a dh' iarradh neach na biadh, is teine, is dachaidh is càirdean. "Sean chonnadh airson a losgadh, sean fhion airson òl, agus sean chàirdean gu òl cuide riut." Sin agad samhla air càirdeas nan linntean a thréig. Nach tlachdmhor an sealladh e, teaghlachan a bha sgairte o cheile fad na bliadhna a' cruinneachadh mu'n aon bhòrd bidh aig an na bliadhna ùire? Nach feàirde an cridhe a bhì air a ghleusadh air a mhodh seo aon uair 'sa bliadhna. Mo thruaighe! cha bhì coinneamhan de 'n t-seòrsa seo ach tearc, ma ghabhas iad idir a bhì ann, aig an àm ghàbhaidh ams a bheil sinn beò. Ma dh' fhèachair riutha bidh suidheachan no dhà falamb, agus bitidh an cianalas ag èalaidh mn'n bhòrd, agus a' milleadh na cuirme.

Cha 'n ionann gnàths na Nollaige mar a tha i air a' cumail 'san taobh deas, no an Sasuinn, agus air Gaidhealtachd na h-Alba. Ann na cèarnan deas 'se an Nollaig an t'àm is aighear-àiche 'sa bhliadhna le biadh is deoch, is tabhartasan do chach a cheile le càirdean. Tha h-uile neach a' dèanamh coibheis a réir a chomais, ach tha 'n t-aoibheas as seadhaile comh-cheangailte ri aoradh 's ri seinn a' choirill; 'se sinn r'a ràdh luineag ghàirdeachais na Nollaige. mar chumhneachan air teachd an t'Slànuighear 'san fheòil. Theagamh gu 'n can diadhairnean na Gaidhealtachd nach ruigear a leas a bhì 'cuimhneachadh a' chuspair ghloirmhoir seo air mhodh àraidh le fèisdean is deas-ghnàthan, no froinil de leithid, a chionn gu bheillear 'ga cumail fa chonhair an t-sluaigh gach sàbaid feadh na

bliadhna. Biodh sin mar a dh' fhaodas e, bheir spiorad an ama gu tric buaidh air cuingead bheachdan air cho ionraic 'sa mheasur na beachdan-siu leis an fheadhainn a tha 'cur muinighinn anuta. Fhuair an gnàths a leithid a' ghreim air aigne dhaoine air chor agus nach leig iad leis m'athadh fhad 'sa bhios an creid-eamh Criosdail a' riaghladh am beatha. Mar sin is ann as taitneiche a tha e fàs leotha. Tha mòran de na luinneagan as grinne a chuir baird na h-àirde deas an altan a cheile comh-cheangailte ris an Nollaig, agus na tha i a' ciallachadh anns an t seadh spioradail, maille ris a' cheòl as drùidhtiche a th' againn. Bheir sin feil air daoine, eadhoin ged nach biodh seadh eile na b' àirde ann, luaidh àraidh a dheanamh aig an àm shluinnte. Faodar a ràdh air a shon sin, gn'n do lean a bheag no mhòr de ghnàthsan pàganach ri nòsan na Nollaige, agus is dòcha nach b' urrainnear a sheachnadh, ach ma sgathas sinn a leth-taobh na meanglain a dl' fhàs o shaobh-chreideamh, bidh againn an dèidh siu eitein a' ghnòthuich—teachd an Fhìr-Shaoraidh.

Tha e 'na ioghnadh le mòran nach do ghabh a' mhòr-chuid de Ghaidheil na h-àirde tuath agus an iar ris a' Nollaig a réir d'ògh na Galltachd, agus bidh iad a' feòrach, ciod e is aobhar d'a sin. Cha 'n 'eil a' cheisd duilich a fuasgladh, ach cha 'n 'se seo an t-àite a chum deasbud a thogail mu'n chùis. Mar sin fàgaidh mi i mar a tha i 'S e là na bliadh'n ùire a tha na Gaidheil a' cumail fhathast, agus ged tha cuid de na seana chleachdaidhean a bha cumanta leth-cheud bliadhna roimh 'n diugh air dol as, is math leò a bhì ag aithris orra fhathast le fàite gaire aig timcheall a' ghealbhain; cha 'n e gu bheil iad a' creidsinn annsa, ach mar fheal-dhà. Ri linn mo cheud chuimhne bu ghnàth leis na balaich òga a bhì 'suibhal o thaigh gu taigh, agus ag eubhach duan Calluinne aig a' stairsnich. 'Seo agad aon té:—

"Cha 'n 'eil nàire orm 'ga innesadh,
Bhì ann bho linn mo sheamar,
Gabhaidh mi 'n t-aran gun an t'im,
Gabhaidh mi 'n t-im gun an t-aran,
Gabhaidh mi càise leis fhein.
C' arson a réid a bhithinn falamb,
Cha 'n 'eil mi 'sam bith 'na d' fhàrdaich
Nach gabh mi dheth pàirt 'nam eallach,
Ach aon nì tha mi 'g àicheal;h;
Làghan is buntàta carrach."

An uair a gheibhteadh sin leanadh am beannachd mar seo:—

"Beannaichte gu robh 'n taigh 's na bheil ann,
Eadar chrodh is chaoirich 's ehlann,
Slainte dhaoine gu 'm biodh ann."

Mur faighteadh dad cha robh beannachd ri chluinntinn. 'Se bhiodh ann duan eile nach còrdadh ri bean an taighe. Mar sin 'sann fìor ainneamh a bhiodh a' chòmhlà druidte air na gillean. Ach bha e 'na chleachdadh 's an t-sean aimsir gu 'm biodh a' chòmhlà dùinte air neach

'sam bith nach b' urrainn rann aithris air Oidhche Challuinn, co dhìubh bhiodh e air ionnsachadh roimh 'n àm no air a chur 'r a cheile an làrach nam bonn, agus gheibh sinn an gnàths ceudna 'ga chleachdadh leis no Goill. Tha sinn a leughadh gu 'm biodh na sean Ghadh-eil a' dol air cheilidh oidhche Challuinn do thaigh urra inbheach a mhuintir a chlachain, agus air do aon de na bhiodh a làthair seice mairt a shuaineadh nu ghuailibh, reachadh e timcheall an taighe, *deiseil*, an feadh 'sa bhiodh càch 'ga leantuinn, 's a' stràchdadh na seice le maide agus a' glaochaich :—

“ A Challuinn bhuidhe bhoicinn,
Buail an craicinn,
Caileach 'sa chùil,
Caileach 'sa chùil,
Caileach eile an ceann an teine,
Bior na goile,
A Challuinn seo.”

An deidh seo reachadh caisein-uchd caora dhubb a losgadh agus a chur fo shròin gach neach 'san fhàrdaich, a chum gu 'n biodh iad seunta o na buidsichean agus o dhroch euslain-tean. Gheibheadh an crodh air an ùrlar àileadh de cuideachd, a chum agus nach laidheadh an droch-shùil orra ré na bliadhna.

Ged bhios daoine an diugh de 'n bharail gu robh na sean Ghaidheil amaideach 'nam beachdan 's 'nan dòighean, feumar a thoirt fainear gu robh iad glic agus gear-bheachdail air mhodh eile. Gheibhear dearbhadh air seo 'nan gnàth-fhocail agus 'nan ràdhan. Bha rann aca a fhreagradh do gach mìos 'sa bhliadhna. Chanadh iad, “am fear nach dean Nollaig shunnadh, ni e Càisg gu tàrsach deurach.”

“Am fear nach dean Nollaig d'a rheòin, ni a Càisg a dh' aindeoin.” “Is mairg a reachadh air a' bhannaig, agus a theann-shàth aige fhein.” “Is i an Nollaig dhubb a dh' fhàgas an cladh miadh.” “Oidhche Challuinn bu mhath cuil-ionn is calltuinn a bhi bualadh a cheile.” “Cha robh Geamhradh riann gu sneachd; cha robh Nollaig Mhòr gun fheoil; no bean òg le deòin gun fhear.” Chaidh mòran ràdhan eile a dheilbh le ar sean aithrichean a dhearbhas gu robh iad a cheart cho beachdail 'nan dòigh fein rinne a tha sealbhachadh cothruimean eugsamhuil a chaidh a chleith orrasan. Mar sin cha bhui e do neach 'sam bith tàir a dheanadh air gliocas nan linntean a dh' fhàibh, no bhi ag altrum nadur de uail a thaobh a ghliocais fhein a chionn gu bheil e a' sealbhachadh toradh na h-òighreachd a dh' fhàgadh againn. An deidh a h-uile rud cha 'n eil sinn ach a buain na chaidh a chur leò-san, agus co aig tha fios nach meas an t-àl a thig 'nar deidh-ne gu 'n d' thainig sinn gearr air na sochairean a tha sinn a' sealbhachadh 'nar linn fein, “Gach neach an d' thugadh mòran, iarrar mòran uait.”

THE SONGS THAT REACH THE HEART.

We mean of course “The Songs of the Hebrides” collected by Mrs. Kennedy-Fraser and the Rev. Kenneth Macleod, Colonsay. To both of them the musical world owes a lasting debt, and it is freely confessed. At this particular season of the year, when presents are being exchanged by friends and sweethearts, who mayhap spend hours gazing at shop windows for something suitable, no gift could be more appropriate or more lasting in mental results—the things of the heart—than “The Songs of the Hebrides.” They are, through their own compelling influence, finding their way into the dwellings of all classes of people who have any soul for music. For some time past, musicians were casting their eyes over all parts of the earth, hunting for something new, something “musically divine” as they phrased it, and yet the treasure was lying, so to speak, at their very door. But it needed the attuned soul to make the discovery which has captivated some of the most distinguished musicians of our time. That such haunting melodies should be crooned among “the uncultivated folks of the wild Highlands,” came as a pleasant shock of surprise to people who doubted if any good “could come out of Nazareth;” and now their magic and mystery are freely recognised in a chorus of praise which is growing in volume in proportion as they become known.

The following is what a distinguished critic wrote of a concert held in the Æolian Hall, London, in the month of November:—

“Nothing but praise can be accorded to the recital of Celtic songs which Mrs. and Miss Kennedy-Fraser, of Edinburgh, gave this evening at the Æolian Hall. The songs were collected by the artistes in the Hebrides, and the melodies are some of the most beautiful in the world. Unfortunately, they have hitherto been a closed book to all but Gaelic scholars and enthusiasts. The beautiful “Rune of Colum-cill,” taken down in Eriskay, displays all the veneration which the Gaelic people give to the Saint of Iona. Another traditional melody, “To the Lord of the Isles,” was from Eigg, and although of a different character it has an equal charm. I once heard it sung at a Galway Féis by a peasant from the Aran Islands, and although Mrs. Kennedy-Fraser has supplied a pianoforte accompaniment, the song lost none of its Celtic significance. A pianoforte accompaniment to a Celtic traditional song is usually an incongruous thing, and I much preferred the songs sung to harp accompaniments by Miss Patuffa Kennedy-Fraser. “St. Bride's Coracle” was a perfect delight, and “Hin, Hin, Haradel O,” mouth music for dancing, deserved its en-

core. Some of the airs were of undoubted ecclesiastical origin, but the "Lands of Heart's Desire," with its love of motherland, would make a Celtic National Anthem such as no other nation in the world possesses."

The critic considers it unfortunate that the words associated with these melodies are unknown except to Gaelic enthusiasts. Doubtless this is true. The words would have appealed to a larger audience had the language received anything like fair treatment in the educational scheme, instead of being set down as a medium fitted only for uncivilized beings in the early stages of culture.

Gaelic has suffered through the stupid schemes of educational uniformity, so long the pet theory of the educational authorities, and which the best educationists now declare to be the bane of true education. Who knows, however, but that these songs may prove to be of incalculable benefit to the language in the future? Language and song in the land of the Gael were wedded from time immemorial, and if you add land as a strand in the cord, the result may have a binding influence that may have a far-reaching effect on the future of the Gael. It is not enough that he should offer these melodies for the delectation of his neighbours in the south, or rest content with being exploited by them. He must realize that he has a soul of his own to care for, so that he may live the full life that has been denied him for generations, and take his place in "the chorus of humanity," as Goethe used to say. This can be done only in one way—the way that makes for his individuality, and the preservation of his temperament, so that he may be able at some future time to offer to the world something that the world needs. He is doing it in these songs whether he realizes it or not. Kenneth Macleod has unfolded to the world something of his soul in a way that no one living has done, and when he awakens to the fact that he is the possessor of the treasure now acknowledged to be found in the "Songs of the Hebrides," and gems in other collections, he may be able to contribute something to the antidote needed for the materialism into which modern civilization has been drifting for some time. But one may say that this is mere idle speculation. It may be replied, however, that all ideals begin in the region of speculation, and that a life without ideals is indeed a drab condition of things—scarcely worth living.

No one manifested greater appreciation of music than the old Gael. His whole life was bound up in it, and he had a song suitable for any kind of work to which he put his hand. The nurse lulled the infant to sleep by her *tàladh*. The milkmaid might be heard at her

Gaol-an-t-aighan, and she believed that the cow gave a greater quantity of milk under its influence. Every caileach at the *bràth* or at the spinning-wheel had her own *Crònan*. When the chieftain's heir was born the *Fàilte* was played on the pipes. The *co-thional* was played at the assembly of the heroes. If they undertook an expedition, whether on sea or land, to establish their rights, or make reprisals, the *Iorram* or *Spaidsearachd* put spirit into them. On the field of battle was played the *Brosnachadh* reminding them of the heroes from which they were descended. When a death took place the melancholy *Cumha* was played, a wail that seemed to issue from the bottom of the heart, and felt acutely by old and young. In lighter moods they had *puirt-a-beul* and danced to them as the couplet says:—

"Is tric a bhà sinn fhir mo chridhe,
Gun phìob gun fhìdhill a' dannsa."

When the Gael across the seas hears the music of the pipes, it is not the sweetness of the music that touches him, it is rather the memories of friends and other days that almost overwhelm him, and he says in his heart—

"'Se sud am fonn a' chuala mi
An usair a' bha mi og."

On the dreams and visions that flit across his mind, we need not enlarge. But they may be easily imagined. In a word, the Gael is, in a special sense, susceptible to the influence of music, and every effort should be made to save his old songs and melodies from disappearing. It is on this account that "The Songs of the Hebrides" are of signal value.

There is another collection of melodies collected by Miss Frances Tolmie, and published in 1912 by the Journal of the Folk-Song Society of London, in No. 16, being the third part of vol. iv. It is a collection of one hundred and five songs of occupation from the Western Isles, and opens, as the introduction says, "a mine of interest and delight to musicians, poets, folklorists and historians, and undoubtedly forms one of the most important contributions yet made towards the preservation of the purely traditional music and poetry of our British Isles in general, and of Scotland in particular. Songs of occupation are amongst the most primal things in the history of mankind, and in their simple rhythms and intervals, first evolved by workers for their needs, we find the germs of all music and verse." We have spent many quiet and pleasant evenings with Miss Tolmie's book, and find it a perennial source of pleasure. This collection is but a small section from her mass of Gaelic lore, and it will be a matter of great regret to many if the rest is not published.

Reverting to Mrs. Kennedy-Fraser's collection—the way there is a second volume just

published—we give the following quotations from the first volume

From the "Fate Croon"—

"Ged bhíodh an uair air a' chuan leanainn thu,
Ri muir-lán, ri muir-tráigh, leanainn thu,
Ri dubh-phian, ri dubh-chiar, leanainn thu."

From the "Dream Galley" (Iubhrach mo bhruadar).

"Fhuair mi 'n iúbrach ur a dh' iarr mi,
Seólaidh gaol is ionndrainn siar,
An tí air áit' an tath m' uil iarrtus,
Ceart na h-I 'na sian, 'n a fuaradh,
Feart nan Draoi 'na cooir, 'n a fuaradh,
Nuair a bhíos duibhre 's gaoth 'ga fiaradh,
Nuair a bhíos báirich stuadh 'n a fhiamh dhi.
Siar gu'n teid do 'n Eilean Uaine,
Cala mhu nan sgith 's nam fuaad,
Anns an corn ar bóid is brúadar."

From "St. Bride's Coracle"—

"Clann gun n-hathair,
Caillt' air a' chuan,
Fuar 'us áurach,
Crónan gu seinn
Ni mi áirdeachd."

There is a very pretty tradition connected with the coracle,

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FIONNGHAL A' PHRIONNSA.

DAN-CHLUICH, LE IAIN N. MACLEOID,

Ughdar "Reiteach Móraig," etc.

EARRANN V.

(Continued from page 46).

Fionnghal—Tha sibh dìreach math fhéin,—ban Eirionnach gu brògan. Feumaidh sibh a nise fìor aire thoirt air an dòigh anns an coisich sibh 's a' ghùn so, oir 's fhada 's cian bho nach robh sibh 's an éideadh sin roimhe. Bitheadh 'ur ceum goirid còmhlar, cuireadh, agus cumaibh cuimhne gach mionaid gur boirionnach deanta th' annaibh. Ma 's e 's gu 'n téid fhoighneachd dhibh uair air bith cò sibh no co as a thug sibh a' chaiseachd, innisibh dhoibh ann an Gàidhlig mhòlach Eirionnach, gu m' brath 'ur cainnt sibh gu h-ealamh. Sloinnibh 'ur sìseanair gu Adhamh 's a' ghràdh, agus innsibh dhoibh gur h-ionadh rolag ghibeach, ròineach a shuimh sibh do thriath 's do threallhaiche 'n ar dùthaich fhéin, gu us dheireadh an d' rinn sibh breacan á baile, le 'ur cuibhle 's 'ur càrda 'u 'ur cois, 's gu 'n d' thainig sibh gu Albainn nan sonn, a measg 'ur càirdean, 's nach do dhealaich sibh fhéin 's a' chuibhle riamh bho 'n uair sin.

Am Prionnsa—Gu robh mìle math agaibh, Fhionnghal chòir. Cha 'n' eil facl de 'n earail sin nach 'eil sgrìobhte air clàr feòlmhor no chridhe, agus gu bràth cha tig di-chuimhn'—

Teachdaire tighinn a stigh do 'n àirigh, a shùilean a' gabhail 'n a cheann, 'jhallt 'n a sheasamh, agus 'anail 'n a uchl

Thainig Iain Caimbeul a' Mhàim-mhóir,—do Bheinn-na-faoghladh—le arm mòr—agus—agus agus thainig uambas shaighdeirean air tìr—bho luingeas-chogaidh aig tigh Ormeileit.

A' bhain-tighearna—Mhuire! gléidh sinne. Iain Caimbeul a' Mhàim le arm ann am Beinn-na-faoghladh, agus am freiceadan rioghail air tìr ann an Ormeileit! Tha ar u-ullachadh bun os cionn—ar n-aobhar millte, agus sgrios obann oirun fhéin 's air ar cuid!

Fionnghal—S nór an diachainn a tha sibh a' cur orm, a bhain-tighearna. Cha 'n' eil ar n-aobhar millte fhathast, agus tha dòchas agam nach bi, Le neart 'us còmhadh an Uile-chumhachdaich, a tha riaghladh nan uile nì, theid sin air aghaidh gu athadh gu m'hlaoim. Air mo shon-sa dheth co dhiù, tha mi dol air m' aghaidh gu neo-sgàthach leis a' ghnotluch sin a ghabh mi os laimh, agus cha gair m' gus am faic mi 'm Prionnsa ailleil 's a chas air tìr tioram 's an Eilean Sgiathanach. Mur a téid leinn, cha bhí againn air ach gu 'm bi "ar cluasag fo lic fhuaraidh na tuinne," anns a Chuan-Sgith, 's ma thachras sin, nach bi na h-uisgenchan sin air an ealach sinn, thorail, càirdeil, ri ar cnàmhan marbha.

A Prionnsa shuaice, bitheadh sinn deiseil gu sebladh, bial ri bial 's an oidhche 'n ath-oidhch', agus bheir sinn fìos dhuibh roimh 'n àm.

Am Prionnsa—Mar sin bitheadh, a bhana-charaid,—gu robh Dia 's Muire 's Padruig air ar stiùir.

Fionnghal agus a' bhain-tighearna fàgail na h-àirigh. *Am Prionnsa agus Niall air an gluinean, a' cur suas na h-ùrnugh mhara*—

"Dia 'bhith timchioll air an sgotlaidh,
Mu 'n inich i gu doimhneachd mara:
Sligh' air linne dhuinn a treuntachd,
Mur 'eil freasdal Dé 'g a faire.

Faiceanad do shoillse, Mhuire,
'N uair 'tla stoirn 'us oidhche 'gleac ruinn;
Gur a tusa "Reul na mara."
'S e fair' an éiginneach do chleachdadh.

'Aingil ghil, dean thusa iùl duinn.
'Thebraicheas ur sibh' l feadh garbh thoun:
Sgiath do chùram sgaol mu 'n cuairt duinn,
'N uair 'chinneas gruaim air gnùis na fairge.

Guidheamaid do thaic-sa, 'Pheadair,
Gur thu 'leigeil beud 'n ar carannh:
Chuireadh muinntir cuain 'n ad fhreasdal,
Teasraig sinn bho as-call mara.

Na leig thugainn bàs le graide,
Orduich sagart 'bhi m' ar timchioll;
Naomhaich le t-Oladh 's le d' Chorp sinn,
Mu 'n teid anam bochd air iomrall."

EARRANN VI.

AM PRIONNSA ANN AN CILLEBHRIDE.

An déidh do'n Phrionnsa tighinn air tír ann an Cillebhríde, chaidh Fionnghal agus Niall Macceachainn do thigh mhór Mhogustobht, agus dh'fhág iad ann Prionnsa ann an uaimh faisg air a' chladach.

A' chuideachd ann an tigh Mhogustobht:

Bain-tighearna Mhic Dhomhnuill,

Bean Iain 'Ic Dhomhnuill a' Cìreobost.

Caiptein Iain Macleoid, a bha air ceann an airm dheirg a bha ann an Uige.

Alasdair MacDhomhnuill Chinuseborg, bàillidh a' Mhorair.

A' bhain - tighearna, — O Fhionnghal, a thasgaidh, nach mi tha toilichte t-fhaicinn! Bheil sibh uile gu slàn ann an Airdh-mhuilinn agus an Ormicleit?

Fionnghal—Tha sinn uile gu slàn, gu robh math agaibh, ged nach urrainn sinn a bhì socrach ann ar n-inntinn aig an àm so, 'n uair a tha gach òd agus cala ann an Eilean Fhada làn de luingeas chogaidh agus saighdear air gach fàireadh.

A' bhain-tighearna—O tha sin ceart gun teagamh. 'S e àm buairesach a tha so gun teagamh, ach nach math gu'n do dh'fhàg thu Duneideann mu'n do thòisich an tuasad so, Fhionnghal.

Fionnghal—O! 's e Uidhist fhéin as mo troimh chéile na Duneideann an dràda, gu h-àraidh bho na theich ann Prionnsa an sin. Cha'n urrainn duine dhòl a mach air dorus gun saighdear 'i' shròin air gach taobh an tionndaidh e. Bho chionn cheithir latha diag chaidh mi fhéin agus Niall a dh'amharc air Aonghas mo bhràthair, agus 'n uair a bha sinn air an rathad dhachaidh a' tighinn thairis air an fhaoghaill, nach do chuir saighdeirean Mhaidsear Ailean an làimh sinn, agus chum iad sinn 'n ar prìsanaich gu an d' thainig m' oide Caiptein Uisdean do'n chàmp 's m' mhaduinn, agus leigeadh as sinn. Cha mhór nach do chuir a h-uile dad a bh' ann a' cochlùl mo chridhe mi, agus b' fheudar dhomh Uidhist fhàgail, agus tha mi air mo rathad gu Armadal a dh'amharc air mo mhàthair, agus tha mi 'n dòchas nach tig an là a chi mise 'n t-arm dearg tuilleadh.

Caiptein Iain—Dé 'm bàta air an d' thainig thu nall thar a' chuan Sgith, no nigean mhath?

Fionnghal—Thug mi-fhéin agus Niall mo dheagh sheirbliseach dileas sianar de sgioba leinn, daoine còir tapaidh cruadalach a' Beinn-na-faoghlaidh, agus leora, 's iadsan a chuir feum air an cruadal air an t-slighe—bu ghaillbheach an oidheche 'fhuair sinn.

Caiptein Iain—An robh duine san bith eile còmhla ruibh?

Fionnghal—Cha robh, a Chaiptein, duine ach

bean-chalanis Eirionnach a fhuair m' oide, Caiptein Uisdean, an Uidhist, airson sniomh a dheanamh do mo mhàthair an Armadal. Sin agaibh-se 'n sgioba bh' againne gun aon air no dheith.

An Caiptein—Tha thu 'g ràdh gur h-e cagal roimh 'n arm dhearg a thug ort Uidhist fhàgail. Cha 'n eil mi 'g a do chreidsinn idir. Nach b' fheàrr dhuit fuireach ann an Uidhist fhéin no dhòl an cunnart do bheatha air a' Chuan Sgith eadar droch mhuir agus luingeas chogaidh. Tha fìor dhroch amharas agam ort, gu bheil an reubal suarach salach, Prionnsa Tearlach, 'n a do lùib, agus feumaidh mi murransachadh a dheanamh ort fhéin agus air do sgioba mu 'n téid thu á làrach nam bonn. Cùmhnich gu bheil mo reiseamaid an Uige, agus nach fàg sinn clach gun tionndadh gus am faigh sinn diudhaidh nam fearaibh, agus an cuir sinn ar cas air 'amhaich. 'S e chuir Albainn troimh chéile agus a mharbh ar Gàidheil thapaidh a bha cho gòrach 's gu 'n leanadh iad a leithid-san de shlaughtire a thug a thaobh iad le sodal agus brosgul agus geallaidhean gun stàth—ann mortair 's b'e sùd e.

Fionnghal—'S mise bhiodh toileach air 'ur toirt sìos gu Cillebhrìde, Chaiptein, airson an sgioba againn a ranasachadh, 'n an robh sibh air bruidheann air sin 'n a thràth, ach tha 'n teithear air an d' thainig mise seachad air Rudha Bhatarnis a nise, air an rathad dhachaidh, agus tha bhean-chalanis agus Niall suas Earrlis an dràda, ach faodaidh sibh maraach a chur as an déidh agus breth orra, agus gu dearbh bruidhaidh i air a son fhéin an Gàidhlig agus am Beurla Shasunnach, agus airson Neill dheth, cha 'n ann 's an Fhrangais fhéin as moille e.

An Caiptein—O chì mi, ach ma thogras mi fhéin faodaidh mi 'n sgioba agad a thoirt air ais gu Cillebhrìde ball gach a dìreach air an rathad air an d' thainig iad. Ach cha 'n eil mi idir riarachte thu fhéin a bhì falbh mar so, nigean òg mar a tha thu, agus a leithid de chunnartan air muir 's ur. 'Bheil fhios aig Aonghas do bhràthair gu bheil thu seòdal mar so?

Fionnghal—Tha 's ann aige tha. Bhiodh e glé mhi-dhleasail dhomh-sa 'n am bithinn air falbh a' ruith air mo chàirden mar so, agus gun fhios aig m' aona bhràthair c' àit an robh mi. A bharrachd air sin, saoil sibh fhéin a nise, 'Chaiptein, nach ann bho sgéith mo mhàthar chaoimh an Armadal as sàbhailte gheibh nise mi fhéin an dràda gu h-àirdh 'n uair a fhuair mi greadanadh leis an arm dhearg mar tha. Cha do dh'fhalbh mi bho 'n tigh gun ullachadh. Sin agaibh mo litir-shiubhail airson an triuar againn agus an sgioba.

Fionnghal a' sneadh na litir-shiubhail do'n Chaiptein.

An Caipitein—O! seadh. 'S ann bho Chaipitein Uisdean a fhuair thu so—tha esan leam leat mu'n Phrionnsa, 'S fhada bho dl' fhaodadh e bhí air a ghlacadh agus car a chur 'n a shealbhan, na'n togradh e fhéin. C6 th'ann Betty Burke? 'N i sin a' bhcan chalanis.

Fionnghal—'S i díreach. 'S i fhéin a shloinneas a cuideachd gu Adhamh 'n uair a thogras i fhéin.

An Caipitein—Bheil i óg?

Fionnghal—O cha'n'eil i sean. Tha i sir suidhe air a céill co dhiù, agus 's ann mar sin as fheàrr i.

An Caipitein (a nise air fhearg a thruaghadh beagan)—'S dé'n naidheachd a thug thu air an reubal, am Prionnsa, a nall a' Uidhist?

Fionnghal—O tha sibh fhéin a' cur air mo mhanadh gu bheil taobh agam ris a' Phrionnsa ànrach, agus 's ann agam a tha, agus mar sin tha mi toilichte inuse dhuibh gu'n d'fhuair e aiseag sàbhailte ann an long bho 'n Eilean Fhada, 's nach leig iad a leas a bhí g'iarraidh a bheò no mharbh an sin co dhiù.

An Caipitein—'S e chuir an rioghachd gu dragh 's gu cosgais gun fheum. Na'n robh chàirdean fhéin air a bhí dileas dha, bha iad air combairle na còrach a thoir air agus iarraidh air tilleadh ball gach a díreach an taobh a thainig e.

Clag na òinneir a' bualaibh, a' chuideachd a' dol a stigh do 'n t-seòmar aoidheachd 'n an càraidean, agus an Caipitein agus Fionnghal a nis réith gu léor a' dol a stigh uir làmhán a chéile.

(*Ri leantrinn.*)

—o:—

AN DEO-GREINE.

At the beginning of another year it may be permitted to make some reference to the Magazine of the Comunn Gàidhealach. As with most other magazines of a more pretentious nature, its circulation has suffered to some extent, nor does this need be a matter of surprise when we consider the nature of the times in which we live. Still, although the "times are out of joint," the claims of Gaelic ought not to suffer through any apathy that might threaten to creep over the friends of the old language. The claims remain the same, and are independent of storms and turmoils. The financial call on Gaels throughout our land is no doubt heavy, but a call to support a magazine which seeks to promote the interests of our race, is surely one that should appeal to all who cherish the pardonable pride of belonging to that race. The spirit of apathy is foreign to that. Recently, some discussion took place as to the best method of extending the circulation of *An Deo-Greine*

Some of the suggestions made have been already acted on with good results. Highland Associations in Glasgow such as "Ceilidh nan Gàidheal," the "High School Ceilidh," and others, have extended a liberal welcome to the Magazine by buying copies at their meetings, and this is just what one would expect. Our hearty thanks are thus due to them, and the secretaries who take the trouble to see that the Magazine is for sale. Yet this, though gratifying, is not sufficient. We should like to hear of an extended circulation in every parish in the Highlands. It is the only magazine that concerns itself primarily with the interests of the Gaelic language, its literature and music. As has been repeatedly said, it is a propagandist organ, and derives its life from the Propaganda Committee of An Comunn Gàidhealach. It has passed its twelfth year of publication, and should be sufficiently known now to a large number of Highlanders. In its earlier days it was sold at fourpence a copy. Now, it is being sold at one penny. When one considers that the price of paper in August, 1914, was almost £10 per ton, and that it has risen to £50 per ton now, the wonder is that a penny monthly of sixteen pages does not show even a larger financial deficit. Looking back over the earlier numbers, before the present editor took charge, one comes across the words "Magazine Fund." This we opine meant that private subscriptions from friends of Gaelic were sent. The idea was quite a good one, and a fund of the same kind would be of considerable benefit now. Perhaps a beginning might be made with the new year.

As far back as the autumn of 1906, suggestions were made by a correspondent, who wrote under the pseudonym of "Mac-na-Creige." One was "that the Magazine should be exposed in the windows of those newsagents who sell it, and otherwise be more generally advertised." A good suggestion, but what is the state of affairs in matters? We have not seen a single copy exposed in any of those windows. Little Irish magazines had a place assigned to them there, but *An Deo-Greine* did not get further than the counter. Gaelic booksellers might show a little more consideration for a Highland magazine. "Giff gaff maks guid friends." The lesson is obvious. Another suggestion was that "a standard Gaelic Grammar (with pronunciation) be prepared and published in the pages of the Magazine, in serial form, which shall remedy the deficiencies of existing grammars." Well, it would not be easy to write more suitable grammars than those of Munro, Stewart, and Reid's Elementary Course as enlarged by Norman Macleod; and there are several text books of a smaller kind which elementary students of Gaelic would do well to get. And as to pro-

nunciation, attempts have been made in some publications to show this phonetically with fair success, though in some cases unsatisfactory. Therefore to use the pages of the Magazine for that purpose would amount to a re-stating of what has been already done in handy form. We shall be pleased to direct any reader to the right source. The next suggestion was to set up a standard form of spelling. This is a valuable one. But who is to do it? Are the different Highland counties prepared to give up their old idols in spelling? No doubt a standard could be prepared by a committee of competent scholars, and the thing is much to be desired. Mac-na-Creige enclosed in his letter five shillings for the "Magazine Fund." That is the kind of correspondent we are looking for, and we hope to make his acquaintance soon. In a recent number we referred to the suggestions of Mr. T. Macdonald, and we need not repeat them here. They are excellent, and we hope they will be acted upon.

We have said nothing about the contents of *An Deo-Greine* from month to month. Its readers are the proper judges, but it would be ungenerous on our part not to acknowledge the flattering opinions expressed in letters to the Editor—letters which, for obvious reasons, we have not printed. All the same we deeply appreciate their hearty expression of enjoyment in reading its pages, and we understand they are doing their "bit" in extending its circulation. To our contributors, few though they be, we offer our sincere thanks, and wish them a very prosperous new year. We are always ready to entertain literary contributions for the Magazine, especially Gaelic tales illustrative of the thought, genius, and soul of our forefathers; their wisdom and humour, and the traditions of their times—in fact anything that mirrors the soul of a people whose memory deserves to be kept green. Nor should their songs, many of which are still unpublished, be neglected. There is need of additional gatherers in this field, so that, as time goes on, we may be able to produce an output that will not only be creditable to ourselves as a race, but will attract others through its particular culture. To attain this end, the upkeep of the language is indispensable. That is the pivot upon which the whole thing moves. We believe that Gaelic is making greater progress than most people are aware, but the chief thing wanting now is its inclusion in the curriculum of the schools of the country, although, as we write, we find no notice taken of it in the text of the Education Bill just published. Perhaps that is reserved for the new code which is generally laid before Parliament in March. In any case an attempt must be made to get it officially recognised in some shape or form.

By way of conclusion let us repeat the hope that Gaels put forth some effort for the extension of the Magazine's circulation. We appeal to them all to do this in any way that seems best to them. We appeal to them to draw the attention of their fellow-Gaels to it, for we understand that there are several to whom it is not known, and who would become subscribers if they did. By an effort of this kind on the part of the Highland population of Glasgow alone, its circulation would show an immense increase.

Nach dean sibh an tùrn seo a chàirdean Gaidhealach air sgàth 'ur càinain, 'ur ceòl agus nan daoine o'n d' thàinig sibh.

—: o :—

MNATHAN FHEARNAIN AGUS PRIONNSA TEARLACH.

Thachair trì nithean 's a' Ghaidhealtachd nach téid a leigeil á cuimhne gu bràth. Cha dhì - chuimhnichear gu dìlinn Mort-Ghlinne-Còmhunn, no 'n sgrìos gun iochd a thugadh air ar luchd-dùthcha a déidh Blàr Chùil-fhodair, no sgiùrsadh agus fògradh nan Gaidheal o'n dùthaich fhein le uachdarain gun bhàigh. Le cead Fear-ceartachaidh an *Deo-Ghréine*, innsidh mi sgeul ghoirid co cheanghalte ri Blàr Chùil-fhodair, air nach cuala mòran ionradh faodaidh e bhith, gun so. Cha d' éirich Iarla Bhraid-Albann leis a' Phrionnsa, agus chaidh aig air a luchd-cinnidh a chumail air ais cuid-eachd. Ach dh' éirich air an làimh eile muinntir Fhearnain le Tearlach Stiùbhart. Tha Fearnan beul ri trì mìle o Chaisteal Bhealaich air taobh tuath Loch-Tatha, agus aig an àm so b'è Dundonnachaidh o Shruthan a bha 'na uachdaran air an àite, agus bha esan ro dhian air taobh a' Phrionnsa, agus cha robh gin de 'iuchdarain nach robh a mach Blaidhna Chùil fhodair. B'è *Iain Hamilton* a bha 'na mhinistear 's a' Cheanna-Mhór, agus bha esan eudmhor gu leòir air taobh Rìgh Dèorsa. Bha e gach Sàbaid a' guidhe gu dùrachdach air son buaidh-làrach do'n Rìgh, agus aig an àm cheudna, bha e a' smadadh a' Phrionnsa, agus iadsan uile a dh' éirich leis gu goirt. Cha robh mnathan Fhearnain toilichte. Agus an iongantach ged bha iad duilich, agus ged bha farran orra, an iongantach ged bha iad air a' bhoile 'n uair a bha iad a' cluinntinn gach Dòmhnach an Prionnsa agus an fir-pòsda fhéin a bha mach leis, air an smadadh mar so? Ma dheireadh chuir iad rompa nach seasadh iad an ealaidh so na b'fhaide. Cha robh drochaid fhathast air amhainn Tatha, agus bha aca fhéin agus aig *Hamilton* ri dol thar an uisge so ann am bàta a h-uile latha Sàbaid. Rinn iad an àird gu 'n tilgeadh iad thar a' bhàta e 'n uair a gheibheadh

iad eothrom. Aon látha 'n uair a bhla iad a' pllintinn o'n eaglais shás iad ann, agus thug iad oidheirp air a thilgeadh thairis air a' bháta. Bha 'm ministear 'na dhuine láidir, agus rinn e greim air té dhiubh an caol an dùinn, agus thuirte e rithe, "Ma theid mise a bhathadh theid thusa bhathadh cuideachd." Dh' fheuch iad ri thoirte air a ghreim a leigeil as, ach dh' fhaitlich orra. agus mu 'n do sguir an strí 'san iomairt, ráinig am báta taobh eile na h-aibhne, agus fhuair *Hamilton* ann. Ach mhaoidh iad air mur atharraicheadh e 'chleachd gu 'n éireadh na bu mhiosa dha rithist. Rinn e casaid orra ri Iarla Bhraíd-Albann, ach 'se chomhaire a thug e dha, esan díreach a shearnachadh an t-oisgeil agus gun gnóthuch a ghabhail ris an Rígh no ris a' Phríonnsa, agus an sin gu 'm bitheadh e sábhailte gu leidir.

Bha móran tuille sluaigh 'am Fearnan 'san am sin na 'n diugh. Faodaidh sinn a bhí cinnthea gu 'n do chum na thochair air an Dóimnach bhruidhinn agus fala dha gu leidir ri iomad latha. Bhitheadh cuid a' crathadh an cinn, 's cuid ag radh gur math an airidh e. Bhitheadh paidteas spuirte aig óigridh agus theireadh iad, "cha d' rinn theab riamh mort." Agus cha 'n 'eil mi 'g radh nach robh caileagan ceileireach an áite air am brosnachadh as úr gu bhí seinn na dnanaigh so, a chaidh a dheanamh air buidheann de mhuintir Bhraíd-Albann, a bha láthair aig Blár Stiabh an t-Siorraun deich bliadhna fichead roimhe so:—

"Thogainn fonn, thogainn fonn,
Thogainn fonn gu foirmeil,
Thogainn fonn gu farameach,
Air Iasgairean Bhraíd-Albann.

Dh' inns' latha Stiabh an t-Siorraun,
Nach robh sibh 'san iomairt cearbach,
Gu 'n do theich na bleideirean
Ach sheas iad fir Bhraíd-Albann."

Cha bu mhath leam an sgeul so thoirte gu crích gun bhí 'g radh nach robh mnathan Fhearnain na bu mhiosa 'n an nadur no 'nam beus na mnathan eile. Ach aig an am so bha móran anns a' Ghaidhealtachd air dhearg chuthach air taobh a' Phríonnsa; agus deas gu ní air bith a dheanamh as a leth. Ach anns a choitcheionn agus aig amaibh eile, bha agus tha mnathan Fhearnain 'na—

"Mnathan aoibhinn, móthar, caoimhneil,
Lán de loinn 'a de bhaindeachd."

DIARMAD.

—:o:—

TWEEDS—Guaranteed Genuine by An Comunn Gaidhealach—sold by R. G. LAWRIE, 60 RENFIELD STREET, GLASGOW. Suits and Costumes made.

Gaelic THE LANGUAGE OF THE HOTTENTOTS.

We are all familiar with the superior sneer or patronising air assumed by the Sasunnach when he happens to hear a sentence or two in Gaelic. Why he should act in this way is not easy to fathom, unless it be the result of an hereditary psychological twist in his nature. French or German, for example, would evoke quite a different feeling in him, whether of admiration of its sound or envy at not being able to speak it we cannot guess, nor is the attempt worth while. His stock phrase of "Kamar hachy an doo" produces an explosion of laughter among his friends, and passes for humour of the most pleasing and effective kind. Gaels are, of course, too thick in the hide to appreciate the delicacy of this southern humour. But there is another side. When a prisoner, who was up last month before an Irish Court-Martial, ventured to give utterance to a sentence in the language of his own country, the explosion was of another nature. The presiding officer said: "I don't understand the Hottentot language." Later on in the proceedings, the President's wrath was mounting up to the boiling point, and he broke out in the following words: "I am not going to sit here and be insulted by any man, I don't care whether he is a Hottentot or a Sinn Feiner." Needless to say that Irish papers passed scathing remarks on the incident. Sir Bryan Mahon is the chief commanding officer in Ireland, and the *Freeman's Journal* regards the language used as an insult to his name and ancestry. As the opinion expressed is of considerable racial interest, we take the liberty of quoting from the *Freeman*:—

"Sir Bryan Mahon is a gallant soldier who would be above resenting the insult implied in these words to his name and ancestry, and probably he would ignore the insult so far as he himself is concerned. As no member of the tribunal dissociated himself from the language of the President, it must be assumed that there are people who think that such language addressed to Irishmen does not matter even if the expression necessarily includes in its sweep the Munster Fusiliers, the Connaught Rangers, the Royal Irish, and other Gaelic-speaking regiments who have spilled their blood and given their lives for the cause of Great Britain in this war.

The insult contained in the words is wider in its application than to Ireland or Irishmen. It is an insult to the Gaelic race of Scotland, who are the same people, speaking the same language, as the Gaels of Ireland. It is an insult to the Celts of Wales, who cherish their native tongue,

and to the Prime Minister who addresses their Cynric assemblies. It is an insult to the sailors of Brittany, who stood by Sir Bryan Mahon on the Dardanelles, and were again with him when he led operations in Macedonia. It is an insult to the Scottish, Welsh, and Irish people in Canada and the United States of America. It is an insult to Celtic France and Belgium and northern Italy, and to the Irish memories that they cherish. It hardly excuses the insult that the author of this attack seems an ignorant man, unaware that when the barbarian hordes swept over Europe it was the Irish monks that brought Christianity and civilisation amongst them once more. This military tribunal seems to know nothing of the history of the battle-fields in France and Flanders or of the Irish foundation at 'Peronne of the Irish,' of Fosses called after Saint Furse, at Briey called after Saint Brie, of the bishoprics founded by the Irish at Laon, Meaux, Beaulieu near Verdun, Malines, Ghent, or of the Irish bishops of Rheims. He has never heard of the venerable Latin manuscripts, treatises on ecclesiastical, scientific, and literary subjects brought over from Ireland by these monks and annotated by them in their own Gaelic tongue—'the language of the Hottentots.'

The insult to the Celtic race might be passed over with the contempt that is the due of this unknown military officer, but that it illustrates the temper which these tribunals bring to bear on the questions of human liberty and justice that are given them to decide. The practical question is whether the Government will confirm the finding of a court-martial which brings this temper to its judgment seat. The decision of this tribunal, it is announced, is to be submitted to General Sir Bryan Mahon. Will the Commander of the Forces ratify a judgment adverse to the prisoner by a tribunal that opened its proceedings with the flinging of a vile insult on the prisoner's head—an insult that reflects, so far as the language of such a man could reflect on any one, on the Allied nations that are aiding England in this war? This ebullition is an illustration of the incapacity of the men composing them to bring to their judicial functions that calm deliberation that is essential to an impartial examination of the case. Hostility is shown to the prisoner from the first, and, as we see in this incident, the hostility to the Irish prisoner is extended to all Celtic peoples."

According to a writer in a Glasgow paper, a number of Scottish officers, who had been serving in East Africa, declared that 'Gaelic-speaking soldiers were at a decided linguistic advantage in the Dark Continent. There seems, they say, to be a very appreciable affinity

between the language of the Celt and the Bantu of the native blacks. The manifest result is that the lads from the Hebrides and the West Highlands prove competent and useful interpreters without much preliminary training. Is the alleged resemblance explained by the fact that Gaelic and Bantu are more primitive and elemental than French and English?"

We are getting on. Perhaps, by the time the war is over, Gaelic will be located in the Garden of Eden, where *Lachlann nam Mogan*, who discussed the subject more than 70 years ago, placed it.

AMADAN CHILL-FHINN AGUS AN T-UIRCEAN MUIC.

Annas a' bhliadhna 1832 bha aig siorramachd P'heairt ri fear a thaghadh air son Ard chonh-
airle na rioghachd. Bha Morair Ghleann-
Urchaidh, oighre Bhealaich, ag iarraidh a stigh
air taobh nan *Whigs*, agus *Sir George Murray*
air taobh nan *Tories*. An déidh comb-strí
chruaidh, rinn guth an t-sluaigh roghainn de
Mhorair Ghleann-Urchaidh. Bha aobhneas
mór air na *Whigs*, agus thug iad dinneir bheag
agus bàl eireachdail ann an Cill-fhinn gu bhí
'cumail air chuimhne na buaidh' a fhuair iad,
agus gu bhí 'cur onoir air fear na Pàrlamaid a
a choisinn i. Chaidh bùth mhór fhasuig a
chur suas dlù do dh' eaglais na sgrì, agus air a
cheart fhonn air a bheil an eaglais bheag
Shasunnach a nis 'n a seasamh. Bha àireamh
mhath de dhaoine uaisle na siorramachd cruinn
aig a' chuir ammeil so, cho math ri móran de
mhuinntir Bhràid-Albann eadar beul Tatha
agus Cruachan. Cha robh biadh no deoch
nach robh gu pailt air a 'bhord, agus neò-
arthaing nar fhaigheadh

"An tigh soilleir na fèile,
Gach ceòl bu bhinne r'an éisdeachd,
Co-fhreagairt a chéile,
An fhiodhull 's na teudan, 's a' chlarsach "

Bithidh fhios aig luchd-leughaidh "An Deo-
Ghreine" gur e torc, no muc fhiadhach,
suaicheantas Caimbeulaich a' Chaisteal Bheal-
aich. Ann an Oran Dhonnachaidh Bhàin do
Reisimeid Bhràid-Albann gheibh sinn na focail
so :-

"Bha 'n suaicheantas àraid
Is na h-àrmuin d'a réir,
Bréid sròil ri crann-àrd
Is torc làidir nach géill."

Gu bhli cur an tuillidh onoir air teachlach
Bhràid-Albann, cha robh uircean firinn muic
mar mhiltean do Chill-fhinn air nach deachaidh
greim a dheanamh agus a thoirt gu Chill-fhinn.
Chaidh sgiann-dubh a chur r'an muineal gu bhí
leigeil leis an fhuil a bhí ruith, chaidh an
plodadh le uisge teth, chaidh gach frìghnan 'us

greann, gach colg is calg a sgrìobhadh 'sa rubadh dhiùbh, chaidh h-uile greallach-mionach a ghlanadh gu pongail air falbh, chaidh an taobh a stìgh is an taobh a mach a nìgh gu math, 's gu robh mhath, chaidh am bruicheadh gu curamach, chaidh an deasachadh gu seòlta air son na cuirme, agus an sin chaidh an leigeil gu grinn ann an àitean freagarrach, beagan astair o chéile, air bòrd mòr na féile. 'Nuair a bha cluid mu dheireadh de 'n obair so 'dol air adhairt bha Willie Chalum, amadan Chill-fhinn, a mach 's a stìgh mar thogradh e, gun neach a' gábhail feirt no suim dheth. 'Nuair a chunnaic e'n sealladh iongantach, shanntaich e uircean. Tha mi cinnteach gu mìnice a chuala Willie Chalum seanna chinn Chill-fhinn ag ràdh, coltach ri clag Sgàin, "An rud nach buin duit na buin da" Ach na chuala, dhì-chuimh nich e an ràdh ainmeil so aig an àm, oir ann am prìobadh na sùla bha uircean aige fo 'chóta, agus theich e leis gu taobh amhainn Lochaidh, mu thuairlean dà chiad slat o bhùth na féile. Chunnaic dithis no trìuir an t-amadan a' ruith le cabhaig, agus thog so an amharus gu 'n robh nì éigin air dhocair, agus chaidh iad air a thóir. Bha e nis 'n a shuidh aig bun craoibhe a' déanarnh deas gn bhì 'cur as do 'n uircean. Bha 'n là ro theth, agus dìreach 'n uair a bha luchd-toirreachd Willie Chalum a' tighinn an àird ris, dh'fhoillsicheadh plath dealanaich, agus an dèidh sin chuala iad brùchd cruaidh tairneanaich. "Uhh! ubh! thubhairt an t-amadan còir, nach e sin an stairich air son uirceiu fìrionn muic." Tha còir is ceithir fichead bliadhna o'n thachair so. Tha chuid eile bh' aig an fhéil so air dol air dì-chuimhne ach amadan Chill-fhinn a mhàin, agus na gheibh an sgeul ghoird so àite 's an Deò-Ghréine, co aig tha b'ath nach bi cuimhne air Willie Chalum ceithir fichead bliadhna eile, agus ma dh'fhaoidte, mòran na 's fhaide!

DIARMAD.

:o:

The pay of a member of Parliament in the 18th century was, according to the *Scottish Review*, ten guineas per week during the session, or at the rate of £546 per year, but the session did not last the entire year. Lockhart called it "board wages."

* * *

Lieutenant E. A. MacIntosh, M.C., whose volume of poems appeared last spring under the title "A Highland Regiment," fell on 21st November, the second day of the Cam'rai "push." A memorial volume of his later verse is to be issued by Messrs. Lane. Lieutenant MacIntosh remained to the end, even in the trenches, a prolific writer.

MISS JULIET MACDONALD ON CELTIC ART.

Early last month Miss Juliet Macdonald, of Lochaber, delivered a lecture on "Celtic Art" before the Gaelic Society of Perth. Mr. Alastair Stewart, Chief of the Society, presided, and there was a large audience present. As reported in the *Oban Times* the paper was a most comprehensive one, and opened with a survey of Scotland in early times and of the first great wave of Celtic people which reached our shores from France 1300 years before the Christian era, at the time Gideon judged Israel. Their conquests and possessions can be traced clearly by the names they give to rivers, mountains, and towns, which remain to this day. On leaving Europe for our shores, the Gaels were in what is known as the Bronze Age of culture, as was Egypt at that date. The exact period when iron was first used by the Celtic Gaels cannot be determined, the merging of the bronze into the iron age being gradual, but might occur midway or 600 years between the arrival of the Gaels or first Celtic wave and the coming of the second wave of Celts called Brythons, 300 B.C.

Allusion was afterwards made in detail to Celtic sculpture, pottery, gold and jet ornaments, bronze shields, decoration on metals, articles of adornment, etc.

The conversion to Christianity of our islands was of course a gradual process. When Britain became a Roman province, Christian teachers were found among their legions, and the early British Church grew apace though subject to severe persecution. On the withdrawal of the Roman troops and the arrival of the pagan Saxons, both art and Christianity fled to Wales, Cornwall, Scotland and Ireland. A seat of learning and missionary enterprise founded by St. Martin sent St. Ninian to the South of Scotland, and St. Patrick to Ireland. From there a hundred years later St. Columba came to our northern Isle of Iona. Now came the art of illustrating and writing copies of the Gospel. The warrior no longer monopolised the metal worker and enameller, who now spent his time in making beautiful vessels for the service of the Church, in illuminated copies of the Scriptures, capitals, etc.

Another section of Celtic art was sculptured stones. The comhdachs or cases to hold the precious MSS. were objects of artistic skill made in wood or bronze and plated with silver, with interlace pattern in filigree work and crystal setting.

Though these designs may have entered into the art of other races, it is considered by the best authorities that nowhere and at no time have these different elements been used in

combination with such consummate skill as in the early Christian period of Great Britain and Ireland. The Saxou invasion of Britain and the Anglo-Norman of Ireland debased Celtic art till all distinction was lost, but these latter days have seen a revival, and there are now artists who devote themselves to reproduce the style and workmanship of those master spirits of old. Their descendants are here, and their tongue still lives. Surely their skill and taste may yet survive. May we now look forward to a time when hands and eyes are again trained, and men and women of our time may produce things of beauty for the delight of ages to come!

:O:

NOTES AND COMMENTS.

The Gaelic article in a contemporary upon "Dornhull nan Oran" has been very favourably reviewed. We extend our congratulations to the author, Mr. John N. MacLeod, and we hope that he has many more articles of the same kind in store for his numerous Gaelic readers.

* * *

Under the title "A Celtic Psalter" Alfred Perceval Graves has published translations in English verse from the old Irish and Welsh poetry. English readers ought to be thankful to Mr. Graves for having thus made the spirit of the ancient Celtic muse accessible to them.

* * *

The Report of the Housing Commission appointed in 1911 has now been issued. The Commissioners were divided on the problem of housing in the Highlands. The majority Report recommends the formation of a Highland District consisting of the five "crofting" counties and the Island of Arran. The recommendation of the minority Report is that a Highland Housing Board should be constituted to administer a special Housing Grant for the Outer Isles and Skye. Would it not be simpler to place the eight Highland counties under the administration of a Highland Housing Board? Much confusion arises from having so many different areas in the Acts of Parliament dealing with the Highlands.

* * *

Another controversy, over which at present much ink is spilt, has arisen over the question of forestry administration. Should there be a separate Forestry Department for Scotland or should the whole forestry administration of the United Kingdom be centralized in London? This question is of more interest to the Highlands than to any other part of the country. Why not have a Forestry Department for the Highlands as well as a Housing Board?

Professor Watson delivered an instructive and stirring lecture in Killin Hall on the 13th of December. Subject: "The Gaelic Question in Scotland."

* * *

In a well-written and informative article on "Ardochattan Priory," contributed to the *Scottish Field* by Mr. Angus Henderson, we read that Robert the Bruce held the last Parliament at which Gaelic was spoken in the refectory—the present dining room of the house. The priory escaped the ravages of the Reformation period, when so many fine old buildings suffered irreparable damage.

* * *

Of the British troops that passed through Italy recently those exciting most attention were the kilted soldiers. Many of the villagers have naturally never heard of such a uniform before, and gaze at it in indiguised amazement, some of them seeming undecided as to whether the stalwart Highland laddies were men or women. One old peasant observed: "Fancy, women as well as men go to war in that country, yet they look as though they would make mince-meat of the Germans into the bargain."

* * *

Burns sang the praises of porridge. It is no longer the chief of Scotia's food, but it is as "halesome" as ever, and if more of it were used it would be better for the rising generation. The winter number of the *Scottish Review* contains an indignant article on Lord Davenport's "Oatmeal bungle." "All the world knows that the north eastern counties are the meal giraln of Scotland. Oats is the staple crop, and probably nowhere in the three kingdoms can meal be bought so cheaply as in Aberdeenshire. The sources of supply are in close proximity to the big centres of industry, so that the railway rates do not add materially to the cost of distribution. And yet prices were fixed on a scale which enabled English dealers to purchase large quantities, convey it by rail to London and the big English centres, and there sell it at a profit at the same rate as Lord Davenport had fixed for Scotland. The price was determined solely by English conditions; that is to say prices which may have been reasonable in London in view of the heavier railway charges for carriage became oppressive and exorbitant when applied to Scotland. The Food Controller's prices were substantially higher than those ruling in Scotland when the Davenport scale came into operation. The result was that prices, even in the heart of the oat-growing districts, rapidly approximated to the high London level, while, at a time of marked food scarcity, Scotland was

denuded of enormous quantities of the oatmeal which was once despised by the Sasunnach. Scotland was penalised in order that England might have cheaper oatmeal."

* * *

Before 1832 the county of Bute had only 12 electors. On one occasion the effective electorate consisted of a single individual, who, with all due solemnity, returned himself to the English Parliament as the "representative" of the county!

GAELIC TERMS EXPRESSIVE OF AFFECTION, AND TERMS OF INVECTIVE.

By "CLACHAN."

1st Prize, Glasgow Mod, 1901.

(Continued from page 30.)

Glaimsich, a voracious eater.
 Glàmair, a glutton, noisy silly fellow.
 Glambhair, a glutton, spendthrift.
 Glambhsair, a voracious, gluttonous person; also a noisy, bawling, complaining fellow.
 Glaidhseach, a noisy, senselessly clamorous person; from *glaidh*.
 Gleogair, a stupid, dull fellow.
 Gleòid, a sloven.
 Gleòman, gleodhaman, a silly, stupid fellow.
 Gleòsg, gleòisg, gleothaisg, gleòsgaid, a vain silly woman.
 Gleòsgair, a vain, silly fellow.
 Glib, glob, a slut.
 Gliogaid, a sluggish woman.
 Gliogram, a contemptuous name for a staggerer.
 Gliongair, an empty, prating fellow; from *gliong*, the jingling of metals.
 Glogag, a dull woman; from *glog*, soft lump.
 Glogaidh-hù, a term expressive of great contempt, an unmanly, sottish, useless fellow.
 Glogair, glocair, a heavy, dull, stupid fellow; lubberly coward.
 Glogan, a soft, lumpish man.
 Gloidhc, gloidhchd, gloichd, an idiot, a foolish, senseless woman; from Sc. *gluik*.
 Glugair, a stammerer, one who talks nonsense, a soft, cowardly fellow.
 Glutair, a glutton; *glut*, voracity; from Lat. *glutire*.
 Gnogag, a little pettish female.
 Gnoigeag, idem.
 Gnoimh, a ludicrous name for one with a grinning countenance.
 Gnuis-mhealltur, a dissembler, deceiver.
 Gobair, a tattler.
 Gobanach, idem.

Gob-easgaidh, one who is too ready to speak.
 Gòdag, a coquette.
 Gogag, gogaìd, a light-headed woman, giddy woman; from *coquette*.
 Gogaill, gogaìd, a silly or doting woman; a coquette.
 Goigean, a coxcomb; lit., "a bit of fat meat."
 Goileach, a glutton; from *goile*.
 Goileamag, a female prater, loquacious girl.
 Goileaman, a prater, tattler.
 Gòrag, a foolish woman; from *gòrach*.
 Gortag, a stingy, parsimonious woman; from *gort*, famine.
 Gortan, a stingy, penurious man.
 Gragair, a glutton.
 Gràisg, rabble, riff raff.
 Greidlean duine, an utter nonentity of a man; *greidlean* is an implement for turning bannocks on the gridiron.
 Griochair, a mean, miserly person.
 Gròbag, a poor, shrivelled woman.
 Groigean, an awkward, unhandy person.
 Gruaiméan, a gloomy, sullen, or morose fellow.
 Gruamag, a grim or sullen woman.
 Grùgaire, a morose person.
 Grùigean, gnùigean, a pitiful, or inhospitable miser.
 Guanag, a light, coquettish girl; from *guanach*, light.
 Guga, a fat, clumsy fellow; lit., solan goose.
 Gugaille, a silly, slovenly person; from *yuga*.
 Gugurlach, a lumpish, corpulent man; from *yuga*.
 Guiriceach, a blockhead.
 Ifrinneach, a hellish fellow; a demon.
 Isean, an opprobrious term applied to an ill-behaved young person. The word means the young of any bird, especially of geese. A woman on the West Coast who used to be tormented by a mischievous neighbour's boy, when very angry called after him, "An t-isean dàithe!" The singed gosling! as though she got the smell of brimstone off him already.
 Iudasach, a traitor, a "Judas."
 Lairceach, a fleshy, gross person.
 Lùirceag, a stout, fleshy woman.
 Lùircean, stout, fleshy man.
 Lamhrag, an awkward, slovenly, or indolent woman.
 Lèoran, one too fond of the fireside.
 Lèasag, a passionate woman; from *las*, to kindle.
 Leanaban, a child; in derision, a silly person.
 Leanabh, idem.
 Leibid, a mischance, awkward occurrence; a term of contempt.
 Leirist, a foolish, senseless person, a slut.
 Leisgein, a sluggard.
 Lebtag, a slovenly, untidy woman; one wearing tawdry finery.

Leògair, an idle or foolish talker; slovenly, lazy fellow.

Leogan, leoganach, a slovenly, untidy fellow.

Leòmag, an affected, conceited girl.

Leòmair, a fop.

Leugan, a lazy, inactive person.

Liobair, liobarnach, a slovenly, inactive person.

Lùgair, a sneaking, abject fellow.

Lobargan, lobragan, a bedraggled person, dwarfish person.

Lobhar, a term of much personal contempt; lit., a "leper."

Lodragan, a little clumsy man.

Logais, logaist, an awkward, unweildy person.

Loguid, a varlet, rascal, a soft effeminate fellow.

Loigear, an untidy, tattered person.

Loirceag, a tawdry, diwinnive girl.

Loircean, loirceineach, a dwarfish fellow.

Lomadair, lomaire, a spoiler, plunderer.

Loman, lomanach, a miser; from *lom*, bare.

Lonag, a prating woman; from *lon*, prattle.

Lonan, a forward prattler.

Lonan, loincan, a greedy fellow; from *lon*, gluttony

Losgann, a contumelious appellation, lit., a "toad."

Luaimear, a gabbling fellow, prattler.

Luairagan, a groveller, child too fond of the fire; from *luath*.

Lùbair lùbean, a cunning, crafty fellow.

Luch armunn, a pigmy, dwarf; lit., "mouse hero."

Ludair, a slovenly shambling person.

Ludragan, a shambling fellow, untidy fellow.

Lùgan lùgean, a short, crooked, deformed imbecile person, weak silly person.

Luid, a drudge, drab slattern.

Luideag, a slovenly or tattered woman.

Luidealach, a lazy fellow, slovenly lounge.

Luidsear, luidsear, a clumsy fellow, booby; from *Sc.*, *lotch*.

Luimean, a miser; another form of *loman*.

Luinnsè luinnsear, an indolent person, sluggard; from *Eng.*, *lounge*.

Luirg, luirgean, luirgeann, a contemptuous term for an unshapely or slender leg.

Luiriste, a slovenly untidy person.

Lunndair, lundair, a lazy indolent person, sluggard, idler.

Lùrdan, a cunning fellow, a knave; from *Sc.*, *lurdane*.

Luspartan, a puny person; lit., pigmy, sprite.

Mac balach, a clown, rustic yokel.

Magaran, person of low habits; from *màg*, paw.

Màidse, an uncouth or shapeless lump; applied in ridicule to persons.

Màigean, a fat little man; *màg*, paw, from *Sc.* *màig*.

(*R'a lea nruinn*.)

THE HIGHLANDERS' MEMORIAL CHURCH.

The idea of providing a permanent memorial in Glasgow for Highlanders who have fallen in their country's cause was a noble one. As befitting a people who are intensely religious, the memorial took the form of a handsome church situated at the corner of Waterloo Street and Main Steet, and formerly known as Free St. Peter's. The church has been dedicated in honour of our fallen brave, and will be known as the Highlanders' Memorial Central U.F. Church. Though the movement originated with the United Free Church, the memorial is designed to be unsectarian in practical work. The pastor is the Rev. Peter Macdonald, M.A. (formerly of Stornoway). Mr. Macdonald had attracted a large congregation of Highlanders into the Kent Road U.F. Church after the 1900 union, and the U.F. Presbytery recognised the growing importance of the charge. There are over 1000 adults connected with the congregation, representing, it is said, 237 Highland Parishes. The building in Kent Road became unsafe for public worship, and arrangements were made for acquiring old St. Peter's, which was purchased for £6000, and thoroughly renovated. It is proposed to establish a Highland Welcome Club, to be conducted on the lines of Y.M.C.A. huts. Generally speaking the aim is to make this memorial church of service to all Highlanders coming to the city. No more fitting monument could be conceived for the remembrance of Highland soldiers and sailors. It has received the approval and benison of all parties, and doubtless will prove a source of light and leading to Highlanders coming for the first time to Glasgow.

REVIEW.

"GUTH NA BLIADHNA,"

The winter number of *Guth na Bliadhna* is, as usual, full of varied and interesting matter. In the first article on "A' Cho-fhlaitheachd air a h-uillinn" (Democracy on its elbow), A. M. E. deals, as he has done in previous issues, with the question of nationality, and argues in forcible and fine flowing Gaelic on the inherent right of small nations to independence and the necessity of international agreement. He thinks that no advancement can be made in the betterment of society in general as long as the instruments of labour and land are wholly in the hands of the few, instead of general co-operation, and he points out that, if the State had not taken over the industries that are necessary for the prosecution of the present war, instead of leaving them to wealthy capitalists, we should have been ere this under the heel of Germany, or face to face with

starvation on account of inflated prices. Arguing for due consideration for the betterment of the common people, he is led to refer to the principles of Socialism as expounded by Fourier, Louis Blanc, Lassalle, Proudhon, etc., principles concerning which many volumes have been hitherto written. Many changes in our system of things are foreshadowed by various writers in our magazine literature. Time alone can show whether all of them, or some, are likely to come to fruition. That some improvement will take place may be taken as certain, else all the desires and prophecies expressed for the last four years are mere rhetoric, but those intimately concerned may be expected to see to it that failure does not take place. At the same time it may be doubted if the drastic remedies, as propounded by the early French Socialists, are likely to achieve the end which our own Social reformers have in view, or are fitted to suit the ideals of the present age. People with views, as the saying goes, are compelled at present to recognise inequalities which might continue unheeded in more peaceful times. But war is a stern and effective teacher. Inequalities of a certain kind will, however, remain as long as human nature remains what it is. That is not to say that an attempt should not be made to ameliorate the lot of the people and make it more bearable, taking care, however, that, as Mr. Harold Cox puts it, "inequality of enjoyment may not be replaced by equality of misery."

What is best in the old nostrums must be adapted to a changed world. Even the *rian* Cellteach in some of its forms, which the *Guth* often refers to, would hardly fit an age such as ours, and this A. M. E. seems to imply. Various attempts at social architecture have been made since the days of Lycurgus, Solon, Plato and the Gracchi, down to our own time; and when one thinks of it all, one almost wonders if what is called civilization is, after all, a circle whose circumference merely gets wider with the ages, but which shows little upward tendency. Of course A. M. E. knows well that he is touching merely the fringe of the subject, but even that may bear fruit. We all hope that when the problem of reconstruction, as people call it, is seriously tackled, life for those who feel the burden most acutely may become fuller and more pleasant to live.

We have left but little room for reference to the other contents of the *Guth*, such as the excellent article on "Dombhuill nan Oran," by Mr. J. N. Macleod, and the fine poetic verses contributed by D. M. N. C., entitled "An Gairm Dúsgaidh" (An Awakening Voice). It refers to the Gael, and the following lines may serve as a sample:—

'O, 's e do lochd bhí eian gnn toil dhuit fein,
Mar chuillein coin air fead do fnear na spréidh;
Mar ghlaisean maol a' suidh air ubh na cuaisih'
'S a togail isean nach leis fein—mo thruaigh'!

The other contributions entitled "Gaob aoibhneas," gives one the feeling that there is a straining after effect, but the ideas are beautiful and the language is choice.

The Birkenhead Pan Celtic Congress receives a good deal of space. Writers of different nationalities, Breton, Welsh, Irish, Scottish and Manx contribute their impressions in their own language. But the editor himself leaves them far behind in his choice of strong and sarcastic epithets. Here is a *dórlach* of

them, and let those for whom the cap is fitted take a lesson. "Polltroons and procrastinators"—"block-heads to contend with"—"moral timidity of the Celtic race"—"the Rev. Mr. Mackay's unsuspected appearance in the capacity of Imperial mentor to the Celtic race"—"difficult for any member of An Comunn Gaidhealach to discuss the subject of the Gaelic language in other than a lugubrious fashion"—"a speech by a prominent member of An Comunn Gaidhealach, an avalanche of clammy discouragement"—"preaching Jeremiahs"—"perpetrating some banality touching the English empire miraculously revealed to the higher saints of An Comunn Gaidhealach." (We have got into the Calendar at last.) After relieving himself of phrases of this kind, the Editor says that "no one desires exaggeration, hyperbole or extravagance"! It is but fair, however, to add that Mr. Mackay's paper is generally appreciated. The only fault seems to be that the reverend gentleman forgot to borrow the spectacles of the Editor of the *Guth*. Really, slinging-at-large of this kind is not calculated to do good.

The last article in the *Guth* deals with the consideration (by "Seocan") of views expressed in a recent Editorial in *An Deo-Greine*, and is entitled "Freamh an Uilc." There are verses on Saorsa by Mr. T. D. Macdonald.

COMING EVENTS.

- Ceiliidh nan Gaidheal—
 Jan. 12.—Lecture by Archibald M'Culloch.
 „ 19.—Lecture by J. Nicholson.
 „ 26.—Musical Evening by St. Columba Gaelic Choir.
 Ceiliidh Comunn Gaidhlig Ard-Sgoil Ghlascho—
 Jan. 12.—"Atholl District of Perthshire" (with Lantern Views), Mr. P. Macdougall Pullar.
 „ 19.—"Oranan-gaol Gaidhealach," Mr. John Macdonald, M.A.
 „ 26.—"Recital," "The Lesser-known Songs of Burns," Mr. Ian Macpherson.

NOTICE.

All literary contributions, accompanied by the name and address of the writer, should be addressed to Mr. DONALD MACPHIE, The Schoolhouse, Cumbernauld, and should reach him not later than the 18th of each month.

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AN DEO-GRÉINE

Leabhar XIII.]

Ceud Mios an Earrach, 1918.

[Earrann 5.

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A' GHÀIDHEALTACHD DO NA GÀIDHEIL.

Is iomadh beachd toiniseil maille ri beachdan mi-thoiniseil a fhuair àite auns na paipeirean-naigheachd o'n là a thuit an cogadh oirnn. Ach an measg gach sgrèach a chluinnear thall 'sa bhios, tha aon ghairm ris a bheil mi fhin 'a cur mo làn aonta. "Se sin; "ar fearann fein do ar slugh fein." Agus nach faod mi beagan atharrachaidh a chur air na focal mar seo:—A Ghaidhealtachd do na Gaidheil. Cha dean a chaochladh an gnothuch a nise, ma chuireas sinn muinghin as lugha anns na bheil sinn a leughadh. "Se seo aon de na leasan a theagasig an cogadh dhuinn, agus gu dearbh is iomadh leasan a fhuair sinn na 'n gabhadhmaid gu cridhe iad. Mur gabh, 's co math dhuinn ar lamhan a phasgadh agus tuiteam 'san t-seann dùsal. Tha mòran nithean 'nar dùthaich a' feitheamh air ceartachadh gun chunnart na h-aimhreit a leanas ar-a-mach a ruith—rud a chuireas creutairean air an dearg chuthach. "Se tha dhith oirnn atharrachadh air nithean a shruth o dhroch rian gu rian as dòigheile, agus a bheir

mu'n cuairt caithe-beatha shlànteil, fhallain a shaoras an slugh o bhi an còmhuidh ro fhaig air oir na bochdainn—suidheachadh nach do thoill Gaidheil 'nan dùthaich fein. Air mo shon fhlin dhith 'se mo bheachd gu bheil uachd-arain, cho math ri iochdarain, togarrach air cùisean a shocrachadh air a' mhodh seo, cho fad 's a theid ac' air, gun aon bhuidheann cothrom a ghabhail air a bhuidheann eile.

A nis tha mòran ullachaidh ri dheanamh, agus 'se trian oibreach a bhli tòiseachadh, agus cha'n'e a bhi feitheamh gus an crìochnaich an cogadh oilteil a tha 'sgriosadh an t-saoghail 'nar n-àm. Ma chuirear dàil 'san ullachadh a tha mòran ag earlachadh, bidh an dearmad comh-ionn ri an dàil a rinneadh leis an rioghachd a thaobh a h-uidheam-chogaidh mu'n do leum deamhan na Gearmailte oirre. Dhiol sinn gu daor, searbh air aon dhearmad. An ainm an Aigh seachnadhmaid té eile. Tha e cho cinnteach 'sa tha ghrian 's na speuran nach bi daoine buidheach leis an t-seann rian an uair a thòiseichear air gnothichean a chur an òrdugh. Thuit na lannan o shùilean mhlitean a nise, gu h-àraidh na laoiach a b' fheudar a sgrubadh do 'n chogadh, agus thig na tha 'n dàn tighinn air ais gu an dùthaich fein fo bhuidh fradharc eile— an léirsinneach inntinn a shruthas o bhi am measg an conh-chreutairean an tìrean coimheach, agus aghaidh ri aghaidh ri rian beatha air nach robh iad èòlach. "Sann air a son-san a dh' fheumar ullachadh a dheanamh eadhoin ged bhiodh e an aghaidh na reachdan a chuireadh sios le sgrìobhadairean air *Political Economy*, mar a theirear, no ged nach freagradh e ri cumadh na molltair a dheilbh iad airson sin. An uair a dh' fheuchar ri aitreamh na Stàide ath-thogail (ma theid a dheanamh) a réir nam beachdan ùr a thatar a' nochdadh, faodar a bhi cinnteach nach dean an t-sean acfhuinn an

gnothuch, agus mur bi ciall agus fialaidheachd a' riaghladh, sin an uair a thachras a' chrois. Feumar, mar gu'n b'eadh, na clachan a thàdh-adh r'a cheile le caidreamh is ceartas air neo sgàinidh an togail. Agus a rithist, mar thoradh air an spiorad seo, ma 's e 's gu'n cinn soirbheachadh agus sonas an càrnan o'n deach am fuadach ri làithean dorcha na Gaidhealtachd, bhiodh e 'na bhuanachd mothuchaidh a ghabhail air na feartan a tha fillte an co oibreachadh, —rud de nach do ghabh Gaidheil suim riann, agus cha b' fheàird' iad sin. 'Se rian a' cho-oibreachaidh a smàdas sannt agus spiorad na feinealachd, agus 'se seo an seòl stiùiridh air a bheil spiorad an ama a' gabhail uidhe, co dhiubh a chòrdas e ri prionnsachan an earras no nach còrd. Cha'n 'eil mi a' cantuinn lideadh an aghaidh errais is maoin 'nan àite fhein. Cha dèanar as an aonais a réir cursa an t-saoghail an diugh, agus cha dean dùthaich móran cinntinn gun ghnìonhachas de gach seòrsa maille ris an iomphas a shruthas o sin.

Tha còrr agus bliadh'n a nis o thug ar Pàrlamaid dreachd do chuideachd àraidh a chum gu rannsaicheadh iad na meadhanan a b' iomchuidh leo, cha'n 'e mhàin a thaobh an t-saor-dhuais bu chòr iocadh do shaighdearan ciùirte, ach a thaobh a ghnè oibre a fhreagradh d'an cor, co-dhiubh bhùineadh sin ri gnìonhachas air choreigin no àiteachadh fearainn. A nis 'se obair air fearann, saoilidh mi, is fear a fhreagras do shaighdearan ciùirte na feachainn ri'n cròthadh am bailtean móra am measg na straihlich 's nan galaran a tha do-sheachnadh anna. Agus a bharrachd, tha'n t-am aig an rioghachd seòl a ghnàthachadh a chum ar glinn 's ar leargan a chur fo tuath mar a bha iad aig linn nach 'eil fad air ais. Mur do thug ar luchd-riaghlaidh a nis troimh na thachair, gu bheil soirbheachadh na tìre co-cheangailte ri tuath a gheibh cothrom fàbharach air pòr a thogail daibh fein 's do chlach, cha'n 'eil iad a' nochdadh móran toinise. Faodaidh rioghachd a bhi a' deanamh uail mu h-ionnhas, ach cha'n 'eil saibhreas no seilbh coimh-ionann ri co-fhlaitheachd rathail. Tha na h-uibhir 'nar latha de'n bheachd gur e dleasnas na rioghachd cuideachadh a thoirt do nìthan air nach do smaoinich daoine lethchiad bliadhna roimh 'n diugh, an uair a bha a h-uile fear a' strìth ri 'toirt "sgairbh á creagan d'a fhein." Is iomadh car a bheil uine m'un cuairt, agus a' rud a chuireadh breathal air an t-sean ghinealach, cha mbeas ar diugh ach mar rud a bha fada gun deanamh. 'Se is abhar d'a seo gu bheil caidreamh a' tolladh a stigh 'nar doigh bheatha an sud 's an seo, agus a' cur an teich-eadh air feinealachd. Cha'n 'eil e soirbh; ach 's an uidh air 'n nìdh a thogar an caisteal.

Ma tha toil aig saighdearan fearann a ghabhail an déidh upraid a' chogaidh, is iadsan as

airidh còir air, agus air a chàradh as fialaidhe tha'n comas na dùtcha. Is iadsan a shàbail dùthaich dhuinn; is iadsan nach do dhùilt an aon bheartas a bh' aca—am beatha—agus a sheas ri cunnart air ar son uile. Faodar a chreidsinn gu'm bi am measg na h-àireamh a thilleas dachaidh o'n chath na miltean a bhòidich 'nan cridhe nach cuir iad làmh anns an obair ris' an robh iad mu'n do ghabh iad an t-saighdearachd, ma theid ac' idir air obair na 's fallaine fhaotainn. Seachnaidh an gille-bùtha a shean dhreuchd, agus an cleireach am bord-sgrìobhaidh. Math dh' fhaoidte gu'n roghnaich am mèinneadair car-obair far a faic e grian is adhar, agus feadhainn eile a réir am miann. Ma nochdas an dream seo uidh do ghoirtean fearainn, nach biodh e ionchuidh fearann a chur 'nan tairgse aig m'òl reusanta. Ma tha mi a' tuigsinn an rùn air a bheil daoine beachdail a' cuimseachadh theid mòran de'n tìr a roinn as dèidh a' chogaidh an measg shaighdearan, agus math dh' fhaoidte gu'm faicear fhathast taigh-ean combharteil togte air na seann làraichean, agus ceò ag èiridh an glinn a chaidh fhàsachadh ciad bliadhna roimh'n diugh. Cha'n 'eil a nì cho mì-choltach 'sa shaoilear an uair a tha cridhe na rioghachd an ceartair a' naidheachadh tais a thaobh a dleasnas do na ceatharnaich a sheas cho duineil air a son. Ge bith dé thachras, tha e mar fhìachaibh air a rioghachd a roghainn a thoirt daibh, 'se sin r'a ràdh am beo-shlàinte a chothachadh anns na bailtean móra, no seilbh a ghabhail air fearann. Ach feumar sùil a chumail air luchd-gnothuich nan eilthreach mu 's làlaidh siad iad le biadh-mealaidh gu tìrean cèin far nach bi iad, is dòcha, dad na 's fheàrr dheth na bhi 'nan tìr fhein. Tha na diùnaich ud ro sheòlta, agus cha'n fheumar leigeadh leotha a' Ghaidhealtachd a' spùinneadh mar a rinneadh roimhe.

Tha fios aig gach neach a ghabh a bheag no mhòr de shuim do staid na dùtcha o chionn ùine, gu'n deach àiteachadh fearainn le tuathan-aich bheaga a lughad, agus gu'm b' fhèndar móran de'n tuath-cheathairne togail orra gu ionadan coirgeach a chum beo-shlàinte nach faighteadh 'nan dùthaich fhein a chothachadh. Is minig a dh' fhoighnich daoine tìrail, ciod e a chulaidh-chobhair a th' aig Breatunn no aig rioghachd 'sam bith as luachmhoire na a fearann, maille ri ceatharnaich thoilichte ga àiteachadh. Ach bha na sgrìobhadairdean ainneil a sior chur sios 'nan leabhraichean air *Political Economy* gur h-e creic is ceannach anns gach càrn de'n domhain, agus càrnadh suas saibhreas, a dheanadh rioghachd mòr agus meassail. Ciod e a' math, deir iadsan, a bhi cosg a leithid de shaoth-air air fearann ar dùtcha fhìn, a chionn nach beathaicheadh a còrsan 'sa glinn an slugh a chaidh a thogail orra? Gheibhteadh biadh agus

gu leòr de ghloreasan eile o na rioghachdan thall, a tha cho deònach air malairt a dheanamh ruinn. Chuir an cogadh car-a-mhuiltean air an teagasg seo, agus na 'n robh rùm agam an dràsda bheirinn tarruing air beachd no dhà a chur sìos mu "amaideas nan daoine glise!" Is fhad o chualas gur h-e gliocas agus eòlas seisreach nach do ghluais guala ri guala riamh, ach ro ainneamh. Nach a prìomh dhleasnas tìr 'sam bith seòl a dheanamh a chum gu faighteadh lòn a sholarachadh 'na crìochan fhein? Tha fios againn uile dé thachair o chionn còrr agus trì bliadhna. Na 'n do thachair droch thubaist do ar cabhlach air muir; na 'n deach nithean ceàrr troimh inneachdan an nàmhaid, bha sinn uile a' bàsachadh mean-air-mhean leis an acras. Cha 'n urrainnear a ràdh gu 'm bi ar tìr ann an suidheachadh sàbhailte fhad 'sa bhios i am meinn dhùthchannan fad as a thaobh lòn a dh' fhaodadh i a thogail 'na crìochan fhein. Gun teagamh rinneadh sùrd, le nàdur de chlisgeadh an uridh a' cur bhuntata air chor agus gu bheil gu leòr de 'nar measg aig an àm; ach cia lion bolla coirce a bharrachd air na b' àbhaist a thogadh? Na 'n robh an dùthaich roimh àm a' chogaidh air a breacadh le tuathanach bheaga a réir an Achd (1911) agus muileann is àth anns gach sgìreachd, cha bhiodh min cho gann, no cho daor, air feadh na Gaidhealtachd 'sa tha i an diugh. An aghaidh seo chluinnar cuid a ràdh nach tugadh tuathanachas de 'n t-seors' air a bheil mi 'sgrioblhadh beò shàinte chuibheasach do theaghlach, gu h-àraidh an uair a tha tàladh na Galltachd 'gam buaireadh. Ged dh' fhaodar aiceadhachd gu bheil roinn de 'n fhìrinn an sin, cha ghabh e àicheadh nach d' fhuair a' Ghaidhealtachd riamh cothrom chèarnan eile de Albainn, agus gu 'n deach barrachd aire a thoirt do chaoirich 's do fhéidh na do 'n tuath.

Is e cuspair cudthromach agus ciogailteach a tha 'n ceist an fhearainn, agus tha chungaidd fhein aig a h-uile fear airson a fuasgladh. Ach cha teid gnòthuichean a shocrachadh gus an gabh a' Phàrlamaid as laimh i. Cha chuiuhne leam àm anns an do ghabh daoine a leithid de aire dhi 'sa thatar a gabhail an diugh, Gidheadh tha i cho sean ri linn nan seana Ghreugach, agus nan Romanach. 'Nar linn fhìn thainig i an uachdar, air mhodh àraidh le othail nach bu bheag an uair a dhùisg na croitearan Gaidhealach gu bhì a' toirt fainear an cor, agus an diugh tha againn Achd nan Gabhaltas beaga le Bòrd an Tuathanachais. Cha do thionndaidh esan a mach a reir dùil; chaidh tarsannan a chur 'sa chuibhill, agus cha robh uachdarain deònach air stiall fearainn a liùbhradh gun suim mhath airgid fhaotainn an ainm diolaidheachd a dhionadh, cha 'n 'e mhàin an t-àm tha lathair, ach an t-àm ri teachd cuideachd. Sin mar a tha chùis an ceartair, agus cha ruigear a leas an

còrr a ràdh ach gu bheillear a' cur comuinn air chois thall 'sa bhos a chum gu 'n gabhadh iad mothuchadh do na nithean a bhineas do mhath na dùthcha a thaobh a comais air lòn a thogail. 'Nam beachd 'se tuathanaich bheaga a réir rùn an Achd as fearr a fhreagras am mórán chèarnan, na 'n fheadhainn mhóra. A dh' aon rud tarmaichidh barrachd sluaigh leis an rian seo, ma gheibh iad cothroman eile a dh' fhéumas iad, agus tha féum aig an dùthaich air, ma 's deanar suas an call a thug an cogadh oirn.

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THE EDUCATION BILL.

The Education Bill for Scotland, which is now before the country, makes no attempt to satisfy the demands of those who believe there is a Highland educational problem distinct from that of the country as a whole. It was hoped it might have set up an Education Board for the Highlands, as urged by this Association, and as recommended in the report issued by the Education Reform Committee of the Scottish teachers. Had that been done, it would have been a step in the direction of securing for the peculiar conditions and needs of the Highlands that special consideration which their nature calls for. The proposal should still be strongly pressed. It is probably true that the proposed abolition of the Parish School Boards, and the transference of education to Committees of the County Councils, is not likely to place us in a worse position than we are in at present as regards the matter in which we are supremely interested, viz., satisfactory provision for the teaching of the native language in the schools. If the Government or the Department remain immovable, our policy must be to influence the new Committees. These will be so few in number, as compared with existing authorities, that concentration of effort will be greatly facilitated. Each Committee will act for a large group of Parishes, and we shall no longer have to deal with each Parish separately. That should render propaganda work ever so much easier. It has to be borne in mind that if the Bill becomes law a drastic revision of the Scotch Education Code will be necessary. It is the Code that prescribes the subjects that must be taught, and we have pointed out more than once that by the introduction of a line or two into the Code our claim in behalf of Gaelic could be met. We are loath to believe that Mr. Munro is insensible to the injustice which is at present suffered by the native language or unwilling to remedy it, and we trust he will cast aside the policy of the past, and, following the promptings of his own judgment, give effect to the representations that have been

made to him in behalf of Gaelic, either by a modification of the Bill or by undertaking to embody the necessary provision in the first issue of the Code following the passing of the Bill. Mr. Munro is personally sympathetic, we believe, and he has at this time an opportunity of doing a service to Gaelic which will earn him the gratitude of Highlanders for all time. By giving it its rightful place in the school curriculum he will not only be satisfying a strong and reasonable national sentiment, but he will be making at the same time an important contribution to the cause of education generally in the Highlands.

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OUR ART AND INDUSTRY COMMITTEE.

The work of the Art and Industry Committee, while it has always commanded the devoted and enthusiastic support of a section of our members, has perhaps never made so direct and powerful an appeal to the general body of An Comunn membership as has that of some of our other Standing Committees. It has dealt with purely practical affairs—the encouragement of home industries, the attempt to obtain for cottage workers a more remunerative return for their labour, the disposing to the best advantage of the wares produced, the improvement of methods and designs, the application of Celtic art to industry, and the popularising of Celtic design,—and these objects, though important in themselves, have not touched the imagination and sympathy of our members in the degree in which these have been reached by those departments of An Comunn's work which are concerned with the language, the music, and the literature of our people. That is probably what we should expect for the reason that what is poetic, picturesque, and sentimental makes a stronger appeal to us than what is merely mundane and practical. It has, however, been a source of real strength to our organization that within the limits it has set itself, it combines a variety of objects, all of them praiseworthy, and worthy of support, but some of them naturally possessing an attractiveness to certain minds that others do not.

During the period that has elapsed since the outbreak of war, much of the work of An Comunn has had to be greatly restricted, and though the larger plans of the Art and Industry Committee have had to rest in abeyance for the time, it has not by any means been idle. Its last great Sale of Highland Home Industries took place at Dundee in 1913, and on that occasion goods to the value of about £300 were

sold on behalf of workers in the Highlands, while at the subsidiary sales which followed it a further sum of about the same amount was realised. Since then, though there has been none on the same large scale, numerous sales have been held in various parts of the country, all of them very successful. Through them goods, mainly tweeds, of the value of many hundreds of pounds have been disposed of. Of course, it has been impossible to hold those competitions which in former years were so valuable a feature of the Committee's work. In these competitions prizes were offered for wood-carving and metal work in Celtic design, the best-made articles of furniture—Highland in character, wicker work, walking-sticks, the best web of cloth, stockings, rugs, lace, &c. The competitions were growing in popularity and usefulness, and the Committee propose to resume them when circumstances again permit.

The work of the Committee has been carried on at extraordinarily low cost to the funds of An Comunn. The Committee might, of right, claim a third of the revenue of the Féill funds for its operations, but it has never done so, and beyond a comparatively small sum for prize-money in connection with the annual competitions, it has made no financial demand upon An Comunn. It has long been one of its ambitions to have a trading fund, out of which the value of the articles received from the workers could be immediately paid. It is particularly anxious to be in a position to do this, so as to obviate the hardship to the workers of having to wait until their products are sold, and it is convinced that its work will never be so satisfactory as it might be until such a fund is at its disposal. Were it possessed of the necessary capital, it could not only settle with the workers at once, but it could keep its depot in Glasgow stocked with a larger and more varied selection of goods.

It may not be generally known that some years ago the Committee published a choice selection of Celtic designs for use in schools and elsewhere, and that these are still on sale. It may be added also that the movement which resulted in the formation of the Co-operative Council of Highland Home Industries, with a depot at 132 George Street, Edinburgh, had its origin with the Committee. There is a real need for the work of this Committee, and what it has already done, valuable and substantial though that has been, is but the earnest and promise of what it may yet accomplish. The thanks of An Comunn are due to its members, past and present, particularly to those ladies among them who have devoted so much time and thought and labour to the Committee's work.

In Memoriam:

MISS MURRAY MACGREGOR OF MACGREGOR,

HONORARY SEANNACHIE,

Died in Perth, 21st September, 1917.

(With hopeful greetings for a Happier New Year).

A bough from off Clan Alpine's Pine
Has dropped to earth to bloom no more,
Among the best that graced her line
Since bygone ancient times of yore,
Ere traitors yet, with guileful fraud,
Betrayed the warlike name she bore.

Consigned to Chaos' dark domain,
That it should ne'er again be borne,
But little dreamt the caiffiffs vain
It would survive its fate forlorn,
And rise in time, refreshed in bloom,
Though doomed for ages long to mourn.

True scion of the loyal stock
That first held Scotland's royal Crown,
And stood, as few could stand, the shock
Of adverse Fortune's rudest frown,
What wonder she but little shamed
The tinsel of less famed renown.

Not hers the cold reserve of prudes,
Puffed up with vain, presuming pride,
Whose fulsome airs, contrary moods,
She brushed, with true good sense, aside,
In favour of more kindly ways,
With Goodwill for her faithful guide.

Both Literature and Art engaged
Her leisure hours, yet, more than these,
The struggles that the humble waged
Against distress and dire disease,
Appealed to her, and not in vain,
For needful help to lend them ease.

The Juniper* and Pine entwined
Their two-fold fragrance round her heart,
Whose loyal zeal revealed a mind
In which no secret guile had part,
Or marred a life, whose steadfast aims
Required no spurious aids from art.

Though reaped in ripeness of her years,
That heart remained sincere and true
Till death—alike to her compeers
And heath from which her birth she drew,
Unchanged by changes that transpired
From olden times till seasons new.

Though favoured by her gracious Queen,
No queenly favour needed she
To be, what she has always been,
Beloved by high and low degree,
As well became so pure a branch
From off so straight and staunch a tree.

For yet her Pine (when former foes
Will scarce be known as having been)
Shall flourish still, with all its woes
Forgotten in a new born sheen,
When Scotland's hills shall smile again,
Rejoicing in its fragrant green!

And now upon Balquhiddier's Braes,
So long endeared by sacred ties
Of old romance and minstrel's lays,
Her dust beside her kinsfolk lies
Until that great and solemn Day,
When from their graves the dead shall rise.

The tumult of conflicting war
Shall mar not, nor disturb her rest,
Though Ruin's ploughshare, near and far,
Spreads gruesome carnage east and west,
Destroying, in their youthful prime,
The most heroic lives and best.

But yet the world, through travail sore,
Shall be re-born to nobler life,
Exalted by the pangs it bore
Through Armageddon's stormy strife,
And flourish for a thousand years,
With no more tears or sorrows rife!

* Juniper—The badge of Clan Murray.

JOHN MACGREGOR, Lieut.-Colonel, I.M.S.
Honorary Bard of Clan Gregor.

CÙIRN-CUIMHNE CUID A BHA 'N TI DOL AIR DI-CHUIMHNE.

II. — EACHAINN HAMARA.

“Bi cliù is iomradh air an fliurean gu brath.” Agus da-rìreadh tha sin fìor a thaobh Eachainn MacIlleathainn Hamara, no mar theirte, 'sa choitcheanntas Eachainn Hamara. Fhuair e bhreith agus tùs àrach an sgìreachd Bhràcadail, far an do thuinich a shìnsir ré iomadh ginealach 'nan tuathanaich chothromach ma's maith ar cuimhne an gabhantas Thotàrdair—co-dhiu 'sann an sin a chrìochnaich an son mu dheireadh dhiubh—Aonghas Bàn—grainne bliadhinnach an deidh bais a bhrathar Eachainn cuspair an iomraidh so. An laithean òige Eachainn cha robh sgoilean an fradharc gach treas no ceathramh clach-mhìle mar air an là'n diùgh. Ach ged, coltach is an àireamh mhòr 'na là, nach d' fhuair e oideachadh an cainnt chruaidh nan Sasunnach, cha mhòr a thigeadh suas ris an eòlas cainnt a mbàthar a' Ghàidhlig mhìlis bhlàth. Bha e tuigseach agus crìonnta an ceann ghnòthuichean; bha feartan iuntinn sòilleir agus tòil làidir aige, agus rian a bha stòda neoghluasadach. Mar sin, cha robh e 'na iognadh do luchd eolais nuair a shuidhich uaclardan na h-oighreachd e mar *ghreadhair* air gabhantas Hamara, an iochdar Ghleanndail an sgìreachd Dhiùrinis.

Bha Eachainn na dhuin' òg 'nuair, coltach ri mòran eile, thàinig e fo bhuaidh na fìrinn tre theagasg an duine urranaich sin Domhnall Munro. Cha robh e fad ann a Hamara, nuair a rinneadh e na bhall de Sheisein comh-thional Eaglais shaoir Dhiùrinis. Bha sin goirid an deidh do 'n Urramach Maighstir Mac Colla bhì air a shuidheachadh mar an ceud mhinistair thairis air a chomh-thional fàrsuing agus Ìon-mhòr so. Bha 'n seisein fhàrsuichte airson an àireamh de dhaoine breithneachail agus treibhdhreach bha r'ann faotainn ann, agus sin dh' àindeoinn binn Dhomhuill 'nan Oràn 'nan aghaidh 'san aoir “Eildearan Dubh an Lòin Mhòir.” 'Se mo bhàrail nach robh Eachainn fathast 'na bhall 'nuair a rinneadh an t-oran. Gu beagan diubh ainmeachadh, bha Iain Mac-Alasdair, 'na dhuine bha ro ionraic 'na uile ghnòthuichean. Bha Alasdair Macilleasbuig, an Totaig na dhuine seinh agus fireanta. Bha Domhnall Dòmhnallach a bha 'na mhaighstir sgòil an Stein glie an comhairle. Bha Tomas Nòbul Maighstir-sgoile Chailboist, 's 'na dhéidh sin, Mhialbhaig, seirceil faicilleach (“an duin' usal sin, Maighstir Nòbul”). Agus 'nuair thainig Eachainn gu bhì de 'n àireamh, thàinig an seisein an ùine luath gu sealltuinn ri fhocal nuair dh' fhairtlicheadh gach comhairle eile.

Gun teagamh bha e de nàdur gràd, neo-mathach mar a their sinn, agus do bhrìgh sin, cha ghiulanadh e, coltach ris na Corintianaich, le amadanaibh gu toileach mar a nochdas an eiseamplair a leanas. Bha sean-nighean àraidh d' am 'b ainm Cairstiona Chineaspar a bha do nàdur socharach faoin ag iarraidh sochair comanachaidh. Air beulthaobh an t-seisein bha i cho fad air ais na freagrathdhan 's gu 'n d' thubhairt Eachainn le sporathaidh rithe. “Bi falbh, cha 'n fhuigh thu an tràths e.” Cha da dhi-chuimhnich Cairstiona so. An deigh bàis Thomais Nòbul bha i 'ga chaidh ri 'n nighean (dh' ionnsaich i am Bìobull Gàidhlig a' leughadh 'na sgòil). “O” ars' ise “ged bha Eachainn 'na dhuine diadhaidh, bha sgiòrras ann nach robh 'na d' athair. Bha aobhar aice Tòmas a mholadh airson fhoghlaidinn rithe na h-ionnsachadh. Aon là bha 'm fical, Cepar hamo-nai, 'san leasan. Agus mar bha 'n cruaidh fhoitan an dàn cò air a dh' àmais e ach air Cairstiona Chaidh i troimhe le cuideachadh an oid fhoghlaim, earann air earainn, agus an sin ars' ise. “'Se dlreach, Cìamar tha do mhàthair!”

Ach gu piltinn ri Eachainn, leig Màighstir Macolla tàic mhòr air. 'Siomadh bliadhna dh' eisid e ri chomhairle shusbainteach, chiallach, agus aig a bhàs bha e air a ghluasad gle mhòr, oir dh' fhairich e a làmhan na bu laige, chionn prionnsa cho mòr a bhì air tuiteam an Israel.

Bha spéis mhòr aig muinntir an àite do Eachainn. Ge be neach a bha 'n ìom chomhairle an nìthan aimsireil no spioradail 'se Eachainn a cheud neach gus an smaoinicheadh e dol airson fuasgladh. Aon là bha sud thainig g'a fhaicinn duine d'am 'a'ium Làchlunn agus nach robh combarraicht' airson dèchioll an cosnadh “'S ann a thainig mise far an robh sibh,” ars' esan le guth bristeach, “a dh' innsedh dhuibh nu guth a thainig h-ugam, 'na mo chodal an raoir.” “De 'n guth a bh' ann?” ars' Eachainn. Bha, “Eachainn, cuidich Làchlunn.” “Falbh dhachaidh, a laochain,” ars' Eachainn, “cha 'n 'eil thu gleusta gu leòr airson rògair; na 'm bitheadh se chluirdhe tu 'sa ghuth.” “A Làchlunn rach gu Eachainn airson do chuideachadh.”

Uair eile thainig duine a dh' innis dha gu 'n d' thainig taisbeanadh spioradail chuide 'na chodal, rud-eigin an rathad ionpachaidh. A fantuinn tacan 'na thosd fhreagair Eachainn. “Feith agus faic, 's iomadh teine nòr a chaidh ach.” Cha dubhairt e so an rathad di misnich ach b'e dòigh nan sean fhoirfeach leigeadh le ùine dearbhadh a chur air atharrachadh de 'n t-seòrsa.

Aig àn òrduighean an sgiòr Bhràcadail bha Eachainn aig a dhìota, còmhla ris na ministearan air là na Sàbaid, Bha chuideachd 'nan

suidhe 'san t-Seòmar airson tacan mu'n dò chuireadh am biadh a steach agus ag combradh. Bha Eachainn 'na thosd oir's ann 'sa Bheurla bha 'n seanchas. 'Nuair a shuidh iad mu'n bhòrd dh' iarr am ministear aig ceann na cuirme air Eachann e dh' iarraidh beannachd. Rinn e sin, agus so mar a thòisich e. "Buidheachas dhuit-sa a Thighearna gu'n tuig thu Gàidhlig!"

Cha robh e de intinn chumhann. Thachair dha dol oidhche àraidh do thigh far an robh iad a luadh—nì air nach robh fios aige. Air ball an deach e stigh thosd na cailleagan de'n òran a bha iad a seinn. "O, na sguiribh idir," ars' Eachann, "cha ghabh clò a luadh gun òran—mur dean sibh na's mìosa?" Gidheadh bha rian fireanta agus spéis do là'n Tighearna tre eisimpleir Eachainn agus a sheòrsa nach faighear an diugh. Cha b' urrainn mi clach-chuimhne air innse na's feàrr na i so:—Gu bheil an t-ainm Eachann tric riamb o dh'eug Eachainn Hamara. Dh' fhaig e bean agus teaghlach eireachdail.

DAILEACH.

"HIGHLAND HONOURS."

In past years we have repeatedly commented upon the fact that, while the New Year Honours List always contains the names of several Welshmen and Ulstermen who have earned their places in the list by eminent public service to Wales or Ulster, few honours are conferred upon Highlanders for work done in or for the Highlands. We can, however, this year single out at least one honour which has been worthily earned by Highland service. Sir James Campbell, LL.D., a Perthshire Highlander, while devoting the best years of his life to the profession of estate management, has contrived to find time during a busy career to do yeoman service for the Highlands, both in Church and State. The recent Report of the Housing Commission bears testimony to his good work as Commissioner on the Seafield Estates. For several years he has been the esteemed chairman of the North of Scotland College of Agriculture, to which is committed the agricultural education of five Highland counties. Sir James has long been a prominent member of various Committees of the Church of Scotland, and he has taken a special interest in the work of the Highland Committee. In 1915 he was a member of the Commission for the visitation of vacant charges in the Hebrides. He is also a member of the Committee for promoting the education of Gaelic-speaking students for the ministry. A munificent supporter of church schemes and educational and philan-

thropic objects, Sir James is in private life a genial and kindly personality.

The Honours List also contains the name of Sir A. C. Morton, M.P., long a prominent member of the Corporation of the City of London, and known to many in the North Highlands owing to the fact that he has for twelve years represented Sutherland in the House of Commons. Like the late Mr. Gallo-way Weir he has been a prominent "heckler" in Parliament, and for some time worked, but without success, at the problem of railway reform.

Needless to say, the Service Lists (Military, Naval and Civil) bristle with the names of men who are Highlanders, either by birth or descent, and who have earned their honours by esteemed service for the Empire in every corner of the globe.

WILLIAM WILFRID CAMPBELL, THE CANADIAN POET.

Most of our readers have a general idea of Canada's obligation to Highlanders and Scotsmen as colonizers. Their contributions in the literary field are perhaps not so well known. Poetry, as a rule, does not flourish in land largely given over to money-making, but the late William Wilfrid Campbell deserves some notice as a poet whose loss now to transatlantic literature is regarded as serious. Through his mother he claimed descent from the Mackays of Strathy, Sutherlandshire, and no doubt his Highland origin had a distinct influence upon his literary work. He wrote a novel in which the scene is laid in Sutherland and Orkney, but his forte lay more in lyrics dealing with life. The critics were somewhat hard on his novels, because, it was said, they lacked characterization. Be that as it may, he is still regarded as one of the three chief Lake Poets of Canada, the other two being Lampman and Duncan Campbell Scott. The latter is regarded as the chief. Campbell attacked the philosophy of the late George Meredith five years ago, and offended the younger writers of his time, because his influence was declared to be immoral. He wrote a history of the Scottish Clans in Canada; "a curious history," say the critics, "which will never be taken seriously by historians," because it accepts with unquestioning faith the legends of clan historiography. "The suggestion that the Campbells owed their power to the English policy of creating a buffer State to hold the Highlands in check, aroused his unappeasable wrath." But the history for all that is valuable, because, for one thing, it records the details of Scottish settlement throughout Canada. He

was a strong imperialist, and faith in the mother country was to him the loftiest symbol of patriotism. For example:—

“If ever the smoke of an alien gun
Should threaten her iron repose,
Shoulder to shoulder against the world,
Face to face with her foes,
Scot and Celt and Saxon are one
Where the glory of England goes.”

Curiously, Mr. Andrew Carnegie, who is an admirer of Campbell, some years ago presented a copy of his poems to every tenant on the Skibo estate.

—:—

FROM THE FERNAIG MANUSCRIPT.

BY PROFESSOR W. J. WATSON.

Rainn do rinneadh

le

ALASDAIR MAC MURCHUIDH
'na shean aois.

Tuirseach dhùinne ri port,
Cha'n iongnadh mo dhos bhith liath :
Thug mo chridhe troigh air ais
Mar Oisín an déidh nam Fiann.

Is mi an déidh Choinnich an àigh,
Nach ceileadh air chach an t-òr ;
Lámh a mhalart nam seud :
Iomadh ceud da dtug se fóir.

Nì air mhaireann Cailín ùr,
B'allail a chliù is è òg :
Ge do ghabh sè ruinne fearg,
Ghiorraich è gun dearbh mo lò.

Nì air mhaireann Ruairidh Mór,
Bhrosnaidh fa trom dhùinn air thùs :
Och òn nach maireann na suinn
Choisinn le'n loinn dhùinn gach cuis.

Nì air mhaireann Ruairidh Gearr,
Do chumadh spàirn ris gach neach ;
Laoch nach gòilleadh ach san chòir :
B'éibhinn leis slòigh agus creach.

Smuainmid air cheannard an Tuir,
Bho'n d'fhuaras muinn is mì òg ;
B'éibhinn leis seobhag is cù :
B'aansa leis a chliù na an t-òr.

Nì air mhaireann mac Ruairidh eil',
Neach nach d'fhuilleg beum fo eud ;
No fear-tighe Chille Chrìosd :
Allail an dithis chaidh eug.

Smuainmid fa dheidh Eachann eil',
Neach nach d'iarr cairidh nu nì :
Bu luath leam do ghòin am bàs
An urra dh'fhàg sè 'na thìr.

Mo chompán 's mo charaid ghaoil,
Neach nach cuireadh fo sgaoil rùn :
Goirid leam do ghleidh a mhac
A' ghlac fhuair sè anns an Dùn.

Iomadh duine uasal an Ros
Nach faod mi a nois a chur slos,
Is cuimhne leams' do dhòl eug
Is mise 'nan déidh gun phris.
Nì air mhaireann fir Inne Gall,
Mòr an call domh ri m'aois :
Ceannard an t-slòigh Dombnall Gorm,
Is Ruairidh nan corn 's nam pios.

Nì air mhaireann mac Mhic Leoid
An Talasgair bhudh ròd nan cliar :
San t-Sràth do bhì an fear pailt ;
An Ratharsa bha an t-slat fhial.

Nì air mhaireann Eachann òg
Mac Ailein nan seòl 's nam pios ;
No Raoghalt bha air Dùn Bhuirbh,
No Dombnall Gorm, tòir do phill.

Iomadh caraid do chaidh bhuam
Bho'm faighinn-se cuairt is lòn,
Ged tharladh mi a nochd gun chuirn :
Mo dheoch is è burn ri òl.

Ta mì gun aighear gun fhonn,
Mo lùth lom ri dol an cùirt :
A mheud 's a chosg mis' ri càch,
Gheibhim 'na àit a nochd bùird.

Do bhì osnaidh de mo dheoin,
Gun chosnadh air muir no tìr ;
Do na chrannt cha dtugas fonn :
B'aansa leam long agus fion.

Is minig do dh'òl mì sabhs
De'n fhìon as mìlse bho'n Fhraing :
Bho'n sguir mì sgriobhadh nan trosg,
A nochd cha'n fhìach mo dheoch plaing.

Bidh mi a nis ri mo bheò
Aig Seòras Og an ceann bhùird :
Le clarsaich ge ghabhainn dàn,
Olaim gach tràth lan a' chùirn.

Foghlamar an leabhar bàn
Àns an gléidhwear gach là tuigs' ;
Gach uair 'g am biomar ag osnaidh
Ochad-àn is mì fo thuiris'.

Reliquiae Celticae II, 78.

In the above restoration of the text of this poem from the Fernaig MS. (written by Duncan Macrae of Inverinate in 1688 and the five following years), I have indicated by italics the words or parts of words and letters which are not in the MS. itself. The phonetic orthography of the MS. may be illustrated by repro-

ducing two quatrains in the original spelling, the 10th and the 11th :

Eūmbig dhuin oūysle i rosse
Nach feid mj noish chur sijs
Is quijh leūmbs di zull eig
Is nish no deihj gin frijse.

Ni er vairrin^d foohr oisghaile
Moir i kail domj rj moose
Kainhoird i tloij Donill Gormb
Is Rojri nj koirn snj poose,

Two questions arise as to the poem itself : (1) What is its date? (2) Who was its author? The date can be settled approximately from internal evidence. In Coinneach an aigh, Cailin ūr and Ruairidh Mór, the three notables who are mentioned first, we recognise with certainty two chiefs of the Mackenzies, Kenneth and his son and successor Colin, and the famous Taoitear Taileach, Tutor of Kintail, brother of Kenneth, and as guardian of his nephew, Colin, during his minority, *de facto* chief of the clan after his brother's death. Kenneth Mackenzie, Lord of Kintail, died in 1611; Colin, first Lord Seaforth died in 1633, at the early age of 36; the Tutor of Kintail, known throughout the Highlands as Ruairidh Mór, died in 1628. The poem was, therefore, written after the death of Colin in 1633. The inferior limit of date is equally clear. The poet in the eighteenth rann states that for the rest of his day he is to be with Seòras Og, "above the salt" at his table; and in the following rann, which I have omitted, he refers to Seòras Og's court, *chùirt*. The reference is plainly to George Mackenzie, second Lord Seaforth, who in 1633 succeeded his brother Colin, went into exile in 1649 and died in Holland in 1651. This limits the date of composition to some time within the period 1633-1648. Of the other notables mentioned whose obits can be fixed there are only two that need be considered for the moment, Raoghalt bha air Dùn Bhuirbh and Domhnall Gorm whose name occurs twice. Dùn Bhuirbh is the Castle of Borve in Benbecula. Ranaid Macdonald, first of Benbecula, died in 1636 and was succeeded by his son Ranaid, who died in 1678. The reference in the poem is to the father. Domhnall Gorm Macdonald of Sleat died in 1617, and was succeeded by his nephew Sir Domhnall Gorm Og, who died in 1643. If we could be sure that Domhnall Gorm of rann 13 was Sir Donald, the limits of our period would be narrowed considerably, but in view of the care which the poet takes to differentiate men of the same name by adding *eile* (e.g., Eachann eile, etc.), I think it possible, and even probable, that we have merely a repetition of the name of the great Domhnall Gorm who died in 1617. In any case we can say with

confidence that the poem was composed between 1636 and 1648.

In trying to settle the question of authorship, let us in the first place see what the poet tells us about himself. It is clear that he is a man of good standing. In his youth he received much kindness from Ceannard an Tùir, by whom we are to understand, as I take it, Mackenzie of Fairburn, whose residence was Fairburn Tower. He was an educated man, at any rate he could write. He held an official position which brought him in contact with the Tutor of Kintail and with Lord Colin; the Tutor had been hard on him at first and Lord Colin had been displeased with him, in fact we shall probably be right in supposing that Lord Colin had relieved him of his post. The nature of the post in question is plainly indicated by the expression "sgrìobhadh nan trosg," "keeping a written account of the codfish." In the sixteenth and seventeenth centuries, the West Coast of Scotland, the Hebrides and the coast of Lewis especially were great resorts of fishing vessels not only from Britain but from foreign parts. Regulations and enactments regarding these valuable fisheries were made repeatedly by the Scottish government, but for our purpose it is necessary to refer to one document only, which is given in *Collectanea de Rebus Albanicis*. In 1632 King Charles I. addresses a letter to the Privy Council of Scotland regarding the fisheries in the Lewis and the resort of foreigners to that island to fish, contrary to the laws of the realm. The letter runs "Being informed of the great wrong is done by strangers inhabiting the Lewis and repairing thereto in trading and fishing against the laws of that our Kingdom, and how that upon a former complaint made unto you thairupoun by our five Bruchtis a decret was given by you against the EARL OF SEAFORTH whereby he was ordered to bring in these strangers before you . . . OURE pleasour is that you caus your said Decreit be put in execution" &c. In short, Seaforth or his officials, or both, had been too complaisant towards foreigners and henceforth "the inhabitants of the yles [are] not to suffer any stranger to trade or fish within the same." Here we may discern pretty plainly the cause of Lord Colin's displeasure. Alasdair MacMhurchaidh, we may take it, was his *Maor* or Agent in Lewis, and was taken to task severely by Seaforth in connection with the irregularities on account of which the Decreit against Seaforth had gone forth. On the face of it Seaforth could do no less, though we may well suppose that "the sweet wines of France" conveyed in great quantities by the foreign traders had reconciled himself to connive at their exploitation of the Lewis fisheries. Of these sweet wines Alasdair MacMhurchaidh on his

own admission had his share: the Dutch skippers would be ready enough to supply Seaforth's maor with all he needed. These good times came to an end about 1632, when Seaforth got into trouble. The poet's social prestige was sadly diminished when his official position was gone. Others before him and after him have had the same experience, thus crystallised with wit and humour by an unknown Irish poet:

Is maith an duine ag a mbi muc;

Do bhádar mucca agam féin:

Is fhearr an mhuc atá beo:

Ní fhuil acht ceo 'san mhuic a ndé.

After Earl Colin's death, Alasdair MacMhurchaidh was restored to favour by his successor Seòras Og, at whose board he is to sit in his old age with the other gentlemen of the Chief's court. There, if the old times of the *sabhs* or carousals with the skippers are over, he will at least drain a horn thrice a day and perhaps sing to the accompaniment of the harp.

And now, who was Alasdair MacMhurchaidh? Professor Mackinnon in his valuable paper on the Fernaig MS. (Inverness Gael. Soc. Trans. XI) suggested that he may have been the Kintail bard known in tradition as MacMhurchaidh mhic Iain Ruaidh. If, however, the latter is rightly credited with the authorship of the fine elegy on Murdoch Macrae, brother of Duncan Macrae of Inverinate who wrote the Fernaig MS., this suggestion fails, for Murdoch Macrae was killed in or about 1680: Professor Mackinnon has not repeated this suggestion in his Catalogue of Gaelic MSS. of Scotland. From the whole circumstances I conclude that our poet was none other than Alexander Mackenzie of Achilty in Ross-shire, son of Murdoch Mackenzie of Achilty. Achilty is close to Fairburn. Alexander Mackenzie died in or about 1642. His son Murdoch, known as Murchadh Mór Mac Mhìc Mhurchaidh fear Aicheallaidh, was an excellent poet, and he was moreover Seaforth's Maor or Agent in Lewis, appointed as I suppose, in succession to his father. Murdoch Mackenzie's eldest son was named Alexander, and he too (according to the *History of the Mackenzies*) was agent for Seaforth in Lewis. All this accords with the practice, usual in the Highlands, of having offices hereditary in families.

Alasdair MacMhurchaidh wrote religious poetry also (probably after he had left the seductions of Lewis, and had taken to "an leabhar bán," or holy book), and specimens of it are preserved in the Fernaig MS. So did Murchadh Mór; of the six poems ascribed to the latter in the MS. four are religious, and all are serious. Two poems by him are included in Ranald Macdonald's Collection (1776), one on the death of Sir Donald Gorm Og of Sleat, the other, by

which he is known best, a very fine poem entitled, *an Láir Dhonn*, "The Brown Mare." There is a strong resemblance between the poetry of the two men, for instance, both of them use the *ceangal*, or summing up rann, common in Irish poetry of the period, but so rarely found in Scottish Gaelic poetry that I recall no other instance of its use with us.

Before taking leave of our poet, I may refer to an adventure of his earlier days in course of which cold water (a thing he disliked) proved of service to him. On the occasion of a hostile descent on the Mackenzie country in the early years of the seventeenth century, for details of which I must refer to the *History of the Mackenzies*, Alexander Mackenzie of Achilty, who was at the head of a band of sixteen gentlemen and eight "scallag moires," had to beat a hasty retreat, somewhere in Applecross. "Alexr. M'Kenzie of Achiltie," says the chronicler, "(tho' oyr wayes a verie prettie man) was so heavie that he was not able to bear up wt his companie grupon John Du M'Chyunich drew his sword and vowed to kill him befor the enemie would have to say that they killed him. At last be throwing of cold water upon him yr carried him wt them."

To be Continued.

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MISS MARIE CORELLI AND THE "CELTIC SPIRIT."

Miss Marie Corelli, the well-known novelist, contributed the following paper which was read in December to the Gaelic Society of Perth, by Mr. D. B. Nicolson.

What is the Celtic spirit? It is everything that makes a nation great—it is the life-blood of the best and most intellectual half of the world's population. It sprang into action and energy during the very earliest ages of civilization—it was the outcome of the first strong effort of manhood towards betterness and high attainment. In France, in Italy, in Wales, in England, in Scotland, it is the Celtic spirit which breeds valour, tenacity, and independence. In Scotland especially, we hold that the Celtic spirit makes the people what they are—indomitable, invincible!—and the contemptuous term of "Sassenach" applied to the Saxon taint which has crept insidiously more or less through all nations, still comes readily to the lips of every true Highlander, disdainful of lesser ancestry. Some antiquarian enthusiasts declare that the Celts and Gauls (who are practically one and the same) are descended from the eldest son of Japhet, the grandson of Noah. This idea probably gave rise to the story so often told con-

cerning two Scotsmen who were arguing about their family pedigrees. One said to the other, sneeringly—"Ye'll be makin' oot ye were in the Ark with Noah!" and the other replied promptly "Deed no, I winna—for we cam' ower the watter in a boat o' our ain."

Scotsmen claim as kindred Celts the most ancient peoples of the world. Two thousand years before the birth of Christ, the Gauls or Celts were founders of a vast empire which reached from the Euphrates to the utmost parts of Spain and Mauretania. The language they spoke in those far-away days is still used in Wales and Brittany. Wales, which is so much in the public eye just now on account of its having evolved a brilliant Prime Minister from a simple village lad—Wales, I may say, positively hugs itself in the pride of its Celtic tradition and history—loving its language and preserving it jealously in all its integrity. I hardly think the Scottish people are so keen on the preservation of their form of the Gaelic—yet if some of them were to visit Wales, as I have done quite recently, and listen to the soft music of the Welsh language as the natives pronounce it, it is possible some more united effort might be made to save the Scottish rendering of the same original speech. For out of these expressive words and picturesque phrases came the "Celtic Spirit"—just as the best forms of English literature grew out of the first "popular" translation of the Bible into what was then called "The vulgar tongue." The style and fine diction of the early Elizabethan writers owes nearly everything to the pithy, forceful utterances found in the Holy Scriptures. So does the Celtic spirit owe its strong ideals, its impulsive fervour, its resolute "carrying on" through thick and thin, to the brief, bold, inspiring words of our far distant Celtic ancestors who spoke as they thought; even as the prophets of old were wont to prophesy, without consideration or care for the outside public who might criticise or condemn. The Celtic warrior of olden time called to his men in no uncertain voice—there was no hesitation in his preparedness for battle.

"Son of the sea!" he cries, in the poem of Fingal—"Put on thine arms! Lift thy sounding steel! I behold the chiefs in the prime of their former deeds! Their souls are kindled at the battles of old; at the actions of other times. Their eyes are flames of fire, in search of the foes of the land—their mighty hands are on their swords—lightning pours from their sides of steel! They come like streams from the mountains—bright are the chiefs of battle in the armour of their fathers. Gloomy and dark their legions follow, like the gathering of the rainy clouds behind the red meteors of heaven!"

Here is a rush of fervent poetry, translated directly from the Gaelic of Ossian. Welsh bards have expressed themselves with the same picturesqueness and fire—equally so have the bards of Brittany. There is a devotion, a heroism, a love of country and an unflinching tenacity of soul in every nation where the Celtic spirit is most predominant, and never was there any crisis in history where a Celt has not held a place in the front rank of achievement. In the throes of this present war, the most hideous blot ever cast on civilization, a heroic figure grander than any "sunlit warriors" of Ossian's muse, stands for the pride and the glory of Scotland—a Celt of Celts—Sir Douglas Haig. Can we at home, even by the most fervent stretch of imagination, realize what this magnificent soldier is enduring on the plains of Flanders? The strain of mind and body—the tension of nerve—the firm patience he holds in the face of such uncivilized treacherous warfare as the world has never before known—these are the present-day heritages of the Celtic nature and temperament, fused from the fire of ancient beginnings into a bed rock of the strongest staying-power in man. On the other hand, and in a different sphere of action we have an amazing example of Celtic grit in David Lloyd George. Let anyone here put himself in the Prime Minister's place and try to realise the weight of the burden he carries! Surrounded by intriguers and place hunters, he has to maintain a level course towards victory, despite the dragging, greedy hands that would pull him first this way and then that—he has to turn a deaf ear to supplications which would move his heart to tears if he were not conscious that firmness, and not softness, is needful for the grip of the reins of State—he whose nature returns to simple rather than splendid things, and who himself told me he would rather have a cottage by the banks of the river in the village where he spent his boyhood than a place in any other beauty-spot of the globe, he, even he, has to meet with the hypocrisy attendant on wealth, and the snobbery which clings to rank, despite the life-long contempt he has shown for all such temporary show and glitter. And with the subtlety as well as with the humour of the Celt, he takes it all as it comes, but without relaxing for a moment his hold of the one object on which he has fixed his ambition—To win the war! This is a special endowment of the Celtic spirit—Concentration—the tenacious grip which never let go. Without it all is confusion and chaos. The man who wills is the man who wins. And this has been the history of the Celtic race from the very beginning. Wherever the Celts have established themselves, they are proved conquerors—in arms, in commerce, in

discovery, in learning, in literature, in art, and in science, they take the lead. They have never understood defeat. And they never will!

—:o:—

FIONNGHAL A' PHRIONNSA.

DAN-CHLUICH, LE IAIN N. MACLEOID,
Ughdar "Reiteach Móraig," etc.

EARRANN VII.

(Continued from page 55).

Coinneamh uaigneach ann an tigh mór Mhogustobht an déidh mheadhon oidhche aig a bheil ullachadh air a dheanamh airson am Prionnsa fhaighinn gu Portrigh an ath latha—Di-domhaich. Cha chuala bhain-tighearna gus a so gu'n robh 'm Prionnsa ann an Cillebhríde.

A' chuideachd:—

Bain-tighearna MhicDhomhnuill.

Fionnghal

Fear Chinnseborg.

Caiptein Domhnull.

A' chuideachd uile bruidheann isosal mu'n dùisg iad Caiptein Macleoid a tha 'n a laighe ann am páirt eile de 'n tigh mhór.

Fear Chinnseborg; ag innse an sgiala mhóir do 'n bhain-tighearna: Chuir Fionnghal nu 'm choinneamh-sa gu 'n innsinn duibh gu 'n tug i'm Prionnsa nall leatha á Uidhist, agus gu'm bheil e 'falach a nochd ann an naimh Chillebhríde.

A' bhain-tighearna, ag éirgeach 's a' ránaich leis an eagal.

Fear Chinnseborg—Na deanaimh, na deanaimh, a bhain-tighearna. Dùisgidh sibh an Caiptein, 's bi' chreach ann. Cumaibh oirbh. Cha 'n 'eil eagal 'sam bith dhuinn. Chì sinne am Prionnsa glé shàbhailte air falbh am màireach.

A' bhain-tighearna—Mo thruaighe! mo thruaighe! Tha 'chroich mu 'r n-anbhaich. Dé ni mise ri mo nàire nu ghlacar ann Prionnsa leis a' Chaiptein—'s a' Mórair an Cille-chuimein, Ó dé latha thainig oirn! Sgrios siorruidh air Cloinn Domhnull!! Dé air an talamh a ni sinn!!! (Fránaich a' ris.)

Fear Chinnseborg—Nise 'bhain-tighearna chòir, na bithibh a' gal mar sin. Chì sinne 'm Prionnsa bochd ànrach ceart gu leòr. Cha ghlacar enaimh dheth ann an uaimh Chillebhríde. Mo làmh dhuibh uile air a sin.

A' bhain-tighearna—Bha cheart uibhir a' dhùil agam gu'n sluigeadh an talamh mi 's gu'm bitheadh am Prionnsa còmhla ri Fionnghal. Na 'm bitheadh am bròn bochd air tighinn gu àite 'sam bith 's an Eilean ach Mhogustobht far a bheil a naimhdean guineach an dràsda 'n an cadal. Mo chreach, mo chreach! B' e 'n sgeul dunach da rìreamh dhuinne gu'n d'thainig

am Prionnsa dligeach againn air tìr ann an Cillebhríde.

Fionnghal a' tighinn a stigh do'n t-seòmar leis an fhaoil bhhuisteach.

Fionnghal—Cha dean math dhuibh a bhi tuireadh mar sin, a bhain-tighearna, agus sibh-se 's lugha ruigeas a leas. Cha 'n éirich dad dhuibh. Seall sibh mi fhéin a thainig a nall thar a' Chuan-Sgith leis, agus theab an t'arm dearg ar glacadh 'n uair a bha sinn a' tighinn timchioll Rudha Bhatarnais, ach rinn sinn an gnothuch orra—agus am Prionnsa grádhach, nach ann a bha e fiachann ri dìon a chur oirnn fo na peileirean le bhì seasamh eadar sinn agus na h-urhraichean.

A' bhain-tighearna, a' gabhail beagan misnich bho bhriathran Fionnghal—Nach tu fhéin a bha tapaidh, ach cha chail thusa air sin 'S beag a bha dl' fhios agam sa mar a bha, am feasgar, 'n uair a bha 'n Caiptein 'g a do cheasnachadh—'s an t-ìoghnadh a chuir e orm-sa e 'bhi cho fiadhaich greannach riut Feumaidh gu 'n robh amharus aige ort an déidh gach cùise.

Fionnghal—Faodaidh gu'n robh, ach cha'n 'eil sin gu diùbhras 'sam bith. An rud ris an do chuir mise mo làmh aig an àm so, cuiridh mi crìoch onarach air, ma 's beò mi, agus ma thig am bàs orm, cuiridh sin fhéin stad air uile.

A' bhain-tighearna—Nach do chuir mise Caiptein Domhnull ann an so do Fhladdaidh-Chuain blo chionn mhios, le adach oidhche 's latha agus biadh 'us deoch, 's dùil againn gu 'n tigeadh am Prionnsa air tìr an sin. Cha chreid mi gu 'n do ghabh duine 'sam bith amharus air sin, a chionn gu 'n robh 'n Caiptein fo làmh an Lìghiche Mhicilleathain, an Sialasda, agus bhiodh e 'g iasgach ghìomach ann a' Fhladdaidh-Chuain, ma b' flior airson a shlàinte.

Fear Chinnseborg—'S dé ni sinn ma tha. Tha e nise trì uairean 's a' mhaduinn 's ma 's falbh dhuinn am màireach, mar is tràithe ghluaisias sinn 's e 's fheàrr. Dé do bheachd-sa, Fhionnghal?

Fionnghal—'S e mo bheachd fhéin gu'm bu chòir dhuibh am Prionnsa thoirt leibh do Chinnseborg am màireach, 's bho'n is e Didomhaich a bhìtheas ann, cha bhì na h-ùibhir air an rathad. Falbhaidh mise 's bean Iain Chirceboist, as 'ur déidh agus faodaidh sibh fuireach ruinn air an rathad.

A' bhain-tighearna—Cha b' urrainn na b'fheàrr, agus cuiridh sinn Caiptein Domhnull air muin eich do Photrigh fiach am faigh e greim air bàta 'bheir am Prionnsa null air an aiseag gu 'Illechalum Rarsaidh.

Caiptein Domhnull—Ni mise sin gu toileach, a bhain-tighearna, agus togaidh mi rithe dìreach an làrach nam bonn, agus bithidh mi ann am Portrigh cho luath 's a ni 'n t-each e.

(An Caiptein a' dol a mach.)

A' bhain-tighearna—Mo thruaighe! Cha'n fhaic mise Prionnsa Tearlach an déidh 's gu léir. Cho déigheil 's a bhithinn air aon sealladh fhaighinn de 'aodann mu'm básaichinn. Shaoilinn gu'm bhithinn sona na'm b'urrainn mi ràdha gu'n d'rug mi air laimh air.

Fionnghal—O! cha deanadh e 'n gnothuch gu'm faiceadh duine beò sibh-se nuigh mu'n taca so a dh'oidhele. Feumaidh sinn an aire thoirt. Tha 'n Prionnsa bochd ceart gu leòr dheth a nochd. Thug Niall a mach plaideachan 's rinn e seid dha 's an uaimh 's bu mhór fheum air lochd chadail an déidh 'àradh air a' Chuan-Sgìth an raoir.

Fear Chinnseborg—Ma tha, 'chàirdean, 's fheàrr dhuinn gabhail mu thàn. Feumaidh sinn a bhì air ar cois mu 'n blais an t-ian an t-uisge, airson gu'm faigh sinn a' fulbh gu bog balbh mu 'n éirich na h-oifigeirean.

A' chuideachd a' gabhail oidhele mhath do chach a chéile agus a' dol a chadal.

EARRANN VIII.

Fionnghal a' dealachadh ris a' Phrionnsa air thrugha Phortrigh. Tha 'n Prionnsa nise air trusgan Ealasaid a chur dheth, agus tha e air a chur suas gu snasail ann an deise Ghàidhealach agus brògan àr nochda 'Jhuair e bho Mhac-Dhomhnuill Chinnseborg.

Am Prionnsa—'Fhionnghal ghràdhach dhil-is, ged is cruaidh an dealachadh 's fheudar e 'bhi ann a nise bho chionn glé ghoird. Chuir thu mise fo chomain nach gabh meas gu storruidh. Chuir thusa do bheatha phrèiseil ann an gábhadh mór, agus 's beag a bhà dhùil agam-sa gu faiceadh duine ar dubh no ar geal an oidhele ghaillbeach ud, ach rinn sinn an gnothuch, agus taing do Dhia agus dhuit sa air son sin. Tha mise 'n dòchas gu'n do chuir mi an rudha 's duilghe seachad, agus gu'm faigh mi luath no mall gu cala taimh.

Fionnghal—Sin mo ghuidhe 's mo dhùrachd dhuibh, a Phrionnsa ailleil, 's gu' robh Dia 'ga ar gleidheadh bho ar luchd tòrachd. Na cuir-eadh no chor-sa dragh 'sam bith oirbh—nach beag na dh'fhuiling mise air an dà latha chaidh seachad, seach an tallaban mór 's an cruaidh-chas troimh 'n deachaidh sibh-se ré 'n dà mhios so chaidh. Cò b'urrainn 'ur faicinn gun bliadh, gun dachaidh, gun dilsean, gun a dhol gu uchd a dh'èill air 'ur son, agus creidibh mise, gu'm básaich mi gun smal gun ionchair air mo choguis, a chionn gn' n d' rinn mi 'm beagan a rinn mi air 'ur son. Cha mhair fòirneart gu bràth, 's cha mhò bhitheas mór thonn an 'sgaradh a' chòmhlain aobhnic a bhitheas Shuas, 's co-dhùibh thig an luchd-t-racld gu Ormcieit 's Airdh-mhuilinn gun nach tig, tha mise 's mo chàirdean sona a bhì 'g altrum an

dòchais gu'm bi sibh-se ri tìde ann an seilbh air a' Chrùin sin as leibh le còir.

Am Prionnsa, a' briseadh air a ghal—'Fhionnghal, 'Fhionnghal, 's e meud do dhil-seachd dhomh-sa 'leagh mo chridhe cruaidh. Cha do chruthaich Dia aon coltach riut, 's do chridhe 'cur thairis le truacantachd 'us bàigh do'n dliobarach. Rinn thu làrach domhainn 'n am aigne-sa, nach slànueil tim, 's air nach cuir dian-ruith nam bliadhnaibh sgàile. Bu tu mo réul-iùil 's mo chòmbaist ann an teanntachd mo ghàblaidh, 's tu nise dealachadh nam gun duais gun phàigheadh—ach pàighidh Dia thu. Ach, òbhan, òbhan, ciamar a dh'fheudas mise laighe no éiridh slàn tuilleadh a' smaoinichadh ort-sa 'n a do phrìosanach Staite, 'fulang ainneirt bho bhùidean gun tòcrair airson na rinn thu dhomh-sa. Agus mo chàirdean dileas ann an dùthaich Chloinn Raghail, a Dhé mhóir 's na h-àrdaibh, dìon iad 'us gléidh iad, 's pàigh iad a stòras do Chruinne airson an caomhneis dhomh-sa. Tha mo mhle beannachd 'n am bascaid agus 'n an stòr.

Fionnghal, a' cur a laimhe gu mùirneach air a ghuallain. A Phrionnsa bhàigheil. Na cuiribh bròn ri h-amhgar dhomh-sa. Cha b'e airgid grànda 'Sheorais mhugaich 's an do chuir mise no mo chuideachd ùgh. Na'm b'e, eudail, nach sinne dh' fhaodadh a bhì snàmh an stòras an diugh. Cha 'n e, cha 'n e, 's 'n ar leigeadh Dia gu'n tuit aon an dùthaich Chloinn Raghail bhò'n staid ionmholta sin. 'S e rùnach sinne, onair 'us treibh-dhreas air an stiùireadh le coguis ghloinn—dileas uasal ar sinnair. Sin agaibh-se, gun ròinean de fhìradh, an t-aobhar air son an d'aisig sinne thar a' Chuan Sgìth, ar Prionnsa dlìgheach, a thearbhadh bho sheilbh a shinnair le cruaidh—làmh an fhoirneirt.

Am Prionnsa—Tha làn fhios agam, 'Fhionnghal a rùn, gur fìor do chòmhradh 's gur dileas t-anam dhomh-sa. Ach ma tha e 'n dàn gu'n suidh' mise ann an catliar Sheorais, bi do thùineachadh an sin far am bi thu 'n comh-nuidh am làthair, agus 's tu nèamhnaid as luachdnhoire 'bhios 'n a mo chruin, agus 's tu fhéin a mhàin a dh'ligheadh an onair sin nam.

Fionnghal—Mòran taing dhuibh-se, airson sin, ach 's mór m' eagal gur h-e machraichean Ormcieit as fheàrr a fìreagradh air caileag bhochd mar tha mise na greadhnachas lùchairt an Naoimh Seumas 's e faireachadh coguis-each a bhì agam gu'n d' rinn mi na dh'fhaodainn air 'ur son, agus gu'n do chuir sibh se mór luach air an oidhirp sin; duaisean gu mór as mò 'n a nuò shealladh-sa na còmhuidh gu maireann ann an bràth fo 'n ghréin.

Am Prionnsa—O, ma tha, Fhionnghal mo rùn, 's e 'n dealachadh as fheudar. Bu thoigh leam gu'n gleidheadh tu 'n glasg-muineil òir so anns a bheil mo dhealbh, mar chumh-

neachan orm, agus gach uair a dh'fhosgla tu i, cuimhnich gu bheil aon truaghan bochd ann co-dhiù, nach di-chuimhnich thu gu latha bhràth. Bi 'g ùnruigh air mo shon, 's cùm dlùth ri mo spiorad, agus mur heil e'n dàn dhuinn coimhlachadh gu bràth tuilleadh an saoghal bochd so a' bhroin 's an amlighair, tachraidh sinn a chèile, 's cha bhi duine fo'n choill an sin.

Am Prionnsa 'cur na glasaig mu mluineal Fionnghal, agus a' cur a làimhe gu gràdhach mu h-amhaich agus 'g a pògadh. Tha an dithis a bras-shìleadh nan deur, 's leis an luchd tha 'n an amhaich cha'n'eil comas labhairt aig aon seach aon. Tha'm Prionnsa mu dheireadh a' toirt ceum air falbh, 's a sméideadh le làimh ri Fionnghal gus an tug faireadh as sealladh e.

A' CHRIOCH.

NOTES AND COMMENTS.

Professor MacNaughton, of Kingston University, Canada, one of the most eminent classical scholars in the Dominion, is also widely known as a popular preacher. An announcement that the Professor is to fill a pulpit in Toronto or Montreal is regarded as quite an event. His scholastic career began at his native village of Kenmore, Perthshire, in 1874, when he gained a MacPhail Gaelic Bursary. He proceeded to the Grammar School, Old Aberdeen, and his subsequent academic career in Aberdeen and Edinburgh was a succession of triumphs. Professor MacNaughton was Croall Lecturer in Edinburgh in 1908.

* * *

The friends of Gaelic have been studying the Education Bill, and they are wondering what effect the proposed measure will have upon the language curriculum in the schools. Some are disappointed that there is no reference to Gaelic in the Bill. That, however, need cause no disappointment. Provided the new Education authorities are so constituted as to ensure that they will reasonably regard the true educational interests of the Highlands, the rest will follow.

* * *

For example, there is no reference in the Bill to the constitution of a Highland Education Board. No doubt, however, Mr. P. MacDougall and the other promoters of the scheme for a Highland Education Board have been carefully scrutinising the terms of the twelfth clause of the Bill, which is as follows:—

“Any local education authority may make arrangements with any other local education authority for co-operation or combination with

that authority in the performance of any duty or the exercise of any power under the Education Acts, and any scheme submitted to the Department under this Act may provide for such co-operation or combination.”

* * *

There is no reason why a scheme should not be framed in accordance with the terms of this clause, providing a provincial Board constituted by representation of the local education authorities of the eight Highland Counties. Such a Board could tackle the special financial difficulties bound to arise in the Highlands, and could look after the interests of Gaelic.

* * *

The following names of Highlanders, along with many other Gaels, appear in the Empire Order Honours List:—Dr. Finlay M. MacKenzie, a well-known Inverness doctor, Officer of the Order; Mr. Thomas MacEwen, traffic manager of the Highland Railway, Officer of the Order; Mr. Colin Mackay, station-master, Inverness, Officer of the Order; Mr. J. G. Mackay, Portree, who has been appointed a member of the Order, is a well-known land reformer; Colonel John Morrison, M.V.O., is factor for the Duke of Sutherland; Mrs. Margaret Stewart MacKenzie, who has been made a Commander, is the wife of Scaforth, and has done much for Red Cross work in the north.

* * *

L.-Cpl. R. MacBeath, Seaforth Highlanders, Kinlochbervie, Lairg, Sutherlandshire, has been awarded the V.C. for most conspicuous bravery in dealing with enemy machine guns, and driving the remainder of a garrison out of a dug-out, capturing three officers and thirty men.

* * *

Towards the end of December Professor W. J. Watson addressed the members of the Royal Philosophical Society of Glasgow on “Certain Aspects of Gaelic Poetry.”

Professor Watson said there were two great divisions of Gaelic poetry, the modern and the older classic. The modern poetry was composed by self-taught poets, who used the current Gaelic of their day, and who employed accented or stressed metre similar to that of English poetry. It was democratic and touched every side of the life of the community. The older classic poetry was composed by bards who had undergone a long course of training in literature, in history, and in genealogy. Their metres were syllabic, and their language was always more archaic than the language of the day. The audience for whom they composed was the aristocracy of birth or of intellect, not the common people. With the decline of the old clan system the bards went out of fashion.

Their poetry deserved study for several reasons, but perhaps most of all for the testimony it afforded of the fact that the old Gaelic culture was maintained upon the West Coast till the end of the society with which it was bound up.

:o:

CEAIRD A' MHNISTEIR.

Bha sean mhinisteir air là gaillinn a' dol air thurus air nuin eich, agus chleòca mór camlaid uine Air an rathad thachair e air marcaich spòrdeil a' tighinn 'na choinneamh air nuin capuill mheannaich a thug léum ri taobh an rathaid coinh-luath 's a chual' i crathadh a' chleòca mhóir, mar gu'm b'e seòl-toisich luinge anns a' ghaoith. "Marbhaig ort," ars' an marcaich, "Chuireadh an cleòca ud agall clisgeadh air droch-fhear?" "Ma ta," ars' an duine math, "'s e sin dìreach mo cheàird."

:o:

COMUNN NEWS.

The entertainment provided by a committee of An Comunn Gaidhealach in the Grand Hotel, Glasgow, on New Year's day to the wounded soldiers from the Gaelic ward of Woodside Hospital was a distinct success. Nearly 300 friends attended—the soldiers numbering 45. All the leading Celtic associations in the city furnished representatives. Mr. Malcolm Macleod, president of An Comunn Gaidhealach, gave an appropriate address of welcome. In the course of the evening games, whist and dancing were provided for the soldiers. At intervals solos were given by Miss Phemie Marquis (Mrs. Colquhoun) and Mr. Peter M. Maclean. Mrs. Colquhoun takes a very lively interest in all that concerns the enjoyment of the soldiers, and being a distinguished vocalist, the soldiers appreciate her services highly. The proceedings throughout were highly successful and the Ladies' Committee, of which Miss Macleod, Ibrox, was convener, are to be warmly congratulated for the manner in which this excellent entertainment was carried through. "Se na boireannaich fhein a chuireas eireachdas air gnothuichean."

:o;

COMING EVENTS.

- Ceillidh nan Gaidheal—
 Feb. 2.—Lecture by Miss Moray Lamont.
 " 9.—Lecture by Mr. Donald M'Phail.
 " 16.—Lecture by Mr. Neil S. Campbell.
 " 23.—Songs, Stories, Dialogues.
 Ceillidh Comunn Gaidhlig A' d Sgoil Ghlascho—
 Feb. 2.—"A Review of Current Topics," Mr. Alex. Duncan.
 " 9.—"The Last Earl Marischall—A Scottish Friend of Frederick the Great," Mr. John Keith.
 " 16.—"Na Draoidhean," Mr. John M'Cormick.
 " 23.—"Burns—A Gael" (musical illustrations), Mr. A. S. MacBride.

REVIEW.

MACLEOD'S GAELIC BOOKLETS, 2d. (M. C. MACLEOD, Bookseller and Publisher, Blackness Road Dundee).

Number two of these neat and attractive booklets is now on sale. The title of the present one is "Chi sinn thall thu," le J. B. Stiuhard." As Mr. Ian Macpherson, Under Secretary for War, says in a foreword:—"This collection has now more than an intrinsic value. The papers have been written by one whose life, soul, hopes, and affections were in the Highlands; who went forth to battle in the spring-tide of life with his comrades; who fell, as a Highlander would, cheerfully, with his face to the foe." The author belonged to Ullapool, and served in the Seaforths. He was killed in France. As we have indicated in a former issue, this remarkably cheap collection is admirably suited for use in Gaelic classes. The style is crisp, chaste, and idiomatic, proving that the author was possessed of a considerable amount of culture, together with a feeling for Gaelic expression. When you send your parcel to the brave lads abroad, put in a few of these booklets. They are sure to prove a source of pleasure to them.

:o:

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:o:

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MacLeod and Dewar's Gaelic-Eng. English-Gaelic Dictionary,	10/6	6d
MacEachen's Gaelic-English Dictionary,	- 2/6	6d
Aig Tigh na Beinne, by Mrs. Grant, just pub.	3/6	4d
Clarsach an Doire, Neil MacLeod, new edition	3/6	4d
Caraid nan Gaidheal, Norman MacLeod, D.D.	5/-	5d
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AN DEO-GRÉINE

Leabhar XIII.]

Mios Meadhonach an Earrach, 1918.

[Earrann 6.

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MAR THA CÙISEAN A' DOL.

Am measg gach cùis is gnothuich a tha daoine a' feuchainn a' réiteachadh agus a shoerachadh, 'se cor na Gaidhlighe agus na Gaidhealtachd a' chùis àraidh ris an robh, agus ris a bheil, An Comunn Gaidhealach a' buntainn. Mar tha fios aig gach aon a ghabh a bheag no mhór de shuidh dheth 'se seo am bonn air an deach a shuidheachadh o thùs, agus tha e stéidhichte air a cheart bhonn fhathast. Am briathran a' Chomuinn ainmeil ud, Comunn Gaidhlig Inbhirnis, 'se tha 'na rùn "cinneas cànaire, bàrdachd agus ciùil na Gaidhealtachd; bàrdachd, seanchas, sgeulachd, leabhraichean agus sgrìobhanna 's a' chànan sin a théarnadh o dhearmad; còir agus cliù nan Gaidheal a dhion," &c. An seo tha ceist na Gaidhlighe anns na sgoilean fillte. Ma gheibhear sin a chur an òrdugh, tha 'n raon réidh air son treabhaidh, a chum gu'm faigh i cothrom air cinntinn am measg òigridh ar là, nar a rinn i ri linn ar sinnsre. Ré àn a leanabais bha piseach a leantainn a' Chomuinn, bha bhull a' sìor fhàs lìonmhor, agus bha mbeanglain a' cinneachadh air feadh na Gaidhealtachd. Air dha teachd gu fearalnas, thoisich grunnan de chàirdean na Gaidhlighe ri fhoighneachd nan inntinn fein; an do lean buil na chaidh a dheanamh a thaobh

ar cànan gus an seo?—ceist tha mòran buailteach a chur mu chomunn sam bith eile, ris am bi daoine a' cur taic. Tha e glé fhuasda dhuinn uile beum a thoirt air rudan nach còrd ruinn, gun a bheag a chautainn mu 'n dòigh is iomchuidhe na rudan sin a leasachadh a chum 's gu'm bi an obair tha romhainn gun chearb. Is airidh an fheadhainn a dh' oibrich cho greimeil gus an seo air taobh ar cànaire, agus a chuir an taic ris a' Chomunn Gaidhealach, air cliù. Mar an ceudna cuireamaid clach air càrn nan càirdean nach maireann—iadsan nach do dhiobair an deidh làmh a chur ris a' chrann-àrain.

A nis bhiodh e 'na ionghnadh na 'n seòladh Comunn 'sam bith, air gainnead a bhull, air a chùrsa fad chòig bliadhna fichead gun sgeir no bogha a thachairt ris. Cha chuala mi riamh mu chomunn, no mu chuideachd, nach d' thainig gearr ann an rudeigin am beachd cuideigin. Mar sin cha chùis-ionghnaidh leams' idir e ged gheibhear neach an sud 'san seo a' gearain gu bheil an Comunn Gaidhealach tuilleadh is athaiseach 'na dhòighean, agus gu'm bu chòir sgioba eile fhaotainn a chum an iùbhrach a' stiùireadh. Is cinnteach gu bheil dhol no dhà de 'n chnàmhan 's de 'n ghearan toinnte annain uile. Ach 's e tha 'cur an ionghnaidh orm nach do shuidhich ar càirdean riamh cùrsa eile nach do tharruing an Comunn Gaidhealach roimhe seo. Tha meomhair cuid a chreutairean cho anfhann. Gun dhol na 's fhaide air ais na 'n bhliadhna 1906—a' bhliadhna a thogadh *An Deo-Gréine* ri crann—gheibhear sios bho sin gus an seo cunntas air gach meadhoin 's gach dòigh a ghnàthaich an Comunn Gaidhealach a chum a' Gaidhlig a chur 'na hàite dligeach fein air clàr-ionnsachaidh sgoilean na Gaidhealtachd. Faodaidh cuideigin mi 'sheadhail fhaighneachd le nàdur de sgeig! "Cìod e 'rinn an Comunn dheth, an deidh a h-uile rud?" Ach feòraicheam de ar càirdean, cìod e an seòl a

th'acasan 'san t-sealladh? Cha 'n fhaod e bhi gur h-ann 'ga chleith oirnn a tha iad. An sgrog sinn a' bhonaid, agus leum a thoirt do Lunnainn, cuaille math daraich 'nar dòrn, dorsan is inneagan a bhristeadh a chum 's gu 'n cuir sinn uamhas air a' chuideachd d'a bheil foghlum an earbsa. Chuala sinn uair no dhà mu stiùreadairean a bha 'creidsinn, na 'm faigheadh iad fein am falmadair fo 'n achlais gu 'n suidhheadh iad cùrsa a bheireadh an iùbhrach gu fearann a' gheallaigh! Math dh'fhaoidte 'gu 'n tugadh. Ach mar tha sean-fhacal a' radh:—"Saoilidh an fear a tha 'na thàngh gur e fhein làmh as fheàrr air an stiùir." Tha grunnan eile ann a' creidsinn nach 'eil an iùbhrach ach a' sgreubhadh air cladaich, agus an àite moibeana a chum 's a' phoit-thearra, agus a calcadh a chum a deanamh dèiseil air son fairege, gu 'm bu cheart cho math a fàgail aig na corrachan-còsach!

A nis cha 'n 'eil cor na h-iùbhraich idir mar a tha ar càirdean 'nam mi-fhoidhidinn a leigeil orra; cha 'n 'eil dad a choslas sgreubhaidh oirre, agus mur h-eil an sgioba, a' còrdadh ris an fheadhainn nach deach na b' fhaide na 'n cladaich, cha 'n 'eil ac' ach crùn a phàidheadh, teachd air bòrd agus ceannas a ghabhail. Ciod e an còrr tha dhith orra, mur h-eil iad ag iarraidh air bòrd an nasgaidh? Ach cò dhùibh thig iad air bòrd no nach tig, tha e mar fhiaclach orra, mar Ghaidheil an dilseachd a' nochdadh do 'n cànan, agus an ainm a chuir ris an "Iartus" a chuir an Comunn a mach, agus a tha nis air a chraobh sgaioleadh thall 'sa bhos air feadh na Gaidhealtachd. Cha ghabhar leisgeul fir 'sam bith a thig an deigh laimh a thaobh seo, oir tha beatha na Gaidhealtachd an crochadh ris. B'e leisgeul Bòrd an Fhoghlum nach d' fhuaradh dearbhadh sònraichte riann o phàrantan Gaidhealach gu 'm bu mhath leò a' Ghaidhlig a bhi air a teagasg taobh ri taobh ris a' Bheurla Shasunaich. Cha 'n 'eil fhios cò chuir suas ris a chleas seo iad, mur h-e na h-uaislean faicilleach ud, an luchd-ceasnachaidh, aig a bheil na buaidh-chairtean an còmhuidh 'nam pòcaid a chum an tilgeadh air a' bhòrd-chluich. Is math is aithne dliaibhsan an modh-foghlum ceart, ach cha 'n 'eil de mhìsich aca na chomhairlicheas diathan beaga *Whitehall* prìomh-reachdan foghlum, nach dàna leò àicheadh, a chàradh ri cor sònraichte na Gaidhealtachd, ni mò tha Ball Parlamaid againn a tha gabhail mòran suim de 'n chùis. Saoil a bheil iad a feitheamh ri rùn sònraichte Gaidhealach a thairgsinn do Ghaidheil?—*self-determination*, mar a tha sinn a' cluinntinn cho tric an diugh, se sin mar gu 'n canadh tu a h-uile gad an crochadh air an earbuil fhein. Tha e glé fhuarsda do dhaoine a tha coma nu aobhar 'sam bith leisgeulan a dheilbh a chum

gu seachainn iad dad a dheanamh mu thim-cheall. Ach thainig a nis àn an dearbhaidh taobh air thaobh, agus mur dearbh no Gaidheil, fa chonhair an t-saoghail, gur Gaidheil iad a tha dileas do chluimheachan an t-sìochd o 'n d' thainig iad, agus do 'n oilean a tha gneidheil do 'n cloinn, daingnichidh iad leisgeulan Bòrd an Fhoghlum air a lethid a dh'òigh 's nach ruig iad a leas an bial fhosgladh tuilleadh.

Ma dh'fhaoidte 'gu 'm faighear Gaidheil a tha saoisinn nach 'eil cunnart sam bith a' bagradh na Gaidhlig an diugh, gu bheil i cho siùbhlach air Galltachd 'sa tha i air Gaidhealtachd—i fein 's a' Bheurla a putadh a cheile mar a fheagrais do chreutairean a chail blas na h-ainn, agus nach d' amais air greim as fhiach a dheanamh air an té eile. Ciod e an susbaint a shruthas o chainnt dhìolain de 'n t-seòrsa seo, eadhon ged dh'fhàsadh i fasanta? Ma tha sinn a' dol a dheanamh còthlamadh air Gaidhlig is Beurla, nàdur de *Esperanto*—tuathag o chànaimean eile thall 'sa bhos, cha 'n 'eil an còrr mu dhèidhinn. Thugamaid ainm eile oirnn fhin, oir cha bhuiuin ainm a' Ghaidheil ruinn, cha bhiodh sin ach far-ainm. Ubh! ubh! nach e an Solus (?) ir a chuir an sgleò air feadhainn. Cha 'n 'e mhàin gu bheil cunnart ag ealadh mu 'n cuairt duinn, 'se tha faisg oirnn an dearg chunnart-mullaich. Nach mòr an cunnart e ma dh'fhàsas a' Ghaidhealtachd caoin-shuarach mu 'n ulaidh a dh'fhàg na h-aithrichean aice a chum gu 'n sineadh iod sios i gun truailleadh do 'n àl a thig 'nan deidh? Thugamaid cothrom do 'n òigridh a' Ghaidhealtachd a gheidheadh mar Ghaidhealtachd, gun bhi am mèinn earraih-iasaid an t-Sasunnaich—luid-eagan a tha coimheach d'a gnè is d'a nòs. C'aite an da theich ar spionnadh, 's ar dìnealas? An do smàladh e air raon Chuilfhodair? A bheil sinn an diugh ach a' séideadh air èibhleagan fuara? A Ghaidheala, cha 'n fhaod e bhith. Na foillsichibh do 'n t-saoghal nach 'eil spionnadh annaibh ach an spionnadh a chòrdas ris an t-Sasunnaich—cogadh air a thaobh-san. Tha spionnadh ann as àillidhe, agus as maireannaiche na sin—spionnadh inntinn. Thainig an t-àm a nis a chum a nochdadh.

Ma tha dùil ri fàs agus toradh, is anns na sgoilean a dh'fheumar na freumhaichean a phlanntachadh. 'Sann ris a' chloinn bu chòr dhuinn ar n earbsa chur, agus cha 'n ann ris na cinn a liath an gleachd ri ùpraidhean an t-saoghail, agus cànan an dùthcha a' cnàmh mu choinneamh an duine. 'Se cluas is cridhe na h-òigridh a dh'fheumar a ghleusadh, a chum gu 'n cluinn agus gu mothaich iad an gaoth-cinnidh nach deach as gu tur fhathast—taing do 'n Fhreasdal—ged tha e fàs fann an cuid a cheàrnan. Na biodh e ri thilgeil oirnn 'san àm ri teachd gu 'n do thogadh òigridh na Gaidheal-

tachd eblach air sgrìobhannan 's air cùil dhùthchannan eile, (cha 'n eilear a' cur dad an aghaidh sin) ach aineolach air grinneas litreachas an cinnidh fhein, maile ri an ceòl. An aon fhacal, na dèanamaid coimhich de 'n òigridh an dùthaich an sinnsre, agus na leigemaidd do 'n cànan a dhòl an diosg. Mar sin cuiream impidh air Gaidheil deasanas na h-uarach a dheanamh, oir is dleasanas e cho cudthromach 'sa ghabh iad riamh as laimh. Tha mòran an crochadh ris an aobhar; tha duinealas, còraichean ar cloinne, agus beatha nan Gaidheal uile mar chinneadh an crochadh ris. Na seasadh neach 'sam bith gu màirnealach an dàrna taobh gus an teid an sruth seachad.

A Ghaidheala, guidheam oirbh uile, mar Ghaidheil, lasadh le dearg theas, gnìomh cinneadail a dheanamh am feadh 's a tha 'n cothrom agaibh. Air sgàth oilein òigridh ar dùthcha, cuiribh bhur taic ris an "Iartus" a dheasaich An Comunn Gaidhealach a chum ionnsaigh a thoirt aon uair eile air aire Bòrd an Fhoghlum a ghilacadh a thaobh cor na Gaidhealtachd. Tha e 'na nì muladach gu bheil an t-seana ghearan fhathast a' togail a cinn am measg dhaoine ciallach; 'se sin gu bheil a' Ghaidhlig 'na cnap-starraidh air ionnsachadh Beurla, agus air an aobhar sin 'na meadhoin air adhartachadh chloinne a mhilleadh. Their iad gu bheil cor an là, is aigne an ama, ag agradh gu 'm bi sinn mion-eòlach air gach lùib a bhùineas do mhalairt, agus an tomachd a dh' fheumar a chleachdadh mu ghnìomhachas de gach seòrsa, agus nach 'eil feum air Gaidhlig a chum na crìche sin. Cha 'n 'eil guth air na subhailcean a shàbhailas neach o ghrodadh an glaic an òir. Tha 'na saoghaltachd oillteil ud, a dh' fheòraicheas dé cho fad 'sa bheir a' Ghaidhlig thu a chiad uair a gheibh thu do shàilean air cabhsairean Ghlascho, a' tomhas a h-uile nì a réir luach airgid, agus ag anharc le sgeir air feartan 'sam bith nach 'eil còshinte ri slait-thomhais creice is ceannach. Cha 'n ann le aran a mhàin a thig duine beò.

Na biodh duine 'sam bith a' smaoinneachadh gu bheil nì cho amaideach agus a bhì an tì air bacadh a chur air ionnsachadh na Beurla 'nar linn; cha 'n 'eilear ag iarraidh a' cumail air ais idir. 'Se tha 'san amharc cothrom na Feinne a thoirt do 'n Ghaidhlig. Ach ciamar a dh' ionnsaicheas clann air Gaidhealtachd Beurla as eughmais a' cluideachaidh a thig o'n chòir mhàthaireil? Cha 'n 'eil cinneadh 's an Eòrpa nach 'eil a' cleachdadh a' mhòda seo, agus 'se sin a tha gan deanadh cho fileanta, mar tha Gearmailtich, an cànaichean eile. Cha 'n fhaigh clann na Gaidhealtachd, no clann an dùthaich 'sam bith, oilean ceart 'nan òige ach troimh a' chainnt a thuigeas iad. Is e seo beachd nan daoine as àirde an ionnsachadh 'nar rioghachd,

agus 'se beachd gach neach toiniseil a ghabh gnothuch ri oileanachadh chloinne. Tha diùbhras eadhur oilean agus ionnsachadh. Math dh' fhaoidte nach d' thainig seo a stigh air cuid; gidheadh tha e fìor. Faodaidh tu balach no caileag a luchdachadh agus a dhinneadh le eòlas air rudan nach dean mòran feum dhaibh air a cheann nu d' dheireadh, agus a dhi-chuimhnichas iad an uair a thig gu ìre, ach leanaidh oilean iad fad am beatha, agus daingnichidh e an intinn anns na nithean a bhùineas d' an cor anns an t-seachas maireannaiche. Lùbaidh e an aigne gu bhì 'deanamh an dleasanais a chuireas an crannchur mar fhiachaibh orra, agus a nì measail iad am measg an comh chreutairean. Tha na tha an cànan am màthar comasach air seo a choimh-lionadh, agus tha còir aig cloinn na Gaidhealtachd fhaotainn. 'Se dleasnas plàrantan fhaicinn gu 'm faigh iad e, agus 'se dleasnas Bòrd an Fhoghlum cuideachadh airgid a thoirt a chum na crìche seo. An oileanachadh chloinne cha 'n 'eil meadhoin air thalamh cho éifeachdach ris a' chànan dhùthchasach. Cha 'n 'eil cànan eile ann a ruigeas an cridhe, no a bhùineas do 'n beatha, cho dlùth. Tha i toinnte 'nan gnè, agus 's ann troimpe se a gheibh iad a fein-fhiosrachadh a chuidicheas iad mu choinneamh na bheil rompa, agus maile ri sin motuachadh air a bheatha chinneadail anns a bheilear 'gan àrach, air chor agus gu 'n dùisg annta comb-aigne ri dealbh-intinn is modh-labhairt an athraichean. Agus nach ciatach an suidheachadh sin? Faodaidh iad a bhì 'gabhail seilbh air Beurla aig an aon àm, agus an uair a dh' fhàsas iad gu ìre fearalais, bidh iad cho deiseil ri sealgair le gunna da bhàraile.

Mar tha fios againn uile, tha riaghaltain ùra air an cur fa chomhair na dùthcha a thaobh foghlum na h-òigridh. Tha Bùird nan sgoilean thall 'sa bhos air bhòil eagal 's gu 'n caill iad an t-ùghdarras a dh' earb an slugh riutha an uair a chaidh an taghadh, agus gu 'm faighear iad iad anns an staid neo-inbheach as nach bu chòr an toirt a thoiseach. Cha 'n 'eil mi a' dol a radh nach do choimh-lion mòran diùbh an dleasanas a chuir an t-ùghdarras sin nàbh fhiachaibh orra.

An do mhòthuich thu riamh 'nuair a dh' fhaicheadh na cearcan air an spiris cunnart fagus daibh, gu 'n tòisheadh iad ri gog, gog, gog; an coileach air an ceann, 's e na sheasamb cho stràiceil ri ceannard-airm, a bhroileach air at mar nach robh eagal sam bith airsan, ach a' cur dheth mar chàch. Sin agad mar tha cùisean a' dol air adhart 'san taobh deas an dràsd, mar gu b' ann ri bùird sgoilean a mhàin a tha nì cho cudthromach ri foghlum na dùthcha an crochadh. Shaoileadh tu leis a' ghogail a th' ann nach robh feum air maighstear sgoile idir—udalan na cùise uile. Ach cò aig tha fios nach

esan an nàmhaid a chuir sgaoin air na cearcan?

Tha h-uile fear a nis ag eubhach gu bheil na riaghaltain ùra, ma theid an cur air bonn le Achd Parlamaid, a' dol a bhrath comh-fhlaitheachd. Cha ruig iad a leas a bhì na leithid de imeist; bheir a' chomh-fhlaitheachd an aire orra fhein, agus is math is aithne dhaibh an càirdean a dheanamh a mach seach an eascairdean. Cha chluinn thu 'n diugh air Galldachd ach *ad hoc* am bial buill Bùird nan Sgoilean. Mar do dh' ionnsaich cuid aca Beurla phoncail fhathast, dh' ionnsaich iad dà fhacal Laidinn co dhiùbh. Ach ciod e a rinn *ad hoc* no gogail eile riamh do leas na Gaidhlighe? Nach robh e againn air Gaidhealtachd o chionn dà fhichead bliadhna 'sa còig? agus nach faodar a nis fhaighneachd, gun oibhneum, dé a bhuil a lean o bhì ag aradh do 'n iodhal seo? An abair sinn mar a thuirnt am fàidh mu Ephraim; "Tha Ephraim air a dhlùth-cheangall ri iodhalaibh, leig leis."

Thatar a combairleachadh an raon-taghaidh a dheanamh co-ionann ri sìorramachdan, agus cha chòrd sinn ris na Bùird bheaga a tha air chrith mu 'n ìnbe. Air mo shon fhìn dheth, is coingeis leam dé thachras ri bùird bheaga, deas no tuath. 'S e cor na Gaidhealtachd 'sa cànan as fhaise air mo smuain. Tha 'n cor sin ag agradh gu 'n biodh Bord Foghlum aice air a son fein, a chum gu 'n gabhteadh suim dé 'n mhodh-ionnsachaidh a fhreagas di mar chinneadh air leth, agus gu faigheadh a' Ghaidhlig an t-àite a dhiùltadh dhi gus an seo. Cha 'n 'eil facal nu seo anns na riaghaltain ùra, no lideadh mu 'n Ghaidhlig, ged bha dùil ris, mur faigh i a h-ainmeachadh anns an leabhraistiuiridh sin ris an abrar an *Code*. Ach chi sinn. Ciod 'sam bith a thachras cha ruige ar leas a bhì an iom-chomhairle mu dhleasan nas nan Gaidheal, agus 's e sinn seasamh ri guailibh a cheile a thaobh an cànan—*ad hoc* le ghogail ann no as. Na d' thugamaid fois do ar luchd-riaghaidh, no do na daoine' uaisle do 'n d' earb sinn ar n-aomadh-iuntinn a riochdachadh am Parlamaid, gus an deantar an gnìomh a bu chòr a bhì air a dheanamh o chionn fhada. 'S e dleasnas na h-uarach taic a chur ris an "Iarttus," agus dearbhadh a nochdadh do 'n Chuideachd ris a bheil cùisean foghlum an earbsa, gu 'n còir cothrom na Feinne a thoirt do 'n Ghaidhealtachd. A chum no criche sin, cuireamaid, mar a thuirnt an Gaidheal dileas sin Coinneach MacLeòid, "cas an greim agus lamh air thapadh, gu ath-chosnadh na dùthcha, agus cothrom a ghabhail air a' chothrom gu cothroman ùra a dbeilbh." Aontaichemaid uile ris an ionnsaigh a tha ronhainn; thugamaid thairis a bhì a' griobadh a cheile, agus fàgamaid gearan an cùil gu là eile.

Gaelic Under the Education (SCOTLAND) ACT, 1872.

The passing of the Education Act of 1872, imposing as it did universal and compulsory school attendance, was followed naturally by much activity in the building of schools. The great and rapid growth in the number of schools and the consequent increased demand for teachers added considerably to the proportion of non-Gaelic speaking teachers engaged in Highland Schools. The new situation soon gave rise to the double question—(1) Ought the native language to be taught in schools?; and (2) could anything at all be successfully taught in the schools by teachers unacquainted with the language of the children? In December, 1874, a deputation from the Gaelic School Society, headed by the Rev. Dr. Thomas MacLauchlan, waited upon the Lord-Advocate of the day to advocate the teaching of Gaelic in the National Schools of the Highlands. They based their plea not merely on the propriety of teaching Highland children to read their mother tongue, but upon the fact, vouched for by their own experience in connection with the Gaelic School Society, that the teaching of Gaelic materially aided the general education of the children. They were given the usual stereotyped promise that their representations would receive careful consideration, but nothing was done.

A further deputation from the same Society appears to have afterwards waited upon the Lord President of the Council, for we find that in May, 1876, a circular was issued by the Education Department to the School Boards in the Gaelic speaking districts of Argyll, Perth, Ross, Inverness, Caithness and Sutherland, in which reference was made to a recent interview with the Lord President, and asking the views of the School Boards on the desirableness of giving instruction in Gaelic in the schools. The deputation had presented a memorial praying that special grants might be made by the Department to encourage the teaching of Gaelic in those districts of the Highlands where that language was commonly used by the inhabitants, and where such teaching was said to be required to promote the general efficiency of the instruction of the children. The circular requested Boards to state (1) whether they approved of the application of the Society; (2) whether teachers of Gaelic were available; and (3) how many schools and scholars would avail themselves of provision for Gaelic teaching if such were supplied. The number of Boards to whom circulars were sent was 103, and of these 90 replied. Of the 90, 65 replied in the affirmative and 25 in the negative to the first question; to the second question 53 answered "yes,"

14 answered "no"; the remaining 23 made no reply. The replies to the third question brought out that 208 schools representing 16,300 children would take advantage of facilities for instruction in Gaelic. An analysis shows that Argyll gave 17 affirmative and 7 negative replies to the first question, Perth 7 and 1, Inverness 26 and 5, Ross 12 and 8, Sutherland 3 and 3. The only Caithness parish included in the return was Latheron, and it gave a negative reply. It will be seen that 72 per cent. of the Boards which replied to the Department's circular expressed themselves as desirous of having Gaelic taught in their schools. That was a very substantial percentage, and was amply sufficient to warrant the Department in taking steps to provide the necessary facilities, but again disappointment awaited the friends of Gaelic, for no such steps were taken. The only recognition of the language problem was to be found in the provision made in the new Code permitting the intelligence of certain classes to be tested in Gaelic.

In the late seventies the question of teaching Gaelic in the schools of the Highlands provoked much discussion. Inspectors of schools in the Highland areas dealt with it at considerable length in their annual reports, and unfortunately the Gaelic-speaking Inspectors of those days threw their weight into the opposing scale. The foes of Gaelic were those of its own household. Mr. Donald Ross and Mr. Donald Sime wrote strongly deprecating the teaching of Gaelic, using the stock arguments that one has since become so familiar with; the language had no commercial value, it had no literature worthy of the name, it would hinder the acquisition of a serviceable knowledge of English, and so on. The only concession they were prepared to make was that it might be added to the schedule of specific subjects which included Latin, Greek, French, Mathematics, and numerous other subjects. These specific subjects could be taught only to those beyond the fourth standard, and the teaching of them was purely voluntary. However little we may sympathise with their attitude it must be admitted that these gentlemen appear to have been perfectly sincere in their expressed conviction that the teaching of Gaelic would be detrimental to the best interests of Highland children. The only whole-hearted friend of Gaelic among the inspectors of that time appears to have been Mr. William Jolly, a Lowland Scot, whose views on most educational subjects were in advance of his time, and no one could have advocated the claims of Gaelic more earnestly than he did. The divided counsels thus offered them, and particularly the fact that the advice of the Gaelic-speaking inspectors was hostile, may

perhaps largely account for the inaction of my Lords. Unfortunately, the bias which was given to the official view by the strongly expressed opinion of these inspectors has never really been corrected.

In 1886 Gaelic was put on the list of specific subjects, and from that date onwards, while the schedule of specific subjects remained in force, Gaelic could be taught and paid for in the case of scholars in Standard V. and upwards. The privilege does not appear to have been very largely taken advantage of, for the number presented for examination seems never to have exceeded 300. The specific subject grant represents the only cash payment that has been made for the direct teaching of Gaelic. It is true that special grants were made in respect of Gaelic-speaking pupil-teachers, and that an additional shilling was paid on the average attendance of infants who were taught by Gaelic-speaking pupil teachers, but these were not grants for the teaching of Gaelic. The same is true of the £10 grant instituted later in aid of paying the salaries of teachers who had to make use of Gaelic in the teaching of the ordinary English subjects. The conviction is forced on one that Gaelic was regarded as a disability for which some allowance had to be made, a difficulty in the way of the efficient education of the Highland children which had somehow to be overcome. It seems never to have been regarded as an instrument ready-fashioned to the hands of their educators whereby the faculties of Highland children might be developed, and the foundation laid for a broad and intelligent course of training. It is not to be understood, however, that the teaching of Gaelic has been entirely absent from the schools of the Highlands. Thanks to the grants of the Highland Trust and other bodies, and to the praiseworthy enthusiasm of particular teachers here and there, Gaelic has been taught in many Highland schools, so that to-day those who can read and write Gaelic are fairly numerous. The number is small, however, compared with what it should be, and with what it would be if adequate facilities were given.

The Department contend that it is open to School Boards to submit a scheme for Gaelic teaching in their schools, and say that any such scheme is assured of careful consideration. The advice given by Sir John Struthers to a deputation of An Comunn which waited upon him some years ago was to address themselves to the School Boards and persuade them to take action. Such deference to the views of the School Boards can hardly be said to be in strict accordance with the general policy of the Department. We have seen that in 1876 they refused to listen to the wishes of the School Boards in this very matter. Further, the

Department prescribes the subjects that must be taught in every school which earns their grants, and why they should hesitate to include a training in the mother tongue in the essential curriculum of Highland schools is difficult to understand. It should be added that as regards the leaving certificate examinations Gaelic is now, in both the lower and higher grades, on an equality with other languages.

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FROM THE FERNAIG MANUSCRIPT.

BY PROFESSOR W. J. WATSON.

(Continued from page 74).

The poet groups the departed gentlemen under two heads, those of Ross and those of Innse Gall (the Hebrides). Those whom he mentions under the former head were probably MacKenzie's, but I cannot identify "Ruairidh Gearr, Ruairidh eile or Eachann eile." Of the Hebridean rulers, "Ruairidh nan corn 's nam pios" is of course Sir Roderick Macleod of Harris and Dunvegan, celebrated by Niall Mór MacMhuirich for his hospitality. His horn and cup are preserved in Dunvegan; "the horn holds an imperial quart comfortably, i.e., without being quite up to the brim!" Sir Roderick died in 1626. *Inverness Gael. Soc. Trans.* xxii 53. The Mac Mhic Leoid, "who was in Talisker a highway for poets," cannot have been Sir Roderick MacLeod of Talisker, son of Sir Roderick and brother of Sir Norman of Bernera, for he lived till 1675. The reference must be to his predecessor in Talisker, William Macleod, who witnesses a contract in 1628, along with John Mackenzie of Fairburn. A. Mackenzie: *History of the Macleods*, '96. The "plenteous man" who was in Strath is Mackinnon of Strathwordale in Skye and Mishnish in Mull. "The hospitable wand" in Raasay was Gille Caluin Garbh MacGhille Chaluin, who died about 1611. Like other Highland gentlemen, Gille Caluin Garbh could turn a rann on occasion, and a short poem of his is preserved in the Fernaig MS. (*Rel. Celt. ii. 89*). I do not know who Eachann Og Mac Ailein was.

The poem is composed in the seven-syllable metre known as *Rannaighcheat dialtach*, i.e., one-syllable versification, from the fact that each line ends on a word of one syllable (*dialt*). The last words of the couplets in each rann rhyme, *liath: Fianan; òr: fòir*. There is also rhyme between the last word of the first line of each couplet and a word in the second line of the couplet, e.g., in rann 2, *aigh, chàch; seud, ceud*, but this is not always carried out; cf. r. 1, 7, 8, 17, 19. In r. 16 the rhyme is *osnaidh cosnadh* in the first couplet, and in some others the rhyme is defective. Some lines are a syllable short. Rann 1, "tuirseach dhuine ri port"

might be rectified metrically by "tuirseach atàmaoid ri port." In rann 2, "làmh a mhalart nan seud" is perhaps for "deas làmh," &c. In 7, "I have inserted *bu* (*budh*)" in 16, *leam*, and in 19, *an*, in italics, to help out the metre. There is little alliteration. For the sake of contrast, a fully embellished rann in the same metre by the great poet Cathal MacMhuirich is instructive: it was probably written about 1650.

Binne ná céol crot do sgéal,
a ghiolla gan lot gan leon:
ataoi mar orgháin ós fhíon,
mas combrádh fíor do bhaoi ad bheoil.

"Sweeter than strain of lyres thy news, thou lad without wound or hurt, thou art like organs over wine, if it is true speech that is in thy mouth."

Here each line has alliteration; in the first couplet *crot* rhymes with *lot*, and in the second there is triple internal rhyme: *ataoi, do bhaoi, orgháin, combrádh, fhíon, fíor*. The stately harmony of these lines is exquisite, and the poet's art is such as to give the appearance of perfect simplicity.* Alasdair MacMurchaidh's technique is not equal to that of Cathal MacMhuirich, but his comparatively unembellished rann contains fine sonorous lines, and there is a dignity and strength in his pensive strain that make up for the want of the ornaments of the schools. The ear that is accustomed only to the modern Gaelic poetry, regulated by stress, requires some training before it can appreciate the older syllabic unstressed metres, but there are two good reasons why students of Gaelic should cultivate acquaintance with these older metres. The first is their beauty and melody, which escape attention unless one is familiar with their structure. The beauties of the modern poetry are well known; those of the older poetry, which are different but certainly not inferior, are not well known in Scotland. The second reason is that without a knowledge of these old metres it is absolutely impossible to restore the text of our two great manuscripts, the Book of the Dean of Lismore and the Fernaig MS., both of which are written phonetically. Of the two, the Dean's Book is much the more difficult, partly because the language is of an older type, middle Gaelic in fact, and partly because the Dean's system of phonetics

* As a further illustration of the same metre, here is a quotation from a poem, ascribed on good authority to the eighth or early ninth century, addressed to St. Bridget of Kildare.

Ba ri Loegaire co ler
Ailill Ane, adbol cor:
marid Currech cana li,
ni mair each ri robóir for.

Loegaire was king as far as the sea of Ailill Ane, a mighty fate; the Curragh with its glitter remains; none of the kings remain that lived thereon.

is so imperfect and irregular. The scholar who attempts to restore the Dean's text must be steeped in Middle Gaelic poetry, language and metrics. It was a great misfortune that Dr. Thomas M'Lauchlan, whose edition still holds the field, knew little of the language and nothing of the metres. The language of the Fernaig MS. is comparatively modern, and Duncan Macrae's phonetics, though not always consistent, are plain sailing compared with the Dean's. But a large section of his book is in the old metres, and cannot be restored with anything like accuracy, except by one who brings a good knowledge of these metres to the work; without such knowledge the process is sure to involve inaccurate guessing. One small example will illustrate this. On p. 27 of *Rel. Celt.* there is the line

Bi gi mohor bi gi math

which has been restored thus :

Bi gu mor, bi gu math.

Leabhar nan Gleann, 292.

As, however, the metre of the poem is meant to be seven-syllabled (though it is corrupt here and there), the true reading is obviously

Bi gu mòdhar, bi gu math (maith)

which makes a great difference in the meaning. I have said that one who attempts to restore these phonetically written texts must bring metrical knowledge with him to the work. It might perhaps be possible to acquire this knowledge from the texts themselves, but Dr. M'Lauchlan's experience is not encouraging, and there is, as I have indicated, a better way. That way is to study the old-metre poetry which is written according to the ordinary rules of Gaelic spelling, as found e.g. in the published poems of David O'Bruadair (*Irish Text Society*). I hope before long to publish a volume of our older Scottish poetry, written in the old metres and, for the most part, in the literary Gaelic that was so long common to Scotland and Ireland. In the meantime, occasional specimens such as this and others that have appeared in the *Deo-Greine* will serve to show what the poetry is like.

In the last rann of the poem we have three of those deponential forms in—*mar* that appear in the Fernaig MS. and which, so far as I know, have not had attention drawn to them.

Foghlamar is 1st p. pl. imperative (subjunctive) active, "let us learn." Other instances are: (1) *leanmar na ceumanna ciand'* is an eignicheamar am focal, "let us follow the same footsteps, and let us not do violence to the word." *Rel. Celt.* ii. 92, ll. 3, 4. (2) *Dèanamar bròn agus trasg*, "let us sorrow and fast," p. 92, l. 25; (3) *dèanamar trasg agus cumhadh*, "let us fast and mourn," p. 93, l. 23; (4) *smuaineamar*

an là fa dheoidh, &c., "let us think on the last day, &c.," p. 46 (four times), p. 51 (thrice); (5) *na biomar dan sloinneadh*, "let us not be naming them," p. 107, l. 25; (6) *deanamar ar muinghin 'san Tì ta urrad*, "let us put our trust in Him that is above," p. 120, l. 8; (7) *dèarnmar aithrige dhuit, a Dhé*, "let us repent before Thee, O God," p. 38, l. 5.

Gleòdhmear is probably 1st p. pl. future—"wherein we shall garner." Compare: (1)

Cill-Dubhthaich mo thàmh
laighear leam sàmh
is nì bitheamar ann ri tùirae.

p. 117, l. 15.

(2) *Chon 's du faicmear an seòl-sa tionnadh*, "so that we shall see this course turning," p. 114, l. 18; (3) *nì toireamar fuath dhuit go bràth*, "we shall never give thee hate," p. 94, l. 8; (4) *air chor 's gu bualdheamar i*, "so that we shall win it," p. 51, l. 7; (5) *bidh Iosa mar ruim 'san am lìonmhor do bhìomar fa iochd*, "Jesus will be with us at that time; numerous shall we be under His mercy," p. 15, foot.

Biomar is also probably 1st p. pl. future.

The possibility of some of these examples being 1st p. pl. present subjunctive must not be excluded, for the subjunctive is clearly indicated in the following:—

(1) *Na'm faighinn mo rùn daibh, cha bhiodh iad cuirrte, nì mò dheanmar unhlachd do chàch*, "If I were to get my desire for them, they would not be injured, nor yet would we do obeisance to others," p. 108, near foot.

(2) *Ged bhìomar an diugh ri ceòl-gearr bhiodh bròn da chur sìos*, "though we should be making music to-day, quickly would sorrow put it down," p. 25, l. 18.

(3) *Is mar bhi geilte nan armunn 's an droch nàdur, cha bhìomar sàsta fo na càsa*, "and were it not for the cowardice of the gentry and their ill nature, we should not be caught fast under the misfortunes," p. 112, l. 3.

One instance occurs of this ending in 1st p. pl. present indicative :

Teasairg mi gun bheud
Bho an ascaoin is bho an euchd (?)
Is gu bheifeicamar fod' chreud a ghnàth.

"Save me without harm from their cruelty and their might (?), seeing that we ever trust in thee," p. 120, l. 18.

—:0:—

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SGEUL AIR CALUM GARBH
MAC EÒGHAINN.

Bha e uair-eigin a roimhe so, 'na fhasan ann an Gàidhealtachd na h-Alba, tra thigeadh droch chòrdadh sam bith eadar dithis de na fineachan, gu 'n rachadh an dàrna h-aon agus thogadh e creach o fhearann an aoin eile.

Rachadh tòir a chur air an déidh, agus bu tric a chuireadh luchd na creiche 's an tòir cath.

Thàinig aon uair buidheann de cheatharnaich o Shuaineart [Camshronaich], agus thug iad air falbh creach às an Eilean Leabhaineach.

Anns an àm sin, is e Triath an Araire a bha 'togail a' mhàil duibh anns an Eilean Leabhaineach. Agus bha mar fhìachaibh air, na 'n rachadh beathaich [ean] air bith a ghoid anns an Eilean, gu 'm pàigheadh e air an son, air nèò, am factainn a rithisd 's an toirt a dh' ionnsuidh na feadhnaich do 'm buineadh iad.

Nan rachadh creach a thogail às an Eilean, bha mar fhìachaibh air Triath an Araire a' chreach a thilleadh, air nèò, beathaichean eile a chur 'nan àite.

Chuir Triath an Araire buidheann de a dhaoine a thilleadh na creich : agus is e Calum Garbh MacEòghainn e bu cheannard orra.

Lean Calum Garbh 's a dhaoine na ceatharnaich gus gu 'n deach iad seach Tigh an Droma, [Leac an Dogha aig Bràigh Ghlinn Urchaidh, agus Inveroran ;] agus fhuair iad na beathaichean air aodann beinne ag itheadh feòir, 's gun a h-aon air bith a' toirt an aire orra. [Bha na Camshronaich a Suaineart 'nan cadal.]

Chaidh Calum Garbh 's a dhaoine mu 'n cuairt air na bà, agus dh'iomain iad an crodh air an ais gu dol dachaidh leò.

Agus tra bha iad aig àite do 'n ainm, Leac an Dogha, sheall fear de dhaoine Chalum Ghaibh air ais, agus chunnaic e na Camshronaich a' tighinn air an déidh,

Bha na Camshronaich 'nan cadal tra thàinig Mac Eòghainn 's a dhaoine, 's an [uair] a thug iad air falbh an crodh. Agus an uair a dhùisg iad, cha robh an crodh far an d' fhàg siad iad.

Sheall iad air an son, agus chunnaic iad daoine Mhic Eòghainn 's an crodh aca air thoiseach orra, 's iad an àird ri aodann Leac an Dogha aig Bràigh Ghlinn-Urchaidh. Lean na Camshronaich iad.

Is e duine anabarrach euchdach do 'm [b] 'ainm Maclonabbaidh a bha 'na cheannard air na Camshronaich, agus chuala e iomradh air Calum Garbh Mac Eòghainn, agus bha e ro

A STORY ABOUT CALLUM GARVE
MACEWAN.

Once upon a time it used to be a custom in the Gaeldom of Scotland, when any disagreement occurred between two of the clans, for one of them to go and plunder the lands of the other.

Pursuers would be sent after them, and many a time did both plunderers and pursuers fight a battle.

On one occasion a band of caterans or champions [Camerons] came from Suineart, and took away a spoil from the Islands [lit. the island] of Leven [in Loch Lomond].

At that time it was the Laird of Araire [Arrochar?] who levied the blackmail or military tax in the isle, and if any beasts were stolen from the island it was incumbent upon him to pay for them, or else re-capture them and return them to the people to whom they belonged.

If any spoil were taken from the island, it was the Laird of Araire's duty to drive the plunderers back and to recover the cattle, or else to supply new beasts in their stead.

The Laird of Araire sent a band of his men to recover the plunder and drive back the spoilers, and Callum Garve MacEwan was the captain over them.

Callum Garve and his men followed the caterans past Tyndrum [Leac an Dogha, in the Brae of Glen Orchy and Inveroran]; and they found the cattle grazing on the face of a mountain, and nobody looking after them. [The Camerons from Suaineart were all asleep.]

Callum Garve and his men rounded up the kine and drove them back preparatory to taking them home.

When they had arrived at a place called Leac an Dogha, one of Callum Garve's men looked back, and saw the Camerons coming after them.

The Camerons had been asleep when MacEwan and his men came and took away the cattle. But when they awoke, the cattle were not where they had left them.

They searched for them, and they saw MacEwan's men had possession of the cattle, and were driving them before them. By now they were high up the slope of Leac an Dogha, at the top of Glen Orchy. The Camerons followed them.

It was a very strong and able man called MacGillony who headed the Camerons, and he had heard about Callum Garve MacEwan, and he was greatly pleased to see him; for he was

thoilichte a fhaicinn, agus a fheuchainn cò e laoch bu tréine dhiùbh.

Air do dh'fhear de dhaoine Chalum Ghairbh Mhic Eòghainn sealladh a thoirt mu 'n cuairt as a dheùid, chunnaic e Maolonabhaidh agus a dhaoine a' tighinn air an deùid, agus thuirt e ri Calum Garbh, "Sìod bratach nan Camshronach a' tighinn air 'nar deùid, 's i geal."

Thuirt Calum Garbh, "Ma 's geal a tha, is dearg a bhithas mu 'n till i."

Bha Calum Garbh air cluinntinn iomradh air Maolonabhaidh, agus bha e ro thoilichte a fhaicinn, agus gu 'm bitheadh fios aca cò e gaisgeach bu tréine diùbh.

Dh'fharraid Calum Garbh cò iad na daoine tapaidd a dh'fhalbhadh leis a' chrodh, 's gu 'm fuireadh càch aig Leac an Dogha, a thoirt aghaidh air na Camshronaich, 's 'gan cumail air an ais.

Cha robh a h-aon air bith toileach falbh leis a' chrodh, air eagal 's gu 'n abairteadh cladh-airèan riu

Fhuair Calum Garbh mòran dragh ri a dhaoine, mu'm faigheadh e feadhainn a dh'fhuireadh leis a' chrodh.

Mu dheireadh, thuirt Calum Garbh gu 'm b' iad an dà dhuine bu shine a bha anns a' bhuidhinn a bha gu dol a dh'iomain a' chruidh air falbh, agus na 'm bitheadh feum orra gu 'n robh iad gu tighinn air an ais gu còmhnaidh a dheanamh ris an fheadhainn a bhithheadh a' cur a' chath.

Ach b' eudair croinn a chur; agus thuit na croinn air dìtheis de na daoine bu shine bha 's a' chuideachd. Dh'fhalbh iad a dh'iomain air falbh a' chruidh.

Ach sheas iad air faireamh, a bha ann an sealladh an àite far an robh an cath ri a chur.

Tra thàinig na Camshronaich air an aghart, cha leigeadh na Parlanaich seachad iad: agus thòisich an càth.

Chog iad cho borb, 's gu 'n do thuit a h-uile duine a bha air an àrfaich ach Maolonabhaidh e fhéin.

Agus cha robh e leònta. Bha e a' dol air ais 's air aghart air feadh na h-àrfaich ag iarraidh Chalum Ghairbh.

Ach cha 'n innsadh a h-aon air bith de na daoine aig Calum Garbh, cò e.

Mu dheireadh ràinig Maolonabhaidh far an robh Calum Garbh e fhéin 'na luigh.

Agus dh'fharraid Maolonabhaidh de Chalum Garbh, an robh Calum Garbh MacEòghainn 'na luigh anns an àrfaich sin.

Thuirt Calum Garbh gu 'n robh.

Thuirt Maolonabhaidh gu 'm bu toigh leis a fhaicinn, agus dh'fharraid se càite an robh e.

Thuirt Calum Garbh gu 'n robh pathadh mór air, agus na 'm faigheadh e deoch, gu 'n leigeadh e 'fhaicinn càite an robh Calum Garbh.

desirous of finding out which was the more redoubtable hero of the two.

As one of Callum Garve MacEwan's men was scanning [the country] behind him, he saw MacGillony and his men pursuing them, and he said to Callum Garve, "Yonder is the Cameron's banner following us, and it is white."

Said Callum Garve, "White though it be now, red is what it will be, or ever it return."

Callum Garve had heard about MacGillony, and was very pleased to see him, so that they might know which was the more heroic warrior of the two.

So Callum Garve asked which of his smart and active men would go off with the cattle, while the rest stayed behind at Leac an Dogha to face the Camerons and hold them back.

But not one of them all was willing to go off with the cattle, lest they should be called cowards.

And much trouble did Callum Garve have with his men, before he could get any who would keep with the cattle.

At last Callum Garve said that the two oldest men of the band should be the ones to drive the cattle on, and then if they were needed, they should be called back to help those who were fighting.

But they had to cast lots, and the lots fell on two of the oldest men in the company, who accordingly went off, driving the cattle on.

But they halted on a high sky line, in sight of the place where the battle was to be fought.

When the Camerons came on, the MacPharlans would not let them pass, and then the battle commenced.

They fought so fiercely, that every man fell on the field except MacGillony himself.

He, however, was unwounded, and began going to and fro over the field, seeking Callum Garve.

But not one of Callum Garve's men would tell which was Callum Garve.

At length MacGillony came to where Callum Garve himself lay.

And he asked him if Callum Garve MacEwan was lying in that field.

Callum Garve replied that he was.

MacGillony said he would like to see him and asked where he was.

Callum Garve replied that if he could get a drink, for he was very thirsty, he would point out where Callum Garve was.

Thuir Maolonabhaidh nach robh dòigh aige fhéin air deoch 'fhaotainn d'a ann, nach robh gogan aige.

Bha Calum Garbh 'na luigh, agus troigh na coise gearrte dlèth, agus bha bròg [in MS. bròige] air a' chois.

Chum Calum Garbh a chorràg rithe, agus thuir e, "Thoir an ceap as a' bhròig [in MS. bhròige] agus thoir dhomh deoch as an t-sruthan ud thall," 's e a' sineadh a' laimhe an taobh a' bha an sruthan.

Thug Maolonabhaidh cas [in M.S. cois] Chalum Ghairbh as a' bhròig, 's chaidh e chun taobh an t-sruthain leis a' bhròig, 's thòisich e air nigheadh na fala dì, a chum 's gu 'n tugadh e deoch de dh'uisge glan chun an duine.

Tra bha esan 'ga dheanamh sin, dh' éirich Calum Garbh air a leth ghluin; agus chuir e saighead 'na bogha, 's chùm e an t-saighead ri Maolonabhaidh.

Tharruing e an t-sreang, 's leig e an t-saighead ri Maolonabhaidh agus bhual an t-saighead e nu 'n chaol-druim.

Tra mhòthaich Maolonabhaidh an t-saighead 'ga ghluin, chuir e a làmh air a chulaobh far an do bhual an t-saighead e.

Ghlaodh Calum Garbh ris, "Ha, hoth, a' chompanaich, iarr air an taobh eile dlhòt i; an uair a leigeas Calum Garbh saighead á bogha, is ann air an taobh is faide uaidh de 'n clonharra a gheabhar i."

Tra a' chuala Maolonabhaidh sin, tharruing e an claidheamh, agus chaidh e far an robh Calum Garbh.

Bha a' chlaidheamh tarruingte deas aig Calum Garbh a' feitheamh ris, tra a' thigeadh e.

Chomhraig an dithis ri chéile, agus reub iad a chéile leis na claidheamhnan, agus an do thuit an dithis làimh ri 'chéile.

Cha robh an sin air an casan de na daoine, ach an dithis a dh' fhalbh leis a' chrodh.

Cha robh aig an dithis sin air, ach fear a dhol le sgeul chun nan càirdsan, is am fear eile a dh' fhuireachd a thoir an aire air na daoine leònta, agus gu 'n tàinig daoine a rinn cobhair orra.

Chaidh na daoine marbha 'adhlac ann an sin, agus na daoine leònta a thoirt dachaidh.

Chaidh Calum Garbh a thoir gu Stuc (or Stic) na Cloiche, taobh Loch Lomond anns an Athrar, ach cha d' fhuair ni sgeul ciod e mar a dh' éirich do na Camshronaich a bha leònta air an àrfaich,

MacGillony said that he had no means of procuring him a drink, that he had no cogie with him.

Now, Callum Garve was lying there prone, his foot having been cut off, and the shoe being still on the foot.

So, pointing at it with his finger, he said, "Take the last out of the shoe, and give me a drink from yonder brook," stretching forth his hand in the direction of the brook.

MacGillony took Callum Garve's foot out of the shoe, and going to the brook with the shoe, began washing the blood out of it in order to fetch the man a drink of clear fresh water.

Whilst he was doing this, Callum Garve rose on one knee, and putting an arrow in his bow, drew it upon MacGillony.

He pulled the bow-string, and let fly the arrow at MacGillony, hitting him in the small of the back.

When MacGillony felt the arrow torturing him, he clapped his hand to his back where the arrow had hit him.

Then Callum Garve shouted to him, "Ha, hoh, my friend, look for it on the other side of thee; when Callum Garve lets fly an arrow from the bow, it is on the further side of the mark that people find it."

Upon hearing this, MacGillony drew his sword, and went over to where Callum Garve lay.

Callum Garve had his sword drawn ready waiting for him, whenever he should come.

The two attacked each other, and gashed each other with the swords, until they both fell, side by side.

So out of all the champions the only two left standing on their feet were the two who had gone away with the cattle.

And these two had nothing for it, but for one of them to carry the news to their friends, and the other to look after the wounded until people came to help them.

The dead men were buried in that very spot, and the wounded were taken away home.

Callum Garve was taken to Stuc na Cloiche beside Loch Lomond, in Athrar, but I never heard any tidings of what happened to the Cameronians who were wounded on the field of battle.

Note at end of tale—"Tradition as a true story."

NOTES.—The MacPharlane clan dwelt on the north-west side of Loch Lomond, and it is by the side of that famous loch that they bury their captain, Calum Garbh MacEoghainn.

Airraie and Athrae are probably corruptions of Eirthire, a coast-line, a name which would fit the geography if Arrochar is meant, as that place stands on the coast-line of Loch Long, and very close to the coast-line of Loch Lomond, and the Laird of Arrochar would be a likely name for a MacPharlane chief.

Leac an Dogla is a steep hill above and on the east of L. Tulla, in the braes of Glen Orchy.

Parlane, is from "barr" and "tolan," if the writer remembers M. d'Arbois de Jubainville's derivation correctly. Both "barr" and "tolan" mean water, and the famous Frenchman thought the combination, "barr-tolan" indicated some relation to some Celtic Neptune.

Loch Lomond was anciently called Loch Leven. To this day, the little river that carries the waters of the loch to the Clyde is called the Leven. So that in speaking of "An t-Eilean Leabhaineach" (which ought to have been spelt "Leamhaineach") or the Isle of Leven, the transcriber probably referred to the lovely group of isles situated in Loch Lomond. For "An t-Eilean," the Island, is used to mean not only a single island, as "An t-Eilean Muilteach," the Isle of Mull, but also a group of isles, as "An t-Eilean Fada," The Outer Hebrides.

There is another name related to Leven, *i. e.*, the Lennox, anciently Levenax or Levenach, in which name Ptolemy's "Lemannonius" is supposed to be preserved. Compare the Swiss "Lake Lemann," or the Lake of Geneva.

The shifting of names indicated in the change from Loch Leven to Loch Lomond, and the fact of the loch having taken the name of the dominant peak of the neighbourhood is very interesting. Perhaps we may compare the case of the Falls of Lora, situate in Loch Etive, and the hill, Ben Lora, just two or three miles from the Falls. One wonders whether Loch Etive was ever called Loch Lora. If so, then the little river Nant that falls into the supposed Loch Lora affords a charming parallel to the case of Nantes on the Loire, names which are to be found in another Celtic country, France.

MacGillony—Various forms of this name are recorded.

Maolona bhaidh, in the MS. of our tale.

Alasdair Mór Mac a Lonabhaidh, one of the famous

M'Gillony Camerons of Strone, Lochaber.—*Trans. Gael. Soc. Inverness*, xxi., 223.

MacGillony, originally Mac Gille-an-fhaidh, equivalent in meaning to Mael-an-fhaidh.—*Ibid.*, xvi. 167.

Maol-onfhaidh, "Servant of Storm," became later Gill-onfhaidh or Gillony, whence the M'Gillonys or M'Louvies of Strone, an old sept of the Camerons.—*Ibid.*, xxii., 158.

"a Mhaoil-onfhaidh,
Tog de t'oufhaill 's dhe d' sheitrich."

—*Glen Bard Collection*, 330.

Is maing do'n sguaban stothaidh, bo mhaol odhar Mhic-Ghill-Eoimhid.—*Nicolson's Gaelic Proverbs*.

Nicolson says that MacGillony was a famous hunter of the Grampians. It is certainly clear that the name belonged to a sept of the Camerons, and that whatever its correct form was, an aspirated "b" or "f," as well as an "n," must have been at one time organic.

An interesting instance of the occasional ability of the letter *d* to resist aspiration after *l*, is shown in the phrase—"togail a' mhaill duibh."

Compare "MacDhombhuill Duibh,"

And "A Mhórach chiatlach, a' chhùil dualaich!"

"A' tighinn 'nar deidh," appears in the MS. as "a'tighinn air 'nar deidh." The writer has heard a native of Inverness say, "Tha iad 'ga nar coimhead," "They are looking at us."—*See Trans. Gael. Soc. Inverness*, xxi., p. 116.

"Troigh nacoise"—*lit.* the foot of the foot, *i. e.* the foot of the leg, "cas," a foot, being frequently used for the entire limb.

"Thoir an ceap as a'bhroig," "take the shoe-last out of the shoe." Callum probably had in his mind the curious old "toimseachan" or "riddle."—*See West Highland Tales*, No. 50, Riddle 41—

"Dubhag, dubhag, mach an dorusd,
'S cnaimh duine 'na beul.
Bròg air cois.

Blacky, blacky, out at the door,
And a human bone in her mouth.
A shoe on a foot."

"Ceap," the last of a shoe, might also be translated as "lifeless or senseless block."

Only two of the combatants are left alive, as happens in the tale of "The Sept of the Three Score Fools," *The Wizard's Gallie*, 39, though there one of the survivors afterwards slays himself.

OLD TIME LAND MEASURE.

I am asked by one or two correspondents to give my opinion as to the extent of land represented in olden time by such terms as dabhach (davach), ünnsa (ounce), and peighinn (pennyland). I print in the *Deo-Greine* such information as I am able to furnish, because (1) it may be of interest to other people besides those who have written me, and (2) its publication may be the means of eliciting useful comments, corrections and emendations. The data which I here bring together applies to the West of Scotland generally, and Argyll particularly.

The old units of land measurement were the davach and the ounce, the two being approximately equal as regards area. The davach was supposed to be the extent of land that could be

sown with as much grain as would fill the familiar liquid measure going by that name, and the ounce was the area for which a rent of one ounce of silver was payable. It is easy to realise that the acreage represented by these terms would vary considerably according to locality and the productiveness of the soil. We are told by some authorities that it amounted to 104 acres Scots, or 120 acres English. Another, and more likely conjecture is, that it is equivalent to the grazing of 320 cows.

The pennyland is believed to have been about the twentieth part of a davach. This would give an area of six acres English, or the grazing of sixteen heads of cattle. One would be inclined to pity the sixteen cows that were condemned to subsist on six acres of Highland pasturage. The annual value of the pennyland

would, probably, be a certain coin containing the twentieth of an ounce of silver.

Personally, I am of opinion that the area of the pennyland was much larger than six acres, and of the davach than one-hundred-and-twenty acres. I am led to that conclusion by such facts as the following. In the first half of the eighteenth century a valuation was made of different lands in Ardnamurchan and Sunart at the instance of Sir Alexander Murray of Stanhope, proprietor. The returns are reproduced by Cosmo Innes in his *Originis Parochiales*, and may assist us to decide the question of area. Of course the boundaries of farms have been materially shifted within the last two hundred years, but, I shall cite two cases in which I believe no great changes have been made.

Ardslignish is given as consisting of five pennylands or the fourth of a davach, which, according to popular computation, would afford grazing for eighty cows. If we reduce the recent stock of this farm to cattle, we find that it carried 280 head. Then again there are the conjoined farms of Achateny and Fascadale. According to the Murray valuation they extended to nine pennylands, which would provide grazing for 145 to 150 cows. To-day they carry a stock equalling 400 head of cattle. We must bear in mind that, within the last two hundred years, the pastures have been greatly improved by draining and heather-burning, and that they can now carry a greatly enhanced stock. I can, therefore, see no valid reason for doubting that the davach represented an area that could support 320 cows, and that the pennyland was a twentieth part of this unit. In the localities with which I am dealing it was, on the other hand, impossible to imagine that the one had an area of 120 acres and the other an area of six acres. This would give the dimensions of Achateny and Fascadale at something like 54 acres, whereas, as a matter of fact, they extend to 4000 acres.

The place-names Peighinn (Pennyland), Lethpheighinn (Halfpennyland), and Feoirling (Farmingland), occur quite frequently throughout the mainland and insular Argyll.

A. H.

Cha 'n fheòil grùdhan, 's cha shùghan làgan.

Am fear a theid a mach air na h uaislean is duine truagh am meas chàich e.

Cha 'n 'eil esan nach gléidh rùn diomhair airidh air caraid a bhí aige.

¹⁰⁰ Tha inntinn mhór a' deanamh fàir air dioghaltas.

WELSH, IRISH GAELIC, AND SCOTTISH GAELIC.

By Professor WILLIAM J. WATSON.

At the present time our main duty is to get on with the war. There are, however, certain things that may be, and ought to be considered now, without in the least interfering with the great military effort of our country. One of these things is the position of the native Gaelic language in our Highland schools. It is not the only question that affects the Highlands, but it is of foundational importance, and the impending changes in our educational system have brought it to the front whether we will or no. The present condition of Gaelic has for some time, as is well known, been causing anxiety to all true Highlanders, both lay and cleric. That condition is generally recognised as being absolutely unsound from an educational point of view, and a disgrace to ourselves and to this great country. Gaelic, as I have said elsewhere, is the Cinderella of the languages of the British Empire. It has no place in the school curriculum, nor is there any effective provision made to ensure a supply of teachers trained in the language. These are the facts: they are known well enough to make further comment unnecessary. I cannot here go into the sad but inevitable consequences of this neglect; they are national as well as local, but in order to let the Gael of Scotland know what is being done elsewhere, I have made enquiry into the position of Welsh in the schools of Wales, and of Gaelic in the schools of Ireland, and I submit the results for their consideration.

WALES.

Wales possesses a special Education Department,

(1). In Wales a special grant used to be paid for the teaching of Welsh. It is now merged in the ordinary grant, and the whole grant now depends upon the place of Welsh in the school satisfying the Regulation of the Welsh Educational Department.

(2). Wales is divided linguistically into three distincts:—(a) Where Welsh is the common speech; (b) bi-lingual parts, i.e., parts where both Welsh and English are spoken; (c) where English is the common speech. In (a) and largely in (b) all infants are taught through the medium of Welsh exclusively. In the higher classes, English is introduced gradually. In (c) the process is reversed. Welsh is expected to be taught, to some extent at least, in every school. All secondary schools, except some half-a-dozen, teach Welsh. Welsh is the medium

it is expected, in teaching Welsh and Welsh literature always; in teaching Scripture and Welsh history where possible.

(3). In Elementary training Colleges, again there is no special grant. But practically all the students take Welsh. At Barry, the new Glamorgan Training College, every student takes Welsh, whether she knew it before or not. In Secondary Training Colleges the student takes Welsh if he is going to teach Welsh, not necessarily otherwise.

IRELAND.

(1). Primary or National Schools.—In 1915, Gaelic was taught in 1448 schools, which received in respect thereof a total grant of £9807 10s. 3d. In the same year there were in Ireland 225 schools conducted in the bi-lingual programme. These schools received from the National Board of Education a sum of £3865 1s. 2d. in respect of the extra work which was occasioned by the bi-lingual programme. Apart from these schools that receive special grants in respect of the teaching of Gaelic, there are, it is estimated, about 500 elementary schools in which more or less instruction in Gaelic is given without receipt of any grant. The number of pupils attending the Elementary Schools averages about 60 to 70 per school, on which basis the number of pupils receiving instruction in Gaelic would be about 150,000. The average daily attendance in Elementary Schools all over Ireland is given as 699,000.

(2). Intermediate Schools.—There are about 340 Intermediate Schools in Ireland. Accurate statistics are not available as to the number of these schools in which Gaelic is taught, but it is estimated roughly at two-thirds of the whole. In 1916, the total number of scholars examined in various subjects or groups of subjects was 11,176. Of these, 6760 were examined in Gaelic, of whom 68·2 per cent passed “with honour.” Money prizes are awarded for success in these examinations, and while no separate account is kept of the amount so awarded in respect of Gaelic, it is estimated that between £700 and £800 was so spent.

(3). Training Colleges.—In 1915 there were in the Training Colleges 173 students receiving instruction in Gaelic who underwent an examination for Certificate of Competency to teach Gaelic. Of these 71 received the certificate, and were awarded in respect of their success a prize of £5 each from the Board of Education. In addition, the National Board of Education gives £5 per student to the Gaelic Colleges (mostly summer colleges), in respect of each school teacher who attends a course, receives a Certificate of Competency to teach Gaelic, and thereafter teaches Gaelic for a year in a school.

The attendance at these colleges, of which there are 18 recognised by the Board of Education, is estimated at about 300 a year. The total number of students in 1916 registered as qualified to teach Irish was 2175.

(4). Inspectors.—About half the total number of Irish School Inspectors possess a knowledge of Gaelic. There are six inspectors specially engaged in organising instruction in Gaelic. The board have now a regulation that every second man appointed to the inspectorate must possess a knowledge of Gaelic.

These facts speak for themselves. It will be observed that Wales has outgrown the stage of special grants, Ireland is now in that stage, while we in Scotland have not yet reached it.

The present time is in every way suitable to mark the beginning of a new era in Highland education. Is Gaelic to have its rightful place in the new system? The answer to that question depends on the Highland people themselves. They are being provided with a simple method of expressing this opinion. Let them take advantage of it. Let them claim for Gaelic a position in our schools equal to that accorded to Irish Gaelic, and to Welsh. If that claim is made with sufficient weight and insistence, it will be impossible to resist it; few, if any, would wish to resist it. The rightful position of Gaelic should be secured by a clause in the new Education Bill; it should not be regarded as a mere detail of administration.

A chlann nan Gaidheal! Bithibh dileas do bhur cànan fhéin, agus bidh beannachd agaibh 'na lorg. Is ro fhada a tha sibh 'nar cadal; is ro fhada a tha sibh air bhur dalladh agus air bhur mealladh. Bithibh fearail misneachail, agus cuireadh gach duine agaibh a ainm sìos is an iarratas a tha air a chur a mach leis a' Chomun Ghaidhealach.

—:o:—

CEILIDH NAN GAIDHEAL.

C6 nach cuala mu Ceilidh nan Gaidheal? Ma thachras gu bheil Gaidheal lapach an Glascho nach cuala, dioladh e aineolas le bhith 'ga chur fhein an measg an treud a bhios a' faotainn ùrachaidh agus foghlum aig a cheilidh a' h uile oidhche Shathuirne. Fad dà uair an uaireadair gheibh e aiteal air spiorad na dùtlacha a dh' fhàg e rè tamuill; agus nach mòr an rud sin an measg ghleadrach Glascho. An uair a theid a' chòmhla a dhùnadh, dùnar a Bheurla a mach, agus bidh a' Ghaidhlig sìbhlach an measg a càirden fhein mar bu dual.

Bha'n Ceilidh a' cruinneachadh car greise an talla-nan-clachairean aig *Regent Street*, ach chaidh e air imrich gu talla na bu fhreagarraiche am *Bath Street*,—talla ris an canar *The*

Central Halls far an robh e a' cur dheth, mar a b' àbhaist, fad a' gheamraidh a chaidh. Ged bha 'n cruinneachadh an comhuidh lionmhor, dh' fhàs e mòran na bu mhotha anns na cairtealan ùra.

Cha deach e leud na lùdaig thairis air a cho-shuidheachadh o thoiseach. 'Se tha 'na amharc a bhuil a' dheannamh ionlan 's a' Ghaidhlig, agus gu dearbh cha 'n 'eil neach a thadhail aig a' Cheilidh aon uair, agus a dh' èisd ri fear no dhà de na buill a' labhairt mu chuspair na h oidhche, agus a' sgrùdadh bbeachdan, nach feum aideachadh gu bheil ar cànan a' siubhal cho glan 's cho eagnaidd agus ged chluinteadh tu i a sèideadh o chliathach beinne air Gaidhealtachd fhein. Cha 'n 'e mhàin gu bheil cinneas cànaine ann, ach tha cèd—brain Ghaidhlig—a' cur a ghrinneas fhein air an obair, agus tha gach ni a' dol air aghart ann an spiorad caomh, agus le rùn fosgailte.

A nise faodar a bhi cinnteach gu feum Rùnair sam bith a ghabhas gnothnichean Ceilidh de 'n t-seòrsa seo as laimh, a bhi 'na dhuine comasach agus rianail 'na dhòigh, oir bithidh suas ri còig ciad Gaidheal ri fhàicinn ann a h-uile oidhche Shathuirne. Ach fhuaradh taghadh Rùnair an uair a roghnaicheadh Dombnull MacMhuirich no "Dombnull Eachainn" mar as aithne do chuid e. Chaidh aon de Bhaire a' Cheilidh air gheuls, agus rinn e luaidh air clù Dhombnull mar a leanas :—

AN RUNAIR.

I.

A Dhombnull 'ic Mhuirich air an luraiche fonn.
'Tha ceanalta ceannasach, fearail 'nad roinn;
Led' chinneas 's led' ghrinneas, gun mhearachd gun mheang,
Cha tig beud air a Cheilidh fo sheuladh do laimh.

II.

Tha thu làidir am beachdan 'us reachdmhor an cainnt,
Tha thu eudmhor 'us gleidhteach mu chànan nam beann,
Tha thu eibhinn 'us gleusda 'na seirm 's 'na seinn.
'S fìnghanta thrail mu chliù do luchd-daimh.

III.

Bha thu uainn thar chuantaibh, ach ghleidh thu do spòis
Do ghnàthachas t-òige 'nam bòichead 's 'nam beus.
Oir le suaicheantas uaislichte, tha dualach do 'n Ghaidheal,
Gur taitneach leat fhàgail do 'n àl thig 'nad dheidh.

IV.

Ann a Talla nan Cailin' far an tric gheibh thu fàilt,
Bithidh gach uionag a' stri gu bhi fìnealta tiath:
Oir le suaicheas do phears' agus measarachd beòil,
Gur deòin le gach òigh a bhi òrdail 'na dòigh.

V.

A Mhorairne aghmhor a dh' àraich an sonn,
Nach dibir 'na dilseachd do dhùthaich nam laoch,
Gu 'n robh càirdeas 'us bùigh mur b' àbhaist feadh do ghlinn,
'S aiteas 'us pailteas aig luchd-àiteachaidh d' fhuinn,

NOTES AND COMMENTS.

Aberdeen mourns the loss of a distinguished Highlander. The late Bishop Æneas Chisholm occupied for many years quite a unique position in Aberdeen and the North of Scotland. Before his elevation to the bench the Bishop had been rector of Blair's College, which was greatly extended while under his charge. Bishop Chisholm, like his predecessors—Bishops Macdonald and Grant—was an accomplished Gaelic scholar and an enthusiast in all matters connected with the Highlands. There is a sound tradition of Gaelic scholarship associated with Blair's College. This Seminary provides an ample supply of Gaelic speaking priests to meet the needs of the Catholic Highlands, while at the same time a number of the high Catholic appointments in the South of Scotland, in Rome, and in the dominions are held by Gaelic speaking clergymen.

* * *

Mr. Donald Thomson, M.A., a native of Tong near Stornoway, has gained the Brown Theological Scholarship, open to all divinity students in the three halls of the United Free Church. Mr. Thomson has for the last year or two conducted the Gaelic services in the United Free High Church, Aberdeen. In the examinations for the Brown Scholarship, particular stress is laid upon ecclesiastical history.

* * *

The sale of the Island of Lewis to Lever Brothers must be regarded as an important Highland event of which the results may be far-reaching. The new proprietors are in a position to enter upon large schemes of economic development if the resources of the island permit of this.

* * *

The Editor desires to acknowledge generous references made in the Highland press re *An Deo Greine*. One reviewer "deplores the sparsity of Gaelic items," and feels there is something wrong. It may not be known that the agreement with the printer by An Comunn Gaidhealach is, and has been, that one half of the Magazine should be printed in Gaelic and the other half in English. Were it all in Gaelic the expenses of production would be greater.

—: o :—

COMUNN NEWS.

The Executive Council Meeting that fell due to be held at Oban on the first Saturday of February did not take place. There was a possibility that a quorum might not attend, and the acting secretary took the precaution of communicating with the members of the Executive as to their intentions. It was discovered

in this way that a quorum could not be secured, therefore the meeting was not held.

In view of the meeting, however, a joint meeting of the Education and Propaganda Committees was held in the office at 108 Hope Street, Glasgow, on the 28th of January. There were present—Mr. Malcolm Macleod, President of An Comunn; Professor and Mrs. Watson, Edinburgh; Rev. G. W. Mackay, Rev. T. S. Macpherson, Messrs. Donald Maclean, Peter MacDougal and Donald Macphie. Mr. Macleod presided. Several apologies for absence were read.

It was reported that the Petition *re* Teaching of Gaelic had been printed, and that a supply had been issued to the Conveners of the Northern and Central Committees. The subject gave occasion to a good deal of useful discussion as to ways and means, and the committee was unanimous in their desire to proceed with the matter at once and to put forth every effort in order to secure as many signatures as possible. It was agreed that each of the three Provincial Committees should be authorised to spend, if necessary, to the extent of £20 on travelling and other expenses which might be incurred in connection with the signing of the petition. The Rev. G. W. Mackay, Killin, agreed to act in place of the Rev. Coll A. Macdonald, who is absent on military service, as Vice-Convenor of the Central Committee, taking special charge of the County of Perth. With regard to methods of securing signatures, a suggestion was made by a member, not present, that the services of school children might be utilised for the procuring of their parents' signatures, but this was not entertained.

Professor Watson indicated that the book of poetry, which has been in the hands of the printer for some time, will soon be issued. A sample of pages submitted augurs well for the get-up.

The Committee took into consideration the Education Bill for Scotland, and resolved to record their regret that no provision had been made in it for meeting the demands of An Comunn with reference to the teaching of Gaelic in schools. It was agreed that the deputation which had already waited on Mr. Munro, the Secretary for Scotland, with such other interested persons as could conveniently accompany them, should seek another interview with him to ascertain definitely whether by a modification of the Bill or by the insertion of the necessary provisions in the revised Code which the passing of the Bill would necessitate, he proposed to give effect to the demands of An Comunn.

It was agreed that an issue of *An Deo-Greine* in the immediate future should be devoted specially to the discussion of the various aspects of the question of Gaelic teaching in schools:—

1. Gaelic in schools before and after 1872. The present position.
2. Gaelic from the point of view of the interests of the people and racial culture and sentiment.
3. Gaelic from the Educational point of view.
4. Gaelic from the point of view of religion—the Churches.
5. The literary and historical aspect.
6. The position of Irish and Welsh.

Names were mentioned of those who might be asked to deal with these subjects.

JUVENILE MODS.—The Comunn Gaidhealach Executive, at a recent meeting, approved of the

proposal to hold Juvenile Mods at suitable centres throughout the Highlands, and later on it was agreed to give financial assistance where required. The Oban branch began to make arrangements immediately after this, and has now issued an excellent programme on the lines of previous juvenile competitions at the annual Mods. It includes literary competitions, written and oral, also vocal and instrumental music competitions. A number of schools within a reasonable distance of Oban will take part. Mr. T. D. Macdonald, who is secretary, has the arrangements in hand, and from his intimate knowledge of the work required success may be assured. Competitors should apply to him for any information.

KILLIN BRANCH has also made arrangements, and has issued a programme much on the same lines as Oban. It takes within its orbit Tyndrun, Crianlarich, Lawers and Ardonaig. The secretary is Mr. Peter Walker, Killin.

—:—

COMING EVENTS.

Ceilidh nan Gaidheal—

- Mar. 2.—“A’ Measg nan Saighdairean san Fhraing, Rev. Alex. M’Kiunon, B.D.
 ” 9.—“Cor na Gaidhlig an America,” by Mr. Donald M’Donald, Ottawa, to be read by the Secretary.
 ” 16.—Lecture, Mr. Neil McLaine.
 ” 23.—Character Sketch by Mr. Arch. McCulloch
 ” 31.—Musical Evening, Glasgow Gaelic Musical Association.
 April 6.—Annual Business Meeting.
 Ceilidh Comunn Gaidhlig Ard-Sgoil Ghlascho—
 Mar. 2.—Musical Evening, Glasgow Gaelic Musical Association.
 ” 9.—Professor Blackie — The Highlander’s Friend (with Musical Interludes), Mr. Donald MacKay, B.L.
 ” 16.—“The Clans of the Scottish Highlands,” Mr. Wm. Low.
 ” 23.—“Religion of the Ancient Celt,” Mr. Colin Macpherson.
 ” 30.—Annual Business Meeting.

NOTICE.

All literary contributions, accompanied by the name and address of the writer, should be addressed to Mr. DONALD MACPHIE, The Schoolhouse, Cumbernauld, and should reach him not later than the 18th of each month.

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MacLeod and Dewar's Gaelic-Eng. English-Gaelic Dictionary,	- 10/6	6d
MacEachen's Gaelic-English Dictionary,	- 2/6	4d
Aig Tigh na Beinne, by Mrs. Grant, just pub.	3/6	4d
Clarsach an Doire, Neil MacLeod, new edition	3/6	4d
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AN DEO-GRÉINE

Leabhar XIII.]

Mios Deireannach an Earraich, 1918.

[Earraun 7.

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OIDHIRP A RÌTHIB.

Ionnaigh eile air Bòrd an Fhoghlum mu 'n Ghaidhlig! Is iomadh ionnsaigh a thugadh, agus mur lean barrachd tairbhe an oidhirp a thugadh air a' mhios a chaidh, cha bhi gnoth-uichean ach mar a bhà iad. Choinnich cuid-eachd usal an comh-labhairt ri Runair na h-Albann an Dun-éideann, agus chuireadh fa chomhair cor na Gaidhlig air Gaidhealtachd, agus thagair iad gu soilleir as leth ar càinain. Faodaidh mi a dhòl na 's fhaide, agus aideachadh ged a chaidh an t-aobhar ceudna a chur fa chomhair Bòrd an Fhoghlum bliadhnanachan roimhe seo le daoine dealasach agus deas-bhriathrach, nach deach a' chùis a chur riamb na bu chomasaiche no na bu reusonta, na chuireadh i leis na h-uaislean foghlumite a ghabh an tagradh os laimh. Cha robh meang air na thubhairt iad. Bidh sinn uile a' feitheamh le déine fèach dé an seòl a ghabhas a' Chuideachd chòir a tha 'n Lunnainn a chum freagairt a dheilbh do 'n dian-iarrras. Mar a chithear air taobh duilleige eile de 'n *Deo-Ghréine*, bha an làthair buill shònraichte o na trì Eaglaisean Cléireach, maille ri mnathan uaisle agus daoine uaisle eile; 'nam measg Mgr. Macleoid, Ceann-Suidhe a Chomuinn Ghaidhealach, an t-urra: Seòras MacAoidh, Iar-Cheann-Suidhe a' Chomuinn, an t-Ollamh, W. J. Watson, agus Mgr.

Uisdean Caimbeul, Fear Lagha á Abaireadhain. Be' cùis-thagraidh nan Diathairean còire gainnead mhinistearan a bha comasach air searmonachadh an Gaidhlig air feadh na Gaidhealtachd, rud a tha aithnichte do na h-uile a ghabh suim de 'n chùis. Tha e 'na aobhar taingeil gu 'n do ghabh na h-Eaglaisean an gnothuch os laimh mu dheireadh. Is fhada a bha còir ac air a' dheanamh, ach cha bhi a' talach mu na chaidh seachad gu mòran stà, gu h-àraidh an uair a thug iad lamh air a' ghnòthuch a nise Blo iomradh nam paipirean-naigheachd, shaoileamaid nach duirteadh lideadh mu 'n Ghaidhlig mar chàinain coimh-lionta innte fhein, agus an comas a tha fillte innte a chum an intinn a bheathachadh cho math ri càinain-ean eile. Ach cha b' ann mar sin a bhà. Rinneadh mar an ceudna soilleir an comh-cheangal a tha eadar Gaidhlig agus cor spioradail na Gaidhealtachd maille ris an fhairachadh-dhùthchasach a tha 'na aobhar neirt do 'n rioghachd. Ghabhadh beachd gheàrr air litreachas na Gaidhlig agus a grinneas—rud nach 'eil Sasunnaich (saor o'n chuid is ionnsaichte) an coitcheantas a' creidsinn.

Ann an dol-seachad, bhuih an t-Urra, Mgr. Mac 'Illeathain ri seo. agus bu m'ath a b'aithne dha fhein agus do 'n Ollamh Watson an còrr a' labhairt mu 'n phuing na 'n robh ùine aca. Ach thugadh fainear am beagan fhacalan rud mu bheil mòran tur aineolach, agus 's e sin gur h-ann o dhùthaich na Gaidhlig a fhuair taobh an iar na h-Eòrpa am beus bho 'n chinn ciùin-eachadh nan ceàrnan sin. Bha beus a' Chreidimh Chrìosdail air a chraobh-sgaoileadh an Eirinn anns an t-sean aimsir, agus bhatar ag àrach foghlum sònraichte 'na h-àrd sgoilean aig an àm 'san robh brat tiugh pàganach 'na laidhe air dùthchannan a tha 'n diugh a' sealbhadh toraidh an t-sil a chuir Ceiltich Eirinn agus Albainn. Ged is ann o 'n Ròimh a sgaoil an Creidimh Chrìosdail feadh cheàrnan an iar na

h-Eòrpa, 's ann an Eirinn a fhuair e àite tainbh fad linntean, agus b'e sin an tobar o na shruth an teachdaireachd a bha na mheadhoin air fionlios an t-soisgeil a phlantachadh an iomadh àite am measg chinnich bhorba. Tha 'n cuspair tuilleadh is farsuinn. Cha 'n fhaod mi a bhi leudachadh air an seo a chum a dhearbhadh gur h-ann bho na Ceiltich a fhuair na Teutonaich, agus sloigh eile, an toiseach, eòlas air beus as aonais nach tig callachadh an t-saoghail air adhart. Thatar an duigh ag amharc le tàir air cànan nan seann daoine dùrachdach ud, mar nach 'eil soilse innte a chum creutairean a' stiùireadh 'nar n-àine.

Tha còir aig a' Ghaidhlig a' cheart chothrom fhaotainn an sgoilean na Gaidhealtachd 's a tha aig cànairean eile co-dhiùbh 'chuireas Eaglaisean feum oirre no nach cuir. Am feadh 's a tha 'u rioghachd a toirt cuideachadh airgid do iomadh meanglan foghlum, ciod e an seòrsa ceartais a bha, agus a tha ann fhathast, a bhi a' dèanamh leth-bhreith air cànan na Gaidhealtachd! A bheil Cuideachd an Fhoghlum an Lunnainn a' feitheamh gus an èirich Gaidheil 'nam braise mar a rinn na croitearan mu 'n fhearnan? Tha e na leisgeul aca nach do nochd an sluagh air mhodh sònraichte gu 'm bu mhiann leò an cànan a bhi air a teagasg anns na sgoilean. Mur do nochd, tha 'n cothrom aca a nise. Ach nach 'eil fios aig na h-uile a bha 'gabhail beachd air mar a bha chùisean a' cumseachadh, gu robh an sluagh, gus an seo, air bhogadan eadar Gaidhlig is Beurla. Cha robh fhios aca ceart ciod e an taobh 'bu chor dhaibh a ghabhail an feadh 'sa bha luchd-leanbhainn na Beurla a sior thoir a chreidsinn orra nach 'eil anns a' Ghaidhlig ach uallach a tha 'gan cumail air an ais 'na soirbheachadh saoghalta, agus air an aobhar sin gu 'm bu chor a tilgeadh air falbh cho luath 's a b' urrainn daibh, a chionn nach 'eil innte ach goileam gun fheum a tha 'milleadh na Beurla naoimh! A nise na biodh aon neach am beurla gur miann leam tàir a dheanamh air Beurla. Cha bhiodh an sin ach an dearg amaidheachd, oir cha dèanar an gnothuch an duigh as a h-aonais. Air a chaochladh, 's ann a tha mi a' tagradh cothrom na Feinne do 'n Ghaidhlig, mar a sgrìobh mi air a' mhios a chaidh. A bheil slon mi-reusonta an sin?

Ma sheallas mo lachd-leughaidh air a' chunntas a chuir mi sios anns an *Deo-Ghréine* (ma thachras e a bhi aca) mu threas mìos an t-Samhraidh 1915 chi iad an cuideachadh a bha Gaidhlig a' faotainn an Eirinn o ionn 'has na rioghachd. Anns a bhliadhna sud, bha £17,650 air a chur air leth air a son. Bha £675 de 'n t-suim seo 'ga thoirt do fhear-ceasnachaidh, £2,175 do leth-dusan fear airson a bhi ag amharc thairis air mar a bha am foghlum a' dol air adhart 's na sgoilean, a chum gu 'n rachadh

an cur air bonn dòigheil, £10,000 do na sgoilean dùthchasach (*National Schools*) a chum gu faigheadh a chlann cothrom air an cànan fhein ionnsachadh a bharrachd air Beurla. Bha 'n còrr air a chur air leth gu feum nan colaidean, agus na maighistearan sgoile a bhiodh a' coimhlionadh na riaghailtean. Nach h-ann an Lunnainn a thòisicheadh an othail, na 'm biodh de dhànadas—seadh de ladarnas—aig Gaidheil Albann na dh' iarradh an còig ficheadamh pairt de 'n t-suim. Feumaidh iadsan a bhi riarichte le deich puind Shasunnach do gach sgoil a bhios a' teagasg beagan Gaidhlig maille ri Beurla. Sin agaibh spiocaireachd dhuibh— an duais a tha cinneadh soitheamh a' mealtuinn. A Ghaidheala, ciod e a nise bhur barail air an dream a thagh sibh bho 1872 mar bhuill Parlamaid? Ciod e an stà a tha 'm balbhain? “Cha choisinn balbhan earrasaid;” cha choisinn, cha 'n airidh e oirre. Agus c' arson a bha iad cho balbh? Direach a chionn gu robh Gaidheil fhein balbh. Nach d' thainig an t-àm an teanganan a bhleith, saod air choreigin a ghabhail, agus a leigeadh fhaicinn do 'n t-saoghal gu bheil a leithid de nidheam agus teanga 'nam pluic. Cha 'n abair mi an còrr mu 'n chùis ach seo:—Coimes £17,650 do aon chearn de 'n rioghachd a chum leas cànan, agus deich puind Shasunnach gach aoin de bheagan sgoilean air Gaidhealtachd gu leas a' cheart aobhair! Nach b'e chuis-mhagsaidh e? Fàgaidh mi an t-aobhar agaibh a chum a chnaimh. Ma tha sibh buidheach leis a' chàradh, thuit droch smal air an t-seann teine, agus air bhur cinn fhein biodh an nàire 's an ciont. Mar a thug mi faineare cheana, tha Cuideachd an Fhoghlum an Lunnainn ag amharc ri gluasad am measg an t-sluaigh a thaobh an cànan; 'se sin a tha iad ag ràdh co-dhiùbh, agus a thuir iad uair no dhà. Nach bu chòir an dearbhadh a nise, ged nach biodh ann ach gu faighteadh a mach ciod e tha iad a' ciallachadh.

Mur bheil mi air mo mhealladh tha dòchas agam gu lean tairbhe a' choinneamh a bha 'n Dunéideann. Chuir an luchd-labhairt a' chùis gu soilleir air beulaobh an Rùnaire, agus dh' èisd e gu caoimhneil ris na chuireadh fa chombair. Thug e gealltanais gu 'n gabhadh e suim chàrdeil de na thuirteadh ris, agus faodar a bhi cinnteach gu 'n dean e na 's urrainn e mu 'n aobhar, oir is Gaidheal e fein. Ach feumar a thoirt faineare, ged tha e an inbhe àird anns a Chuideachd an Lunnainn, agus ged ghiùlanas fhacal spéis agus seadh, nach 'eil e ach mar aon bhall de 'n Chuideachd. Air an taobh eile tha e air a ghealltainn, an uair a thig an t-Achd ùr (mu ruigeas e an Ìre sin, no mur teid a thacadh le gogail *ad hoc*) gu 'n cuirear cùis an fhoghlum fo chùram nan Comhairlean Siorramachd an àite nan sean Bhùird-Sgoilean, agus

gu'm bi e mar fhiachaibh air na comhairlean sin suim a ghabhail do iarrtuais an t-sluaigh, agus ullachadh a dheanamh a chum a' Ghaidhlig a chuir air a' chlàr-fhoghlum. Ach ciod e 'thachras mur tagh an sluaigh buill a bhios càirdeil do 'n Ghaidhlig? Sin far am bi chrois. Is mór m'eagal gu'n teid aig naimhdean na Gaidhlig an Gaidheal a thàladh, agus gu laidh e cho soitheamh ri cat an feadh 's a bhithear a' sliobadh a dhroma, agus nach fairich e thu a' dol an aghaidh a chuilg. Cha ruigear a leas a bheag tuilleadh a chantuinn mu'n phuig: feathamaid gus a' faic sinn. Tha e soirbh ri fhaicinn gur h-aun air Comhairlean nan Siorramachdan a tha 'n t-uallach air a chur a thaobh na Gaidhlig anns a cheud dol-a-mach, 'se sin, ma chuireas a' Phàrlamaid aonta ri reachdan Runaire na h-Albann. Mur dean iad na 's feàrr na rinn cuid de na sean Bhùird-Sgoilean, bidh sinn uar a bhà sinn, agus cha bhi ann ach ath-thòiseachadh air an t-seann spàirn. Sin mar tha 'n gnothuch an ceartair—a' Ghaidhlig air glùnan nan diathan, agus sinne a' feithamh.

Ged rinn na h-uaislean a choinnich ri Mgr. Mac an Rathaich na b' urrainn iad, ged bha 'n còmhraidh cho cùrteil 's cho ceanalta taobh air thaobh (mar a dh'earbamaid) 's gu saoilleadh tu nach robh amladh ri fhaicinn air faire, na paisgeamaid ar àmhàn an dùil ri rud, math dh'fhaoidte, nach tachair. Tha 'n t-amhladh air a bheil sin uile eòlach an sud fhathast, agus bithidh gus an teid againn air a chur as an rathad. Tha ceum no dhà ri shiubhal mu 'm faighear a chòir a chur na h-àite fhein—math dh'fhaoidte na ceumanan as duilghe. Tha aon cheum àraidh ann a tha 'n Comunn Gaidhealach a' guidh air gach Gaidheal a ghabhail, ma tha boirene de 'n t-sean fhuil a' ruith 'na chuisle, agus 'se sin ainm a chur sios ris an "Iarrtus," agus cothrom a thoirt d'a chàirdean an rud ceudna a dheanamh. Na tugadh aon neach geill do 'n fheadhainn a tha 'fèachainn tair a chuir air le bhi a' sgrìobhadh 'na aghaidh anns na paipeirean-naigheachd—gùlan nach h'eil ro thlachdmhor aig an àm. Tha cuid de Ghaidheil ann a tha glé ùigheil air a bhi beumadh an luchd-dùthcha fhein. Ach ciod e an t-eireachdas a th' ann do Ghaidheil a bhi a' bùrach fo chloich-stéidhidh na dùthcha mar gu robh iad an tòir air aitreabh an aithrichean a thilgeil gu làr, agus nòs coimheach a shuidheachadh 'na h-àite. 'S e 'n droch eun a thruaileas a nead fhein. Ma tha Gaidheal ann a tha miannach air earradh coimheach a chur orra fhein, nòsan nuadh altrum, agus ar càinain a bhàthadh, leigeadh iad le càch, nach d'fhairich feum air a leithid de iasad, siubhal am beus an aithrichean agus spéis dhùthcheasach a nochdadh d' an càinain. Thugam comhairle air an dream seo, agus sin gun an uiread as lugha de oilbheum,

stad de 'n ghiùlan seo am feadh 's a tha càinain na dùthcha 's an eadraiginn. Deanamaid uile, a tha dileas, tìrn a bhios taitneach, agus air an amhaire sinn le taitneas fad as deidh seo. Na biomaid 'nar cul-mhagaidd an beachd chinuidhean eile a tha làn de eud mu 'n càinain fhein, agus a ghabh mòthuchadh air a chàll a thuiteas orra ma theid i as.

—:O:—

THE TEACHING OF GAELIC.

SCOTTISH CHURCHES AND THE DEARTH OF MINISTERS.

Mr. Munro, M.P., the Secretary for Scotland, received on March 9th in Edinburgh a deputation representing the Church of Scotland, the United Free Church, the Free Church, and An Comunn Gaidhealach with regard to the provision of further facilities for teaching Gaelic in Highland schools.

The following ladies and gentlemen were present:—Rev. Dr. Russell, Rev. G. W. Mackay, Killin, Vice-President of An Comunn Gaidhealach; Rev. Dugald MacFarlane, Kingussie; Sir James Campbell, H. F. Campbell, advocate, Aberdeen, representing the Church of Scotland; the Rev. Prof. Martin, Convener of the Highland Committee of the U.F. Church, Rev. Dr. M'Lennan, Prof. Watson, Mrs. Watson, Miss MacPhail and Dr. Hew Morrison, representing the U.F. Church; Rev. Alex. Stuart, Prof. Cameron, Rev. D. Maclean, and Dr. Galbraith, Dingwall, representing the Free Church; and Mr. Malcolm MacLeod, President of An Comunn Gaidhealach. The Rev. Prof. Cooper and the Rev. Dr. W. M. Macgregor, who had hoped to be present, were unavoidably absent.

It will be remembered that in May of last year the Assemblies of the three Presbyterian Churches adopted deliverances calling for the provision of more adequate facilities for the teaching of Gaelic in Highland Schools. These deliverances were presented to the Secretary for Scotland at this interview.

The Rev. Prof. Martin, in introducing the deputation, pointed out that the whole welfare of the people in the North might be gravely affected if the shortage of Gaelic-speaking candidates for the ministry continued or increased, and the Rev. Dr. Russell added that the serious diminution of these students had been giving concern to the Churches. They were representing that in the schools within the Gaelic-speaking area Gaelic should be made an essential subject of instruction. The Rev. Dr. MacLennan, after observing that there were many Highland children to whom English was as

much a foreign tongue as French or German, said that they needed provision for learning Gaelic at the elementary stage. Prof. Watson spoke of the facilities given in Wales and Ireland for the learning of their languages, and said there was nothing to justify the differential treatment for Gaelic in Scotland. The Rev. Donald Maclean and Mr. Malcolm MacLeod supported the representation.

HOW THE NEW BILL WOULD HELP.

Mr. Munro, M.P., in reply, expressed his personal sympathy and the sympathy of the Department with the aim of the deputation. He pointed out the various ways in which, under existing conditions, facilities were given for the encouragement of the teaching of Gaelic, and that several hundred schools in Argyll, Ross, Sutherland, Inverness, and elsewhere were participating in different grants given for the purpose. He was concerned with combating the view that unjustly prevailed in some quarters, that the Department was damping down the teaching of Gaelic in schools. He should have to consider the proposal that Gaelic should be put on the footing of an essential school subject in Gaelic-speaking areas. They might help him by defining a Gaelic-speaking area, and stating if it was to be an essential subject, what was to be its relation to children of non-Gaelic-speaking people. Referring to the Education Bill, he hoped that before the Easter recess it would have the second reading, and observed that to lose the Bill for any reason at this time would be nothing less than a national calamity. Under the Bill the Education Authority in a district in which Gaelic was spoken would have the opportunity of making provision for the teaching of Gaelic in such manner and to such extent as they might think proper. If it should be represented to the Department that the authority had not made reasonable provision for the teaching of Gaelic, it would be his duty to have careful inquiry made into the report, and, if satisfied that it was well founded, to insist on amendment of the scheme.

The following statements were submitted by the Very Rev. Dr. Russell, Rev. Dr. McLennan, Rev. D. Maclean, and Prof. W. J. Watson :—

REV. DR. RUSSELL.

The serious diminution in the number of Gaelic-speaking young men studying for the ministry has been giving concern to the Churches for some years past. Last May the General Assemblies took the matter into earnest consideration, and made the following pronouncement thereon :—

THE CHURCH OF SCOTLAND.

"In view of the grave situation in the Highlands, owing to the scarcity of Gaelic-speaking

students for the ministry, the General Assembly are of opinion that provision should be secured for Gaelic instruction in the schools in the Gaelic speaking area."

THE UNITED FREE CHURCH.

"The Assembly view with concern the serious reduction in the number of men of suitable gifts and experience presenting themselves for the Highland ministry, and earnestly trust that, with the return of peace and normal conditions of church life, means may be found through securing, if possible, the regular provision of Gaelic instruction in the elementary schools, and otherwise, to remedy a condition of things so much to be deplored."

THE FREE CHURCH.

"The General Assembly regard as desirable, in the interests of Gaelic-speaking ministers and congregations in the future, that Gaelic be put on the footing of an essential subject of instruction in the elementary schools within the Gaelic area."

REV. DR. M'LENNAN.

As committees of the Churches, charged with the oversight of the social and spiritual interests of the Highlands, we beg very respectfully to bring these resolutions under the notice of the Secretary for Scotland, in the earnest hope that he will, so far as it is in his power, take measures to remedy a state of matters that so gravely militates against the best interests of the Highland people, and impedes the progress of the Churches' work among a race which deserves so well of its country.

In support of these resolutions we beg to submit the following considerations :—

1. It is a sound principle in education that the child should begin with his own mother tongue.

It would be incredible that so expert a body as the Education Department could fail to recognise so obvious a principle as this. To suggest that it does would be unpardonable as it is untrue. So long ago as 1907 the Department issued a memorandum in which these sentences occur :—

"The knowledge of a language other than the mother tongue is no necessary part of the equipment of an educated mind. This often forgotten axiom can hardly be emphasized too strongly."

"Something depends upon the age at which the pupil is to be initiated into the study of his first foreign language. This is not an easy matter to settle, for there are many elements of which account requires to be taken. On the whole it would perhaps be reasonable to assume that, where there are conflicting interests, twelve would provide a convenient compromise."—*Nelson's Annotated Scotch Code, 1909, pp. 428 and 430.*

In view of this Official Statement it seems inexplicable that the Department should persist in refusing to apply it to so considerable a section of the king's loyal subjects as the Gaelic-speaking people of the Highlands. So long as the Department maintains such an attitude it lays itself fairly open to the charge that it denies the existence of Gaelic as a mother-tongue—in face of the fact that to many thousands of Highland children English is as much a foreign tongue as French or German—or that if it does exist it may be regarded as non-existent, so far as the ends of education are concerned.

The situation is not appreciably relieved by the permission to make use of Gaelic as a medium of instruction in English, where English itself fails. That simply means that a child of five or six is put, without any previous discipline, on the same footing with relation to English as a student in a secondary school is put with relation to the study of Latin or Greek, French or German.

We submit that this is a serious wrong to the Gaelic-speaking child.

2. It is a matter for gratification that Gaelic is an optional subject in the curricula of the secondary school and the University. This is as it should be. But we suggest that this excellent provision is largely neutralized by the absence of suitable facilities for instruction in Gaelic in the elementary school. The true foundation for the intensive study of Gaelic, as of English, must be laid in the elementary stage. It is there the intelligence is awakened and the taste created. The Gaelic language has its mysteries even for the native speaker, but under sympathetic tuition, these are soon resolved, and the early mastery of them results in a quickened intellect and an enthusiasm for the language and its treasures for their own sake. Given this condition, we should reasonably expect to find an increasing number of students choosing Gaelic as a subject for the Leaving Certificate in the secondary school, and for graduation in the University.

3. We are of course sincerely anxious that the Highland child should acquire a thorough knowledge of English along with a good English education. The history of education in Scotland shows clearly enough that nothing could induce the Churches to do anything that would interfere with that object. In furtherance of that great end we are confident that early instruction in Gaelic, instead of impeding, would stimulate and greatly help in that direction. Under the present system, it takes the Gaelic-speaking child years of painful toil before he begins to make any intelligent use of English, and the

great mass of these children leave school without carrying with them much love for the language, or any enthusiasm for its literature. On the other hand, it may be reasonably assumed that early instruction in Gaelic would waken and enliven interest, and so equip the young mind as to give zest to the study of the foreign tongue with highly beneficial results.

4. We think it of the greatest importance that Gaelic instruction should be given in the elementary schools in the Gaelic-speaking districts in view of the claims of the great mass of the people who are destined to make their home in the Highlands.

It is pre-eminently right that ample provision should be made for higher education, and that young men and women should be encouraged to take full advantage of it. It is pre-eminently wrong, however, to make this the supreme end in any educational policy. It is admitted that one great end of education is to raise the general tone of the community to ever higher levels of intellectual and spiritual attainments. No one will seriously maintain that the present scheme of education in the elementary school is calculated to place the Highland crofter and fisherman on a very advantageous level in this respect. We suggest that the introduction of Gaelic instruction into the scheme would make a world of difference. The thoughts and habits of these people, their atmosphere and life springs, are Gaelic; and even moderate facilities for the study of their own language during school days would serve to introduce them to another literature, besides English, which is well calculated to widen their intellectual horizon and bless them with a new vision—the rich treasures of the Gaelic Bible and Gaelic literature.

5. We press the claim of Gaelic to generous treatment on purely patriotic grounds. We beg of you to believe that anything we do to extinguish the language of the Highlander will tend also to extinguish the Highlander himself. It is not necessary to dilate here on the subtle and vital relationship between the language of a people and its "soul." The fact will not be disputed. A cursory glance at the pages of history is enough to show the value of the Highlander to the British Empire. But his greatest achievements in the past have been put into the shade by his "soul" and deeds at this hour. If the mainland of Great Britain had been as prompt in rallying to the help of our beloved country in its hour of dire need as the people of one of its outer islands—all of them, with few exceptions, Gaelic-speaking—we would have had some eight million men under arms during the first year of the war. It would be a disgrace for the British Administrator—much more for a Scottish Department—to do anything

that would in the least degree tend to starve the "soul" out of such a people.

6. The Churches are specially interested in this matter, because the Gaelic language is their principal instrument in carrying on their spiritual mission among the Highland people.

Gaelic is the language of the home and of the sanctuary, and is likely to be so for generations to come. It is not merely the nearest road to the hearts of the people; it is the only road by which the Church can hope to influence them towards higher moral and spiritual ideals. It would not be difficult to cite abundant evidence from experience and from history to show that the Church's message is at a serious disadvantage among an illiterate people. On that account educational missions have gone hand in hand with the Evangel during the best days of the Celtic Church, and in the Scottish churches from the closing years of the eighteenth century to the present day. No outward circumstance would favour the Church's progress among the Highland people more than a well-conceived and large-hearted scheme of education which would include adequate provision for instruction in the language of the home. Out of a soil so prepared and cultivated would spring, we believe, just the kind of men whom the Churches most need to recruit the ranks of their Highland ministry. This is all the more necessary in view of the fact that a very large number of the young men who were studying for the ministry, and entered the service of the crown, have already fallen in the war.

For these reasons, and others that might be named, we crave that in the scheme of education for Scotland provision be made for instruction in Gaelic in the schools throughout the Gaelic area, and that a clause to that effect be inserted in the Bill now before Parliament.

REV. D. MACLEAN.

In this statement the question of Gaelic is considered historically in relation to civilisation, culture, and character.

1. Anthropologists assure us that the population of these islands has not varied in type to any appreciable degree since the days of Cæsar. Observation and anthropometric research go to show that the *brachiocephalic* or brown-haired and grey (or brown) eyed man still constitutes the great mass of the population. This brown-haired man—or Celt—has been the imaginative and the intellectually active element in the community. To him the basis of all literature, from Chaucer to Tennyson, can be traced. The Art, too, of English Church Architecture is the development of what was Celtic, and not that which was Norman: and the imagination that designed the great Cathedrals is Celtic, and not

Saxon. The civilisation and culture of to-day has been developed out of this basic stock.

Tradition crystallises the main elements in a people's character. Beowulf is Teutonic in origin, and its main characteristics are blood-thirstiness and fierceness. Peredur, Diarmad, and Graine, on the other hand, which are Celtic, are marked by chivalry, devotion, and loyalty. By these distinguishing characteristics the Central Powers and Western Allies, or Alpine people, are now differentiated. The medium in the cultivation and development of our civilisation was the Celtic speech. In Scotland it was the Gaelic language, which still remains to us as the only surviving factor, that was then operative.

2. This Celtic culture continued until it was opposed by the Teutonic ideals of Queen Margaret and her successors on the Throne. The overthrow of the supremacy of the Lords of the Isles gave an impetus to those Teutonic ideals and a corresponding blow to the Celtic culture. Colleges of learning then began gradually to disappear in the Highlands. The native medical schools of the MacConnachers and Beaton, in which the medical knowledge of classic literature was communicated through the medium of Gaelic, were also discontinued. Statescraft, which pursued the policy of discouraging the native speech and native culture by the imposition of a system developed by the feudal lords and Norman barons, accounted for all this. Despite all this, Gaelic literature still remained in the halls of the chieftains, who were the real patrons of learning, while their professional bards and historians continued their work until the '45, when chieftainship was finally overthrown and clans were scattered. Still, it is a striking fact of history that the output of sacred and secular poetry in the eighteenth century was rich and large. The lyrical, didactic, interpretive, and descriptive poetry of that period is unsurpassed by a similar class of poetry in any language.

This state policy became a national policy in the beginning of the reign of James VII. Then the extirpating of Gaelic out of the Highlands became a popular ideal, and was applied to the extent of forbidding the translation of the Bible into Gaelic. "How careful," wrote the Rev. James Kirkwood in 1690 in his objection to this policy, "has the Church been in all ages (except since Popery prevailed in the world) to translate the Holy Bible into the language of all nations which were converted to Christianity." The Bishop of Ross, about the same time, could not "condemn the designs of some to have that language quite worn out of this country." The Presbyterian Church, after the Revolution, although it encouraged, by bursaries and other-

wise, the education of Gaelic-speaking students, found itself obliged "upon motives merely political," to conform to this policy of the State in respect to the teaching of the language itself, for, even as late as 1760, Dr. Alexander Webster brought forward various arguments in opposition to the translation of the Bible into Gaelic. The Church pursued this policy through the grammar schools, legal schools, charity schools, and S.P.C.K. schools until forced by the futility of their effort to make Gaelic a subject of instruction; and the value of this medium of instruction was evinced most clearly by the record of the excellent services of Gaelic schools in the Highlands of Scotland. The large output of Gaelic religious literature in connection with these schools continued for a long period to feed the devout thought of pious Highland people. This continued until 1872, when a new system that carried with it an ancient policy was again revived.

3. The people whose self-culture was thus thwarted have suffered, and historians and poets, intolerant of any culture which they did not understand, have set them before the world in a disadvantageous light. Lord MacAulay would never have written his chapter on the Highlands if he had read the Fernaig Manuscript, in which the character of the amiable and cultured Chief of the MacRaes is set forth, as well as a degree of culture in the surrounding districts which had no parallel in any other rural district in Scotland at the time. The late Principal Sir William Geddes of Aberdeen, an eminent scholar, arraigned Scottish students for their neglect of the study of Gaelic, so useful for philologic purposes. That Paris, Copenhagen, Freiburg, Bonn, Berlin, and Vienna should teach the world the romance and poetry of the Celtic language and literature, is not the fault of Highlanders, but of that system of education which gave them no facility for the close study of their own language in their schools. To the Dutch in South Africa, to the Welsh in Wales, to the Irish in Ireland, to Frenchmen in Quebec, and to almost all races in our vast Empire is given the privilege of having their vernacular either as a medium for study, or as a subject for mental culture; to the Highlanders alone it is denied. The thousands of expatriated Highlanders that met Knox, the economist and author, between 1764 and 1780, on their way to the seaports to sell themselves as slaves in a foreign land, cried, "What have we done to deserve this?" Well may Highlanders cry still,—What have we done that our language should be dealt with as if it were no language, and our literature as if it did not exist?

The Highlanders have done nobly for King

and country in every struggle for national expansion and supremacy. The State is now called upon to remove a grievance, to abandon an ancient and irrational policy, and to deal with the people as a people, and with their language (to which civilisation owes so much) as a language worthy of cultivation for the development of mind and soul. Love of literature creates a love for the country that produced it. It forges a binding link between the land and the people, and its cultivation should be encouraged in the interests of the Nation itself, which is strong only in proportion to the strength of its population.

PROFESSOR W. J. WATSON, LL.D.

The statement that has just been read puts the case for Gaelic so adequately that little remains to be said, but as I have been asked to speak, I may be allowed to mention some of the factors that appeal to me specially.

I would lay stress on the fact that there exists in Gaelic a considerable body of literature both in prose and poetry, expressing the minds and ideals of the people, and eminently suited to encourage in them affection for their native land and a healthy pride in their race. This literature is the natural mental nutriment of the Gaelic people, and nothing else can take its place. It is by no means barren even at the present time. This expression of native culture deserves, as it seems to me, to be encouraged and developed, not stifled. The process that has been going on for a long time is one that has been emptying the minds of the Gaelic people of all their native content. It is much easier to empty than to fill.

Besides the literature there is the native Gaelic music, which used to fill so large a part of the life of the people. Its qualities are now recognised, but what use is made of this instrument of culture in our Highland schools?

The same question applies to Celtic Art. It seems to me that here also we have a most important, yet almost wholly neglected, means of national culture. I may say that in Inverness, where we attempted work in Celtic Art with the help of sympathetic teachers, the results were in every way excellent and fresh.

I feel strongly that in all these directions the cultural heritage of the Gaelic people deserves intelligent and sympathetic preservation and development, and that such a policy would be for the great good of the people themselves and of the nation at large.

It has been left to me to draw attention to the parallel cases of Welsh and Irish Gaelic. The position of Welsh in the schools of Wales was at one time as unsatisfactory as the position of Gaelic is now with us. At the present time, wherever Welsh is the common speech,

and largely also in districts where both Welsh and English are spoken, all infants are taught through the medium of Welsh, and English is introduced gradually. Welsh is expected to be taught, to some extent at least, in every school. In the Training Colleges practically all the students take Welsh. At one time special grants were made for the encouragement of Welsh, but Wales has now outgrown that system.

In Ireland special grants are made to Elementary Schools for the teaching of Gaelic, which in 1915 amounted to nearly £14,000. The Training Colleges receive a special grant for each student who is certified as competent to teach the language, and the successful students themselves receive money prizes. In 1916 the total number of students registered as qualified to teach Irish was 2175.

Fuller details of the system in Wales and in Ireland were printed in the *Deo-Gréine* for March.

We respectfully submit that there is nothing in the circumstances to justify differential treatment for Gaelic in our Highland schools, and that the methods which have been proved successful and advantageous in Wales and Ireland will be found equally applicable with us.

From the administrative point of view, we are of opinion that the objects aimed at can be best attained by (a) Special Grants towards the training of teachers certified as qualified to teach Gaelic, and (b) Special Grants to Schools, payable direct to the teachers, in respect of instruction in and through Gaelic.

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NA 'N ROBH "B' ÀILL LEAM" BEÒ.

Tha cuimhne agam 'nuair a bha sinn 'nar clainn aig an t-seann dachaigh, na 'm biodh aon ni seach a chéile a bu mhaith leinn a bhi againn, na 'm biodh ni seach ni eile a bu mhaith leinn tachairt is iomradh a thoirt air an guidhe dhùrachdaich : b' àill leam féin gu 'n robh sgian ùr agam, b' àill leam féin gu 'n robh uaireadair agam, b' àill leam féin gu 'n robh sud agam, gu 'n robh so agam—

“Mata,” theireadh na seann daoine, “na 'n robh 'b' àill leam' beò bhiodh sin mar sin.”

Nach bu neònach an ràdh e, “na 'n robh 'b' àill leam' beò, bhiodh sin mar sin.” Is iomadh uair a bhual e 'nam intinn bho na làithean sona ud. Cha robh ar n-àilgheas ach glé aotrom anns an àm ud; cha chuireamaid mór spàirn air “b' àill leam,” ged a bhiodh e beò gu ar riarachadh. Faodaidh gur e ball *gutta-percha*, is caman a bheireadh barr air gach caman eile, no bogha-saighead gu cuin-

searachd air na cearcan, na bha a' seasamh eadar sinn is làn thoil-intinn an t-saoghail so.

Ach dh' fhalbh na làithean ud, le an aigheal is le an cuid feala-dhà. Na 'n robh “b' àill leam” beò an diugh théid mi am bannaibh dhuibh nach biodh mórann foise aige. Tha cinnt gur e an t-òr, is gun ni a bu lugha fù na sin a bhiodh bodaich mar a tha mi féin ua geall air; na's lugha na gu 'm biodh briathran caomh a' bhàird a' tighinn fa-near dhuinn—

“Na 'm faighinn mo dhùrachd,
'S e lùginn 'bhi òg,
Gun chòir bhi aig aois orm.”

Ach am faod mi a ràdh nach 'eil iad 'san éisd-eachd an so a bhiodh a' cur cagair 'na chluais le iarrtasaidh beaga eile, “Cuin a tha Iain, no cuin idir a tha Màiri a' dol a thoirt aomaidh air a cluais, no sealladh blàth de a sùil dhomh.”

Tha, mo chreach, nithean eile a gheibheadh “b' àill leam” ri an deamh na 'n robh e beò 'nar linn. Na 'n robh “b' àill leam” beò, bhiodh crìoch air a' chogadh oilleit a tha a' fàsachadh na h-Eorpa. Na 'n robh “b' àill leam” beò, bhiodh gillean ar rùin air an aiseag a nall dhuinn a rithist, gun cneadh gun dochunn ach nar a dh' fhàg iad sinn.

Ach cha 'n 'eil “b' àill leam” beò; is faodaidh an déidh nan uile ni gu 'm bheil e na's fheàrr mar a tha e. Cha fhreagarradh àilgheas gach neach da chéile. Thigeadh crìoch air gach oidhirp, is bhiodh saothair 'na h-amaidias. Cha 'n 'eil mar sinn anns na nithean sin uile ach smuain; cha 'n 'eil annta ach sgleò, mar “b' àill leam” féin—am faileas a theicneas bhuainn air cho luath is 'g an ruith sinn 'na dhéidh, gus mu dheireadh am bheil sinn air seachran cùl an fhàsaich.

“B' àill leam féin gu 'n robh làn eòlas agam air a' Ghàidhlig, gu 'n leughainn is gu 'n tuiginn i gu ceart,” tha aon eigin is iomadh aon aig ràdh:—“Mata, na 'n robh ‘b' àill leam’ beò bhiodh sin mar sin:” ach cha 'n 'eil e beò is tha a' Ghàidhlig a' dol air di-chuimhne, is a' dol am mugha air chùl na cuideachd.

Ach ged nach 'eil, nach robh, is nach bi “b' àill leam” beò, tha gaisgeach glé dhùth air a bhi cho treun ris le smior bheò 'na chnaimh, gaisgeach a stéidhicheas e féin ri iarrtas gach aoin againn. Gun teagamh cha spion e nua na rionnagan as na nèamhan, is cha chuir e 'nar dòrnaibh iad; cha téid e sìos do uamhachaibh na doimhne, is cha toir e a nua chugainn air aon iarrtas dìomhain seudan no ailbheagan de ionmhas a' chruinne cé. Cha toir; ach na bheir e dhuinn bidh brìgh ann, is bidh meas againn air.

Có e a nis an curaidh so a tha ionnas cho treun ri “b' àill leam,” is an cuidich esan leinn an àm dhuinn ar guth a thogail as leth na

Gàidhlig? Tha dìreach mu'n d' thubhairt na h-Èireannaich e, a dhearbhbhàthair "Is àill leam;" agus cha'n e mhàin gu'n cuidich e leinn ach gu'n tog e le ar deadh chuideachadh ne a' Ghàidhlig thar bharrath nam beann, is gu ruig cop nèimh féin! Dùisgeamaid is thoirseamaid fa-near gu'm bheil "is àill leam" beò is an treun a neirt, agus mar is mòr ar n earbasa as, is mar is truime an teallach a chuirear air a shlinnein, gur ann is treise a dh'fhàsas e.

Seadh a nis, ciod a tha "is àill leam" comasach air a dheanamh as leth na Gàidhlig? Tha Cèilidh nan Gàidheal a' dol ceum maith de'n rathad ann am freagradh a thoirt do'n cheist. Tha sinn an co còmhlan grinn de Ghàidheil. Tha gach aon againn a' dèanamh beagan as a leth; tha eadhon sinn a bhì an so an nochd a' leigeil ris gu'm bheil sinn air a taobh. Ach tha mòran tuille ri dèanamh.

So gaibh briathran aoin de churaidhean na Gàidhlig an Eirinn mu'n cheart chùis. "Gun teagamh," tha e ag ràdh, "cha robh aig àm air bith aon againn làn riarachte le obair *League* no Comuinn na Gàidhlig, agus tha dòchas agam nach 'eil aon ann a tha riarachte an diugh. Cha robh na dealasaich (Dia'gam beannachadh) riamh làn riarachte, ged a bhios e a' toirt toil-intinn mhì-naomh do shluagh eile a bhì ri fanaidh orra. Dh'abramaid ris na dealasaich mata gun e a chur imcheist orra ged nach biodh a' bheag de'n bhuaidh ri a faicinn air an luirg; sior leanadh iad 'nan oidhirmean. 'Nuair a nì luchd na sgeige gaire, na gabhadh iad fearg, oir cha'n 'eil an sin ach caitheadh neirt. Ged a thuiteadh an lùchair àlainn mu'n cluasan na cuireadh e maille orra; theagamlh gu'n robh fàillinn anns an stéidh, is a nis suidhicheadh iad i as ùr na 's cùramaiche is na 's dìongmhalta na bha i riamh."

Cuireamaid mar sin "is àill leam" 'na arm 's 'na éideadh is theid mise am bannaibh dhuibh gu'n dean e feum. An àite "b' àill leam gu'n robh a' Ghàidhlig a' faotainn barrachd cothruim," abramaid uile a' beoil a' chéile, is biodhamaid an làn da-rireadh nuair a their sinn—"Is àill leam gu'm biodh a' Ghàidhlig a' dol an seilbh air a cuid féin." Agus ma their aon no aon eile gur h-olc, cuireamaid a' cheart fhionas oirnn is a chuireas sinn oirnn an àm seasamh na còrach as leth shlògh eile, nach fhaca sinn theagamh air ar dà shùil riamh.

Tha e ionmholta a bhì a' seasamh na còrach aig gach àm, is as leth gach sluaigh; ach is e ceud dhleasdanas an duine a chòir féin, a mhuinntir féin, a dhùthaich féin, a dheadh chleachdaidhean féin, is gu seachd sònraichte a chànan féin a sheasamh. Thubhairt mi gu seachd sònraichte a chionn gur e cànan an aon nì a tha a' seasamh buan bho ghinealach gu

ginealach mar chombarradh cinnteach nan slògh, air leth bho chàch a' chéile. Cailleamaid mar sin ar teanga, is caillidh sinn na tha 'g ar combarrachadh a mach mar Ghàidheil is mar shluagh fa leth.

Cha'n fhaodar an ceart uair dol a steach gu mionaid-teach do na tha 'nar comas a dheanamh, ach their mi so; gach là a dh' éireas ar taobh deanamaid ni-eigin as leth na Gàidhlig; na biodh nàire oirnn a labhairt; cuireamaid fàilte air ar càirdean anns a' Ghàidhlig ged a b' ann air prìomh shràid a' bhaile a thachramaid, is ged a bhiodh an rìgh féin san éisdeachd.

Leughamaid is sior leughamaid air litreachas. Ionnsaicheamaid ceathramh òrain: dèanamaid ceathramh ma theid againn air. Cuireamaid an cleachdadh na sean-fhacail a tha air an cur an eagaibh a' chéile an cainnt cho grinn, is le an teagasg air nach d' thugadh bàrr. 'Nuair a theid sinn do'n eaglais Là na Sàbaid feug gur ann 'sa Bhiobull Ghàidhlig a gleibh sinn an t-salm is an caibideal, is nach ann idir 'sa Bheurla Shasunnaich a bhios sinn a' leantainn a' Mhinisteir, Cuireamaid daonnan meas is feum oirre, is na biodh i idir againn mar leug luachmhor glaiste an seotal na ciste gu an toir sinn làmh oirre aig amannaibh suidhichte no sònraichte. Biodh i daonnan air ar broilleach gu bhì toirt toileachas dhuinn féin, is iarrtas air a sealbhadh do dhaoine eile: agus cha lùghdaich e ar cuid ne dhi, no ar n-ùgh innte, daoine eile a bhì ag gabhail seilbh oirre.

Mar sin an àite "b' àill leam" abradh gach Gàidheal an diugh, an nochd, am màireach is gach màireach 'na dhéidh, "is àill leam" gu'n seasadh a' Ghàidhlig 'na deadh inbhe anns am bheil a còir, is cha'n 'eil aon eagal do ar teanga aosda bhinn. An aon chunnart a bhios ann dhi, is e gu'n cuir i thairis, oir mar an talamh nach do threabhadh bho chionn sheachd ginealach, tha a stòras pailt fo cheanglaichean, a' feitheamh air an deadh luchd-àiteach is blàths an earraich gu bristeadh am mach an òg-mhìos an t-samhraidh fo bhlàith a chuireas ioghnadh air an tìr.

EACHANN MAC DHUGHAILL.

:O:

THE EFFICIENT TEACHING OF GAELIC.—A meeting of the Governors of the Trust for Education in the Highlands and Islands of Scotland was held in Edinburgh recently — Professor Magnus Maclean presiding. The Rev. Dr. Calder submitted a report on the teaching of Gaelic in the centre schools on the Trust's list, recommending that in giving grants the Governors should take into account those schools in which Gaelic was efficiently taught. The Governors agreed to grants of £50 to each of the following schools:—Dingwall, Kingussie, Kirkwall, Oban and Ullapool.

THE LATE MR. JAMES GRANT.

By the death of Mr. James Grant, Highland circles in Glasgow and elsewhere have lost a gentleman of charming personality, and one who was richly endowed with what is best in Celtic character. He was descended from the Corrimony branch of the Clan Grant, and was born in Glen Urquhart in 1847, where his ancestors have lived for five centuries. Forty-eight years ago he came to Glasgow, and entered the service of Messrs. Arthur & Co., Queen Street, and remained with them until his death. His perseverance and sterling character attracted the notice of his employers. He gained their confidence, and eventually became one of their best-known representatives in England and Scotland—a notable example of Highland grit and character illustrating the principles involved in the motto of his clan, "Stand Fast." For nearly twenty years he was an office bearer in Kelvinside U.F. Church, and took a warm interest in the duties connected with that office. Mr. Grant was the eldest of six brothers and a sister. The four surviving brothers occupy responsible positions in England and Scotland. One is the Rev. Evan Grant, St. Columba's, Govan.

James Grant was passionately devoted to the Highland cause, which, of course, includes Gaelic. Amid all the allurements of city life, it could be truly said of him, "still the heart is true the heart is Highland," and if he did not in dreams behold the Hebrides, he certainly beheld Glen Urquhart, the bonnie home of his earlier days, and now his final place of rest.

A commercial life is usually of a strenuous nature, often demanding much of a man's leisure, but James Grant found relief in identifying himself with the various Highland Associations and movements which had sprung up in Glasgow during his life there. In earlier days, and for many years, he was the heart and soul of the old Highland Ceilidh in Bath Street. This was a Saturday evening meeting, to which all sorts of Highlanders found their way for the purpose of spending the evening in cultivating Gaelic songs. It required a man of tact to manage and advise a mixed meeting of the kind. That man was James Grant, aye courteous, free from cant, and gifted with that fine sense of humour which is such a valuable endowment in most circumstances. In other words, he was himself—delightfully natural, without pose, a Highlander of the Highlanders. On the formation of An Comunn Gaidhealach he became one of its most ardent members, and was a valued member of its Council for a

number of years. Every Mòd saw him arrayed in his native garb, which he carried so well. He was the founder and first President of the Clan Grant Society and of the Inverness-shire Association. In his time he was President of the Gaelic Society of Glasgow, President of the Gaelic Musical Association, and of the Caledonian Shinty Club; he was also a director of the Glasgow Celtic Society, and of the Highland Club. In a word, no Celtic movement or association was complete without James Grant, such was his interest in everything that might contribute to the good of the Highlands. These activities brought him into prominence in Highland circles in Glasgow, where he was probably the best known and most popular Gael. The Gaelic language found in him a warm supporter, and such was his attachment to it that he made a point of using it on every suitable occasion. He had a passionate love for bagpipe music, and was equally fond of listening to Gaelic songs. Such was his popularity among Glasgow Highlanders that a few years ago he was presented with his portrait in oils, subscriptions coming not only from Highlanders at home, but from many Highlanders abroad, many of whom owed their start in life to his helping hand and large sympathy.

The following extract from an appreciation written by his minister, the Rev. P. D. Thomson, M.A., fittingly sums up his character:—With a more than ordinary sorrow, which is shared by many in the congregation and by many more in the community, I have to record the death of Mr. James Grant, for nearly twenty years a Deacon in Kelvinside. Between Wednesday night and Thursday morning of last week Mr. Grant passed away peacefully in his sleep. He had been in good health and at work to the very end, spending the last evening of his life on earth in happy converse at his own fireside; so that his death fell with sudden and heavy stroke upon his home circle, and upon the far-flung circle of his friends. But it was like his life, surpassingly gracious and beautiful. Like a little child he fell asleep.

One thinks of James Grant first and last as a Highlander—a Highlander with all the graces and none of the defects of the Celtic temperament and character. He loved the Highlands with all the big heart of him, and he loved all who were cradled among its mountains and glens. His name is literally a household word in Highland homes in Glasgow, and in many Highland Associations in the city and throughout the land. There was no man of his day more loved and honoured than he among his ain folk. It would have been strange, indeed, had it not been so; for he was friend of them all, with kindly heart and helping hand. The

number will never be told of those whom he welcomed from the quiet clachan and the lonely shieling to the great city, and to whom his very presence was comfort and strength, "as the shadow of a great rock in a weary land." Like another great Highland heart in our city over a generation ago, he well earned the title of "Caraid nan Gaidheal"; and, for at least a generation to come, there will be those in the city and elsewhere who are not likely to forget his helping hand and rich sympathy.

But if his first love and his last was for the Highlands and for Highlanders, only second to it was his human-kindness. His sympathies and charities were wide and free. If ever the words were true of any man, surely here was "one who loved his fellowmen." Wherever he went he found friends, and made them, and kept them; for he brought with him the very atmosphere and sunshine of friendship. His genial presence, his beautiful modesty, his readiness to see the best in others, his unfeigned happiness in seeing and in making others happy, his whole big generous manhood, were gifts that far greater men than he might envy. And yet, were they greater than he, I wonder, in the final account? "Behold, an Israelite indeed in whom there was no guile."

The remains of James Grant now lie in remote Glen Urquhart, not far from "Braighe Rùsgaich."

"Suainte 'na anart

Faisg air glaiceagan Rùsgaich,

Far a minig a bha e

Ionadh là air bheag chùram."

SGIAN DHONNACHAIDH BHÀIN NAN ÒRAN.

'S a' bhliadhna 1790 bha Donnachadh Bàn nan Oran thall 's a' blos air feadh na Gàidhealtachd a' reic a leabhair òrain. Bha comas a nis aig gach Gàidheal air an deise a thogradh e chur uime, agus bha'm bàrd air a chòmladachadh 'san éididh Ghàidhealaich. Thilg e 'n ad, 's a' chasag, 's an cleòc, 'sa bhriogais air làr, agus bhòidich e nach tigeadh iad gu bràth á cùil. Chaidh am feile-beag a chur suas, agus boineid bhallach, stiallach, le mìr de chraicinn sìonnach an crochadh rithe. Bha claidheamh cutach, crom air a shliasaid, agus màileid saighdeir air a dhruinn, ceangailte le crios-guaille. Air a thurus bha e'm Muile agus ann an I, eilean Chaluinne-chille. Bha e an Lochabar agus an Arasaig. Ràinig e gu tuath co fhada ri Cinn-tàile, far an do choinnich e Uisdean Pìobair air banais, agus air an d' rinn e aoir a tha sgreamhail gu leòir. Ràinig e 'n ear-thuath

co fhada ri Crombagh ann am Bàideanach, agus air Anna nighean Uilleam 's an àite sin, rinn e aoir eile co mi-bhlada, agus co deistinneach 's gu 'n do thoil am bàrd "am brangas a theannadh mu phluicibh, 's gun odhar na heaglais thoirt da," mar a thuir e fhéin mu neach eile ann an aon dhe na h-òrain aige.

Cha 'n eil teagamh cuideachd nach robh Donnachadh Bàn am baile Inbhirnis, agus am baile Pheairt agus an Dùn deabha, far an robh mòran Ghàidheal a bhithheadh toileach a leabhar a cheannach, ged nach 'eil cunntas air bith againn air e bhì 's na bailtibh sin. Tha fhios againn gu 'n robh e ann an Glascho. 'S a' bhaile sin bhithheadh cairtealan saor aige, agus aoidheachd fhialaidh, o dheagh charaid Alasdair an sràid a' Chùil. Air Alasdair rinn am bàrd òran anns a bheil e 'g ràdh:—

Alasdair nan stòp,

Ann an Sràid a' chùil,

Sin an duine còir

Air a bheil mo rùn.

'Nuair a thèid mi Ghlascho,

'S taitneach leam bhì 'g òl

Ann an tigh uo charaid

Alasdair nan stòp.

Aon là air a chuairt ràinig am bàrd Airdh-Mheadhon, goirid do chlachan-an-diseirt an Gleann-Urchaidh, air feasgar fann fogharaidh. Ghabh Mac Neacail, tuathanach a' bhàile, ris gu càirdeil, cridheil, sunntach, agus an so leig Donnachadh Bàn a sgios dheth, agus chuir e seachad an oidheche. Cha robh bothan, no tigh, no talla anns a' Ghàidhealtachd dha nach bitheadh e 'n a onoir aoidheachd a thoirt do Dhonnachadh Bàn Mac-an-t-Saoir. Faodaidh na thachair air an oidheche so bhì toirt 'n ar cuimhne nan streathan a leanas o Dhàn an Deirge:—

"An talla stua-ghlas Innis-fàil

Chait sinne mar b' àbhaist an oidheche,

Chaidh 'n t-slighe 's an t-òran mu 'n cuairt,

'S cha bu dual dhuinn bhì gun aoidheachd."

Moch am maireach chaidh Mac Neacail gu creig-nan-cuairean, agus thug e dhachaidh gabhar a chaidh a mharbhadh agus fhionnadh gu dàil. Thubhairt Donnachadh Bàn ris an tuathanach, "Bu ghlasda leam fhéin adhar na gaibhre fhaotainn gu sgian a chuir innte." "Gheibh thu sin," arsa Mac Neacail. Chaidh an adhar a chur gun dàil gu Mac-an-aba, gobhainn Chlachan-an-daiseirt, agus chuir esan stailinn innte, agus bha 'n sgian air ais as a' cheardaich mar gu b' eadh ann am prìobhadh na sùle. 'N uair a dh' fhebraich am bàrd de Mhac-an-Abaidh a bh' aige ri phàidheadh air son na sgine, fhreagair e; "cha 'n eil sion ach dìreach beagan ranntachd." An sin rinn Donnachadh Bàn na h-òchd streathan so a' moladh buaidhean

na sgine, agus ag innseadh na cabhaig neo-chumanta leis an robh i air a dheanadh :—

Fhuair mi 'n diugh mo rogha sgine
 Ur bho 'n teine air a deagh bhualadh ;
 Gu 'm bu slàn an lámh tha treubhach
 A rinn gu gear, tana, cruaidh i.
 Tha i láidir, díreach, daingeann,
 'S rinneadh le cabhaig suas i.
 Tha i 'n diugh an adharc na gaibhre,
 A laidhe 'n raoir an Creig-nan-cuairean.

[To-day I've got a very choice knife,
 Fresh from the fire and well-hammered.
 Health and blessing to the strong arm
 That forged it so sharp, thin, and firm.
 'Tis strong, straight, and well-tempered ;
 With every haste the blade was made.
 'Tis to-day in the horn of the goat
 That slept last night in Creig-nan-cuairean.]

Our contributor says that the anecdote will be new to most readers of *An Deo-Gréine*. "I am quite certain," he says, "as to the genuineness of the lines on the knife. MacNab was the famous blacksmith who helped Dr. Smith when collecting the 'Seann Dána'—and who collected some Ossianic pieces. His ancestors were at Dalmailly for 400 years. He would enjoy the impromptu lines, and perhaps was at MacNicol's house when Duncan Bàn was there."

"As to the Gaelic for 'Dundee,' the last part of the word is pronounced like 'deabhadh,' the Gaelic for 'evaporation,' and I think the best spelling is Dun-deabha."

DIARMAD.

:O: —————

LORD KENNEDY.

By the death of Lord Kennedy, a striking figure is removed from the public life of the country. His position as head of the Land Court, and the manner in which he discharged the duties of his office, rendered his name more familiar to the public than that of any other Scottish Judge.

He came of a distinguished clerical family. In the last century the Kennedys occupied in the northern shires a prominence somewhat like that of the MacLeods in the south. In Killearnan, Dingwall, Logie, Lairg, Dornoch, and Rosehall, there are still fragrant memories of ministers of that name.

In 1843 the Rev. John Kennedy, father of the late judge, was minister of the remote Chapel of Ease at Rosehall, in Sutherland. Though not present at the General Assembly in that year he adhered to the claim of right, and "came out" and almost all the people at Rosehall followed their minister, who was guide, philosopher and friend ; as well as spiritual

mentor. In 1863 the Rev. John Kennedy raised in the Presbytery of Dornoch the question of union with the U.P. Church, thus initiating a ten years' conflict for union, which was closed in 1873 by the adoption of Sir H. Moncreiff's scheme of mutual eligibility.

Neil John Downie Kennedy (named after his grandfather, the minister of Logie) was left an orphan at an early age by the death of his mother. He received his education at the Tain Royal Academy where his brilliant career in classics was no way dimmed by a pronounced lack of skill in mathematics. At Aberdeen University he was distinguished among his fellow students by his wide command of stores of general learning and the extraordinary retentiveness of his memory. He shared rooms with Mr. P. J. Anderson, now the successor of Ewen MacLauchlan, in the office of University Librarian.

It is often forgotten now that Lord Kennedy attended the New College and distinguished himself there, but one could not long hear him in argument, either at the bar or on the bench, without discerning traces of his theological training.

Since the death of Lord Kinnear, no Scottish judge could be compared with Lord Kennedy for width of legal and general scholarship. To the public he is known as one who administered the Land Acts with a pronounced bias towards the side of the tenant, but the late judge owes his reputation to some extent to the reports of Land Court cases in the newspapers.

Lord Kennedy had a way of arguing with the bar upon points of difficulty and doubt, and in this way getting out of agents all they could say in support of their pleas. The reporters would pick out for publication comments from the bench put in the judge's pointed way, and the public would learn no more on the subject. On the other hand some of Lord Kennedy's judgments in the published reports of the Land Court are couched in terms equally biased to the side of the tenant. This too can be explained, as well as the differences which arose between the late Judge and the Second Division. In Lord Kennedy's view, the cardinal principle of the Landholders Acts (which he considered it his main duty to enforce) was that no tenant should be rented upon any improvements effected either by himself or by his predecessors of the same family in the holding. As the Acts were passed mainly to give effect to this legal principle, Lord Kennedy considered that it should be construed liberally in every case where it operated. The Judges of the Second Division, on the other hand, took the view that, as this principle was new to the law of Scotland, it should be construed strictly wherever it applied.

Lord Kennedy was one of the most learned Judges of the day, and his decisions in the Land Court Reports are bound to retain a permanent value in the legal literature of Scotland. His note last year on the question, "What is an inn?" (in *Taylor v. Dingwall Fordyce*) is an example of how he raked the jurisprudence of England and Scotland for precedents, and how he could enrich his judicial comments by references to general literature. Lord Kennedy will not soon be forgotten.

—: o :—

FROM THE FERNAIG MANUSCRIPT.

BY PROFESSOR W. J. WATSON.

RAINN DO BINNEADH
LE

DONNCHADH MAC RAOIRIDH,
'NA SHEAN AOIS.

Fada atà mise *an* déidh chàich
'S an saoghal gu bràth dam *dhragh* ;
Saoghal bha againn gus *an* diugh,
Nach 'eil fios *an* diugh cia a fheadh.

An saoghal a bha againn uair
Gu 'n ghoideadh è bhuanin gun fhios ;
Agus an saoghal atà,
Ciod è a phlaigh nì sinne ris ?

Dìth Chailin is tuirseach leam,
Fear bho 'm faighinn muirn gu bràth ;
Agus a bheireadh orn mios.¹
Fada atà mise *an* déidh chàich.

'N déidh Ruairidh 's Choinnich fa thri,
Do dh' fhuasgladh nì as gach càs,
Dhèanadh² fuireach ri mo sgriod.³
Fada atà mise *an* déidh chàich.

Gun fhìon gun aighear gun cheòl
Ach laighe fo bhròn go bràth :
Ach gu faighinn bàs gun fhios,
Fada atà mise *an* déidh chàich.

Tà fear *an* Mòrchainn nan Lios
Nach léigeadh mise as nu nì :
Do bhì *an* Cananaich nan glag
Triuir a dh' fhàg gu lag nì.

Is maing atà beò 'nan déidh,
'S atà gun spéis fo bheul cin :
Thug *an* anshocair mo leòn
Bho nach maireann beò na fir.

A mhic Choinnich, Chailin òig,
Mhic *an* t-seoid nach robh gu lag,
A nis, bho is goirid mo theirm,
Bidh mise agad féin gu fad'.

—*Reliquiae Celticae*, II 77.

The italics indicate letters and words or parts of words that are not in the phonetically written text of the MS. as given in *Reliquiae Celticae*. The restoration *dhèanadh* in rann 4 is conjectural ; the text is uncertain.

The poet's name is spelled "donochig mc ryrie," p. 74. I have rendered "ryrie" by *Raoiridh* in preference to *Ruairidh*, because *Ruairidh* is represented in this poem and elsewhere in the Fernaig MS. always by *Royrj*, *Royrie*, *Royri*. *Royrig*, while *an raoir* (last night) is represented by "i ryre." The name *Raoiridh* occurs three times in the place-names of Ross-shire, namely, Creag *Raoiridh* in Dibidale (parish of Kincardine), behind the old lodge ; Leac *Raoiridh* in Gairloch Bay, and Toll *Raoiridh*, a cave in Tarbet Ness. The name is now spelled *Ryrie*. I was told long ago that the MacRyrie's were understood to belong to the Macdonalds, but I have no proof as to that.

Duncan MacRyrie, like Nestor of old, has seen three generations of men, and is now living among the third. The first generation is represented by Cailin, that is, Cailin Cam, chief of the Mackenzies, who died in 1594. He was succeeded by his son, Kenneth, first Lord of Kintail, who died in 1611, and to him succeeded Colin, first Earl of Seaforth, here called Cailin òg, who was chief from 1611 to 1633. The poet expects to spend his old age with his chief, Earl Colin, who built the house of Brahan but "lived most of his time at Chanony in great state and very magnificently." Further, he has outlived *Ruairidh*, the Tutor of Kintail, who died in 1626. The poem was therefore composed between 1626 and 1633. Three other poems by the same author are preserved in the Fernaig MS. Two of them were subsequent to the present poem, for one of these was composed on his death-bed, and the other on the day of his death. The latter is transliterated in *Reliquiae Celticae* :—

Beir mise lent, a Mhic Dhé,
Agad féin do b' ait leam tàmh :
Cum air do shlighe gu diùth
Mo chridhe 's mo rùn 's mo ghràdh.

M' ùrnaigh agus m' aithrigh' buan
Bhith agad gach uair 's gach tràth ;
Nar peacaidh uile léig linn :
Tuille cha dèan sinn gu bràth.

1. i. meas. 3. i. sgrend.

2. The text has *Ghaig* mi fuirrigh rj mj skrijtt.

Athchuinge eile dh' iarrmaid ort,
 Feudaidh do thoil-s' thabhairt d'inn :
 'N t-anam a bhith agad féin,
 'S a' cholann chré a dhol 'san ùir.

Gu bhith air cathair nan àgh
 Cuide ri càch far a bheil ;
 Bho is tu as fiosrach mar athàim,
 Beir mise leat tràth is beir.

These are fine quatrains. The remaining poem was addressed to Mackenzie "air bàs mhic Mhic Coinnich," on the death of his son. This is all that is known of Donnchadh Mac Raoidh, but we may infer that he was a man of good standing, not so good, probably, as that of Alasdair Mac Mhurchaidh, but at least respectable. His poetry, also, it will be observed, in general character resembles that of Alasdair Mac Mhurchaidh. The metre of both the poems given above is that described in my previous paper—Rannagheachd dialtach (mór). It is to be observed that all three end in strict orthodox manner with the *dùnnadh*, "closing," that is, the first word of the poem is also the last word.

Manchann nan Lios, "the monastery of gardens," is Beaulieu Priory, now known as Manchann Mhic Shimidh, as opposed to Manchann Rois, "the monastery of Ross," that is, the Abbey of Fearn. The epithet "nan lios" suggests very happily that the clerics of Beaulieu were to the end loyal to the spirit of their foundation. The Valliscaulian Order, to which the monks of Beaulieu belonged, derived its name from Vallis Caulium, the Valley of Herbs, in Burgundy, so called, it is said, from the attention paid to gardening by Viard, a Carthusian monk, who was the founder of the order. By the rule of the order, the Valliscaulians possessed no oxen, sheep or lands, except their gardens, which they cultivated with their own hands in the hours allotted to bodily labour as a relief from the exercise of prayer, study, and meditation.

The chiefs of the Mackenzies were buried in Beaulieu up to the time of Cailin Cam, who was the last to be laid there. His successor, Lord Kenneth, was buried in "Cananaich nan Glag," Chanony (Fortrose) of the bells, as were his successors after him.

The bells in question were, of course, those of the great cathedral of Fortrose, which was intact at the time when the poem was composed. It was largely ruined between 1652 and 1657 to provide stones for the short-lived citadel of Inverness, commonly known as Cromwell's Fort.

GAELIC TERMS EXPRESSIVE OF AFFECTION, AND TERMS OF INVECTIVE.

BY "CLACHAN."

1st Prize, Glasgow Mòd, 1901.

(Continued from page 62.)

- Màileid, a clumsy, indolent person; lit., a wallet.
 Màilleachan, a sprite.
 Maodalach, a big bellied or corpulent person, a greedy, voracious person; from *maodail*, paunch, stomach.
 Maoiseag, a scolding or stingy niggardly woman.
 Maolag, a stupid woman; from *maul*, bald, blunt.
 Maolan, maoilean, a dull, stupid man.
 Maol bhìaran, a forlorn person; used in pity or in reproach.
 Maol Ruainidh, a nickname for a gadding woman.
 Maol Sneimh, a careless, heedless person (Inverness).
 Maothan, a cowardly fellow, "softie;" from *maoth*.
 Marag, a fat, shapeless person; lit., "pudding."
 Mealltair, a deceiver, cheat, swindler; from *meall*.
 Meananach, a mannikin, dwarfish person; from *mean*.
 Measan, a port or forward person, puppy; lit., "lap dog."
 Meathachan, a cowardly person; from *meath*, to become weak.
 Meillear, meillicean, meilliceir, a blubber-lipped person; spouting person.
 Min-dhuine, a dwarf, mannikin; from *min mean*, small.
 Miodhoir, miothair, a churl, niggard; paltry, mean, or contemptible person.
 Mistear, a cunning or designing person; from *misd*.
 Moilteag, a stout little woman, a term of ridicule; from root of *moilean*.
 Monar, munar, a trifling person.
 Mùgag, a surly morose woman, a snuffing woman; from *mùg*.
 Mùgaire, mùgan, mùgean, a gloomy, morose, or snuffing fellow.
 Muisean, moisean mosan, a mean or sordid fellow, the devil; from root of *musach*.
 Musag, mosag, a tawdry, drabish woman; a worthless or avaricious woman; from *musach*.
 Musaidh, mosaidh, a dirty or nasty fellow, a mean, vile fellow; from *musach*.

(Ri leantuinne.)

OLD TIME LAND MEASURE.

In the March number of *An Deo-Grèine* I offered some observations on this subject, and cited a few farms in Ardnamurchan, the dimensions of which are given in Pennylands by Cosmo Innes. I referred to the possibility of the boundaries having been materially shifted since the early survey was completed, but selected cases in which I believed a minimum of changes had been made. I pointed out that the figures relating to these farms seemed to indicate that the davach represented approximately an area that could support 320 cows, and that the pennyland was a twentieth part of this unit.

Professor Watson has since favoured me with a number of extremely interesting notes. Perceiving the difficulty of shifting marches, he chooses insular subjects for illustrative purposes. Here there can be no question about the measurements being inconstant. He states that the island of Boreray, North Uist, comprised eight pennylands, and that its area above high-water mark is 562 acres (including freshwater lochs). Its rent, in 1718, was 12½ bolls victual, four stone butter, four stone cheese, and 184 merks. Isle of Oransay, North Uist, was returned at six pennylands. It measures 224 acres above high-water mark, and its rent, in 1718, was eight bolls victual, 24 stone butter, and 240 merks. The Monach Isles (Heisker and the rest) extended to either nine or ten pennylands, their area in Imperial measure is 806 acres, and their rent, in 1718, was 75 bolls victual, 22 stone butter, and 220 merks. These statistics confirm the view that the pennyland varied in size according to locality and to the capacity of the land for supporting stock. The Professor adds that, for some time back, the interesting question of old-time land measurement has been engaging his careful and special attention, but that his investigations are still incomplete.

The ounceland, the merkland, the ploughgate, and other kindred units offer tempting fields of study and research, for at present they admit of nothing but the loosest definitions. By the way, an eminent lexicographer of the present day renders ploughgate as a "quantity of land of the extent of 100 acres Scots." He is usually accurate and reliable; but, in this particular instance, he does not specify the data on which he bases his conclusion. A. H.

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AN DEO-GRÉINE

Leabhar XIII.]

Ceud Mhìos an t-Samhraidh, 1918.

[Earrann 8.

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GAI DHEALTACHD ATH-NUADHAICHTE.

Cha 'n 'eil mòran uigh agam a bhi 'toirt taruing air ceistean connspaid, ach cha 'n 'eil iad soirbh a seachnadh, gu h-àraidh a' chuid dlùb a bhùneas dlùth ri crannchur ar cinneadh fein. An uair a sheallas mi thairis air cùrsa nithean air feadh an t-saoghail mar tha eachdraidh a soillseachadh, chl mi nach deach leasachadh a b' fhiach an t-saothair a thoirt gu buil an ceàrn 'san bith gun chonnspaid is chruaidh-oidhirp. Tha e coltach nach tigeadh an saoghal air adhart mur tachradh criathradh air choreigin a chuireadh sgaradh eadar an cogull 's an cruineachd, no mur faighteadh inleachd a chum spiorad no féinealachd a chumail fo cheannsal. A thaobh nam meadhanan a thatar an meas éifeachdach a chum an saoghal a' sguiradh, cluinidh sinn ùghdaircan àrda a' comhairleachadh iomadh chungaidhean. Mar eisimpleir, bha Mac-an-Rùsgain (Ruskin) de 'n bheachd gu robh cogaidhean, an aon seadh, feumail a chum na crìche sin—beachd nach eil ro chneasda. O chionn beagan bhliadhnanach chuir lighiche ainmeil (Dr. Osler) an Sasuinn

an céill gu 'm biodh e a chum leas an t-saoghail na 'n tilgeadhmaid daoine a ràinig suas ri leth chiad bliadhna a dh'aois a leth-taobh mar dhream a tha'san rathad, agus a' fàsachadh na talmhainn! Tha 'n t-àm gabhaidh anns a bheil sinn a' gluasad an diugh de chaochladh beachd, a dh'indeoin barail nan daoine còire a tha feachainn an saoghail a chumadh a réir an dealbh a chruthaich iad 'nan intunn fhein. Tha seòl na 's cubhaidh ann na baoghaltachd de 'n t-seòrsa seo mu 'n ruig an saoghal gu cala na h-iomlanachd. A thaobh laghannan is reachdan a bhùneas air mhòd àraidh ri crannchur an t-sluaigh choitichionn, ciod e dhèanadh an dream a tha ann an staid iosal na 'n rachadh reachdan a shuidheachadh le daoine as àirde an inbhe air stéidh a bhiteadh a meas lèòsan buan mhaireanach. Ma tha 'n air thalamh as soilleire na ni eile a réir teagaisg eachdraidh, 's e sin nach gabh laghannan a nithear le daoine a bhi air an meas mar reachdan neo-chaohlaidheach, a chionn gu bheil gach linn ag amharc air cùisean a beatha fhein a réir soluis a h-ama. Mar sin theid seann rudan a chur an dàrna taobh a chum gu 'n dèanar aite do reachdan as freagarraiche do chor àm a bhios an geall air crannchur reusonta; rud air a bheil còir aig gach creutair daonna, agus sin gun dochann do chàch.

An uair a dh'èireas connspaid, agus a thòisicheas spàirn a chum leasachaidh a thoirt mu 'n cuairt a thaobh chùisean a tha abuich air a shon, roinnidh an sluaigh iad fhein an dà bhuidheann; aon bhuidheann buidheach le rudan fhàgail mar a tha iad, a bhuidheann eile an tòir gu 'm faigh an comh-chreutairean còir air a' chothrom a chaidh a dhiùltadh orra ro fhada. Tha fios nach bi an fheadhainn aig a bheil, deònach an stiùir a bhi fo riaghladh nam feadhnaich aig nach h-eil. Cha 'n 'eil e soirbh do 'n spiorad nàdurra

striochdadh do lagh a bhios a' bagradh a ghreim air nithean a tha frithealadh do shàmchair fhein, eadhoin ged bhiodh càch an-shocrach fo'n cheart riaghaidh sin. 'S e seo an spiorad a dh' fheumar fhugadh ma bhios dùil ri leasachadh cothromach maille ris a' chaireamh air a bheil daoine an geall a chum gu'n cinn subhailean ciatach an measg an t-sluaigh. Gun teagamh tha uachdaranachd lagha 'na staid chudthromach an riaghaidh dhùthchannan, ach tha còir aice a bhì co-shìnte re ceartas, oir 's ann air bunait a' cheartais 'bu chòr lagh 'sam bith a bhì stéidhichte. 'Sann daonnan o staid an-shocrach a tha leasachadh a' freunhachadh, agus cha ruigear a leas iognadh a ghabhail ged rachadh aon de na buidhnean air ionnaral an ceum no dhà mu'n teid a mheidh a shoerachadh a chum 's nach bi an dàrna slighe luchdaichte tuilleadh 's a chòir. Tha eachdraidh an t-saoghail a' déanamh seo soilleir, mar sin cha ruigear a leas a phuing a leudachadh na 's motha.

Aig a' cheart ùp seo cluinnear thall 'sa bhos daoine beachdail a' cur an ceill gu bheil sinn air stairsnich saoghail ùir, 's e sin r' a ràdh, caithe-beatha nuadh. 'S e an cogadh a b' aobhar do'n bheachd seo tighian an uachdar. Mar a thuir an fàidh Isaiah mu àm fein, na dh' fhaoidte' gu'n deach sinn "an mearachd ann an sealladh is gu'n do thuislich sinn ann an breitheanas." Ach ma bha doillearachd a fas air ar sealladh fo bhuaidh soirbheachaidh saoghailta agus sògh, agus ma shaoil sinn 'nar n-amaideas gu'm biodh ar n-àrmailt an còmhnuidh gorm gun neul ri fhàil-inn, chaidh a sgoltadh le taisbeanadh a' thug an dùthaich gu staid mothlachaidh gu h-obann. An uair a shìolaidh an crìochnachadh ann an tomas, thionndaidh daoine an aire ri nithean de nach do glabh iad mòran suime roinsh sin, agus bha anharus ann gu robh rudeigin cèarr. Bha sin ann. An uair a thug sluaigh gu leithid seo de shuidheachadh, faodar a bhì cinnteach gu'n teid cuibhlichean na h-inntinn 'nan deann, agus gu'm bi na h uibhir de bheachdan 'gan deilbh leis gach neach a tha creidsinn gur h-ann aige fhein a tha an sealladh as leirsinneiche, agus nach h-eil aig càch a dheanamh ach aontachadh. Sin mar a tha gnothuichean an ceartair—fear ùil thall 'sa bhos an tì air daoine a thèorachadh air an t-slighe a tha e fhein a' creidsinn a bhios a chum buannachd an t-sluaigh. An ghnath-fhocail Sholaimh tha sin a' leughadh gu bheil "tearuinteachd ann an lònnohoireachd chomhairleach." Is cinnteach gu bheil, na'n robh de thoinisg aig creutairean greim a dhèanamh air a' chomhairle as freagarraiche d'an cor, no na'n robh cead aca a' cur gu buil. Ach tha iomadh neach 'ga éideadh fein an falluinn an fhaidhe, agus a' glaochaidh mu rudan ris nach ruigear a leas dùil à bhì 'nar là-ne. Cha bu

bheag an leasachadh na'n tachradh an dàrna leth dhiubh a thighinn gu buil.

Tha diadhairean na dùthcha mar gu'm biodh iad 'na suidhe gu h' iriosal air stòl an aithreachais, agus a deilbh mheadhonan a chum gu'm faigh iad na 's fairsge do chor spioradail an t-sluaigh. Tha na h-Eaglaisean de'n bheachd gu'm bu chòr dhaibh dlùthachadh r'a cheile air mhodh shòraichte a chum gu'm bi iad uidheamaichte nu choinneamh an deasanais a tha ronpa an uair a thig crìoch air a chogadh. Tha chuid-eachd a bhios a' gabhail gnothuich ri cor-saoghailta an t-sluaigh a' déanamh ullachaidh le saod 'nan dòigh fhein, a chum gu'm bi iad deiseil gu lām a ghabhail anns an leasachadh ris a bheil fhugair aca. Tha e coltach gu'm bi a' phoit-leughaidh lan, ge bith dé a thig aise an uair a gheibhear cuidhte de'n druap (ma ghabhas sin a dhèanamh) air a' cheann mu dheireadh. Is anns an àm sin a bhios feum air gliocas is neo-fhèinealachd gu cùisean a' rèiteachadh.

A nise 'se an rud as fairsge air m' aigne fhìn an dòigh air an luin na sgrìobh mi gus an seo ri Ga dhealtachd na h-Albann. Tha fios is cinnt agam gu'n toir luchd-aiteachaidh cheàrnan eile an aire orra fhein, oir tha comh-fhlaitheachd nan crìochan sin cleachdte ri bhì dol an bad cheistean cruaidhe. Ach cha bu chòir gu'n gabhthead cothrom air slugh na Gaidhealtachd mar a ghabhadh fada roimhe seo an feadh 'sa bha an teachd-an tìr dùth ri oir na bochdainn, ged bha a' mhuinntir eile a bha 'gabhail gnothuich riutha a reamhrachadh. Mur h-e brudair faoin a th'ann, tha mi saolsinn gu bheil cuibhle an Dain a' tionndadh 'nam fabhar, agus gu'm faigh foighidinn furtachd. Gidheadh cha bu mhisde iad a bhì air tìr na faire agus sùil gheur a chumail air mar a bhios nithean a' cuinseachadh. B' fhaèirde na buill Pàrlamaid a thagh iad, sporadh fhaotain 'na àm gu rudeigin a dhèanamh a chum math na dùthcha. Mur geall iad sin a dhèanamh cha bhì ann ach a saodachadh gu crò eile.

'Nam bheachd fhìn a trì duail ann a dh' fheumar a thoinneamh mu'm faighear Gaidhealtachd ath-nuadhichte, agus is e iad sin, Gaidhlig, Fearann agus Gniomhachas. As eugmhais seo cha bhì anns an ainm "Gaidhealtachd" ach far-ainm—tìr gun anam cinneadail. Tha fios aig luchd-leughaidh an *Dà-G réine* cho luithad uair 's a thagair mi air taobh ar cànan. Mar sin cha ruig mi leas tuilleadh a sgrìobhadh aig an àm seo. Gidheadh tha mi meas gu bheil ceangal dlùth, agus bha o'n thús, eadar Gaidhlig is fearann. Ach a chionn 's nach eil cuspair eile ann is buailteiche air connspaid a dhùsgadh na ceist an fhearainn, cha'n fhadh mi mòran gnothuich a ghabhail ri the. Air a shon sin, ma tha mi 'tuigsinn aonadh an ama, thn

acon taobh de'n cheiste mu bheil an dùthaich uile aon-sgeulach, agus 'se sin gu bheil e mar fhìeachaibh air an rioghachd seòla dhèanamh a chum gu'm faigheadh saighdearan a thig air ais o'n chogadh cothrom air roinn fearainn a shealbhadh 'nan dùthaich fhein, ma thogras iad. Ach 's i 'cheist, ciamar a tha 'n saighdear a' dol a ghabhail seilbh? Cò as a thig an àirneis? O aite an faighear an t-airgead? Tha fios nach h-eil e aig an t-saighdear bhòdach a ghabh a bheatha 'na laimh a chum gu'm biodh ar fearann air a shàbhaladh o bhi fo spòig iolaire na Gearmailte. Ach tha tighean - tasgaidh airson airgid againn, deir thusa, agus tairgidh iad isad daibh. Tairgidh, agus feumaidh iad riadh fhaotainn air a shon air neo cha sheas iad. Tha sin uile laghail; cha'n eil e soirbh tolladh a stigh troimh challaid-iarunn an lagha.

Dh'amais domh tachairt air Gaidheal còir o chinn ghoirid, agus thaoim e mach gu saor a bheachd mu'n phuing seo. Ars 'esan "tha mòran nithean a réir lagha na rioghachd nach h-eil a réir ceartais anns an t seadh mhodhaneil. Nach smaoinich thu air an àm anns a bha euceartas a' dol am meud fo sgéithe an lagha—lagh is ceartas a' dealachadh air an t-slighe. 'Se sin a tha dùsgadh connspaid. Ciod e an diol a chuireadh tu mu choinnibh beatha an t-saighdeir? Ged gheibheadh e seilbh air roinn fearainn, tha mi de 'n bheachd nach biodh e a réir ceartais, ge bith cho laghail, a bhi 'toirt air riadh a phaidheadh air son an isaid. Bi gu leòr aige an calpa fhein a phaidheadh, agus dh'fhaodadh an riadh a bli 'ga phaidheadh o ionmhas na rioghachd air an do chuir e a leithid de chomaine. Ma thòisicheas e ri beò-shlainte chuibheasach a sholaradh 'na dhùthaich fhein, agus gu'n tuit e ann am fiachan, bi cunnart ann gu fàs e sgith de chor, agus gu'n tog e air gu Galltachd mar a b'fheudar da a dhèanamh roimhe. Ma tha glinn na Gaidhealtachd ri bhi air an àiteachadh mar o sheann le sluagh beusach, calma, feumar seòl nach d'rinneadh fhathast a ghabhail mu'n bi cùisean air a réiteachadh. A bheil e neo-chomasach do dhaoine toiniseil rian nach dèan dochann do thaobh seach taobh a dheilbh? Ma tha, dh'fhalbh m'earbs' as na h -urraidhean inbheach."

Sin agaibh beachd an duine chòir am beagan fhacalan. Ach cha bhuin an cuspair air a bheil mi a sgrìobhadh ris na saighdearan a mhàin ma tha 'Ghaidhealtachd ri bhi air a h-ath-nuadhachadh. Tha 'n t-athleasachadh a bhùineas do'n fhearann dlùth cheangailte ri cor na dùthcha air fad. An uair a bha Achd nan Gabhaltan Beaga 'ga riasladh 's 'ga chumadh le Pàrlamaid an Lunnainn, bha tuathanaich bheaga agus muinntir eile a bha 'n tòir air

fearann a' feitheamh gu foighidneach gus an tachradh an t-athleasachadh ris an robh fuighair aca, agus an gabhadh iad seilbh air criomag de'n dùthaich fhein. Mu dheireadh chaidh seula an rioghachd a chur ris an Achd. Cha robh an uine ach gearr gus an d'fhuaradh a mach gu robh "clachan dubha an aghaidh srutha" 'san rathad. Thòisich connspaid eadar Bòrd an Tuathanaichais agus na h-uachdarain. Chaidh iad gu lagh, agus tha fios aig an dùthaich uile air a' chosgais a thachair an cuid de cheàrnan mu'm faighteadh ploc fearainn. Cho fad 's as fiosaich mi cha'n eil uachdaran no iochdaran an gaol air an achd mar a tha e an ceartair. Mar sin is cinnteach gu'n teid a chumadh air mhodh eile mu'n teid an rùn a bha 'san amharc an toiseach a choimhlionadh. Mar tha 'n t-bran 'ga chur, "bith sinn beò an dòchas ro mhath gu'm bi 'chùis na 's fearr an ath là."

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THE LATE CAPTAIN KENNETH MACIVER, M.A.

Kenneth MacIver is dead. He has fallen in France, and Gaeldom is much the poorer because he is no more. He was one of her most gifted, cultured, and loyal sons, and her grief for him is genuine and sincere. Since she received the fatal news, the plaintive old tune, "Cha till mi tuillidh," is to her ended with a deep, sad and tender meaning—deeper, sadder, and more tender than it previously seemed to possess.

Captain MacIver was a prominent figure in political circles, and, in 1913, was adopted as Radical candidate for West Perthshire. He was a brilliant and convincing speaker, and, among his friends, was not inaptly designated the "Lloyd-George of Scotland." He possessed in full measure the fire and enthusiasm of the Celtic race, and, to use a trite saying, could sway a meeting as the wind sways a field of golden corn. He appealed with peculiar force to Highland audiences, and was equally fluent and effective in Gaelic and English. He had read widely and wisely, and was particularly conversant with political and historical subjects. It is probably true that no living Scotsman excelled him as an eloquent and well-informed platform speaker.

He was a native of Gairloch, Ross-shire, and was educated at Aberdeen Grammar School and Edinburgh University. During his college career he was president of the Students' Liberal Association and Celtic Union, and began to make a close and eager study of both domestic and foreign politics. He duly

graduated and qualified as a teacher, and was appointed as science master in Dunfermline High School. This appointment he held till he joined the army on the outbreak of war, and, for many years, he was a member of Dunfermline Town Council.

From the moment that he left the University Mr. MacIver never ceased to take a keen and active interest in politics. As befitted a true born son of the Highlands, he gave special attention to the land reform movement. At elections, his services were much in requisition by Liberal candidates. When the Secretary for Scotland, Mr. Robert Munro, contested the North-east Burghs, Mr. MacIver spent a week in addressing meetings on his behalf, his tour extending to the far-off Orkneys. He also rendered ready and valuable assistance to Mr. Ian MacPherson, when that gentleman came forward for Ross and Cromarty. Mr. MacIver was an ardent advocate of Scottish autonomy, and was one of the founders, and until the outbreak of war, the zealous president of the Young Scots Society. He was one of the most capable and energetic leaders in the Gaelic revival, and was a familiar figure at all Celtic gatherings. He acted as convener of the Educational Committee of An Comunn Gaidhealach, and represented that body at the annual Irish Oireachtas and the annual Welsh Eisteddfod. A number of years ago, he went on a propaganda mission to Canada as a deputy of An Comunn.

Shortly after the outbreak of war he enlisted as a private, and his splendid gifts of oratory were utilised by the War Office for recruiting purposes. He was sent to Glasgow where he delivered thrilling speeches from platforms, from lorries, and from motor and trainway cars, and his itineracy was declared by the authorities to have been pre-eminently successful. He afterwards went to Edinburgh, Perth, Inverness, Dingwall, and other towns and country districts. His abilities were quickly discovered and fully appreciated. In a few weeks after joining, he was given the rank of sergeant, and within six months he received his captaincy. He was then employed for two years at Kinross and Stirling as an instructor of young sub-lieutenants. A little over eighteen months ago his youngest brother, Second Lieutenant Duncan MacIver (Cameron Highlanders) a student of Edinburgh Agricultural College, was killed in action, and another brother, after being severely wounded got his discharge from the army. Captain MacIver was unmarried, and is survived by his parents, to whom much sympathy is extended.

Captain MacIver's death will be greatly lamented by a wide circle of friends. To know him was to like him. I had known him for

several years, and almost from the outset of our acquaintance we have been on terms of intimate friendship. Not only did I admire his splendid intellect and high attainments, but I early conceived for him a warm liking and affection, which strengthened and intensified with the lapse of time. He was ever a staunch and loyal friend, and a very charming companion—never frivolous, never commonplace, but always manly, chivalrous, courteous, sensible and interesting. I accompanied him once or twice on his election tours in West Perthshire, and enjoyed very much his moving and well-reasoned speeches. When he warmed with his theme, his lips seemed to be touched with a live coal from the Celtic altar. He could not be petty or ordinary, or use stock arguments or hackneyed diction. In platitude he took no pleasures, and he was always fresh, original, clear, striking and inspiring. His death is an irreparable loss to the land and language movement in the Highlands, and the democratic cause throughout all Scotland. He was a man in a thousand, and as exemplary in personal conduct as he was superior in mental qualities. May the sod lie lightly on his gallant breast in beautiful France, where he sleeps his long sleep. He takes his rest far from his beloved Gairloch, where the sunsets have a fairy glow, with splendid colours that gleam in the clouds, subtle tints that diffuse the distant hills, and wonderful reflections that flush the crimson-barred sea. From scenes like these he drew his early inspiration and rich poetic fancy.

A. H.

THE LATE MAJOR IAIN MACKAY.

Deep and unfeigned regret is felt in Inverness and throughout the Highlands by the death in action of Major Iain Mackay, the elder son of Mr. William Mackay, LL.D., solicitor, Inverness. In this regret An Comunn Gaidhealach joins, and sincerely sympathizes with the parents of the late and gallant major. Dr. Mackay was a notable president of An Comunn a few years ago, and took a warm interest in the Gaelic movement. Major Mackay was 34 years of age, and was a partner in his father's business. He was known as a gentleman of innate courtesy in all his dealings. Prior to the outbreak of the war he was an officer in the Cameron Highlanders (Territorials). He fought at Neuve Chapelle, Aubers Ridge, Festubert, Givenchy and Loos. After being invalided home, he returned to France last year. His battalion was on the northern part of the line of battle on the 21st of March, when he was wounded by shrapnel, and a week later he

fell in the attack east of Arras. When the German offensive began, he was under orders to proceed to England for a commanding officer's course. What adds more pathos to his untimely end is the fact that he was about to be married early in April. His death has caused a great blank, not only in the regiment which was his pride, but also in the civic life of Inverness where his personal qualities won for him "troops of friends."

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DO CHOMUNN CEILIDH NAN GAIDHEAL NAN GLASCHU.

COR NA GAIDHLIG AN AMERICA.

LE DOMHNUL DORNHULLACH, OTTAWA.

B' e sin giuthas a' chur do Lochaber, mise bhi cur oraid Ghaidhlig do 'n Cheilidh.

Tha mi anabarach toilichte an cliu a th' agaibh air son an dòigh 'sa bheil sibh a cumail suas cànan 'us cleachduinnean ar sinnsir. Tha na h-uirde de Chomuinn Ghaidhealach a nis an iomadh ceam de 'n t-saoghal, agus na'm biodh iad uile a' deanamh an dleasanais mar tha sibhse deanamh, cha b' fhada gus am biodh a' Ghaidhlig cho measail 's a bha i ri linn na Feinne.

Tha mi gu sònraichte toilichte na h-nread de na Seana Ghaidheil a bhi 'sa Cheilidh fhathas, a bha air ceann a' Chomuinn 'nuair a chaidh a shuideachadh air tùs, mar the Niall Mac Illeathain, Eachann Mac Faidein, Iain R. Mac Ille-na-Brataich, agus na sir 's na seachainn, Domhull Eachainn. 'S e their mi ris an bigridh 'nar meas gu bheil mi 'gan cunntas fortanach na seann laoiach so bhi 'nan cuideachd. "An uair a ghoireas an seana-choileach bidh am fear òg ag ionnsachadh," agus cha b' urrainn sibh a bhi an sgoil na b' fhearr no bhi air 'ur 'n oileanachadh aig casan sean Ghaidheil na Ceilidh, chionn dhearbhb iadsan an dilseachd do 'n dthàch 's do 'n cànan ri am beatha.

Seachd bliadhna sèhead roinn bhliadhna' a' Phrionnsa, thòisich Ghaidheil ri tighinn a dh' fhuireach do dh' America. Anns a bhliadhna 1739 thainig tri-chiad gu-jeth pearsa do Charolina Tuath, a' chuil mhòr dhiubh a Cinntire an Earragbaidheal. 'Nuair a chuir iad a mach crìochan a' bhaile 'san fhearann ùr, thugadh Campbelltown mar ainm air an aite. 'Se Fayetteville is ainm dha nis.

An dèidh latha Chùil-fhodair, fluaic mórán Ghaidheil am beatha leo, air cumhnant gu 'm fàgadh iad an dthàch; agus thainig àireamh nach bu bheag dhiubh do Charolina Tuath. Bho 'n àm sin lean na Ghaidheil air tighinn do 'n

chearn a dh' ainnich mi de 'n dthàch so. Ann 'sa bhliadhna 1764 thainig àireamh mhòr a eilein Dhiura, agus ghabh iad fearann an Siorramachd Chumberland an Carolina Tuath.

Cuiream an cumhne na h bigridh gun robh America gu leir, aig an àn ud, fo riaghladh Bhreatainn, agus mar urram do 'n Hanobhai-reanach, Rìgh Deorsa, thugadh ainmean Gearmailteach air cuid de 'n fhearann ùr, mar tha Siorramachdan Mhecklenburgh agus Chumberland. Tha Siorramachd Chumberland air a h-ainmeachadh air Bùid-sear Chùil fhodair.

Ann 'sa bhliadhna 1774 thainig luchd-innich as an eilein Sgitheanach agus a Raursair. Am meas na cuideachd so bha Fionnghal Nic Dhonnhuill, agus a céile Ailein Mac Dhonnhuill. Cha robh na Ghaidheil riamh air deireadh an cùis cuid as coimhneas, agus rinn iad bàl do dh' Fhionnghal, 'nuair a rainig i Carolina Tuath. Leis cho lonnìhor 's a bha Domhnallaich shiorramachd Chumberland, 'san an sin theirteadh, "Duthach Chlann Domhnùill," mar fhar-ainn ris an t-siorramachd sin.

Bha 'n Staid aig an àn a' toirt còmhndadh chum an creideamh Pròsteanach a chumail suas, ach rinn an Eaglais Chleireach dearmad air ministèir Ghaidhlig a chur a nall, agus bha Ghaidheil Charolina Tuath fad thri-bliadhna-diag gun searmoin Ghaidhlig.

Ann sa bhliadhna 1770 sheòl dà chaid-diag do luchd-innich a lle agus na h-eileinean an iar, do dh' America. Thainig Ghaidheil mar an ceudna a Cataoibh agus a dthàch Mhic Aoidh do Charolina Tuath, agus ri ionadh bliadhna bha 'n soisgeil air a shearmonachadh dhaibh 'nan cànan bhlasda fhein.

Roinn àm Chùil-fhodair bha Ghaidheil ag àiteachadh an Georgia 's a' Virginia, agus dh' ionnsaich mórán de na daoine dubh a' Ghaidhlig uapa. The ionadh sgeul aighearach air innse an diugh fhathas mu 'n iognadh a bhiodh air Ghaidheil air ùr thighinn a nall, 'nuair a chluinneadh e duine dubh a seanachas 'sa Ghaidhlig. Tha cumtas air Ghaidheil a thainig do 'n dthàch as ùr, a dh' iarr ionnsachadh an rathaid air duine dubh, agus air do 'n fhear dhubh a fheargart ann an Ghaidhlig bhlasda, dh' fheorach an Ghaidheil dheth, "Cuin a thainig thusa do 'n aite so?" "Bho chionn thri bhliadhna," fheargart an duine dubh, agus air do 'n Ghaidheil a shaoiltinn gur h-i ghrian 'us teas na dùthch a' loisg an duine dubh, thuir e nach biodh esan fada gun tilleadh an taobh as an d' thainig e.

Ann 'sa bhliadhna 1771 chuir àireamh de thuathanaich 's de mharantan, agus aon mhinistèr 'san eilein Sgitheanach, litir gu Luchd-Riaghaidh Bhreatainn, ag iarraidh ceithir m' acaire fearainn ann an Carolina Tuath, gus iad fein 's an teaghlachean a dhol a dh' fhuireach an sin,

agus is fhiach a thoirt fainear gun deach diúlt a chur orra, chionn nach biodh e buannachdail do 'n Rìoghachd cuideachd cho chiatca a dh'fhagail na dùthcha. Bha cuid de 'n Luchd-Riaghlaidh a mhothaich eadhon aig an àm ud, nach biodh e chum buannachd Bhreatainn a' Ghaidhealtachd fhàsachadh.

Bha a Ghaidhlig measail an Carolina Tuath fad iomadh linn, ach cha chluinnear smid di 's na cèarnaibh sin an diugh. Tha Comunn Albanach an Fayetteville (seana Champbelltown), agus tha òil thigh ann air son chailleagan air ainmeachadh air Fionnghal Nic Dhomhnuill. B'e Carolina Tuath dachaidh nan ciad Ghaidheil a thainig air imrich do 'n tìr so, ach an déidh a' chogaidh ri Breatainn, sgaoil iad do gach cearn do 'n dùthaich. Thachair cuid de 'n t-sìochd rium an New York. Tha iad gleusda misneachail; dh'éirich cuid dhiubh gu inbhe àrd le 'n deagh dheanadas fhein. Tha iad pròiseil as an sinsear, a cànan, agus cleachdaidhean nan laoch a dh'fhalbh, ach chaidh a' Ghaidhlig a sealladh.

Bha Gaidheil ag aiteachadh an Georgia, is an Virginia, deich bliadhna roimh bhliadhna Chùil-fhodair agus chumadh suas a' Ghaidhlig 's na cèarnaibh sin fad a dhà no trì de linnibh. Chaidh roinn de dh'Albany, an Staid New York, a shuidheachadh an toiseach le luchd-imrich as an eilein Ìleach, agus bha aiteachas eile de Gaidheil ann an Gleann na Mohac an Staid New York, a thainig a taobh tuath Ìbhirnis. Dh'ionnsaich cuid do na h-Inseanaich a bha 'san ghleann sin a Ghaidhlig. Chumadh a' Ghaidhlig beò 's na fearainn sin gus an deach sgaoiladh a chur 's na teaghlachan an àm a' chogaidh 1780.

Ann an Canada bha mòran do Ghaidheil an Nova Scotia an Eilein a' Phrionnsa, 's an Cuibeic, agus tha Ghaidhlig air a labhairt 's air a searmonachadh an iomadh cèarn de na morroinnean sin, gus an latha 'u diugh. An Canada Uachdrach (Ontario) rinneadh a chiad aiteachas le Domhnullaich a thainig tarsuinn a Gleann na Mohac, an Staid New York, 'san bhliadhna 1783, an déidh a chogaidh eadar na staiden 'us Breatainn.

Bho 'n àm sin lean na Gaidheil air tighinn do Chanada, nan ciadan, 's na mìltean, agus thug iad an cànan bhlasda leo. Bha mòran diubh do nach b' aithne cànan air bith eile, ach cha do chuir sin bacadh air an treinead no 'n togradh gu faidhinn air adhart 'san dùthaich ur.

Thng mi sgrìob uair no dhà do Shiorramachd Ghleannagairidh, faisg air a' bhaile 's a bleil mi fuireach, agus cha bhiodh fuighair agam Gaidhlig a b'fhearr no a b'fuallaine a'chluinntinn mu thuath air Maol Chinntire na chuala mi measg seana Gaidheil an àite sin. Tha eaglais Ghaidhlig an Dùnbeagain; agus thu

sgoil oidhche air a gleidheadh ann an sia de na bailtean, rè a gheamhraidh. Thainig àireamh mhór de slugh do Ghleannagairidh a sean Ghleannagairidh is a Cnoideart, agus roinn mhat dhiubh a Gleanneilge, Ceanntaile, agus as an Eilein Sgitheanach 'Nuair theid neach do Ghleannagairidh 's e teisteanas is fearr 'san bith dha, Gaidhlig a bhi aige, agus ma tha sin aige bidh a bheatha daonna deanta.

Shuidhich mòran Gaidheil ann an siorramachdan Oxford, Simcoe, Bruce, agus Grey, 's bha Gaidhlig air a searmonachadh fad iomadh bliadhna 's na h-àitean sin; ach uidh air uidh nuair a bha na seann daoine a falbh bha na searmoin Ghaidhlig a' dol na b'ainneimhe gus am faodar a' ghraitinn nach eil a nis searmon Ghaidhlig idir ri chluinntinn 's na siorramachdan sin. 'Nuair a sguireas an t-seirbhis Ghaidhlig ann 's na h-eaglaisean, is e sin aon de na comharran gu bheil a' Ghaidhlig a fàs breòite. Is ann an Oxford a tha sìochd nan Cateach a fuireach, a bh' air am fògradh cho ana-cneas' as an dùthaich fein. Ach leig eadhoin iadsan an Cànan dhùthchasach a' dholaidh.

Tha Gaidheil sgaoil' an iomadh cèarn de Mhanitoba, Saskatchewan, Alberta, agus British Columbia. Thainig àireamh mhór dhiù sin do 'n dùthaich so ri 'r latha 's ri 'r linn fhein. Cha 'n aithne dhomh gu bheil iad a' toirt a bheag de dh' oidheirp air cànan tìr an dùthchais a' chumail beò. Aig àm chluinnear corra shearmon Ghaidhlig bho mhinistear Gaidhealach a bhitheas a' gabhail an rathaid, ach far a bheil luchd-Gaidhlig agus Beurla air an suidheachadh am measg a cheile, bidh an lamh-an-uachdar aig a' Bheurla.

Tha Comunn Ghaidhlig an Antigonish, Montreal, Alexandria, Toronto, Winnipeg, agus Vancouver. Tha iad sin uile a' deanamh obair mhath, 's iad as dlùithe a thig do na h-eaglaisean an cùis cumail beò na Ghaidhlig.

Am measg nan Gaidheil fhoghluinte a tha 'deanamh strì gus cothrom a thoirt do 'n Ghaidhlig 'san tìr so, tha 'n T-ollam Alasdair Frisael, an Toronto. Tha e air ceann Comunn Ghaidhlig a' bhaile sin bho chionn còrr is deich bliadhna fichead. Cha 'n eil bliadhna de 'n uine sin nach do gheild e sgoil shàbaid Ghaidhlig, agus sgoil oidhche Ghaidhlig fad raidh, a' gheamhraidh. Chuir e mach àireamh de leabhraichean Ghaidhlig, is sgrìob e mòran 's na paiperean naigheachd. Tha Gaidheil na dùthcha so, bho chladach gu cladach, èòlach air a sgrìobhadhean.

Tha sàr Gaidheil eile ann an Eilein an Phrionnsa, an t-urramach Mgr. Mac Ìleathain Sinclair. Sgrìobh easan mòran Gaidhlig 'nar latha 's nar linn fhein. Tha na h-ùiread an Ceilidh nan Gaidheil èòlach air a sgrìobhadhean mu na fìnneachan, agus iomadh cuspair eile.

Ann 'sa bhaile 's am bheil mis' a' fuireach cha'n 'eil sinn ann ach beagan Ghaidheal, 's a chionn nach bi sinn a' coinnreachadh uair air bith mar tha sibhse sa' Cheilidh, cha'n eil à Ghaidhlic idir cho fallain agam 'sa tha i agaibhse. Bho chionn ghoirid thachair fear-eòlais rium agus thuir mi ris, "Cha do thaghaill sibh g'ar faicinn bho chionn ghreis, agus tha siun a gabhail fadal dhibh." "Cha de thadhail," thuir easan, "tha mi cho busy bho chionn ghreis 's ch'n 'eil ùin agam air *visitadh*, at any-rate cha bli mi fada gun *calladh*."

Tha fhios agam nach toigh le muinntir na Ceilidh a' Ghaidhlig chòir, a chluinntinn air a truailleadh air an dòigh so, mar gu'm bhitheadh i am freasdal an isaid; chionn chaidh innsadh dhomh 'nuair a bhithas sibh a seanachas 'sa chainnt mhàthraill, mur a faigh sibh am facal a' bhithas freagrach dhuibh, gur fhèarr leibh facal a dheanamh, no facal Beurl' uisinneachadh an measg na Gaidhlig, agus tha mi smaointinn gu bheil sin na chliu dhuibh, chionn ma ghabh Gaidhlig deanamh bho thoiseach an t-saoghail, cha'n aithne dhomh carson nach gabh i deanamh 'san linn so cho math ris na linnin a dh' fhaibh.

A chairdean na Ceilidh; bho'n àm a ghabh mi os laimh sgrìobhadh thugaibh air a' chuspair so, dh' fhiosraich mi a bhios 'us thall, shios 'us shuas mu chor na Ghaidhlig an America, agus 's e an comh-dhùnadh a thainig mi g'a ionnsaidh. Ma tha Ghaidhlig ri bli air a cumail beò 'san dùthaich so gu'm feum i a bli air a h-àrach ann an glinn 's an eilein-an na Gaidhealtachd. agus a bli air a h-aiseag a nall leis na Gaidheil, bho àm gu àm, a chumail treòir anns na thainig rompa. 'S ann ris-an luchd-ìmrich as a Ghaidhealtachd a dh' fheumas America, agus dùthchannan eile, far a bheil mòran Ghaidheal a' gabhail còmhnuidh sealltuinn ris a Ghaidhlig a chumail beò.

Tha mi fada na 'ur comain air son cotlrom a thoir dhomh gu sgrìobhadh thugabh, agus mar a thuir an seana Ghaidheal a chuir air doigh a thorradh fhein roimh 'n àm, 's a dh'ainmich e an feadhainn a bhithheadh a' riarachadh aig a chosgais. "Bhiodh a nis na h-nile rud gu math n' am faodainn fhin a bhi comhla ribh."

Ottawa, Ciad mhios an earrach, 1918.

—:O:—

Mar deer forest, belonging to the Duchess of Fife, has been let for sheep grazing purposes. The carrying capacity of the forest is about 2500 sheep.

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FROM THE FERNAIG MANUSCRIPT.

BY PROFESSOR W. J. WATSON.

COIG RAINN DO RINNEADH
LE

GILLE CALUM GARBH MAC GHILLE
CHALUIM.

A shaoghail, is diombuan do mhuir,
Is nairg a dhubhar le droch chuirn;
An triuir bu phailte ri mo ré
Nì air mhaireann duibh ach an ath-sgeul

Tà Aonghas an Cnoc nan Aingeal,
Làmh nach do chaomhain 'na saoghal;
Bha sud òir na lampaibh bu phailte
D' am facas de chlannaibh Ghaoidheal.

Làmh eile bha air Gille-easbuig,
Mac Chailin an Iarla Dhuibhnic;
'Se sin an dara làmh bu phailte
D' am facas de chlannaibh Ghaoidheal.

Làmh Eachainn Oig mhic Eachainn,
Mo chreach-sa i bhith air a claidheadh;
B' e sin an aon làmh bu phailte
D' am facas de chlannaibh Ghaoidheal.

Nis bho chaidh an triuir sin seachd
Mo bhith ann nach ri taobhadh,
Ach iad mar ghliomaich am faiche,
Is ro-bheag mo thoir ort, a shaoghail.

—*Reliquiae Celticae ii. 89.*

This interesting little poem is by Mac Gille Chaluin Garbh of Raasay, who died not later than about the latter part of 1616, for his son was served heir to him on 18th February, 1617. He appears in a charter of 1571-72 under the style "Gillicalluus Vic Gillicallum Garve Mac Leod de Rasay." There is, I think, no difficulty in identifying two at least of the three chiefs, whom he distinguishes as the most generous men of his time. Gille-easbuig (Archibald) son of Colin, Earl of Argyll, died in 1558. He was known as Gille-easbuig Ruadh, and was the father of Gille-easbuig Donn, the Reformer, to whom Bishop Carswell dedicated his translation of John Knox's Liturgy. Eachann Og Mac Eachainn of Duart, Chief of the Clan Maclean, who is regarded as first of the three, was son of Eachann Mór of Duart, and father of the celebrated Lachlann Mór, who was slain at the battle of Traigh Ghruinneirt in Islay on 5th August, 1598. Eachann Og died about 1567. The historian of the Clan (1838) states that "he not only spent, by his improvident conduct and profligacy, all the ready money left by the late noble chief, but burdened the estates with debt." Whether this censure is justified

or not, it is interesting to have here preserved the impression of his character made on his younger contemporary. As to the third "most plenteous hand," namely Angus, there may be some doubt, but perhaps he may be identified with Angus of Dun Naomhaig, Chief of the *Sliochd Iain Mhóir* of Dun Naomhaig and of the Glens of Antrim, who after a long and stirring life, clouded latterly with misfortune, died at Rothesay on 21st October, 1614, and was buried at Saddell in Kintyre. His wife was a daughter of Eachann Og of Duart. There are two difficulties. The poem says "Angus lies in Cnoc nan Aingeal." This is a name that occurs at Tain, at Kilchrenan, in Lochalsh, in Iona and elsewhere, meaning "Hill of Angels," Adamnan's *Colliculus Angelorum*; or, possibly, "Hill of Fires," and it is usually associated with a place of burial. After most careful enquiries, however (for which I have to thank the Rev. D. J. Macdonald of Killean, Kintyre), nothing has been found to show that this term was ever applied to, or in connection with, the burying ground of Saddell. The other difficulty is that Alex. Mackenzie, in his *History of the Macleods*, thinks that our poet died in 1611, his reason being that his son and successor is referred to as, it would seem, chief in that year. If this was so, of course he could not refer to the death of Angus of Dun Naomhaig. There is, however, nothing in Mackenzie's argument that is really decisive or inconsistent with the supposition that Gille Caluim, being too old for business, had latterly left the management of affairs to his son, and if, as may well be the case, he lived on till 1616, this difficulty ceases. As to the first difficulty, it is possible that Cnoc nan Aingeal is here used in a general way as equivalent to "God's Acre" or cemetery. The consideration which seems to me to be decisive in favour of Angus of Dun Naomhaig is that there was no other Angus of importance contemporary with Gille Caluim Garbh. This would fix the date of the poem as between 1614 and 1617.

The Raasay chief, though not a professional bard, can turn out a vigorous and pointed poem, an accomplishment that was not uncommon among Gaelic gentlemen. The last quatrain is as striking as it is original in its simile:—

Now since those three have passed away
And none is left to take one's side,
But men that are like lobsters in their lair,
Small is my taste for thee, O world.

In his elegy on the generous Iain Mac Eachainn Rob Donn records a happier experience: when the sun of hospitality has set in the person of Iain Mac Eachainn, the stars, formerly hidden, begin to appear:—

O'n a thaisbein dhomh 'm bliadhna
Iomadh biadhtaich nach b' eòl domh,
Mar na rionnagan reulta
An déidh do'n ghreín a dhol fodha.

Raasay's rather cynical simile is that of a world-weary old man who is *laudator temporis acti*, and lives in the past; Rob Donn shows a more wholesome judgment. The similes are, both of them, as perfect as can be found in literature.

BRAIGHDEANAS STRATHNABHUIR.

LE IAIN N. MACLEOID.

EARRANN I.

Coinneamh nàbachd ann an tigh Alasdair Guinnich.

A' CHUIDEACHD:—

Alasdair Guinneach agus Mairi, a bhean.
Seumas Mór.
Domhnall Neill Iain.
Alasdair Tàilleir.
Murchadh Macaoibh.
Niall Macnacaeardadh.
Calum Iseabail (eildear).
Ruairidh Guinneach.
PADRUIG BROCAIR.

Seumas Mór.—Ma tha, chàirdean, 'n uair a tha sinn uile 'n tigh duin' eile, 's e modh dhuinn Alasdair Guinneach a chur 's a' chathair. Tha e 'n a shuidhe 's an t-sasaig mar tha, agus 's math a ghnòthuch fhéin an sin.

Alasdair (a nis 'n a fhear-cathrach air a' choinneimh). Air adhart sibh fhearaibh, ma tha. Déanaibh sibh fhéin comhfhurtail timchioll air clach-an-teinntéin. A Mháiri, cuir ultach móine air an teine—tha mi fhéin a' faireachadh teis an t-sneachda anns na h-eibhleín a nochd. Tha mi 'creidsinn ma tha gur l e constabal a chur air leith airson a' bhaile a chiad ghnòthuch a dh'fheumas sinn a dhéanamh O shaoghail, "s caochlaideach do ghnúis," mar a thuir Padruig Grandd cóir—'s lag air làimh Eoghainn chòir a nochd, 's b' e fhéin an constabal gun fhiaradh gun chùlteireachd, smior an fhior Ghàidheil. Có ma tha 'chuireas sinn air leth fhearaibh? Bruidhnibh ar n-inntinnean a nise 's na biodh mar-a-bhitheadh air a' chùis.

Padruig.—Tha mi fhéin a smaoiniachadh gun 'm bitheadh Domhnall Neill glé fheargarrach. 'S math a chumas e fhéin nàbachd, agus tha e 'n a dhuine ciallach achfhuineach, 's tha mi fhéin deimhin nach biodh éis air cùisean a' bhaile fhad 's a bhithheadh a làmh air an stiùir.

Gach duine á bial a chéile.—Cha b' urrainn na b' fhearr, Alasdair. 'S e Domhnull ar duine.

Domhnull.—Tapadh leibh-se, fhearaibh, ach cha 'n urrainn dhomb-sa Anna fhágail leatha fhéin fhad 's a bhiteas mi anns an tobar. Tha na laigseachan a' tighinn oirre cho tric a nise. 'S e Mairsaili Dhonn a dh'fhág mi còmhla rithe nochd, 's ma bhuaileas leum de 'n chaotach Mairsili, cha 'n eil fhios nach cuir i 'n tigh 'n a theine mu 'ceann. Nach 'eil Murchadh Mac-aoidh an sin, 's ged a shiubhladh sibh gach ceum eadar dà cheann an t-strath, cha 'n fhaigheadh sibh fear a thuir 's a thoinis ann. De 'n dhéanainn-sa fhearaibh? 'S e dh' fheanas sibh-se duine 's am bheil spealg no dhà de 'n donas ann, agus fear a chuireas eagal a bhroillein air a' mhaor bhronnach agus air ceard dubh na spáinne, *Sellar*—mac an donais.

Alasdair.—Mo bheannachd agad, a Dhomhnuill. Tha mi 'dol leat. Tha thu díreach ceart. Mur bi sinn crusaídh, cuiridh *Sellar* dubh a mach air an t-sitig sinn. An gabh thu 'n a do chonastabal, a Mhurchadh?

Murchadh.—O chàirdean, cha dean mi dad dheth. Tha cus de 'n diabhull annam-sa, tha mi cho grad ris an fhúdar, agus 's iomadh uair a bha mi dúilich air a shon. Bhitheadh droch càradh air *Sellar* na faighinn-sa làn mo dhúirn de 'n bhéisd shalaich. Cha 'n eil fios agam nach leiginn a mhionach mu 'chasan. Cha ghabh mi idir e.

[Aon uair 's gu 'n tugadh iomradh air *Sellar*, tha a h-uile duine 'bruidheann còmhla, 's eachdraidh mhosach fhéin aig gach aon air diùdhaidh nam fearaibh.]

Sheumas.—Cuiridh sinn Calum an t-eildear 'n a chonastabal. Nach 'eil e air ar ceann ann an nitheibh spioradail co-dhiù, 's mar sin nach bu chòir dhuinn fear-riaghlaidh a dhéanamh dheth ann an nitheibh aimsireil cuideachd.

Alasdair.—Ro math fhearaibh. 'S math a thuir thu, Sheumais. An téid sibh ann, a Chalum?

Calum.—O, uill, fhearaibh, cha bu thoigh leam-sa diùltadh na 'n déanainn túrn 'n uair a tha sibh uile 'cur 'ur cùil ris a' ghnothuch. Cha 'n eil annam-sa ach duine bocht, tinn, bréite, 's mi air mo nuabadh leis a' chuing, ach ni mi mo dhìchioll le cuideachadh nan nàbuidhean.

Alasdair.—Mo làmh dhuibh-se air a' gheall, nach fhaic sinn éis oirbh ann an gnothuch 'sam bith fhad 's a chumas ar sláinte 's ar neart ruinn.

Calum.—Gu robh math agaibh-se fhearaibh. Tha mise deònach ma tha air an gnothuch a ghabhail os laimh.

Calum a' gabhail bòrdian a' chonastabail air. *Tha e 'cur dheth a bhrògan 's a stocainean agus a chòmhdach-cinn, agus air a' ghluinean tha e 'g ràdh.* “Tha mi 'g ardeuchadh am fianuis *Dhé* agus *d'haoiné*, am fianuis *uir* agus *athair*, gu 'm bi mi *d'leas*, *treibh-dhreach* do *chùisean a' bhaile fhad 's a bhiteas mi 'n a chonastabal.*”

Alasdair.—Glè mhath fhearaibh. 'S math a' chuid ud seachad, agus tha brod a' chonastabail agaibh, 's gu ma fada mhealas sibh 'ur gairm, a Chalum. 'S cinnteach gur h-e 'm buachaille fhaighinn an ath ni. 'S e fìor bheadagan mì-mhodhal, gu suim de ghnòthuch a bh' anns a' bhuaichaille 'bh 'gairm. Smaoinichidh fhéin fhearaibh, air aois sheachd bliadhna diag trang a' suiridhe. Nach do ghlac mi e latha roimhe 's a làmh mu amhaich Mairi Eilidh ri taobh an tuim fhrainich, agus an crodh 's an arbhar gu bàrr an adhaircean. Feumaidh sibh-se, Chalum, ar suil a chumail air an ath bhuaichaille gheibh sinn. Tha mi 'g ràdh ruibh, fhearaibh, balach buachaille sam bith a thogas a shùil ri suiridhe aig an aois ud—soirbheas math leis—cha fhreagair e oirne.

Calum a' deanamh fáite gaire. Tha sibh ceart, Alasdair, ach a ghoistidh chòir, nach robh sinn fhéin òg uair dheth 'n robh 'n saoghal, agus nach bu déidheil sinn an uair sin air a bhí greis ann a caoimhneas caileig. “'S iongantach an rud an gaol,” nach d' thuir an seann òran. Nach deanadh Sim beag agaibh fhéin an deagh bhuaichaille, balach túrail stòlta, suidbichte. Tha mi fhéin a' creidsinn gu 'm bitheadh e glé dhìchiollach. Tha crodh a' bhaile so glé shoirbh an saodachadh, 's cha bhí dith no deireas air.

Alasdair.—Ta, ma tha, tha mise glé dheònach ma tha sibh-se riarichte leis fhearaibh. Ni mise mo dhìchioll.

Gach duine á bial a chéile. Tha sinn sin—brogach gada.

Alasdair.—'Bheil thu cluinntinn sud a Shim? Tha thu air t-fhasdadh a nise. A bhlaich ort, ma chì mise thu sealltuinn air nigean 's an crodh anns an arbhar, cuiridh mi os cionn an teine ann an cliabh thu, gus an geall thu nach déan thu ris e.

Calum.—Feumaidh sinn a bhí mach toiseach na seachduin agus sealltuinn ri rathad na mòna. Cha d' rinn Gillesbuig Dubh earrann fhéin bho chionn dà bhliadhna. Tha eagal orm gu 'n tig oirnn fhéin a dhéanamh, agus meas a chur air ar n-obair agus toirt air a phàigheadh. 'Bheil sibh riarichte leis an lagh sin?

Gach neach.—Tha, sin díreach an dòigh air déiligeadh ris.

Ruairidh.—Tha 'n cadha-chliath àrd aig buaile nan uan feumach air a càradh. Tha i air tuiteam 'n a clàran Nach robh caoraich a' bhaile gu lèir anns an iollainn agam an raoir.

Calum.—Cha dèan sin an gnothuch. Cha chreid mise nach bitheadh e cheart cho saor dhuinn cadha-chliath 'ar a dheanamh. Iarraidh mi air an t-saor chuagach té 'ur a dhéanamh mur bi i ro dhaor.

Raghall.—O, ma tha, 's mise tha cinnteach gu'm bi esan cho daor ris an aran-mhilis. Cha 'n' eil coguis 'sam bith aig an duine. Chunnaic sibh fhéin a' chiste-laighe 'rinn e airson Mór Uidhisteach. 'S gann a bha na bùird a' cumail 'na chéile, 's an uair a ghearrain fear nam bochd ris, 's ann a thuir e, "Carson nach do chuir iad dhachaidh i' mur do chòrd i riutha.

Alasdair.—'S coma leam dheth. Ni sinn fhéin an cadha-chliath, fhearaihb, 's cha bhí sinn fada ris.

Alasdair Tàilleir.—Tha na puill-mhònadh agam fhéin air ruith a mach, gu h-àraidh am bac no dhà a th' agam 's an Dùbhlain, agus feumaidh mi bruidheann ris a' mhaor 'n uair a thig e timchioll airson a' mhàil, feach an toir e dhomh puill ùra air Cnocan an Fhradhairc. Tha mi airson a bhì cuibheas an Dùbhlain buileach.

Calum.—Glé mhath, Alasdair, bruidhinn thusa ris a' mhaor, agus toimhisidh mise dhuit iad gun dàil. Nach fheàrr mòine chruaidh dhubh an Dùbhlain gu mòr no na plùitean mosach a gheibh thu air Cnocan an Fhradhairc.

Alasdair.—Ma tha, dh' innse na frinn dhuibh-se, cha 'n' eil fad as tiorma na chéile nach' eil Fionnghal Mhór a' goid orm. Mu 'n glasaich na neòil tha i mach 's an Dùbhlain, agus tha 'n cliabh mònach air a thoirt dhachaidh aice mu 'n tog i ceò. 'S aithne dhomh fhéin, 's tha e beò slàn fhathast air ùrlar a' bhaile so, fear a chunnaic mo mhòine chruaidh dhubh air a dronnaig.

Padruig.—Cuir thusa fhèidh anns a' chruaich as fhearr a th' agad 's thèid mise 'n urras nach bi fada gun tig an ciontach am follais. Tha cuimhne aig cuid againn air meirleach mhònadh roimhe 's an t-Strath so fhéin a fhuair greadanadh le fùdar a' bhlast.

Calum.—Fhearaihb, na dèanaibh sin air 'ur beatha. 'S e bhithheadh an sin gnothuch maslach Seall sibh mar a dhalladh Mór Cham a bha 'n Tunga le fùdar a chuireadh ann am fad mònachd mar sin, ged nach b'ise ghoid e. 'S fheàrr dhuibh tarraing a thoirt air a' gnothuch sin aig an ath choinneimh, ma dh' fhidireas sibh an còrr goid, agus cuiridh sinn faire air na cruachan, agus ni sinn rannsachadh cuideachd. Tha mi

creidsinn gu 'n aithnich gach duine 'chuid mònachd fhéin có dhù.

(*Ri leantuinm.*)

—:o:—

LEAVING CERTIFICATE EXAMINATION, 1918.

G A E L I C.

LOWER GRADE.—FIRST PAPER—3 HOURS.

Reproduce the substance of the following in Gaelic:—

[*The supervising officer should 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.*]

"Three years afterwards another misfortune befell Conachar. A flock of birds appeared about the palace and settled down to feed on the plain of Emania. They were of a strange kind and of extraordinary beauty, and it was thought they had come from the land of youth or from some island unknown to ships. Men went out to see them and to wonder at them, for they were not shy. But they ate up everything on the plain: not a blade of grass escaped them. This angered Conachar; and he and many of his chieftains yoked their chariots and went out to hunt the birds. The faster the horses ran, the faster flew the birds in low flight, seeming not to be afraid or to be flying from their pursuers. The birds were calling to one another in sweet voices. They kept just ahead as if the furious panting of the horses blew them along. If the chariots stopped they stopped also.

"At sunset only three birds were visible flying without haste before the tired horses. Soon even these were hid in the snow that began to fall in the darkness. The sound of the snow drowned the voices of the birds, and the men could pursue no longer. They took shelter in a hut standing all alone in the snow.

"As they were sitting in the hut one of the chiefs heard a noise in the distance, and he went out and walked on towards the sound. He had not gone far when he saw a great handsome house, which he entered with caution. The lord of the house was a young warrior; his wife was a woman like a queen, and was attended by fifty maidens. They saluted the chief kindly and made him very welcome."

LOWER GRADE.—SECOND PAPER.

1. Reproduce in Gaelic the story read out.

2. Translate into English :—

Bha a' mhàduinn ceutach, agus òg-ghathan na gréine ag bradh nan réidhlean agus nan slíos. Bha gach stùc is mullach air an leth-fhalach le sgàile de cheò tana anns an robh an gorm, an donn agus am buidhe air am measgadh gu maiseach. Aig ìochdar a' mhonaidh bha a' choille mhór dharaich a' sìneadh a mach gu fada mar bhrat-uirair uaine beartach. Cha d'rinn ceòlraidh nam preas an cadal-maidne. Bha an lòn-dubh, an smèrach agus am brù-dheargan le mór dheòthas a' taomadh a mach an ceileireadh bòidheach milis. Bha uiseag no dhà ag cur nam both dhiùh¹ gu h-ard anns na speuran, agus bha iomadh eun eile ag gabhail pairt anns a' chomh-sheirm éibhinn. Bha an drùchd a' dearrsadh air gach sop is gagan mar shradagan drillseach² daoimein. Rathad-mór cha robh ann no iomradh air a leithid, agus b'ann le socair agus faicil a dh'fheumadh luchd diollaid triall feadh nam monaidhean. An tràth fhuair iad a' cheud shealladh de an ceann-uidhe, sheas iad a dh'aon togradh a ghabhail beachd air an dùthaich eireachdail a bha mu'n tìnechioll.

3. Describe at some length in Gaelic the scenery and home life of your native district.

Or,

Give, in Gaelic, the substance (with occasional quotation) of any Gaelic song or piece of poetry you are fond of.

4. Translate into English :—

- (a) Nis togaidh na Gàidheil an ceann
Is cha bhì iad am fang na 's mò;
Bidh aca ard fhoghlum nan Gall,
Is tuigse neo-mhall 'na chòir;
Théid inleachdan 'n oibrigh air bonn
Chuireas saoihbheas 'n ar fonn gu pailt,
Bidh an diblidh cho làidir ri sonn,
Is am bochd cha bhì lom le aire.
- (b) Tha a ghaineamh féin anns gach sruthan;
Cha'n 'eil tuil air nach tig tràghadh;
Is dona an càirdeas gun a chumail,
Is cha'n fhaighear duine gu fhàilinn.
- (c) Tha ciann nan daoine cur suim an sòlais
Air glòir is stòras théid bun os ceann,
Is mar sin cha'n fhiach leo bhith gabhail
eòlais
Air ní ach gòraiche is pròis nach gann;
Ri deanamh gleadhraich le òr is seudan
Cho faoin 's cho féineil o linn gu linn,
An uair bu chòir dhoibh le ceòl is teudan
Bhith moladh Dhé tha cho glòrmhor
gruinn.

5. Translate into Gaelic :—

- (1) This is the young man whose finger was broken.
(2) Would you like some oat bread? No, thank you; I prefer wheaten bread.
(3) My burden is heavy, but yours is heavier than mine.
(4) We saw in Edinburgh a house nearly 100 feet high.
(5) Where is the man who was cutting this tree?
(6) If a man will not work, neither shall he eat.
(7) I wish that hen of mine would lay two eggs a day instead of one.
(8) There is a small plant that grows on the very top of a high rock.

The Higher Grade Papers will appear in our next issue.

CEILIDH NAN GAIDHEAL.

At the annual meeting of the Ceilidh, held on the 6th April, reports were submitted which showed that the Session had been the most prosperous on record. There had been an attendance averaging close upon 500 at each weekly meeting, and this exceptional attendance had been secured without any lowering of the high standard of fare which the Ceilidh has set itself to provide for the edification of its members and adherents. While there is always some little time for the singing of Gaelic songs at each meeting, the greater part of the evening is occupied by the lecture and the discussion which follows upon it. The Ceilidh is fortunate in being able to secure winter after winter the services of men qualified to speak with knowledge and ability on matters relating to the history and literature of the Highlands, and on topics of current interest, while within the ranks of the members there are many capable of discussing intelligently and effectively whatever subject happens to form the theme of the lecture. The Ceilidh is probably unique in its strict adherence to the Gaelic language in all its business from first to last. From the opening to the closing prayer, the proceedings are conducted entirely in the native language. As might be expected the Ceilidh warmly sympathizes with, and generously supports, the objects of An Comunn Gaidhealach. This year they have unanimously voted a sum of £3 3s. towards the prize fund of the Juvenile Literary Competitions. They have given effective help this winter in the sale of An Deo-Grèine. No fewer than ten dozen copies of last month's issue were disposed of at their meetings. Their representative on the executive is Mr. Peter Macdougall, M.A.

¹ i. gu h-éibhinn air mire. ² i. dealrach boillsgeach.

The remarkable success of the Ceilidh this winter furnishes refreshing evidence of the warm interest taken by the Highlanders of Glasgow in the Gaelic language and of their keen desire to encourage its use.

:o:

A GAELIC PLAY.

On various occasions this winter, Gaelic sketches have formed attractive items on the programmes of Highland concerts in Glasgow. The most ambitious of these was that produced under the auspices of Ceilidh nan Gaidheal on the 13th April. The *Dealbh-Chluich* on that occasion was from the clever and witty pen of Mr. Archibald MacCulloch, treasurer of the Ceilidh, and was entitled "An rud a their a' mhàthair 's e dh' fhéumas a bhi déanta." It is brimful of shrewd and pawky humour, and kept the large audience in a ripple of laughter from beginning to end. Those who took part in the representation were all members of the Ceilidh, and they acquitted themselves in a fashion which reflected great credit on their histrionic ability. We would suggest to our friends in Glasgow that they should take steps to form a Gaelic Dramatic Club. There is no doubt as to the cordial welcome which representations of Highland life and character would receive from Highland audiences generally, and the existence of a company of capable exponents would certainly encourage Gaelic authors to produce suitable plays. The story of the play was summarised on the programme as follows:—

AN RUD A THEIR A' MHÀTHAIR 'S E
DH' FHÉUMAS A BHI DÉANTA!

DEALBH-CHLUICH.

Luchd-iomairt:—*Domhnuill* (Croiteir, Fear-an tìghe).

Mairi (Bean Dhomhnuill)

Eilidh (Nighean Dhomhnuill).

Tormaid (Tuathanach, Leannan Eilidh).

Seumas { Seanachompanach Thormaid—
a' ghobhainn } nis na fhear-lagh' an Glaschu.

Iseabal (Piuthar Thormaid. Ceud leannan Sheumais).

Eoghann Mór (Croiteir. Coimhearsnach Dhomhnuill).

Dughall a' Chreagainn (Coimhearsnach eile).

Peigi (Nighean Eoghainn mhóir)

Ceùt (Nighean Dughall a' Chreagainn).

Mairearad (Piuthar Dhomhnuill).

AN T-AITE I.—CROIT DHOMHNUILL

(Tormaid agus Eilidh a' coinneachadh. Tormaid fo imcheist oir chual e gu robh suil aig Seumas a nis ann an Eilidh).

AN T-AITE II.—TIGH DHOMHNUILL.

Domhnuill's Mairi a' seanachas. Seumas air chuairt dhachaidh 's aig a' cheart àm a' gabhail cuid ann an coinneamhan móra tha cuir air aghaidh bleachdan a tha faborach do 'n ath-leasachadh a tha feadhainn ag iarraidh a thoirt air laghan malairt eadar duthchail ris an abrar am Fìscal Policy.

Seumas 'a tighinn do thigh Dhomhnuill a mhineachadh dha ceist Fìscal Policy—agus a dh' fhaicinn Eilidh. Tha Domhnuill eòlach gu leòr air a' chuspair sin 's cha eil e idir an comaine Sheumais e bli tighinn a thoirt fiosrachaidh dhàsan air ceist 'sam bith. Tha Mairi a' tuigsinn gu bheil Seumas a' dol a dh' iarraidh Eilidh oirre-se 's tha i pròiseil as a sin. Ach tha Eilidh dileas do Thormaid 's tha a h-athair air a taobh ged nach fhaod e sin aideachadh do Mhairi.

Seumas air tighinn, Domhnuill a' leigeil air nach aithne dha nì mu 'n Fìscal Policy. Seumas a' falbh gun aghartas sam bith a dheanamh an aobhar a thuris.

Seumas a' tighinn a' dh' iarraidh Eilidh air a màthair. Domhnuill 'n a aonar a stìgh roimhe. Domhnuill a' toirt comhairle air Seumas e chuir air deise de chlò a tha 'n tigh Dhughall a' Chreagainn ma tha dhith air gu 'n teid gach cùis gu math leis. Seumas ag aontachadh 's a' greasad air falbh.

Tormaid a' tighinn air cheilidh air Domhnuill. Domhnuill a' toirt comhairle air e chuir deise dhuibh an Fhir-lagha air a tha 'nn an tigh Dhughall a' chreagainn ma tha dhith air gu'n biodh meas aig Mairi air. Tormaid ag aontachadh 's a' greasad air falbh.

Domhnuill 's Mairi 's Eilidh a stìgh còmhla.

Seumas air tighinn air ais ann an deise chlò a dh' iarraidh Eilidh air a màthair.

Tormaid air tighinn air ais an deise dhuibh Sheumais. Gach nì dol dìreach mar bu mhiann le Domhnuill.

Iseabal ceud leannan Sheumais a' tighinn air cheilidh mar a chuir Domhnuill air dòigh roimhlaimh. Iseabal 'us Seumas a' deanamh suas ri cheile a rithist le innleachdas Dhomhnuill.

Luchd ceilidh gu leòr air tighinn air iartras Dhomhnuill gun fhios do Mhairi. Oidheche eibhinn aca còmhla, 's Mairi fhein a nis cho riarichte ri càch.

A' chrìoch.

"Oidheche mthath leibh 's beannachd leibh."

:o:

Tha dà fhoghlum aig gach son againn. Tha sinn a' faotainn ann diubb bho mhuinntir eile, agus tha sinn a' toirt duinn fein an aon eile. Gu tric 'se am foghlum fo dheireadh as faide a leanas ruinn agus as òifeachdaiche.

GAELIC TERMS EXPRESSIVE OF
AFFECTION, AND TERMS OF
INVECTIVE.

By "CLACHAN."

1st Prize, Glasgow Mòd, 1901.

(Continued from page 110.)

Neo-dhuine, a ninny.
 Notha st, a foolish person, an idiot.
 Ocrasan, a hungry fellow, glutton; from *ocras*,
acras.
 Oinid, òinmhid, a fool, idiot.
 Oinseach, a foolish woman, a witless woman.
 Oisg, a foolish woman; lit., a "hog" (Inver-
 ness).
 Peallag, a trollop; *peall*, from Lat. *pellis*.
 Peasan, a "monkey."
 Picear, mean fellow, rogue, pilferer; from *pick*.
 Plabair, a babbler.
 Plàigh, a troublesome person; lit., plague; from
 Lat. *plāga*.
 Pleòisg, a booby, simpleton.
 Pleòisgeag, a foolish, silly stupid woman.
 Pliotair, a fawner, mean cringing fellow.
 Pliutair, a clumsy person.
 Plocag, a corpulent little woman; *ploc* from
 Eng. *block*.
 Plodhaisg, ploidhisg, plodhaisgean, a booby, dolt.
 Plodhaisgeag, a doltish or stupid woman; same
 as *pleòisg*.
 Plubair, a booby, one who speaks indistinctly.
 Pocan, poicean, an impudent little fellow.
 Prabair, a worthless fellow, one of the rabble;
 from *prab*.
 Priobair, a worthless fellow; from Sc. *bribour*.
 Proiseag, a proud, vain woman; from *prois*.
 Pròisean, a conceited person, fop.
 Puichean, a little impudent fellow.
 Pusachag, a whining girl or woman; from *bus*.
 Pusachan, a whining fellow.
 Ràbair, a litigious or troublesome person; from
ràbach.
 Rabhdair, an idle, tiresome, or coarse talker;
 from *rabhd*.
 Ràcair, ràchdair, a lying, talkative fellow; from
ràcail, noise of geese.
 Ragair, an extortioner, villain; from Eng. *rack*.
 Ràidse, a prating fellow; from Eng. *wretch*.
 Raipleach, raipleachag, a slovenly or squalid
 woman; from *raip*, filth, foul mouth.
 Ramachdair, a coarse, vulgar fellow.
 Raogag, a woman of impetuous temper; from
raog.
 Ràpair, a frothy, noisy fellow.
 Reabhair, a crafty, sly fellow; from Irish
reabh.
 Reangair, a loiterer, lingerer; c.f. *rongair*.
 Reubair, a robber, violent person; from *reub*

Ròbag, a coarse, slovenly, or sluttish woman;
 from *ròbag*.
 Ròg, rògair, a knave, rogue; from Eng. *rogue*.
 Rònachan, "a fellow resembling a sea calf"
 (*i.e.*, a young seal).
 Rongair, an indolent, listless fellow; from
roug, a spar.
 Ronnair, a slaving fellow; from *ronn*, slaver.
 Ròpag, a slut, slovenly woman; from *ròpach*.
 Ròpair, a slovenly fellow.
 Rotair, a clumsy awkward fellow; from *rotach*.
 Ruaille, a poor wretched female.
 Rugair, a drunkard, tippler.
 Ruidhtear, a glutton; from Eng. *rioter*.
 Ruinnseach, a base or worthless woman.
 Ruinnsear, a base or worthless man.
 Rùsgair, a strong, clumsy fellow; from *rùsg*
bark.
 Sacan, a trifling unmannerly or impudent fellow;
 from *sac*?
 Saidealach, saidealtach, a bashful, silly, or
 sheepish fellow; from *sodal*.
 Saigean, a corpulent little man.
 Seamlach, an impudent troublesome fellow;
 a silly person, one easily imposed upon,
 Sc. *shumloch*.
 Seangan, a mean or cross fellow; lit., an "ant."
 Seapair, a sneaking or slinking fellow; from
sèap.
 Seilcheig, an inactive fellow; lit., a "snail."
 Seotair, a drone, lazy or untidy person; from
 Sc. *shot*, a rejected sheep.
 Sgaifean, a ninny, a dwarf; *cuirfean* or *ceafan*,
 with prosthetic *S*.
 Sgàirdean, a trifling or nasty person; from
sgàird.
 Sgairreach, a prodigal; from root of *sgar*.
 Sgamhan, a dolt blockhead; lit., "lungs, lights,
 refuse."
 Sgaog, a foolish, fickle, or giddy person.
 Sgaogag, a giddy girl.
 Sgaogar, a giddy youth,

:o:—

NOTES AND COMMENTS.

The new laird of Lewis belongs to the advanced school of political economy. Lord Leverhulme advocates a six hours day for working people, and also maintains that workmen should be profit-sharers in all industrial concerns. He spent his Easter vacation in Lewis, where he received a very cordial welcome.

* * *

Mr. A. L. Humphreys has published a small volume of verse by the late Ivar Campbell. The editor, Mr. Guy Ridley, has prefixed a memoir of the poet, who fell at Seikh Sàad in Mesopotamia on 8th January, 1916. Major

Ian Mackay Scobie, the historian of the Reay Fencibles, was wounded in the same engagement.

* * *

The late Lieutenant Hugh McIntosh, V.C., of the Canadian Machine Gun Section, was a native of Inverness. He won the V.C. on account of his bravery in capturing a nest of hostile machine guns, and thereafter successfully attacking a "pill box." Unfortunately he fell just as this capture was achieved,

* * *

Two noted Highland schoolmasters died last month. One was Mr. Daniel Macdonald, a native of Daviot, who held appointments in Skye and Jura. He was widely known and much respected in the Highlands. Mr. Donald Mackinnon was headmaster of Cornaigmore Higher Grade School, Tisee, for 30 years, and was regarded as a teacher of outstanding ability. To his tuition many a Tisee youth owed his success in life. He was the means of fitting several young men for a university course.

* * *

Nearly all the Gaelic-speaking students who would in ordinary circumstances be in attendance at universities and training colleges are at present on military service. In the session 1917-18 there was only one divinity student at Glasgow, one at Aberdeen, and none at Edinburgh or St. Andrews. In the arts classes also the numbers were exiguous. A difficult task lies before the Rev. D. Macfarlane, Kingussie, convener of the Church of Scotland Committee on Gaelic-speaking students, for while there is a steady increase in the number of vacant charges in the church, the scarcity of men qualified to fill vacancies is also increasing rather than diminishing.

* * *

At the last meeting of the Edinburgh Celtic Union for the session, Mrs. E. C. Watson made a stirring appeal on behalf of the teaching of Gaelic in schools. She said there was no provision made for children in the West Coast to learn to read and write their native language. They learn English as parrots, and leave school unable to read or write either language. Gaelic is the only language used by many of the people, and it is not taught in the elementary schools in the British Empire. Dutch is taught in South Africa; Welsh in Wales; in Ireland there is a Government grant of £15,000 a year for Gaelic. Eighty per cent. of those who came from Canada in the first two years of the war spoke Gaelic. Some argue that Gaelic is a hindrance to getting on in the world, but that

is not true. She asked for signatures from those present to present a petition issued by An Comunn Gaidhealach which is to be laid before the Secretary for Scotland, which she had brought to the meeting. An enthusiastic response was made, and the petition received many signatures. According to the President, Mr. Bartholomew of Glenorchard, the meetings in these hard times showed that the Comunn Gaidhealach had got its roots deep in Edinburgh.

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OLD TIME LAND MEASURES.

45 DIXON AVENUE, CROSSHILL,
GLASGOW, 6th April, 1918.

The Editor of *An Deo-Gréine*.—Dear Sir,—I found the March number of *An Deo-Gréine* especially interesting, first, because of the parallel English and Gaelic story, which was very interesting and helpful to tinkering Gaelic students like me, and which, I hope, will be followed by others like it. By the way, with reference to the further list of Gaelic expressions in this month's issue, might I suggest, that for that same keenly interested but very helpless class to which I belong, an English-phonetic rendering of the pronunciation would be very valuable, and I am sure much appreciated.

The second thing which I found very interesting was the article on Old Time Land Measures. I know nothing about the others mentioned, but the word "dabhach" has always been interesting to me from the fact that I heard it from my father and mother, and never from anyone else. The word—and by the way they pronounced it "dauch"—had evidently just gone out of use in my native district of Speyside, for as I say I never heard it except from my parents, and no one to whom I mentioned it knew anything about it except one or two very old men and one middle-aged one, who, like my father, had some antiquarian leanings. No one of them could give me a good equivalent for the word, but from what they said and certain other considerations, I would suggest that it does not represent any definite land measurement, but that the best English equivalent for the word would be manor. It will be noticed that all over the north, the south too, I think, but certainly the north, you will find farms called the "Mains." Sometimes the rest is forgotten, but very often you will find that though it is not used, everyone knows that the name is really "Mains of Something." Sometimes the "Mains" is dropped, and the "Something" only retained, and yet the full name is known to the people, or may perhaps be found by a reference to the stones in the auld kirkyaird. Now, in my opinion, each of these was the "Main" or "Home" farm of a "dabhach," and a number of cases known to me seem to bear this out. Let me add that the same rule seems to apply to farms bearing such names as Burnside or Mill. In the case of the Mill, the full name is generally retained, Mill of So-and-So, but in the Burnsides also it will very often be found that the name is really Burnside of Something, these Somethings being the names of old time manors or dabhachs. The place names of

my native district and the references I have heard from my father make me pretty sure that this is at least one meaning of the word

You speak of "dabhach" as the name of a well-known liquid measure, I have never heard of that before. Can you give any further information regarding it? Another word I have always been interested in is "wadset." I am not sure that what I find under that heading in the encyclopædia agrees with what I have heard of wadsetters in the past. Can you give any information about that?—I am, Yours truly,
L. BURGESS.

REVIEW.

Investigation of the Artificial Island in Loch Kinellan, Strathpeffer, by Hugh A. Fraser, M.A., Dingwall.

This paper, reprinted from the Proceedings of the Society of Antiquaries of Scotland, gives an account of operations conducted at various periods extending over a space of two years, 1914-1916, often under circumstances of difficulty. In respect of clearness of exposition and copiousness of illustration, Mr. Fraser's report is excellent. If, as he indicates, there are still some points that would bear further elucidation, that cannot be ascribed to want of industry or of method on the part of the investigator. Practical archaeology is an expensive business, and we trust that funds will be forthcoming to enable Mr. Fraser and his enthusiastic co-adjutors to complete the work to their satisfaction and, perhaps, to extend their investigations to other well-known similar structures in the same district. The Kinellan artificial island or cranog is of historical interest. It was to Kinellan that William, Earl of Ross, invited King Robert the Bruce in 1309 to kill a buck in his company. The fact that it gave name to one of the "quarters" of the Earl's domains is significant of its importance in early times. From 1485 to 1500, or later, it was the head-quarters of the Chiefs of the Mackenzies. In the nineteenth century the island was used as a kitchen garden. Mr. Fraser's investigations lead him to conclude that there has been a very long succession of occupations. The original one may well have been a dwelling resting on piles driven into the lake bed, and there are indications, if we understand correctly, that brush-wood was largely used as a support. Gradually by accretions of refuse of all sorts there was formed a nucleus more or less firm, which in time came to support structures of logs, and still later walls of stone and clay. The date of the original settlement is quite undetermined, and may never be determined. It seems likely, however, that still further excavation might throw some more light on the successive stages of occupation and on the nature of the original structure; hence the desirability of pushing the research to its limits. So far, few dateable objects have been found. The object of most general interest, not dateable however, is a dug-out canoe, which was used as a log in one of the structures.

It would be desirable, if funds were only available, that the well-known cranog of Loch Bruiaich in Kiltarlity should be investigated. Another structure

of the same kind exists near the east end of Loch Beanncharan in Strathconan; it, however, is completely covered with water when the loch is high.

We wish Mr. Fraser all success in his enterprise. The antiquities of the Highland area have been fairly well described on the surface. What is now needed is to get at the facts beneath the surface. Nothing could be more lamentable than the promiscuous "howking" that has time and again been committed by well-meaning but ignorant persons. In the present case, we have a scientific investigator whose work deserves encouragement as forming a real addition to knowledge.

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Darna Mios an t-Samhraidh, 1918.

[Earrann 9.

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NA PHILISTICH AGUS A' GHÀIDHLIG.

Is neònach a rud a th'ann; Gaidheil an campa nam Philisteach. Tha giùlan is dùrachd an Philistich soirbh gu leòir a thuigsinn; cha'n 'eil e a' cleith a ghamhlais do'n Ghaidhlig. Ach Gaidheil 's a' chuideachd!—saoidh mi nach 'eil a leithid de shuidheachadh ro thaitneach. Mar a thuir Mìchael am fàidh; "is iad naimhdean duine muinntir a thighe féin." Agus is mór m' eagal gu bheil giùlan nan Gaidheal a bhios a' sgrìobhadh anns na paipseirean-naigheachd an aghaidh càinain a mathar, a dearbhadh briathran an fhàidhe. Is i a' Ghaidhlig an aon chàinain, seach càinain 'sam bith eile, a tha a' cur dragha air an Philisteach, agus an uair a thig e fodha a dhùdach a shéideadh mu taobh a chum-gu'n tarrauing e aire an t-sluaigh gu dìmeas a dhèanamh oirre, gheibhear grunnan de Ghaidheil deiseil leis an t-sleagh a los a sàthadh innte. Na'm bu chàinain a chaidh fhighe o cheann ghoirid, mar a dheibheadh a chaint ris an canar *Esperanto*, theagamh nach biodh e 'na iognadh ro mhór ged bhiodh daoine 'ga beumadh. Ach an uair a bheirear faineir cho aosda 'sa tha i, agus gu'n robh i sìùbhlach am measg dhaoine cian mu'n cuolas iomradh air Beurla

Shasunnaich, dh' fhaodadh eadhon a naimhdean urram na h-aoise a thoirt di, an àite a bhí 'ga leonadh an uair a bhuaileas e shuas orra. Tha i cho freagarrach do chàil a' Cheiltich an diugh 'sa bha i dà mhìle bliadhna roimh seo—an t-àm 'san robh teachdairean naomha o Eirinn agus o Albann 'ga h-ùisinnreachadh a chum eòlas air a' Chreideamh Chrìosdaidh a chraobh-sgaioleadh feadh chrìochan na h-Eòrpa, agus am measg nam pàganach Sasunnach. Nach faod i urram agra dh' a thaobh sin a mhàin, ged dh'iùltadh a h-eascairdean na feartan eile, a tha fillte innte, a chreidsinn. An do nochdadh gamhlais cho eug-samhuil do chàinain eile 'nar tìr? Anns na sgoilean gheibhear cothrom a bh' 'deoghal á tobraichean coimheach (cha'n 'eil dad agan na aghaidh), ach tha e 'na rud glé mhi-chaitach nach fhaighear cothrom air uiread agus balagam as an tobar chinneadail. 'Sann a shaoileadh tu gu'n do chuir bainne na cìche an leanabh Gaidhealach fo nàdur de chuthach-Ceilteach, agus gur e an aon chungaidh-leigheis air a bheil e feumach beagan eòlais air càinean coimheach a chum gu fàs e 'na dhuin-uasal! Cha bhacadh neach 'sam bith òigridh na Gaidhealtachd a bh' 'faotainn eòlais air cainnt no dhà eile a bharrachd air Gaidhlig, ach c' arson a dheanamaid dìmeas air an fhuaran as an d' fhuair ar sinnsrean neartachadh intinn, agus an spiorad a ghlac aire na rioghachd air mhodh sònruichte?

Is iomadh car a thainig, is a thig, air an t-saoghal. An uair a sheallas mi mu'n cuairt, agus a gheibh mi cothrom bruidhneadh ri cuid de Ghaidheil—na Gaidheil nodha, 's dòcha gur e 'bu chòr dlomh a' ràdh—chi mi gu bheil iad ag aomadh ri rian coimheach. Tha iad air fàs cho luaineach 's nach 'eil fhios 'agad ciod e an ath char a chuireas iad dhiubh fhein. Ach 's e an car as nàireiche a rinn iad o cheann fhada

tuiteam an glaic nam Philisteach, agus an cùlthaobh a thionndadh air cainnt a mathar— a' chainnt a bha 'còmhachadh Albann o cheann gu ceann mu 'n d' thainig a naimhdean le làmhachas-laidir gu còir na dùthaich a ghoid, agus mar sin gu cur as di. Chaidh i fhein is an rian Ceilteach a phutadh an iar 'sa tuath, agus shocharicheadh an rian Feudalach 'na àite. Is ann 'san àm ud a fhuair a' Ghaidhlig a' cheud lot, agus tha a naimhdean a' losgadh oirre fhathast.

Tha sinn a' leughadh anns a' bhàrdachd a th' air a h-ainmeachadh air Oisean na focail seo ;

Lean-sa cliù na dh' aom a chaoidh,
Mar d' aithraichean bi-sa fein.

Cionnas a leanas sinn cliù na dh' aom le cainnt choimhich a mhàin ? Na'n gabhamaid comhairle nam Philisteach 'sann bu chòr an t-sreadh atharrachadh mar seo ; Di-chuimhnich na dh' aom a chaoidh, agus mar sinne bi-sa fein. Tha 'm Philisteach an còmhnuidh déidheil air cinnidhean eile a chumadh a réir iomhaigh fhein, dìreach mar tha 'n Gearmailteach a feuchainn an diugh. Tha làladh air na ama a' toirt air cuid de Ghaidheil a bhi sleamhnachadh gu taobh nam muinntir nach 'eil càirdeil do'n cainnt, ge bith cho ealamb 'sa tha iad gu bhi 'moladh an cinnidh, is an treubbantais a bha 'gan comharrachadh os ceann chinnidhean eile. Cha bu mhisde sinn a bhi air ar faicill an uair a chluinnear guth an t-sodail, 's a dh' fhairicheas sin làmh an t-slobaidh.

A nis ann a bhi ag agradh cothrom na Feinne do'n Ghaidhlig, deiream aon uair eile—rud a thuirr mi gu tric—nach aithne dhomh Comunn Gaidhlig an Alba a tha 'n tì air cànan 'sam bith a bhacadh ann an sgoilean na Gaidhealtachd, na thogras clann an ionnsachadh. Tha fios is cinnt nach deanar gnòthuch an diugh as aonais Beurla, agus tha e soilleir nach bu chòr saibhreas a litreachais a chumail o'n òigridh. Ni mòr bu chòr saibhreas litreachas na Gaidhlig a chur fo ghlais orra. A bheil e 'na chron gu 'm biodh a' chainnt mhàthaireil air a h-ionnsachadh 'na dùthaich fhein maille ri Beurla ? Ciod e tha càir ann a bhi dà-chainnteach ? An ann a chum gu 'm bi iad comasach air am bruidhinn, a tha clann a' gleac ri Fraingis, ri Laidinn, no ris a' chànan Ghearmailteach ? Cia lion iad aig a bheil an comas seo an là a dh' fhàgas iad an sgoil ? C'arson ma tà a tha iad a' strì riutha ? “A chum an inntinn a ghearachadh,” ars' thusa. Ma 's ann mar sinn a tha, a' buntainn gu 'n cuir Gaidhlig faobhar a cheart cho gearr oirre na theid a teagasg mar bu chòir. Tha feartan sònruichte innte nach faighear 'san fheadhainn eile—feartan a ruigeas cridhe a' Ghaidheil ann an seadh nach ruig cànan air thalamh e. Ma thachras maoladh a thighinn

air faobhar an fhairreachaidh shinnsireil, ma dh' fhàsas an spiorad cinneadail fann, ma thuiteas caoile air inntinn a' Ghaidheil ann an cuideachd nan Gall, 'se an ath cheum dìmeas air cànan a dhùthaich. Ma thuiteas a leithid de chàll air, cha chuireadh e iognadh orm ged a b' e an Sasunnach fein a' cheud fhear a thionndadh air le sgeia a chionn gu 'n do brath e dhùthaich 'sa chiunneadh.

Bheachdaich mi san Dèo Ghréine roimhe seo air na bhla, agus na tha, cuid de chinnich na h-Eòrpa a' deanamh a thaobh an cànan fhein, gun dòchann 'sam bith do 'n choimhearsnachd do 'm bu dual cànan eile. Air an aohbar sin cha ruig mi leas a' bheag a' sgrìobhadh mu 'n pluing aig an tràth seo. O àm gu àm dh' fheuch a' Ghearmailt leis an t-seann dòigh cànan àraidh faisg air a crìochan a chur fo chuing, a chum gu 'm faightheadh a cànan naomh fhein cothrom air riaghladh an measg an t-sluigh, agus gu 'n tolladh i a steach air a socair gus an tigeadh an t-àm taitneach anns an ceangladh i ròp mu 'n amhaich, agus gu 'n rachadh aice air an spiorad cinneadail a chur asda le *Kultur*. Ach mar bu déine a theannaicheadh i a' chainn, 'san bu diorrassaiche a bha an spiorad dùthchasach a' fàs.

Tha e air aithris mu linn an àigh a threig o cheann fhada, an uair a bha Ghaidhlig aig na h-eoin, gu 'm biodh an colman a' dùrdail an nair a bhiodh e fo fheing ; “Cha 'n ann de mo chuideachd thù.” Sin agad samhladh air gnè nam muinntir nach do chail am faireachadh cinneadail. Mur do ghabh luchd-riaghlaidh na riogbhadh againne an seòl Gearmailteach a chum a Ghaidhealtachd a chòmhachadh le Beurla, maille ri balagam no dhà o thobraichean eile, ghabh iad an dòigh fhein le cuideachadh nam Philisteach a thionndaidh an cùlthaobh air na chaidh thairis ; agus 's e sin a bhi a' deanamh cho beag 's a dh' fhaodadh iad a thaobh Gaidhlig anns na sgoilean. Tha na Philistich a' feitheamh gus an tràigh am boinne na dheireadh aise, An sin theid a' chlosach a chur fo chùrain nan àrd ollamlhan a chum gu rannsaichte ead i mar a bhios na leighean a' gearradh 's a' rannsaichadh cuirp.

Os cuimhne leam bha cuid de dhaoine fo champar a chionn nach robh a' Ghaidhlig a crionadh cho luath 's a b' àill leò, agus bha iad a' gabhail gach cothruim a b' iomchuidhe na cheile, a chum a dhèanamh soilleir do'n dùthaich nach robh innte ach balla-bacaidh a bha druideadh nan Gaidheil o dheagh-bheus 's o chlàlachadh na Galltachd ! Deagh-bheus na Galltachd ! Gun cuidich a Ni Math sinn ; na tha daoine an tòir air deagh-bheus fhaicinn 'ga chleachdadh an diugh, stiùirradh iad a tuath 's an iar. Cho fad air ais ri 1877 bhual trume inntinn Philisteach àraidh, agus cha dhèanadh

an gnothuch ach a thruas fhoillseachadh ann an aon de phaiperian miosail Dhun-eidinn. Bha e 'meas gu'm bu chòr Albainn uile a bhi aon-dealbhach an cànan, agus air an aobhar sin nach robh e ionmholtu gu'm biodh aon cheàrn —a' Ghaidhealtachd—a' cleachdadh cànan anns nach 'eil sion de shusbaintean an diugh, agus, a bhàrr air beagan luineagan is òrain, aig nach 'eil litreachas is fùthach a leughadh! Sin agad ladarnas is aineolas dhut! 'C' àite am faighear a mhac-samhuil ach am measg nam Philisteach fein? Is fada o'n a sgrìobh an duine geur-chùiseach ud *Matthew Arnold*, gu bheil droch, thogradh an gnè an t-Sasunnaich a h-uile rad fhuadach bhàrr na talmhainn ach e fein. Is e an t-aimbleas as mò fo bheil na Gaidheil a fulang, deir na Philistich, an daimh a th' aca ri caint na tha 'gan cumail bochd agus aineolach, agus 'gan druideadh a mach o mhalairt is o eadhainean. Air an aobhar sin bhiodh e 'na bhuanachd daibli fein is do'n rìoghachd a' Ghaidhlig mar chànain-labhairt a thilgeadh an slochd na di-chuimhne. Sin a chomhairle a thatar a' sparradh air Gaidheil o àm gu àm, agus is mòr n' eagal gu bheil roinn diùbh a gabhail rithe.

O cheann tamaruil, mheas paiper-naidheachd Albannach—an *Glasgow Herald*—gu'm bu chòir rabhadh follaiseach a chuir a mach mu'n chunnart a tha folaicte anns na h-oidheirpean a tha 'n Comunn Gaidhealach a' gnàthachadh a chum gu'm bi Gaidhlig air a teagasg ann an sgoilean na Gaidhealtachd. Am beachd an sgrìobhadair cha'n 'eil ann an Dùthchasachd ach faireachadh a tha buailteach air eas-aontachd is droch rùn a dhùsgadh am measg luchd-aiteachaidh na rìoghachd. Ged tha 'n sean-fhacal ag radh gu'n teid dùthchas an aghaidh nan creag, cò' chuala riamh gu'n do dhùisg Gaidhlig, no dùthchas nan Gaidheal, aimbreit am measg chàich. An deach an rìoghachd a dhochann air mhodh 'sam bith? Ma thachair ainmheir aig àm araid, tha fios glé mhath ciod e a b' aobhar da. Tha a *Herald* a' cuir as ar leth gu bheil sinn an tòir air Gaidhlig a' sparradh air sluagh, olc air mbath leo—rud nach gabh dèanamh. Na biodh a *Herald* idir fo gheilt. Cha'n 'eil sinn ag iarraidh ach nì tha cubhaidh; a cheart cothrom a thoirt do'n Ghaidhlig 's a tha cànanean eile a' faighinn. An tog seo aimbreit? Is cinnteach gu'n cuir e dorran air an Philistich, ach dé dha sin. Biodh iadsan ri mon-bhur 's ri gnòsail mar a thogras iad; cha'n de ar cuideachd a thà iad. A rithist, deir a *Herald*, tha Gaidheil air an iom-dhruideadh o bheus na rìoghachd mar le balla dìonadh—an rìoghachd sin chuir a leithid de chomaine orra! An ainm an Aigh, c' arson nach innis na Philistich dhùinn na nithean mòra a rinn an rìoghachd a chum leas na Gaidhealtachd a bhàrr air Aehd

nan Croitearan. Dhearbh a' Ghaidhealtachd iomadh uair a dilseachd do'n rìoghachd, agus aig an àm ghàbhaidh tromh a bheil sinn ag imeachd an diugh, dhearbh i sin air mhodh àraidh. Cha'n e a bhi 'ga slobadh le sodal a tha i ag iarraidh air a shon; fhuair i a sàth de sin cheana. A nis air dlith a bhi an tòir air rud cho neo-lochdaich ri cothrom d' a cànan, tha na Philistich, mar gu'm b' eadh, a leum leis an dearg chuthach, agus a leigeil orra gur h-ann air sgàth tairbhe nan Gaidheal fein a tha iad ag iarraidh cur as do'n Ghaidhlig. Nach ann aca a tha an gaol air na Gaidheil?

Tha eagal air a *Herald* gu bheil feall folaicte an lùib a' Chomuinn Ghaidhealaich a chionn gu bheil sinn cho dian air taobh na Gaidhlig. 'Sann a shaoileadh tu gur h-ann a tha sinn a' feuchainn ri Gaidheil a thoirt a thaobh a chum an dèanamh deiseil gu ionnsaigh a thoirt air na machraichean Gallda mar o shean! Ach 's còir domh a radh nach robh an sàthadh a thug a *Herald* aig an àm seo cho nimheil ris na dh' fheuch e bliadhnanachan roimhe. Tha e ag aideachadh e nis—rud nach d' rinn e o thùs—gu bheil rudeigin tlachdmhor comh-cheangailte ris an Ath-bheothachadh Cheilteach mar a theirear, a chionn gu'n do threòraich e cuid de ùghdairean gu leabhraichean ìomholta a' sgrìobhadh.

Bu chòr dhùinn a bhi taingeil gu'n d' thainig an uiread seo fein de mhath a mach á Nasaret.

PHILISTINISM AND GAELIC.

It is remarkable that writers, when they deal with questions affecting the Gaelic language, generally fall into misrepresentations; whether knowingly or otherwise, we are not prepared to say. Since the Education Act of 1872 was passed, various attacks—some of them virulent—on the language of the Gael have been made in the public press. A popular Edinburgh monthly journal, fully forty years ago, descanted on what it was pleased to call "The Gaelic Nuisance," and gave the opinion that it was not a "credible fact that after centuries of national consolidation, there should be communities within the British Islands who use different vernacular tongues and are ignorant of English." Attacks of the same nature occurred at various intervals afterwards. Eleven years ago the *Glasgow Herald*, in a leading article, attacked the Celtic spirit theory of Arnold and Renan, and the writer boldly declared that the whole thing was a figment. Under the heading of "Divisive Nationalism," the *Herald*, in April last, sought to point out to the Comunn Gaidhealach and other Gaelic Societies the error of their ways. The article is less of an attack than

a misrepresentation, and it is a matter of regret that the writer was so ill-informed. The *Herald* is a power in the land, and deservedly so. It should, therefore, guard its reputation for accuracy all the more carefully. This is what it said:—"The Gaelic Society is making a strong effort to enforce the compulsory teaching of the native speech of Celtic Scotland, and it is necessary to remind the members of the inherent unwisdom of their action, and also of the fact that it finds little support from the intelligent section of the gallant part of the community they profess to represent. This does not mean that we are out of sympathy with the measures that have been taken in recent years to promote the serious and scientific study of Gaelic in schools and universities. It is most desirable that those to whom the language is a mother-tongue should be encouraged to extend their acquaintance with its literature. . . . There is nothing to be said in favour of any action that would encourage young Highlanders to neglect the common speech of these islands or would lead to compelling those to whom Gaelic is not of their cradle environment to learn it as a foreign language. The greatest disservice that could be done to the Highlands would be to enclose them within a language barrier that would shut them out from the life of a country to which they owe so much. (The italics are ours, and we ask in common fairness what these obligations are.) . . . It would be folly to thrust Gaelic upon these dwellers in the Highlands to whom the language is wholly strange. (Who wants this?) All reasonable facilities for the study of Gaelic are already provided. (No, emphatically no.)

To all this piece of misrepresentation the President of An Comunn Gaidhealach replied in a temperate and conclusive manner. In the first place he pointed out that "the heading 'Divisive Nationalism' was singularly infelicitous, and in the highest degree inappropriate, in the connection in which it was used. To insinuate, even indirectly, that the work of the Highland Association, in striving to have Gaelic put on a more satisfactory footing in Highland schools, is akin to the disruptive and rebellious activities of the extreme section of Irish Nationalists known as Sinn Feiners is disappointing. In view of the magnificent display of patriotism given by the Highlanders of Scotland in this terrible war, and at a moment when the praises of the glorious achievements of the 51st Division (Highland Territorials) are being sounded on every side, it is surely somewhat ungracious, if not ungrateful, to suggest that to ask for fair treatment for the native language of the region from which these heroes have mainly sprung indicates disloyalty or a lack of Imperial patriotism. Is it suggested that to train the people to read and write the

language they already speak is going to make them less loyal citizens? Have their zeal for their language, and their successful insistence on its being taught in their schools sapped the loyalty of our present Prime Minister and his Welsh-speaking fellow-countrymen? You say the aims of the Highland Association are not supported by the more intelligent among the people they claim to represent. The membership of the association include University professors, schoolmasters, ministers, doctors, lawyers, and successful business men, not to mention other classes not inferior in intelligence. It has never been asked that Gaelic should be compulsorily taught to purely English-speaking children in Highland schools. The claim is that in all schools attended mainly by Gaelic-speaking children Gaelic should be an essential subject of instruction, and that in other schools attended by Gaelic-speaking children facilities should be given, if demanded by the parents. Where is the unregulated enthusiasm in that demand? Nor has the association ever belittled the supreme importance of a sound English education for all Highland children. They are constantly proclaiming that such an education is absolutely necessary, and one of their reasons for advocating Gaelic teaching is the very fact that such teaching has been found to be in the highest degree helpful to the acquisition of an English education. Bi-lingual education, and the best of both, is what they advocate. Ordinary self-respect requires from Highlanders that, while the Gaelic language is spoken, they should demand that those who speak it should be taught to read and write it. It is difficult to see what 'seeds of mischief' can possibly 'lurk' in that eminently reasonable claim."

It does not require profound intelligence to be able to see the weakness of the *Herald's* position, and the reasonableness of the President's reply. That other "intelligent section of the community," known only to the *Herald*, may after all see things in a different light. But whether or no, the larger question is one of Philistinism *versus* Culture. The two ideals will always be at war. It is perhaps natural for the Philistines to find peace in the grip of what is material, just as it is for the Celt to be imaginative and in the grip of idealism—and the world can, in the highest sense, be saved only through the ideal. The two natures are diametrically opposed, and the Philistine, in his insularity and materialism, is liable to lose patience with the Celt, while he seeks to lure him within his own orbit, within which, in his opinion, the loftiest kind of civilisation can be enjoyed. It was Matthew Arnold (and he ought to know) who said of Englishmen that "they have a terrible way with them of wanting to im-

prove everything off the face of the earth but themselves." The Philistines of our time, who have failed to understand the Celt, would improve Gaelic off the face of the earth, and substitute penumbrans of knowledge of doubtful utility, with perhaps as much French or German as would enable one to go no farther than a knowledge of commercial tables and terms—useful enough in their place, no doubt. They would do all this on the ground that it retards the spread of English, and thus interfere with the life which is bound up with money-making and material prosperity. If modern civilisation is regarded only in terms of this kind of life, and conditioned accordingly, one may well despair of the moral and spiritual advancement of our people, however much they may increase in goods. If Gaelic does not in our day count for much in the "outward and visible world of material life," it did, and does yet, count for something in the inward world of the spirit. For one thing, it expresses the soul of the Gael; it mirrors the mentality of a race that has played no mean part in history, and does so still. With its disappearance, the Gael in his most attractive mental form will disappear. The Philistine will probably deny this, just because he does not know, and has no sympathy with the workings of the Celtic mind, and never troubled himself about seeking to understand them. To assert, as people persist in doing to-day, that Gaelic is a barrier that prevents Highlanders from acquiring a serviceable knowledge of English is, to say the least, incorrect, and it is not creditable that intelligent Highlanders should allow themselves to be seduced by such an assertion.

There are various ways and means by which conditions in the Highlands might be improved without attempting to rob the people of their language, and blunting the racial feeling. Those who pretend to have the prosperity of Highlanders at heart might focus their attention upon what is conducive to that end. The nation has not done much in this direction. One is apt to lose patience with people who talk of what Highlanders owe to the nation. The obligations are not very apparent. On the contrary, they are rather on the other side. All this shouting about a "Gaelic barrier" might cease now. Surely people may be allowed to cherish some degree of attachment to their native language without being guilty of the things that are implied in the epithet "Divisive Nationalism." A uniformity after the mind of the modern Philistine would produce an undesirable state of things. We believe rather in what is called diversity in unity, and we hold that every people has a right to "play its own note in the chorus of humanity." Further, we believe that the loss

of a language is a serious thing in the history of a race. To consign Gaelic as a *corpus vile* for dissection in the universities may serve purposes of philology, and it would doubtless please the Philistines. That would be the beginning of the metamorphosis of the Gael.

The Philistine will rate all that we have said as sentimental rant, but he cannot get over the fact that the world is to a large extent still swayed by sentiment, and likely to remain so, because human emotions are imperishable. Let us not seek to obliterate the background that contributes to the perspective of the race picture.

—:o:—

LEAVING CERTIFICATE EXAMINATION, 1918.

G A E L I C.

HIGHER GRADE.—FIRST PAPER.—26th MARCH.

*The whole of this paper should be
answered.*

1. Translate into English:—

Oilean nan Gàidheal.

A thuilleadh air na nithean sin, tha cothrom eile aig a' Ghàidheal a thaobh an ùr labhairidh a thàinig a nas chuide mar dhileab o na linn-tean a dh'fhalbh. Cha tugadh beachd fìor-cothromach rianh air a' mhòdh bhlasda anns an b' àbhaist do na seanchaidhean a bhith ag aithris nan sgeul is a' seinn nan dàn. Le bhith an còmhnuidh a' sireadh maise cannte, ràinig iad air alt ciatach snasmhor, air chor is gun d'èis an sluagh le tachd is toil inntinn ri an briathran. Bha sin uile aithnichte ann an riaghladh an gultia agus an engais. Agus cha 'n'èil teagamh nach e so as aobhar air a' mhòdh chuirteil, agus air a' ghùthlan eireachdail a chuireas iongnadh air coigreach an uair a labhras e anns a' Ghàidhealtachd ri luchd-àiteachaidh na dùthcha sin, ged a bhiodh iad aig a' chéart am losal go leoir ann an crannchur, agus aincolach gu tur air cannt a' Ghoill. An uair a bheirear fa-near gur ann glé ainneamh a gheibhear an gnàthachadh suairc so am measg an t-sluaigh choitchionn ann an tìrean eile, faodar a bhli ag comh-dhùnadh gu bheil na beusan fhathail ud nàdurach do'n Ghàidheal.

2. Translate into English:—

An Samhradh.

(1)

Uainn gach mìghean sghos is gruaim,
Is na biomaid uair fo'n ainneartan;
Crathamaid air chùl gach bròn
Le fonn's le ceòl's le canntaireachd.

Is binne an tathaich sud mar cheud
 Na gleadhraich éitigh chhabhsairean,
 Is mi am pillein cùbhraidh culghorm fraoich
 'Sna bruthaichean, saor o'n champaraid.

Biodh easlaint éitigeach gun chli
 An didean riomhach sheòmhraichean;
 Biodh eucailean gun spéis, gun bhrìgh,
 An aithribh rìghrean 's mhòruaislean;
 Biodh slàinte chunbhalach gach ial
 Am bùthaibh fial gun stròdhalachd
 Aig Gàidheil ghasda an éididh ghearr,
 Fir spèiseil chàirdeil ro-gheanach.

Moladh na Proba-mòire.

(2)

Is deò-greine leis an luchd-ealaidh
 Tha an Albainn gu léir 'san Lunnainn
 A' phìob as maith gleus is gearradh,
 Làidir fallain eutrom ullamh.
 Is mòr an t-éibhneas i 'ga leannan
 Bhith aige 'na sgéith 'ga cumail;
 Fonn-cheòl réidh a cré na h-ainnir,
 Beusan glana 'na treun chulaidh.

Is e cheud cheòl a bha air an talamh
 A' phìob-mhòr as bòidheche guileag:
 Is i bha aig Fionn aig Goll's aig Garadh
 Ann an talla nan laoch fuileach.
 Is maìrg a chitheadh air seòl calla
 Caismeachd chaitheiseach nan curaidh:
 Mhosgladh i le séid d'a h-anail
 Gu feum ealamh an Fhéinn uile.

3. (a) In the lines "uainn gach mìghean"—
 "o'n champaraid," write down the
 words that have vowel rhyme or
 assonance.

(b) How many stressed syllables do you
 observe in each line of the quatrain
 "biodh easlaint"—"mhòruaislean"?
 Write down this quatrain, and
 underline the stressed syllables.

4. (1) Translate into English, or into Scot-
 tish Gaelic of present-day literary form:—

Ba lucht comh-aimsire d' a chéile Mo-chua is
 Colam Chille, agus ar nibeith i ndùthreibh an
 fhásaigh do Mo-chua nì raibhe de spréidh
 shaoghalta aige acht coileach is luchóg is cuil.*
 Is é feidhm do-níodh an coileach dhó, iairmh-
 eirghe an mheadhóin oidche† do choimhéad.
 An luchóg, iomorro, ní léigeadh dhó acht chúig
 uaire de chodladh do dhéanamh, agus ar nibeith
 tuirseach dhó do ghabhadh an luchóg ag
 slíobadh a chluas, go ndúsgadh amhlaidh sin é.
 An chuill, cheana, is é feidhm do-níodh, bheith
 ag siubhal ar gach lùine d' a léaghadh 'na shaltair,
 agus an tan do-níodh sgíoth ó bheith ag caintain

* cuil i. cuileag. † iairmh-eirghe, etc. midnight prayers.

a shalm, do chomhnuigeadh an chuill an ar líne
 go tilleadh a rís do rádh a shalm dhó.

(2) Parse the verbs *ba*, *léigeadh*, *do-níodh*,
 giving in each case the first person singular
 present indicative.

(3) Note, giving examples, one (or more) of
 the ways in which the above piece of Irish
 Gaelic differs from Scottish Gaelic.

(4) Give the equivalent in Irish Gaelic of:
 tha mi a' moladh; thàinig iad; seachd fichead
 bó; cinn nam fear; bha e aig a' bhaile.

HIGHER GRADE—SECOND PAPER.

SECTION I.

*All the questions in this Section should, if
 possible, be answered.*

1. Write in Gaelic prose a sketch of the
 Highland exile as portrayed in the following
 verse from "The Canadian Boat Song."

"From the lone shieling of the misty island
 Mountains divide us and the waste of seas;
 Yet still the blood is strong, the heart is
 Highland
 And we in dreams behold the Hebrides."

2. Turn into idiomatic Gaelic:—

(a) All my old opinions were only stages
 on the way to the one I now hold.

(b) It is a chief principle in military
 affairs to go where you are least
 expected.

(c) What remains to be done, they will
 quickly do, and then wonder, like
 me, why that which was so neces-
 sary and so easy was so long
 delayed.

(d) That which is strange is delightful,
 and a pleasing error is not willingly
 detected.

3 Discuss shortly, but precisely, any gram-
 matical points in the following:—

(a) Gu ma slàn a chì mi mo chailin
 dileas donn.

(b) Fhad 's a dh' fhasas fùr air machair.
 Mairidh clùì na h-ainnir chaoimh.

(c) Bha iad a' tiòdhlacadh Eachann
 Dubh an diugh.

(d) Dh' fhalbh an ceud fear, ach cha do
 thill ach a' cheud fhear dhiubh.

SECTION II.

*One and only one of each of the pairs of alter-
 natives should be answered.*

*The answers may be either in English or in
 Gaelic.*

Either,

4a. Matthew Arnold says: "English poetry got much of its melancholy from a Celtic source." From your own knowledge of Gaelic literature, how far would you feel justified in saying that it contains a melancholy element?

Or,

4a. Explain fully what is meant by (a) *Oran Luaidh*, (b) *Iorram*. Name any *one* which you know, quote a verse or two from it, and, if you can, mention the author.

Either,

5a. State shortly but precisely what historical circumstances are referred to in each of the following quotations:—

- (a) Cha 'n fhaighear ruadh bhoc nan allt
Le cù seang 'ga chur gu srath;
An éirig gach cùis a bh'ann
Feadaireachd nan Gall's gach glaic.
- (b) Deich bliadhna ficead is còrr
Bha casag de 'n chlà m' ar druim:
Fhuair sinn ad agus cleòc,
Is cha bhuinteadh an seòrsa ud dhuinn.
- (c) Soraidh bhuan do 'n t-Suaithneas Bàn,
Gu là-luain cha ghluais o'n bhàs:
Ghlac an uagh an Suaithneas Bàn,
Is leacan fuairaidh tuaim a thàmh.
- (d) Alasdair Mhic Cholla ghasda,
Làmh dheas a sgoltadh na caisteil,
Chuir thu an ruaig air Ghallaibh glasa,
Is ma dh'òl iad càl gu'uchuir thu asda e.

Or,

5a. Answer *two* of the following:—

What do you know of—

- (a) The Norse invasions of the Highland sea-board, and the effects on the language of these localities.
- (b) The Statutes of Icolmkill.
- (c) The influence of the '45 on Gaelic literature.

-----:O:-----

TRAVELLING WESTWARDS.

An Triall Deireannach.

I.

He has left his croft in the Highlands
By the rockbound restless shore,
Where the kestrel calls and the seamew wails
To the sound of the ocean's roar;
The gladsome stir of the crofters
Which came with the peep of day

Is changed for a hushed and silent tread—
A brother has travelled away.

II.

The sun has come and departed,
The flowers have withered and died,
The birds of the wood have forgotten their song,
And nature has lost her pride;
Now bluebell and woodwort are fading
And drooping, which last spring were gay,
Last year did they welcome the flower of youth,
This year he has travelled away.

III.

A maiden despairingly listens
In the moonlight, pale and cold,
For the fall of the footsteps of one she loves,
Whose story is still untold;
And the heart of this lonely maiden
Who smiled in the month of May,
Is an empty room with the light gone out,
For someone has travelled away.

IV.

The fields in the valley are smiling,
But the harvest brings sorrow and pain,
The heart of the reaper is listless and sad,
And the clouds are heavy with rain;
And the flocks away on the hillside
Are another's care to-day,
And their bleating utters the same sad dirge—
The shepherd has travelled away,

V.

A shepherd has left the sheepfold,
A crofter has gone from home,
A lover's words are unspoken yet,
And a reaper's work is done;
A wanderer has finished his journey
Through a land of change and decay,
Or ever the moon and the stars came out
He had silently travelled away.

VI.

The struggles of earth are over,
The long day's work is done,
The land of Eternal Day has dawned,
And the light of Eternal Sun;
The night of weeping is ended,
The storms and the clouds are past,
And a traveller has reached the "Far Off Land,"
He has travelled Home at last.

Epsom.

N.B.

[The above lines were composed by a London lady of high family connexions. She is devoting her time to voluntary work in an hospital, where she comes across Highland soldiers.]

BRAIGHDEANAS STRATHNABHUIR.

LE IAIN N. MACLEOID.

Continued from page 122.

EARRANN II.

Dùdach 'g a séideadh aig a' chèardaich. Na croiteirean a' tional gu còinneamh a chumail ri Sellar agus am maor, a tha dol a dh' innsè dhoibh mu 'n ullachadh ùr a tha'n Diuc air a dhèanamh air an son.

Am maor (anns a' chathair): "A mhuinntir an t-Strath. Tha sinn toilichte gu bheil Mgr. Sellar fhéin am fìor dhuin' uasal agus an deagh bhàillidh còmhla ruinn an dùgh. Thainig e dh' aon sgrìob a dh' innsè dhuibh mu 'n deagh-ghean mór a th' aig an Diuc dhuibh, agus cluinnidh sibh bho 'n duin' uasal a nochd mu na dòighean anns a bheil e 'dol a dh' fhèachainn ri 'ur crannchur a dhèanamh mórán na 's fhearr na tha e."

Sellar (ag éirigh): "Fhìr na cathrach, ged as mór an facal e, cha chreid mi gu bheil uachdaran air slios na cruinne'n dùgh aig a bheil a leithid de spéis do'n tuath a th' air 'oighreachd, ri Diuc Chataobh. Tha mise 'n a mo bhàillidh aige nise còrr math agus deich bliadhna, agus cha'n 'eil uair a thrachas sinn nach toir e iomadh tarraing air a' chianalas agus an diachainn a th' air a chionn cho bochd 's a tha crannchur a' chuid as mò agaibh, 's thuir a bhial rium, 'n uair a chunnaic mi e bho dheireadh, gu'n robh 'ur staid a' cumail uaithe cadal na h-oidhehe agus suaimhneas an latha gu math tric. Bhris bàire nise agus le meud a mheòrachaidh mu'n chùis, fhuair e mach mu dheireadh dòigh air an dean e sibh uile comhfhurtail goireasach, agus coiniasach air 'ur beò-shlàint a thoirt thar muir 'us tìr, Cha'n 'eil e beartach; ciamar a bhitheas. 'n uair is e màil bheaga tha e faighinn uaisibh uile, agus cuid agaibh nach 'eil a' pàigheadh sgillinn idir air uairibh, ach cha'n 'eil e'n a nàdur a bhì cruaidh air duine sam bith, 's b' fheàrr leis an tràth-bìdh a chur seachad air fhéin, agus an duine bochd a bhì sàsichte. Tha e airson gu'n dean sibh uile imrich á so, agus gu'n cuir e'n t-àite fo chaoraich mhóra. Gheibh e màl mór bho na tuathanaich sin a ni e comasach air am barrachd ghoireasan a thoirt dhuibh 'n uair a théid sibh air imrich. Tha e 'dol a thoirt chroitean matha dhuibh shìos aig Port-Sgeiridh air an aon mhàl 's a tha sibh a' pàigheadh an so. Bithidh am pailteas mònachd agaibh, agus faodaidh sibh uile bhì 'g iasgach an sgadain agus an truisg, agus mórán airgid a dhèanamh, a bharrachd air biadh ùr fallain a chumail ri 'ur teaghlachan, oir tha na dotairean ag ràdh

nach 'eil annuinn air an talamh cho math ri iasg ùr—'s e biadh ro mblath a th' ann a chum eanchuinnean na cloinne dhèanamh tìrail, greimeil, dealasach. Fàsaidh am buntàta na 's fheàrr dhuibh faisg air a' mhuir; cumaidh gaoth na mara an cnàmh as, agus cha bhì dìth buntàta 's éisg oirbh gach latha deng 's a' bhliadhna. Tha an Diuc air an fearann so a shuidheachadh cheana, agus tha e airson gu'n tog sibh an inrich roimh là Bealltuinn so tighinn."

Uilleam Macbheathain, aon de na croiteirean, a' labhairt: "'S fhada bho bha fhios againn gu'n robh gnothuichean a' tighinn gu so. Tha sinne gun mhóran sgoile 's ionnsachaidh 's tha bhuil oirn, ach tha e fiosrach duhinn uile gur e caorach as fheàrr a phàigheas an Diuc na daoine 's mnathan. Cha'n 'eil a chridhe againn mórán a ràdh, ach chi'n duine 'bhitheas beò, fhearaibh, gu'n tig latha air an dùthaich anns am bi dìon na caora-mhaoil glè fhaoin, 's am bi sliochd na muiuntir tha 'g ar fògradh ne air falbh a' so, a' feachainn an uile dhìchill a chum ar n-iar-oghaichean a thoirt air ais, gu dìon a chur air cùisean na rioghachd. Bithibh sìtheil, modhail fhearaibh, 's treise tuath no tighearna, agus 's ann le Dia 'tha'n dioghaltas, agus bheir e luigheachd do gach aon a réir a ghluimharan. Mar as beusaile ghiulaineas sinne am fiosrachadh cruaidh so, 's ann as fheàrr a bheir an sliochd a thig'n ar deìdh breith air có bha ceart 's a' chùis. An tog an Diuc tìghean cumhuidh dhuinn far a bheil e airson ar saodachadh?"

Sellar: 'S esan a bhiodh deònach air sin a dhèanamh ach cha'n urrainn e le cion an airgid. Tha a airson gu'n toir sibh leibh am fiodh 's na ceanglaichean a th' air na tìghean a th' agaibh, 's ni iad an gnothuch ciatach airson cinn a chur air na tìghean ùra, agus màl tha ceann breòite air aon de na tìghean agaibh, gheibh sibh fiodh ùr 'n a àite.

Murchadh Maccaoidh: Nach cruaidh 's nach euceartach gu'm biodh daoine bochda mar tha sinne air ar cur a mach as ar tìghean beaga dubha gun dachaidh, gun tuar, gun dòigh air tìgh eile thogail, 's cuid againn aig a bheil seana chreutairean bochda nach gabh gluasad thar na leapaichean 's a bheil iad 'n an laighe. Tha mo sheanamhair-sa ceithir fhead 's a deich agus 's dòcha còrr, 's cha do thionndaidh i 's an leabaidh gun chuideachadh bho chionn sheachd bliadhna. Dé nithear ri leithid sin de sheana chreutair? Cha chuir mise na mo chéirdéan air a' bhlar-a muigh i gus an toir an dubh-éiginn oirn, agus 's e duine glé làidir a chuireas mise mach as mo thigh.

Calum Rothach: Cha tig an latha théid mise mach as mo thigh do Dhiuc fo'n ghréin. Cha'n 'eil sgillinn de mìlil suas orn bho chionn

fichead bliadhna, 's theirgeadh gach bàillidh 'us maor agaibh gu cùl a dhùbhlan.

Iain Thormoid: Gheibh sibh a mach, fhear-aibh, nach bi sinn cho soirbh ri ar cur a mach 's a tha dhil aig an Diuc agus a bhàillidh brosgulach. 'S math a thuig sinn am brosgul mór a rinneadh ruinn a nochd, ach tha mise airson gu'n toir am bàillidh teachdaireachd do'n Diuc aige leis a' so—gu feum e iomadach bàillidh 'us maor 'us constabail mu'n bi sinne mach 'a so, 's neach sam bith a thig 'n ar rathad le bàirligeadh bìthidh e 'giulain a bheatha air bàrr maide.

Calum Eildear, (*an constabail air na croitirean*): 'S e latha truagh a thainig oirnn a dhaoine, latha air am bi cuimhne fhad 's a bhithes ceartas a' riaghladh air aghaidh na cruinne. Mar as lugha their sinn 's ann as cùbraidhe bhithes ar cuimhne, 's as fheàrr a bheir an ginealach a thig beachd air c' àit' an robh 'n t-olc ag éirigh. Tha sinn an eiseamail an droch nachdarain agus bho'n a tha e de'n bheachd gur h-ann airson chaorach mhóra 's fhéidh a rinn Dia an talamh so a chaidh a chruthachadh leis a chum leas chlann nau daoine, faodaidh e ar cur a mach, agus 's beag a shaoileas e de'r càradh—cha chum e norradh cadail naithe, ged a chaidh a chaochladh innse' dhuinn a nochd. Bitheamaid strìochdte, modhail 's fosglaidh Dia doras dhuinn, oir cha do dhùin doras nach do dh'fhosgail doras. Tha e coltach ris gu bheil sinne gu bhì air ar tilgeadh do'n fhàsach fhosgailte bho chionn ghoirid mar a bha Israel bho shean, ach,

“Stiùir Easan agus threòrach iad,
Air bealach ceart fo'n aois;
A chum gu'n rachadh iad fadheoidh,
Gu baile taimh 'us fois.”

's ni e ni ceudna dhuinne ma bhithes sinn an crochadh ris an dùil ri a bheannachd.

[*Sellar*, a bha 'g eisdeachd gu furachair ris na beachdan a bha na croitirean a' toirt seachad, agus fhearg a sior ghabhail teis, 'n uair a bha e faicinn gu'n robh na daoine gabhail orra gearan sam bith a dheanamh air fhéin no air an Diuc:]
“Tha mi duilich, a dhaoiné, gu bheil sibh cho gòrach 's nach tuig sibh gur h-ann a chum 'ur matha fhéin a tha 'n Diuc 'g ar togail as an àite bhochd so. Nach ann agaibh a tha bhathais ladarna 'bhi smaoiniachadh gu'n cuir sibh an aghaidh òrdugh an Diuc. Bha e dìreach ag ràdh rium gu'n robh e 'm beachd gu'm biodh dragh aige dhìbh mu'm faightheadh e mach air an doras sibh. 'S iomadh latha bha sinn seachd seann sgith dhìbh, a' toirt dhuibh fearainn, cha mhòr a nasgaidh, airson aran na leisge chumail ruibh, ach cuimhnichibh, ma thogas sibh 'ur lùdag an aghaidh òrdugh an Diuc, gu bheil barrantas sgrìobhte bho n' mhaighstir

agam-sa, gach mac màthar agaibh a bhi mach as 'ur tìghean an latha roimh 'n Bhealltuinn. Thig am maor timchioll a thoirt caismeachd dhuibh seachduin roimh 'n àm, 's mur géill sibh do'n òrdugh théid na tìghean 'n an smàl mu'r ceann.

[N uair a chuala na daoine bochda so, rinn gach fear 's a' chuideachd ionnsaigh gu leum air Sellar Mur bitheadh teanacas a' mhaoir-ghrunna agus na maoir sìthe thainig an còis a' bhàillidh, bha cnàmhan briste aige 'dol dhachaidh Fhuaradh 's a' charbad cheithir each e air ball, 's rinn e as, agus fras dhoirneagan 'n a dhéidh.]

:o:

EARRANN III.

LATHA NA H-IMRICH.

Sellar le maoir agus constabail a' tighinn a chur nan daoine mach as na tìghean latha roimh 'n Bhealltuinn. Tha ultach mór fraoich aig gach maor agus connadh tioram 's coinneivean aig na constabail comhla ri gimhleagan agus picean airson cinn nan tìghean a chur a stigh.

Tìgh Uilleam Siseal, Badnalosguinn, na maoir a' tighinn a stigh: “Mach sibh na h-uile h-anam agaibh. Cha'n eil annaibh ach daoine rag-mhuinealach. 'S e teine chur ruibh an aon rud air 'ur son.”

Uilleam: O, nach gabh sibh truas ris an t-seana chreutair a tha 's an leabaidh gun chomas gluasaid bho chionn deich bliadhna. Tha i còrr 'us ciad bliadhna dh'aois, 's gun leus fradhair.

[*Na maor a' faladh teine ri ceann an tìghe, agus na lasraichean ag éirigh.* 'S ann air eigin a thug a càrdean a mach an t-seana bhean, agus dhathadh a falt leis an lasair, 's chaidh an cuibhrige 's an tug iad a mach i'n a theine nu'n cuairt dith. Chuireadh a' bhean bhochd 's an tìgh-chaorach far an tug am bàs furtachd dhith ann an còig latha.]

Tìgh Dhomhnall Ic Bheathain. Domhnall, seann duine, ceithir fichead 's a deich, a bha fuireach leis fhéin. 'N uair a thainig am maor timchioll seachduin roimh 'n Bhealltuinn gu òrduchadh a mach as an tìgh, ghabh e cho mòr gu cridhe e, 's gu'n do chuir e gu laighe na leapa e. Chual' e farum nam maor a' tighinu a chur teine ris an tìgh, 's chuir so Domhnall bochd a dh'urnuigh:—“O Dhé uile-chumhachdaich, 's tusa tha riaghladh air neamh agus 's math sin. 'S tu tha faicinn mo chàraidh an diugh, 's an tìgh beag so gu bhì 'n a lasraichean nu m' cheann. Thusa ghléidh 'n trivuir roimhe gun lesgadh 's an amhuinn theinntich dhian

loisgich, teasaig mise bho mo naimhdean, oir 's fhada bho na thilg mi mo chùisean uile 'n a do làmhan—”

Sellar, 's na maoir a tighinn a stigh. Sguir dhe d' ùrnuigh. Cha dèan e feum sam bith dhuit. Eirich a mach a' so, 's an tigh agad gu bhì 'n a smàl mu do chlaigionn.

Domhnall: O, cha 'n urrainn mise sin a dhèanamh. Tha mi air an leabaidh bho chionn seachduinn.

Thugadh an ceann thar an tìghe, 's dh' fhàgadh Domhnall fo shìleadh nan speur gus an do bhàsaich e.

Tigh bantrach Iain Mhicaoidh. Chaochail Iain Macaoidh, seachduin roimh “latha na h-imrich,” agus dreach an latha thiodhliceadh e, chaochail an leanabh a b' òige dh' fhàg e le “galair nan còig oidhche.” Dh' fhàgadh seathnar phàisdean an urra ris a' bhantraich; an fear bu shine aois thri bliadhna deug, gun sgot chéile thò rugadh e, agus nighean bheag eile 'n a balbhan. Sellar, agus na maoir a' tighinn a stigh:—“C' àite bheil t-athair?” (a bruidheann ris a bhalach ghòrach). “Tha m' athair air a thiodhleadh bho chionn seachduin” ('s e dannsa leis a' chaotach timchioll air clach an teinntein.)

Sellar: “C' àite bheil do mhàthair ma tha? Greas ort 's sinn o' dol a chur an tìghe 'n a theine.”

A mhàthair (a' freagairt, 's an leabaidh): “Tha mise so air an leabaidh-shiubhla fhathast 's dé ni mi. O, nach bi sibh iochdmhor 's nach toir sibh beagan dàil d'homh gus am bi mi comasach air éiridh agus sealltuinn ris na dilleachdain bhochda, 's cha téid mise eadar sibh 's an tigh bochd so chur 'n a smàl.”

Sellar: “Cha 'n fhaigh thu dàil mionaid, Nach do chuir mi fios bho chionn seachduin leis a' mhaor gu 'n feumadh sibh a bhì mach, 's carson nach do ghabh sibh comhairle.”

[A Bhàntrach (a rànaich): “Bha mo chompanach gaoil air an eile-druim latha thainig am maor, 's tha nise leanabh gràidh mo chhìche sìnte gu tosdach ri thaobh 's nach gabh sibh truas ris na dilleachdain, am balbhan bochd, 's am brogach brònach air nach do bhuilich Dia talantan céille. O, Dhé mhóir, dean cobhair oirnn air neo théid mi as mo rian.”]

Sellar: “Cò bhliadh ag eisdeachd ruibh na 's fhaide? E gairm air na maoir. Cuiribh a mach air an doras gach nì tha 's an tigh eadar dhacine 's eile, 's bithibh sgiobalta timchioll air, 's gu 'n cuir sinn coinnein ris a' bhàthaich ghrod so.”

Na maoir a' cur a mach na h-èrrais. Thug iad a mach a' bhantrach bochd air an leabaidh mar a bha i, 's dh' fhàgadh ri taobh a' chreagain

i. Thug *Sellar* òrdugh gach nì a bha 's an tigh a bhì air iomain sìos ri bruthaich chais a bha faisg air an tigh. Sìos thilgeadh na poitean, 's na soithichean, creathail an leanabh a chaochail, a' chiste-nhine leis na bh' innte.

[A' CHRIOCH.]

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FRANCO-SCOTTISH FAMILIES.

According to the *Liverpool Post*, we have no fewer than ten families who have been “masquerading through history as Scotsmen.” The families of Beaton, Baliol, Sinclair, Fraser, Bruce, Campbell, Colville, Somerville, Grant, and Fleming “are all of Continental ancestry.” Aud, “most unkindly cut of all,” says the *Post*, “William Wallace himself was not a Scot, for he was descended from Richard Waleys—that is, “Richard the Foreigner”—who gave his name to Richartun (Riccarton), in Ayrshire. Teutonic people usually call foreigners Welsh. The root “wal” means anything foreign or strange. It is seen in the German “wallen,” to wander. “Thus,” says the *Post*, William Wallace was really a Welshman.

The study of ethnology is a fascinating one to many people, but in several cases writers on the subject do not see eye to eye. When predilections enter, reliability can scarcely be looked for. Nevertheless, the Continental origin of some of our Scottish families is generally admitted. For example, the Beatons, or Bethunes, derive their name from Bethune, a town in French Flanders, a place that has suffered severely during the present war. The celebrated Minister of Henry IV., the Duke de Sulley, belonged to this illustrious house. The Bethunes came to England in the train of William the Conqueror, and like other families shared in the general spoil. They produced many distinguished men. One of them, Hippolyte Bethune, bequeathed to Louis XIV. of France a valuable collection of historical manuscripts, together with pictures and antique statues, which still form part of the French nation's treasures. The family found their way into Scotland. The famous David, Cardinal and Primate of Scotland, was assassinated in his castle of St Andrews shortly after the martyrdom of George Wishart. James, his nephew, was the last Roman Catholic Archbishop of Glasgow. During the fifteenth and later centuries the best-known families of physicians in the Highlands were the MacBeths of Islay, the Beatons of Mull, and the Bethunes of Skye. They were hereditary physicians, and transmitted their knowledge, like the seanachies, from one generation to another.

As Dr Mitchell says in his *History of the Highlands*, "the metaphysical and medical books are of interest principally as showing us the measure of acquaintance of the learned men of the Highlands with the science of the day, and the further fact that these men found it possible so to use and so to cultivate the Gaelic language as to make it capable of happily expressing scientific terms and metaphysical ideas." Some people dispute the Norman-French origin of "Beaton." They say it is more likely to be derived from the Gaelic *beathan*, from *beatha*, life, because Beaton's and Bethunes, as physicians, were life-givers.

With regard to the Clan Campbell, Skene says that they are certainly Celtic. According to the redoubtable and sure-footed critic, the late Dr MacBain, the name is an epithet. Camboul is wry-mouth. Compare Cameron and cam-shròn or wry-nose. Some would derive the name Campbell from Campo-bello, but, as MacBain points out, idiom demands Bello-campo, and there was no "de Campo-bello." Skene says that the original seat of the Campbells was the district of Lochow, and that MacCailean Mór was the head of the clan. Its genealogy goes back to an ancestor, Duibhne, who lived about the middle of the twelfth century, hence Clann Duibhne. It is interesting to note that an early spelling was "Cambell." How the "p" got into the name is not at all clear, unless it was an attempt to connect the name with Campo-Bello—a Norman family that never existed. Skene writes with severity on the Campbell clan, but, whilst it may be admitted that they were guilty of shady actions like other clans, it is undeniable that they were a talented race and decidedly level-headed.

Campbells of Argyll—War-cry, "Cruachan"; salute, *Faite Mharcais*; march, "Bail Ionarora"; badge, roid (wild myrtle).

Campbells of Breadalbane—War-cry, "Cruachan"; pibroch, "Bodach nam Brigiesan"; badge, roid.

The Campbells of Cawdor and London have the same badge.

The Sinclairs—"the lordly line of high Saint Clair"—are not properly speaking a Highland clan, although, like many more, they sport a tartan. The name is of Norman origin. Count de Santo Claro came over with William the Conqueror. His son was one of the many Anglo-Norman barons who settled in Scotland in the reign of David I., and from that King obtained a grant of the barony of Roslin, Mid-Lothian. His descendants succeeded through time in obtaining the earldom of Orkney, hence the Caithness Sinclairs. The Gaelic equivalent for "Sinclair" is Mac na-Ceàrda. Dr MacBain remarks: "The explanation, though simple, dis-

closes some popular ingenuity, if not humour. In the course of inflection the name Sinclair, when borrowed into Gaelic as it stands, becomes T Sinclair, pronounced like Scotch "tinkler," a caird, and in looking about for a suitable equivalent or translation for "Mac na-Ceàrda," popular fancy hit upon what was at once a translation and an equivalent—Mac na-Ceàrda, translated into Scotch Tinkler, and passing by a law of Gaelic phonetics into Sinclair (Mac-an-t-Sinclair).

With regard to the clan Grant, the general opinion is that the name is of Norman origin, and means "great." According to the Earl of Cassillis in his book, *The Rulers of Strathspey*, "some have tried to establish a Gaelic origin for the clan, making the Grants a branch of the Macgregors, or rather, like them a branch of Clan Alpin, a belief which was subsequently fostered for political reasons, and which the Macgregors in the days of their adversity took advantage of. Those who support this theory derived the name Grant from the Gaelic *grannnda*, ugly, a name, they said, applied to the original ancestors of the Grants." Others deduce a theory of Danish origin for the clan, and have traced the Grants right up to the mighty Odin, the All-Father." Skene says that nothing certain is known regarding the origin of the Grants. Among such a conflict of opinions, it is difficult to fix upon the most probable. The name, he says, "is not a territorial one, for there was no ancient property of that name, and the peculiar form under which it invariably appears in the earlier generations, proves that the name is derived from a personal epithet." Dr MacBain adds that they were Norman-French interlopers, but that the clan itself, like the rest of the population, is native. The war cry of the clan is "Stand fast Craigellachie." The Pibroch is the same; the Gathering—"Craigellachie." Badge:—Giuthas (Pine).

As to the origin of the Frasers, authorities appear to be all agreed that they are of Norman descent. The word "Fraser" is derived from the French *fraîzes* or *fraises*, strawberries, seven strawberry flowers forming part of the armorial bearings of the family. They came over with the Conqueror. On the *Roll of Battle Abbey*, the name appears as Fresell. Other forms of spelling are Frezel, Frazer, Freser, and Frisel. In Gaelic it is spelt "Friseal." The war cry is A' mhòr-Fhaiche (The Great Field). The Lament is Cumba Mhic Shimidh, and the March Spaid-sreachd Mhic Shimidh (Lovat's March). The Badge is the Yew (Iubhar).

These notes have been culled from authoritative works relating to the clans. Readers who are interested in the subject should consult Skene's *Highlanders of Scotland*—the edition

with Dr MacBain's excursus and notes. Another valuable repository of individual and family history is William Anderson's *Scottish Nation*. One should also consult *The Tartans of the Clans and Septs of Scotland*, published by W. and A. K. Johnstone. The notes on the clans in this handsome work were contributed by the late Henry Whyte (Fionn).

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GAELIC TERMS EXPRESSIVE OF AFFECTION, AND TERMS OF INVECTIVE.

BY "CLACHAN."

1st Prize, Glasgow Mòd, 1901.

(Continued from page 125.)

- Sgaoimear, a coward, timid fellow, a restless fellow (one like a shy or skittish horse); from *sgaoim*.
- Sgeigeir, sgeigear, a mocker, buffoon, lampooner; also a gander; from *sgeig*.
- Sgeilmear, a foolish boaster, prater; from *sgeilm*.
- Sgeogair, a foolish talker; from *sgeog*.
- Sgeòpair, a tattler; from *sgeòp*.
- Sgian-cheann, a witless head; lit, a "knife head."
- Sgiathair, a flutterer, idler; from *sgiath*.
- Sgimilear, a vagrant parasite; from Sc. *skimmil*?
- Sgiùnach, a bold shameless woman; for *sgiunnach* dialectic for *sgeannach* from *sgeann stare*?
- Sglabhair, a foul-mouthed person
- Sglamhruinn, one given to scolding.
- Sgleanhraidh, a stupid, mean, untidy or ignorant fellow; from *sgleamhas*.
- Sglèapair, an ignorant, vain-glorious fellow; from *sglèap*
- Sglèobag, sglèobaid, a slovenly woman; *sglèobech*, sluttish.
- Sglèachaid, a foolish, staring woman; from *sglèò*?
- Sglèochdair, a foolish starrer; from *sylèò*?
- Sgleogair, a troublesome prattler, liar.
- Sglèòid, a silly or slovenly person.
- Sglùrach, a slut, slattern, gossip.
- Sgluaid, a big untidy woman.
- Sgòdag, a slovenly awkward woman; a conceited or vain girl coquette; in the first sense from *sgòd* a sheet; in the other sense from *sgòid*, conceit.
- Sgog, a fool, idler; Irish and Welsh have corresponding forms.
- Sgonn, a dolt, blockhead, dunce, rude uncultivated person, lit. "block."
- Sgonnair, a lumpish fellow, boor, rustic.
- Sgonn-bhalach, idem.
- Sgraingear, a sullen, or niggardly woman; from *sgraing*.
- Sgraingean, a sullen or niggardly man.
- Sgràist, a sluggard; Ir. *scraiste*.
- Sgràistear, a lazy indolent woman.
- Sgraitgear, a ragged woman; from *sgrait*.
- Sgraitear, a tatterdemalion.
- Sgreagair, a penurious woman; from Norse *skrekka*.
- Sgreagair, a close fisted, stingy man.
- Sgreuchag, a shrill-voiced and talkative woman; from *sgreuch*.
- Sgrubair, a churl, niggard; from *sgrub*, be niggardly.
- Siabair, an awkward fellow; from *siab*.
- Siachair, a pithless wretch; same as *siòthair*.
- Siadair, a stinkard; a filthy person; from *siad*, stink.
- Siadair, a lazy fellow; from *siad*, sloth.
- Sigean, a diminutive creature, a silly person or thing; for *siogan* and connected with *siogaid*?
- Simleag, a silly woman; from *simplidh* from Lat *simplex*.
- Siochair, a dwarf, a contemptible fellow; lit. a "fairy."
- Siolcair, a rogue, light-fingered fellow; from *siòle*, pilfer.
- Siolgair, a spiritless, mean sluggard; from *siolyach*.
- Siomlach, a silly stupid fellow; same as *seamlach*.
- Sior-chainnteach, a babbler, constant talker.
- Slaightear, slaoghtear, slaidear, a robber, thief, rogue, knave; from *slad*.
- Slaod, slaodair, a clumsy, lazy person.
- Slaodag, a slut, slovenly woman.
- Slaopair, a drawer, a railer, sloven.
- Slapag, s slut; from Scand. *slápr*.
- Slapair, a slovenly fellow.
- Sleamhanan, a sneaking fellow, "slippery fellow."
- Slibist, a sloven, paltry or sorry fellow.
- Sligheadair, one who lives by fraud; one who lives by his wits; from *slighe*.
- Slimseag, a silly or tawdry woman; from *slìom*.
- Sliobair, a clumsy or awkward fellow; from Eng. *slip*.
- Sliògair, a sneaking sly fellow; from *sliog*.
- Sliomadair, sliomair, sliomcair, a weakling, craven; in Arran sliomair, a thief; from *slìom*; from Eng. *slim*.
- Slugair, a glutton, devourer; from *slug*.
- Smàgair, a lazy fellow; from *smàg*.
- Smùcair, a sniveller; from *smùc*.
- Suàgair, a crawler, lazy fellow; from *suag*.
- Soidealach, a rude or ignorant fellow, an awkwardly bashful person; same as *saidealach*.
- Sop, a useless or cowardly fellow; lit. a "wisp."

Spadair, a fop, braggart; from Norse.
 Spailleachdair, a boaster, vain fellow.
 Spailp, spailpean, a fop or beau.
 Speachair, waspish, peevish, fellow; little trifling fellow; from *speach*.
 Spiligean, a dwarfish person; from Sc. *a spillkins*, split pease.
 Spioceair, a dastardly mean spirited fellow, ninny, niggard.
 Spladhadair, a romancer, drawer of the long bow, boaster.
 Spliugair, a snotty person, sniveller, driveller, idiot.
 Spollachdair, a stupid person, blockhead.
 Spongair, a niggard churl, "a sponge."
 Sruabair, one who make noise with the mouth in drinking; from *sruab*.
 Srubair, one who sucks in drink; from *srùb*, Sc. *stroup*.
 Staingean, an obstinate, boorish person.
 Staoineag, a silly or foolish woman.
 Stigear, a skulking, mean or abject fellow.
 Stiup, a foolish person.
 Stocach, a kitchen idler, lounge.
 Stracair, a wandering gossiping fellow.
 Strangair, a lazy or quarrelsome person.
 Struidhear, a prodigal.
 Stricair, a grim, surly looking man.
 Stuiceag, a grim surly looking woman.
 Tacharan, a weak, helpless being, cowardly person.
 Tanhaich, Sanhaiche, an indolent, procrastinating person.
 Tanhasg, a blockhead.

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OLD TIME LAND MEASURES.

From extracts from old documents that the late Dr. A. C. Cameron sent me, it appears that at the time of the Alexanders, kings of Scotland, a ploughgate consisted of 104 acres (whether Scotch or Imperial it does not say). A ploughgate was equal to 8 oxgates, an oxgate, therefore, would consist of 13 acres. A markland, $\frac{1}{2}$ of a ploughgate was about $34\frac{1}{2}$ acres in extent. A Dabhach, consisting of four ploughgates would be 416 acres.

On the Forty-pennylands of Acharn on Lochtay, about sixty years ago, three pairs of horses were kept, but I can give no definite idea of their extent.

The meaning of dabhach given in MacAlpine's dictionary is, mashing-tun or vat, and the word in this connection was once well-known all over the Highlands.

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OLD SCOTTISH COINAGE.

Another interesting subject for inquiry is the coinage of Scotland as denoted by pounds Scots, merks, placks, &c.

An old rhyme current in our boyhood days run thus:—

"Da sgillinn 's bonn a h-ochd,
 Ochd sgillinn agus plang,
 Sgillin eile 'ga chuir ris
 Innis nis ciod a th 'ann."

It would be well to ascertain as accurately as possible all the old measures, weights, and coins by which our ancestors were able to carry on their affairs while yet it is possible to do so.

A. STEWART, Glenlyon.

[Readers interested in the above subject might consult Skene's *Celtic Scotland* vol. iii., and also Cochran Patrick's *Records of the Coinage of Scotland*, together with Lindsay's *View of the Coinage of Scotland*.—Ed.]

:o:

NOTES AND COMMENTS.

Mr H. F. Campbell, advocate, Aberdeen, one of the most loyal members of An Comunn Gaidhealach and the Gaelic cause, has been asked to enter the lists for the office of a governor on the Highland Trust as representative for Sutherland and Caithness. The election of Mr Campbell would be of signal benefit to the language movement and education generally, in both which he takes a lively interest. The death of the Rev. Wallace Brown, Alness, creates a vacancy in Ross, and none has a higher claim than Professor Watson to fill this vacancy.

* * *

What is the objection to the present Scheme of the Highland Trust? The objection is that the whole funds of the trust are now applied for purposes which can be and ought to be financed from the Education (Scotland) Fund. When the revenues of a private trust are thus used to relieve the public exchequer, the money in the trust is practically confiscated. The Highland Trust was formed in 1890 by consolidating a number of old trusts, whose purposes had been superseded by the Act of 1872 and the educational changes following thereon. The Scheme of 1890 was framed so that the revenues of the trust could be applied for purposes which were not covered by the grants for public education, owing to educational changes since 1890. The Highland Trust is now in much the same position as that of the older trusts in 1890.

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In July there will be an election of governors to represent the Highland counties on the Highland Trust. The electors are the chairmen of the School Boards in each county. This election offers a good opportunity for strengthening the Gaelic-speaking element upon the trust. It is to be hoped that this opportunity will not be missed when so many important educational

questions are awaiting settlement. The present representatives of the counties on the governing body are:—Argyll, J. MacIachlan of MacIachlan; Inverness, Professor Magnus Maclean; Ross and Cromarty, vacant; Sutherland and Caithness, James Macdonald, W.S.

* * *

A Highland Coronach (for strings, organ, and harp), in memory of Lieutenant John E. Kennedy, 8th Seaforth's, has been composed by Mr Donald Miller, Inverness. The coronach was produced under the auspices of Professor Granville Bantock at Birmingham in March, and was very well received by an enthusiastic audience. There was an orchestra of over sixty. According to the Birmingham press, the coronach had an impressively sad effect. It is to be played at Bournemouth at an early date.

* * *

All friends of Gaelic will be delighted to see that the Duke of Atholl has been appointed Lord High Commissioner to the General Assembly of the present year. The Churches are at present earnestly struggling with the problem of supplying an adequate number of Gaelic-speaking ministers. There can be no doubt that the Duke of Atholl, who is a Gaelic-speaking Highlander himself, will give sympathetic support to the Church in connection with this matter.

* * *

In 1844 there was a great dearth of Gaelic-speaking ministers, and the Lord High Commissioner of that year recommended that a portion of the Royal Bounty should be applied in providing bursaries to Gaelic-speaking Divinity students. The result was that for more than ten years about £500 per annum from the Royal Bounty was expended upon bursaries.

* * *

According to latest reports, the following Highland parishes are vacant, and it is difficult to see where Gaelic-speaking ministers are to be got to fill them:—Campbeltown, Kilneuy (Islay), Braes of Rannoch, Glengairn, Alness, Urquhart, Croick, Stoe, Poolewe, Shildaig, Durinish, Small Isles, Trunisgarry, South Uist.

* * *

The Free Church Committee of the Highlands and Islands submitted their report to their General Assembly in Edinburgh last month. It says:—"The Committee are always interested in what may tend to improve the social as well as the spiritual welfare of the Highland people. They would therefore urge on the legislators to give fitting recognition to the splendid loyalty of an oppressed race to their King and country. The right to live as freemen upon the land,

which they have redeemed by their life blood, would be but a small compensation for the heavy sacrifices borne by a loyal and brave people in the hour of their country's need."

A leader writer in the *Glasgow Herald* talks of "a country to which they, i.e., Highlanders, owe much." The Free Church Committee are of a different opinion, and declare that they are "an oppressed race." Which of the two statements is correct?

—————:—————

LAND SETTLEMENTS FOR SOLDIERS AND SAILORS.

According to *The Scottish Smallholder*, several schemes for the settlement of soldiers and sailors on the land are now under weigh.

GIFTS OF LAND

(To be Administered under Smallholders Act.)

(a) Borgie (Sutherlandshire).

Borgie (Sutherlandshire), gifted recently by the Duke of Sutherland, extends to about 12,000 acres, suitable for afforestation and some small holdings. Full particulars of this estate have already been published.

(b) Gariochsford (Aberdeenshire).

Mr John Brown of Redhall, Kincardineshire, has gifted the estate of Gariochsford, which is situated on the borders of Aberdeenshire and Banffshire, and five miles from Rothienorman station, on the Great North of Scotland Railway. It consists of 710 acres, and is at present utilised as small holdings, being divided into one 3-pair farm, one 2-pair farm, four 1-pair farms, and two crofter ploughman holdings. The estate is well equipped with buildings of a substantial and modern character, and also with an excellent water supply. The Board of Agriculture are to administer the scheme, and the only condition which the donor makes is that those who are to benefit must be natives of either the city or the county of Aberdeen.

UNDER THE SMALL LANDHOLDERS ACT, 1911.

Shinness (Sutherlandshire).

The Board are also making arrangements for a settlement for 21 soldiers and sailors on the farm of Shinness, Parish of Lairg, Sutherland. Shinness is a large sheep farm, carrying some 3500 sheep, and extending to about 16,000 acres. The farm is held under lease expiring Whitsunday, 1918, at a rent of £527 per annum. The tenant is going out, and the Duke of Sutherland has made the farm available for the Board

of Agriculture for a settlement in terms of the Act of 1911, subject to the conditions that the new holders are to be soldiers and sailors. The holdings will be of a self-supporting type.

UNDER SMALLHOLDING COLONIES ACT, 1916.

Arabella.

The farm of Arabella is situated close to Nigg Station, in Easter Ross-shire. The transaction takes effect at the term of Martinmas, 1918, when the Board will obtain entry. The farm extends to an area of 644 acres, of which 601 acres are arable and the remainder woodlands and pasture. The arable land is rich alluvial soil of fairly heavy texture and of wonderful equality. The equipment of the farm in the matter of buildings, water supply, and roads is of a high standard. In terms of the Small Holding Colonies Act the farm will be utilised for the establishment of an experimental Small Holding Colony for the settlement primarily of persons who have served in the naval and military forces of the country in the present war. The Board have at present under consideration the scheme which they will adopt in breaking up the farm for the purpose of the Act.

Note.—The Board are negotiating for the purchase of other lands in addition to above to make up the acreage of 2000 acres authorised by the act.

REVIEW.

"An Solaraiche," Gaelic Essays, issued by An Comunn Gaidhealach, 108 Hope Street, Glasgow, One Shilling.

This is a collection of four Gaelic essays written by Messrs Angus Henderson, Neil Shaw, Donald Macleod, H.M.I. of Schools, and the Rev. Neil Ross, B.D., Edinburgh. By the consent of the Hon. R. Erskine, three of them have been taken from the "Rosarnach," and the fourth one was a Mod Prize Paper on the poetry of Macintyre and Macdonald. It appeared in the pages of "An Deò Gréine." The contributors are competent Gaelic writers, and the book is admirably suited for use in schools, and for general Gaelic readers. The type and get-up are excellent. Readers will find the essays to be of a very interesting nature, and it is hoped that every loyal Gael will make a point of buying the book. It is but the first of a series which the Comunn expects to issue as circumstances permit, and we naturally look for the support which the Gaelic cause deserves. This part is well worth the money, and should command a large sale.

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LETTER TO EDITOR.

CATHOLIC CLUB.

CITY OF NEW YORK, 16th April, 1918.

DEAR EDITOR AND FRIEND OF THE GAEL,

In several issues of your always welcome and invaluable magazine I notice a deficit in the expense account of some time standing, and am enclosing a small amount to help toward it. One pound is not much, but it may be a beginning. It seems to me that all the life members would consider it an honour to contribute to this special fund were it brought to their attention.

Anything that upholds a national language is vital to our life as a Celtic people, and the work that An Comunn Gaidhealach is doing takes precedence of any other movement representing the Gaelic people. The Gael preserves his identity only through keeping his language alive, for language is the expression of thought, and thought is the expression of the soul, and without his native thought the Gael becomes part and parcel of that nation whose tongue he speaks whatever his government.

With all good wishes for continued success for yourself and your noble co-workers in the cause of Gaeldom.

Is mise do charaid dileas,
CLANN FHEARGHUIS,
of Stra-chur.

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AN DEO-GRÉINE

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LEAS NA GAIÐHEALTACHD.

Ciod air bith an car a chuireas an saoghal dheth anns na linntean a tha ri teachd, is ann air leas na Gaidhealtachd anns an àn tha làthair bu chòir dhuinn sùil a chumail, ma 's e 's gu 'n teid againn air cùisean a shocrachadh air stèidhe a bhios freagarrach do 'n ath-thogail ris a bheil fughair aig gach neach anns nach d'fhuaraich am blàths a tha faireachadh cinneadail a' fadadh an cridhe gach Gaidheil is airidh air an ainm. A'ig a cheart am seo, saoilidh mi gu bheil rùn air an roinn as beachdaile de 'n chomh-fhlaitheachd a' gheimhleag a stopadh fo shean bhunait-ean a bhatar a' meas buan mhaireannach, mar gu 'n robh iad roimh òrduichte. Gun teagamh tha sgàile rian nuadh a' fàs na's comharrachite an cruth, a chionn gu bheil inntinnean dhaoine suidhichte air atharrach air choireigin a thoirt mu 'n cuirt, agus gu bheil iad a' creidsinn gu bheil na smuaintean a chruthaich iad 'nan aigne fada roimhe seo a' teannadh dlùth ris a' cheannuidhe a dheilbh iad. An àite a bhi 'deanamh tuilleadh 'sa chòir de luaidh air àghuhorachd an t-seann rian, agus air an aobhar sin ag amharc 'nan déidh, tha 'n aghaidh air tionndadh ris na bheil rompa. Cha ruigear a leas iognadh

a ghabhail ma theid cuid de nithean rudeigin troimh a chéile. Math dh'fhaoidte' nach misd an saoghal air a' cheann thall tuigadh flulang mu 'n ruig cor an t-sluaigh gu ire chuibheasach. Thainig crìochnachadh is fiosrachadh uamhasach air 'nar linn-ne; thugadh suas iobairt glé fhuilteach, agus tha ar dùthaich a' fulang craidh a chridhe-bhrìste fhathast. Ach nach ann troimh shlighe na trioblaidhe is àmhghar a choisinn an cinne-daonna leas agus feabhas o thùs, mar nach robh seòl eile ann a chum na bha dhith air creutairean a thoirt gu buil. Is muldach a' smuain e mur gabh an saoghal glanadh as eugnhaish cogaidh, agus mur tig adhartas rianail gu crìch gun aimhreit.

Ged is mór farsuingeachd is doimhneachd an eòlais leis a bheil ar tìr còmhdaichte, saoilidh mi nach eil e gun chearb. Ma tha eòlas, am beachd dhaoine, a' sìubhal na leum, tha gliocas a' snàgail air leth-chois. Na bha ri fhaicinn de chaidreamh gus an seo, bha sin air a dhruideadh 'na roinntean a réir cor-saoghla an dream a bha 'gam meas fein na bu shabhire agus na b' inbheiche na càch. Agus cò nach 'eil a' tuigsinn gur e caidreamh is carthannachd na feartan as eufeachdaiche a chum sluaigh a thàthadh r'a chéile an càrdeas? Gidheadh tha e nàdurach gu 'n roinneadh am pobull iad fein, 'nan dòigh-bheatha, a réir an aigne, agus math dh'fhaoidte' nach 'eil mòran ceàrn na leithid de shuidheachadh cò fad 's nach tachair dochann do 'n dara buidheann troimh ghnìomharan na buidhne eile. An uair a bheirear faineach cho iol-ghnèitheach 'sa tha aigne dhaoine, cha 'n leil e, soirbh bacadh a chuir air aonadh a tha nàdurach. Ma dh'fhàgar a mhuinntir a tha cosnadh am beòshlàinte le streup, ann an crannchur diblidh, gun dad a dheanamh air an son ach leigeadh leò a bhi saothrachadh mar is fearr a dh' fhaodas iad, fàodar a bhi cinnteach

gun tachair crois. An uair a dh'fhás an an-shocair searbh, dùisgidh 'na lùib sin an spiorad a bhreabas an agaidh nithean nach 'eil caomhneil d'an chor. Tha fuaim atharrachaidh a' dol na's treise, tha glaodh nuadh ri chluinntinn thall 'sa bhos á ionadan nach robh dùil ris, agus tha na h-uile glaodh is gairm a' dearbhadh frinne na chaidh aithris gu tric. Is e sin, nach teid aig aon bhuidheann de'n t-sluagh an gnothuch a dheanamh as eugmhais cuideachaidh na buidhne eile, ma's e is gun teid cùisean air adhart gu stòda, rianail—ràdh a bhatar a' sparradh air daoine fada roimhe seo. Ma theagaisg an cogadh dhùinn aon leasan seach leasan eile, dhearbh e sin

A rèir nam paipirean-naigheachd, tha daoine a' teannadh na's dlùithe r'a chéile ancaidreamhas na bhla iad an uair nach robh neul ri fhaicinn air an iarmailte, agus a bha roinn mhór a' dol 'nan cadal le sàmchair is beartas an ama. Thainig nadur de luasgadh air a' Phàrlamaid fhein air chor agus gu'm b'fheudar di sùil a thoirt air rudan de nach do ghabh i suinn roimhe seo. Bu mhithich dhi a dheanamh. The na h-uibhir de chomuinn an comh-bhann, agus a' deilbh inneachdan a chum gu'm bi suidheachadh an t-sluaigh as isle an cor na's usa cur suas leis na bha e anns na làithean an-shocrach a dh'fhalbh. A nis am feadh 'sa bhios daoine inbheach a' dol am bann ri feadhainn as isle an inbhe, agus an geall air nithean a' reiteachadh air a' mhodh seo, faodar sùil a bhí ri leas.

Cìod e an comh-cheangal a tha eadar na beachdan a thrus mi, is cor na Gaidhealtachd? Tha 'm freagradh soilleir do gach neach a ghabh a bheag no mhór de shuidh do 'n chùis. Cionnas a tha a' Ghaidhealtachd a' dol a shealbhachadh an leas a chuireas gach Gaidhealach oirre? Cha fhreagair a chaochladh. Cha'n fhadar a li-am a reic ri Mammon a dh'aindeoin lionmhorachd a luchd-aoraidh, ni mò a dh'fhaodas sinn leigeadh leach na Philistich bàs-buille a thoirt do'n Ghaidhlig Uime sin cha dean a dreach an gnothch as aonais a' chàinain as dual di. Gabhadh gach Gaidhealach greim dìonmhalta air na tha filte anns a' smuain seo, agus na brathadh e a dhùthaich air cho bog no cho tlàth 's a dh'fhásas teanga an Philistich. Mar as buige a thionndas i 'na phluic, is ann as seòlta a bhios a sheachas.

B' àbhaist cor dhachaidhean air Gaidhealtachd a bhí 'na chuis-mhagaidh le cuid de Ghoill 's de Shasunnach, ach bha daoine caidreachail ann a bha tuigsinn an t-suidheachaidh a dh' aobharaich sin. Bha iad fo iomagain mu chor àitean-còmhnuidh an t-sluaigh, cha'n e a nùhain air Gaidhealtachd, ach air feadh na tìre uille, tuath is deas, gu h-àraidh anns na bailtean mòra far an robh, agus a tha fhathast, teagh-

laichean air an cròthadh an meas salchair, agus fo bhuaidh neò-ghlaine nach fhacas, agus nach cualas riamh air Gaidhealtachd, bochd 's mar a bha i. Ma's math le luchd turuis a bhí 'déanamh fanaid air tighean dùbha nan eileanan siar, agus a bhí a' bòilich air cho sgreamhail 'sa tha iad, cha bu mhisd iad a thoirt faineag gu'n d'rugadh 's gu'n do-thogadh iad fhein an còimhearsnachd nam bruchlagan breun a chith-ear an Dun-eideann no'n Glascho. Ged dh'fhaodadh cor nan tighean-tubhta a bhí na bu chubhaidhe na bha e, bha blàths annta ann an dà sheadh. Bha blàths a' chàirdeis ri fhaireachadh annta, bha beus, is mo halachd, agus spiorad cràbhlach fo na cabair—feartan nach fhaigear an garaidh nan crochairean 's nam meirleach an Glascho. B'e an t-annas na 'm faigheadh.

Cha'n eil 'nam ambarc aig an àm lideadh a' ràdh mu na nithean a bha 'cur bacaidh air an leas a bha feumail do na croitearan. Is seann sgeula sin. Ach thachair domh o cheann ghoirid sùil a thoirt air an iomradh a chuireadh a nach mu thighean còmhnuidh ar luchd-dùthcha leis a' chuideachd a tha air an ainmeachadh *The Royal Commission on Housing in Scotland*. Chaidh earbha ris na h-uaislean seo cor àitean-còmhnuidh an t-sluaigh a' sgrùdadh, agus an barail a chur an dubh 's an geall air choinnimeh na li-urach anns an deilbh-leadh seòl air cùisean a' leasachadh. Mur tig piseach air Albainn ann an ùine ghoirid cha'n e cion *Commissions* an t-aobhar, oir aig a' cheart àm cha mhór nach eil an duthaich air a breacadh leò. Chuir na h-uaislean lumbor seo an ceill gu eagnaidd na chunnac iad, 'na na chaidh iniseadh dhaibh, maille r' am barail mu'n ghuothuch. A chionn gu bheil a' meas nan eileanan siar na's miosa an cor na ceàrnan eile, taghaidh mi caob no dhà as na thubhairt iad.

'Nam brachd tha na tighean air Tìr-Mòr, 'se sin Earra-ghaidheal is In-bhìrnis, na's taitneiche an cruth 'san àirneis, a chionn gu bheil a' gan toirt air ghabhail do luchd-turuis as an taobh deas rè an t-samhraidh. Tha suas ri dàrna leth de thighean an eilein Sgitheanach air an tubhadh mar o shean, agus tha 'chuid as mò dhùibh mì-fhreagarrach mar ionadan còmhnuidh. Cha'n eil fardachean dhùthaich Mhic Aoidh dad na's feàrr, tha feadhainn dùbh na's miosa, oir tha iad àitidh, fuaraidh, dorcha le'n ùrlaran creadh. Mu thighean Thir-iòdh tha iad ag ràdh gu bheil iad air an togail le ballachan dùbailte, agus gu bheil gainmheach mhìn bhàn 'ga brùthadh eadar an dà bhalla. (Ma ta gu dearbh 's e an teaghlach a dh'fhaodas a bhí seasgair air oidhche ghaillbheach gheamhraidh; cha ruig iad a leas hó-ró a thoirt air pìorrachd-gaoithe 'sam bith a shéideas orra o'n Sgeir-Mhóir). Tha ceangl-

aichean an tighe air an socrachadh air a bhalla as fhaighe stigh, air chor is gu bheil suas ri troidh gu leth de leud ri fhaicinn eadar e 's an balla a muigh. Air an oir seo gheibh feur is blàthan cothrom air freumbachadh, agus bi na bileagan milis na bhuaireadh do chaoiraich 's do ghoibhreas a chithear air amannan a sraideamachd air bàrr a' bhalla an uair nach biodh coin no cait 'san rathad 'gam blianadh fhein ris a' ghréin. Air mo shon fhìn dheth, cha do nìothaich mi air aiteal de 'n tuar seo an uair fa dheireadh a thachair dbomh a bhi an Tir an èrna. Ach 's cinnteach gu bheil uaislean a' *Chomission* ag innseadh na fìrinn. Ach tuar no tuar, cumadh cam no dìreach, tha fios is cinnt gu 'n d'àraicheadh anns na tighean seo, mar a dh'àraicheadh an tighean de 'n t seòrsa an àitean eile, gillean sgairteil is caileagan sgiamaich a choisinn clù daibh fein 's d'an parantan ann an tìrean eile.

Cha 'n'èil an *Commission* a' toirt ach teisteanas bochd air tighean Uibhist is Bharraidh, agus na h-Earradh. Tha 'n sluagh air an cròthadh air croitean bochda, agus tha iad fo shac na h-ainniseachd o thùs. Saor o Leòdhus 's e cor na h-Earradh as mìosa na aon de na h-eileanan siar. A thaobh Leòdhuis tha iad a' toirt dearbhadh gu bheil àireamh mhòr de thighean air a chumadh air an robh iad o chian nan cian. Tha iad ag ràdh gu bheil ceithir as a chòig diubh air an togail air an t-seann dòigh—an cròdh 's an dàrna ceann 's an teaghlach 's a' cheann eile. Tha na ballachan o thri troidhean gusnas ri sèadh troidhean de thighead; air an togail le dà shreath de chlachan, agus sgrathan air an dinneadh eatorra mar a tha na Tìristich a' deanamh leis a' ghàinmich. Tha 'n teintean am meadhoin an ùrlair, agus tha 'n toit 'ga toinneamh fein a mach mar a dh'fhaodas i. Gu tric tha iad air an togail ceann ri ceann, no cùl ri cùl, agus bidh am blàr a muigh 'na bhoglaich an uair a shileas an t-uisge. Tre leithid seo de chor, cha chiuis iognaidh e ged tha 'n tinneas caitheimh a' fas na's coitcheionna na bha e.

Sin agaih beagan de na chuir a' chuideachd usal sios 'nan iomradh mu thighean-còmhnuidh na Gaidhealtachd, agus is cinnteach gu 'm bi coigrich 'nan aineolas, mar a' b'abhaist, a' cur na srathrach air a' ghearran cheàrr. Abraidh iad, mar a thuir iad bliadhnanachan roimhe seo, gu bheil croitearan nan eileanan agus an teaghlachan mi-shùrdail, leis, màirnealach. Ach ma tha sin fior, cionnus a tha iad cho éasgaidh an uair a ruigeas iad Galltachd? Chualas a' cheart sgeula o cheann fhada, agus cha do ghabh Pàrlamaid suim de 'n ghnòthuch, ach an uair a bha saighdearan is maraichean sgairteil a dhith air an Rìoghachd, thug i sùil air na h-eileanan siar—air na tighean dubha! Ged

chosgadh i a nis muillean pùnd Sasunnach gu leas na dùthcha a dh'àraich na gaisgeich a thom fuil an cridhe air a son, agus ged nach dioladh na Gaidheil e gu dilinn, bu gheall an airidh air; bu bheag sin mu choinneamh na rinn iad. Na cluinnemaid an còrr air an spleadhairiachd a bhios daoine aineolach a' sgaoidh mu na rinneadh a chum leas na Gaidhealtachd gus an seo. Ciod e an stàth a th'ann a bhì foillseachadh lomnochd na tìre, agus a stealladh chomhairlean air creutairean a bha leth-blàthte le bochduinn—a' fulang an toraidh a lean dearmad is mì-riaghladh nan ginealach a dh'fhalbh. An àite a bhì cosg mhiltean air *Commissions*, b' fheàrr do 'n Rìoghachd tìrn eireachdail a dheanamh—rud nach d' rinn i fhathast—agus cor nan eileanan siar a chur air bonn cuibheasach, le cuideachadh an ionnhaid air a bheil i cho falaidh do chàch. Gun teaganh cuirteadh na tighean dubha as, 's i an eiginn a tha 'gan cumail mar a tha iad, agus cha 'n'èil miann air neach gu maireadh iad na's fhaide, ach mur faigh an croitear an cuideachadh a choisinn e gu daor a nise, bu cho math iarraidh air tigh a thogail anns a' Ghealach! Barrachd gnìomha agus na's lugha de bhruidhinn, mothuchadh air a dheanas leis an Rìoghachd; sin an rud a tha dhith air leas na Gaidhealtachd.

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MR. LLOYD GEORGE ON CELTIC INSPIRATION.

The Prime Minister had a rousing reception on paying his visit to the General Assembly of the Free Church of Scotland. He said he was reminded that the Churches they represented were very largely Celtic churches, and that they were mountain churches. Those were the churches he had been brought up in. He was a member, and had been for a good many years, of a Welsh-speaking Church. He was brought up in an institution of that kind, where the whole service was conducted in the Welsh language. As an occasional favour to strangers they permitted an English sermon now and again. When he moved up to London as a member of Parliament, very nearly thirty years ago, he sought another Welsh-speaking church, and he had been a member of that church ever since. The whole of the services—the singing, the prayers, and the sermon—were conducted to that day in the Welsh language. Many a time when his wife and he had visited the Highlands—she was a good Presbyterian, so that she had an advantage over him—they made a point of attending a Gaelic service because of the special interest it had to a Celt like himself. I

do not mind telling you, he continued, when I am very, very tired, and when I am inclined to be depressed, there is something in the old Psalm of the Celtic language which I like to hear, that picks me up and takes me back to the ages long ago when our ancestors—yours and mine—were fighting the battles of liberty amongst the hills and glens of our native land. Even if the word is not used, the inspiration of it is there. The very name of liberty in our language, I am sure, has been picked up from the music of the mountains. So it had in theirs, the Prime Minister observed, and he was glad to meet an Assembly where he believed about three-fourths of the Churches they represented were Churches where they still talked the old language that must have been sung and spoken there—the language of the prayer of the Celt, the song of the Celt, the language in which he expressed his joy, his sorrow, his exaltation, and his grief, his thoughts about the past, his hopes about the future, his troubles about this world, his expectations of the world to come, the language in which they talked for thousands of years, and the kindred language in which his own kinsmen in Wales had been talking.

THE LANGUAGE OF THE HEART.

There were very utilitarian people who told them in Wales:—What was the good of this language of theirs? They did not need it for commerce, they could sell cattle in English exactly as they could in Welsh, and they could buy, and, in fact, the language of commerce and the language of business and the language of politics was the great language of the world—the English language. They had everything in it. They had got about the richest literature in the world, and it was a rich language. That was quite true, but it was no reason why they should give up their own. They had kept it alive, and the people in their country who talked the best English were the people who talked the most inspiring Welsh. Some of the most brilliant students in their Universities were men who perhaps talked nothing but Welsh until they went to school, and at any rate there was an advantage in having a language which was not the language of commerce, which was not the language of the outside world, but which was the language of the heart, the language of the altar in which they could worship when they got into the sanctuary, there was an inspiration in it, there was a help in it, there was a comfort and a solace in it, and although English was the language which he used most, he was glad he had not forgotten a single word of the language of the hearth and the language of the sanctuary which he learned amongst the hills of Wales. He was thankful for the great work the whole

Churches of Scotland had done. They had done great things, in keeping up the morale and the spirit of the nation. From the Highlands of Scotland they had produced some of the finest warriors on the battlefields of Europe, and he had no doubt that many of them must have received their inspiration in their churches.

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THE CELTIC CONFERENCE (1917) REPORT.

The full report of the Celtic Conference held at Birkenhead last autumn is now published in booklet form. It was compiled by Mr. D. Rhys Phillips, F.L.A., Celtic Secretary to the Union of Welsh Societies. It is of much value to all who take an interest in what seems to be unquestionably true now, a Celtic Renaissance. As the preface puts it, "A very comprehensive survey of the present position and prospects of the Celtic languages in their respective countries is at the disposal of the friends of the Celtic movement, constituting an invaluable basis for future action." Gallant little Wales is very much alive in its language movement in spite of the world-wide war. Scotland is still in a state of coma, and the educational "powers that be" are looking on with unconcern, yet hopeful that the "Gaelic nuisance" will eventually disappear through sheer neglect on their part, aided by the apathy of the people. If envy be pardonable in certain circumstances, one can hardly resist the feeling when we consider the splendid work that has been hitherto done by Wales as compared with Scotland. As between the two nationalities it may be a matter of temperament. If so, that of Wales is more likely to lead to the results that we are all aiming at. At anyrate, we in Scotland would be none the worse of borrowing a live coal from off the Cymric altar. The spirit of nationality and loyalty to the ancient language of the country is badly needing a tonic of some kind in Scotland. We have no desire to assume the rôle of the scold or the carping critic, but it is impossible to ignore the indifference that prevails. One cannot help noting the number of eminent and scholarly men associated with the language movement in Wales, and wondering why scholars in our own country stand aside in a condition of benevolent neutrality. Movements like that of An Comunn Gaidhealach would acquire greater force were more of our outstanding countrymen to range themselves definitely on the side of Celtic culture, which by common consent is the negation of the

Teutonism that has, in our day, thrown civilisation into the melting-pot.

The Presidential address of Mr. E. T. John, M.P., sounded the note of union of the Celtic peoples and the re-assertion of their primary power and prominence. "The world," he said, "was professedly fighting for the untrammelled self-expression of nations—for an unaggressive international order—the age-long aspiration, purpose, and aim of the Celtic peoples, for which they had so persistently suffered and struggled against Roman, Saxon, Dane, and Norman. The Celts had ever been pre-eminently susceptible to, and appreciative of, the power of ideals. Their intellectual dominance was perhaps sufficiently indicated by the literary status during the 19th Century of Ernest Renan in France and George Meredith in England. They must see that their ancient languages, their fascinating literatures—ancient and modern—secure adequate attention and prominence in the educational system of their respective countries." The early education of Mr. John was bi-lingual, and since that time he has probably added other languages to his armoury. Has it been detrimental to the acquisition of a good English style? His Presidential address is a sufficient answer. And yet we live in the North of Scotland people who are so weak-kneed as to allow themselves to be cajoled by the "Philistines" into believing that Gaelic is a hindrance to the acquisition of English. Was there ever a more melancholy delusion, seeing that innumerable proofs to the contrary can easily be produced?

In speaking of the Language and Literature of Wales, Mr. T. G. Jones, M.A., stated that "the official attitude towards the language is no longer what it used to be. Penal laws failed to bring about its extermination." It has taken England hundreds of years to discover the futility of this kind of treatment. The medicine has failed. He mentioned the case of a clergyman who, in a sermon to Welsh children, exhorted them not to fight against Providence by clinging to their mother tongue. The reverend gentleman, said Mr. Jones, "was unable to distinguish between Providence and English." Probably this clergyman was a product of Oxford, about which John Richard Green once said that beyond it lie only waste regions of shallowness and inaccuracy. "Blessed are the cocksure" ought to be added to the beatitudes. "In the Welsh-speaking districts, English is, in principle, initially at least (says Mr. Jones) taught through Welsh, as a foreign language. In the University Colleges the teaching is almost entirely philological, so that we have the amusing spectacle of a University

treating the living language of its own country as if it were a dead language." The output in Welsh literature is considerable—far ahead of anything of the kind in Scotland. Mr. Jones holds that the language is an instrument of culture, adequate, with sensible treatment in regard to international vocabulary, for all purposes. He hopes that it, and all that it stands for, will be preserved until the happy day when the mass finally finds out, in spite of the tonguester tricks of political artful dodgers, that commercialism, militarism, and materialism generally are frauds which don't pay after all.

The paper on "The Position and Prospects of the Irish Language" by Professor MacEnri is probably the most interesting contribution in the book. It gives a concise account of the fortunes of that language from the 14th Century—a subject that most Gaels on this side of the Channel are ignorant of. The various attempts made by the English Government to suppress Irish since 1367 are lucidly and temperately stated. We regret we cannot afford space for quotations which would show the continuity of the policy of repression, but the following tit-bit deserves notice:—"In the thirties no reference to the past history of Ireland was allowed except the teacher desired to tell the children that their ancestors were naked savages. All the school books were drawn up under the guidance of Archbishop Whately, an Englishman, with the object of making the children English, and making them ashamed of their own country. One of them contained a verse which ran as follows:—
'I bless the goodness and the grace that on my birth has smiled,
And made me in these blessed days a happy English child.'

The words 'And Freedom shrieked as Kosciuski fell' were deleted by Whately from Campbell's well-known poem. In the Irish-speaking districts the children had a bit of wood called a 'tally' or 'score' tied round their necks. Anyone who heard them speaking Irish put a nick on the 'tally.' These nicks were counted each morning by the teacher, and the child was punished accordingly." In our young days a method similar to this was adopted in a Syke school, and parents were tame enough to submit. The introduction of an English epithet into the Gaelic sermon on Sunday seemed to be regarded as necessary for greater clearness! Towards the close of his interesting paper Professor MacEnri declared that "as long as Gaelic is at the mercy of unsympathetic Education Boards, nominated by the English Government, no solid progress can be permanently made." *An tUl fhirinn.*

The excellent paper on the "Gaelic Question in Scotland," by the Rev. G. W. Mackay, M.A., Killin, has already appeared in the pages of *An Deò-Greine*. Other papers were read describing the present position and prospects of the Breton and Manx languages. Another address — one of pathetic interest — on the "Present Position and Prospects of Celtic-Cornish Studies" was delivered by Mr. Henry Jenner. He was obliged to say that the Cornish language "had no position except in the grave, and no prospects of any joyful resurrection, but that its ghost still haunts the old dwelling, and the best that can be hoped for is that Cornish people may take some interest in the study of their Celtic past."

Mr. Llewelyn Williams, K.C., M.P., in an eloquent address, pointed out that there was one common note struck in all the papers read; how in all countries the Celts had to fight against the ruthless policy of suppression of the various Governments. "Our languages have to contend against all the forces of officialism, commercialism, industrialism, and utilitarianism." Take courage, he said, from the story of gallant little Wales, and believe that the language which was God's great gift to the Celts will still survive all its enemies and detractors. One thing, and one thing alone, we have the right to demand from Parliament, and that is that Welsh should have equality of opportunity with English. British Imperialism would be as deadly and as poisonous a thing as Prussianism were it not for the sweetening influence of the Celts.

Professor Watson, of Edinburgh, in a letter regretting that he was unable to be present at the Conference, said that he does not believe that there is any other country in the British Empire whose native language is treated as Gaelic is treated in Scotland, and yet no part of Britain has deserved better of the British people than the Highlands of Scotland.

Let us hope that the above extracts, culled from the excellently-got-up report of the Birkenhead Conference, will cause Scotsmen, and especially Highlanders, to think. "Evil is wrought by want of thought as well as want of heart." As for our utilitarian Educational Authorities, the end they seem to have in view is—death to Gaelic. Highlanders! are you willing to bow the knee to Dagon? Are you content to become Celtic pariahs?

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EUCHDAN NAN GAIDHEAL.

[Chaidh na rannan a leanas a chur r'a chéile le Eòghain MacLachainn, nach maireann, ann an Sean Bhaile *Abair-readhain* air là Samhna, 1815. Bha e deanamh luaidh air euchdhan nan Gaidheal. Saoilidh mi gu bheil na rannan, ann an tomhas, freagarrach do 'n àm ghàbhaidh anns a bheil sinn beò.]

Bheuc Leoghunn Bhreatann le sgaìrt:—

"As oirbh, a Chuireanean gràidh!
 Gheibh sibh thall ud sealg gu pailt,
 Glacaibh is casgairbh blur sàth."
 Sin far an spoltadh truagh!
 Lannan luatha 'briuanadh chnàmh,
 Cloisichean pronn, plod-fhuil ruadh
 A' dearg-dhath gach cluain de'n bhàrl.
 Leagh a meall cruadhach gu léir,
 Roinn mhaoin theinntidh nan Treun mòr,
 Amhuil baideal de chèd ciar
 A sgapas a' ghrian nu nòin!
 'Na lorg sud, tha meas is àgh
 Air Clann-Ghaidheal nan colg geur;
 Bidh cliù gach linn air an gnìomh,
 Fhad 's a dh' iathas Griau mu'n speur.
 Thog Albainn a ceann le h-uail;
 Dh' fhuasglagh a' Ghaidhlig a snuim;
 Tha còir gach saoirsainn gu feum
 Aig Sliochd Ghaidheal nam beus grinn,
 Thig Sonas, is Bliochd is maoin,
 Fialachd is Tlus, Faoilt is Bàigh;
 Sgaoilidh 'nam mìlteibh bhur siol,
 Mar rainich nam fiadh-ghleann fàs.
 Eiridh Gaisreachd Ghallan ùr
 A dhion Bhreatann mar mhùr pràis;
 'S an Ifrinn loisgich nam pian
 Taisgear Fòlachd fo chiad glas.
 Bidh Eòlas is creadan fhior
 A' stiùradh nan gnìomh le beachd;
 'S tionnsnagaidh an Aois Oir an sìth,
 Mar a dh' òrduich Rìgh nam feart.
 Thus' a las an aidhbleis chian
 Le saoghalaibh 's le grianaibh iùil,
 Didinn Ban-Iompair a' Chuain,
 Gu là luain, mar chloich do shùl;
 Coisrig i deas agus tuath,
 Coisrig gach slugh thia fo reachd;
 An bòilich nan deubhadh garg,
 Trebraich-sa gu sealbh a Feachd.
 Deònaich d'ar Prionns' òirdheirc àigh,
 Saoghal aobhinn 's gach àrd bhuaidh;
 Deònaich sàr ghliocas d'a chùirt,
 Chum 's gu'n dearbh iad iùil do'd shluagh;
 Naombaich ar lagh, gléidh ar còir,
 Gun cham-foirmeart 'ga buintinn,
 'S aig Mòrachd Bhreatann biodh bàrr
 Fo d' shaor-ghràs bho linn gu linn!

RIDIRE NAN SPLEADH.

No. 320.

Thuirt a h-aon, aon uair, ri Ridire nan Spleadh, "Am faca tu a riamh roimhe, damh cho mór ris an damh sin?"

"Chunnaic mise," arís an Ridire, "damh a's momha na an damh sin; tha damh agam féin ann an Éirinn, agus tha e cho mór is gu'n ruig an adharc aige an árd gu ruig na speuran, trá bhithéas e 'na luigh; agus ma's i an ardharc fhéin, sin adharc nan car tric: tha ceud car innte! A Righ! ged a theirinn míle ris!"

Thuirt fear a bha 'ga éisdeachd, "Ach, a Ridire, cia cho árd is a ruigeas adharc an daimh mhóir sin an uair a dh' éiréas?"

"U!" arsa Ridire nan Spleadh, "an uair a dh' éiréas e, théid an sin car eile ann an adharc an daimh."

An uair a dh' innsadh a h-aon naigheachd bhodail 's nach deach a chreidsinn, na'n inns-eadh e a rithid air dóigh eile i, bha e air a mheas táireil da, na'n abairteadh ris—"Chaidh, a nis car eile ann an adharc an daimh."

Nicolson in his *Gaelic Proverbs*, 355, gives the following—"Tha car eile 'an adharc an daimh." *There's another twist in the ox's horn.*

An imaginative traveller gave an account of a wonderful ox, whose horns reached the sky when he lay down. On being asked "What became of the horns when the ox stood up?" he gave this answer.

RIDIRE NAN SPLEADH.

No. 321.

Uine 's aimsir mu'n d' rugadh mo sheanair no mo sheanmthair, 's gun m'athair fhathas ach 'na sguitseanach maol dubh mu'm chois, bha mise an siod agus càs mór orru, cia an dòigh air am faighinn siol, as an deannin min, airson a' bhìdh-aoibhinn, agus na bangaidd a bhithheadh ann ri linn am breith.] Ach chuinnich mi air Brusgac, piuthair m'athar anns na speuran a bha chòmhnuidh, gu h'àrd aig cùl na gealaiche. Ach cha robh fios agam, ciamar a gheabhainn an àird.

Ach bha mi an siod latha, a' dìreadh fala, agus a' tilgeil beinne, an uair a thachair gainmh-each bhòidheach réidh, mhuin orm. Cha robh fios agam cia de bu stath do'n ghainmhich, ach smaointich mi gu'n rachainn 's gu'n deànainn sioman di.

Chaidh mi, agus thòisich mi, ach na h-uile car a chuirinn-se de'n t-sìoman, bhriseadh e, ach fa dheireadh, chuir mi os mo cheann e, slunn no lámh an àird, 's bheirinn air a' cheann a b' fhaide nam, agus leiginn as do'n cheann a b' fhaise dhomh, agus mar sin, chaidh mi greim air ghreim an àird, gu's gu'n d' ràinig mi cùl na gealaiche.

Dh' innis mi do Bhrusgac, piuthur m'athar,

THE KNIGHT OF TALL STORIES.

No. 320.

Some one once said to the Knight of Tall Stories, "Hast thou ever before seen an ox as big as that one?"

"I have indeed," said the Knight, "I have seen an ox bigger than that; for I myself have an ox in Ireland, which is so big that his horn reaches right up to the skies, when he is lying down; and as regards the horn itself, it is a horn of many twists: why, there are a hundred twists in it! My King! I might even say a thousand!"

Some one who was listening to him, said, "But, Oh Knight, how high will the horn of that great ox reach when he gets up?"

"Ah!" gooth the Knight of Tall Stories, "when he gets up, then, ah then, the horn of the ox develops another twist."

When any one tells an extravagant story which is not believed, and if he then tell it again in another way, it was thought that he had incurred contempt, if any one said to him—"The horn of the ox has now received another twist."

THE KNIGHT OF TALL STORIES.

No. 321.

Sometime before my grandfather and my grandmother were born, when my father was yet but a wee stumpy stousie at my feet, there was I, in a great puzzle and predicament, not knowing how I might get grain to make meal for the merry-makings and banquets [that should take place at their birth.] But I happened to remember Brusgac, my father's sister who was dwelling in the skies, high up at the back of the moon. But I knew not how to get up there.

But one day when I was scaling turf-dykes and throwing mountains about, I came upon a stretch of beautiful sand, smooth, and fine. I could not think at first what could be the use of the sand, but determined to go and make ropes of it, twisted straw ropes.

I set to work and began, but every time I twisted the rope, it broke. However, I raised it above my head at last, and stretching my hand aloft, seized hold of the far end of the rope, let go the end nearest to me, and thus went aloft hand over hand, till I reached the back of the moon.

I told Brusgac, my father's sister, what I

cí de bha a dhith orm, agus dh'fharraid ise diom-sa, an robh sa'c agam. Thuir mi fhéin ríthe nach robh. Thachais i bac a h-íoscaid, 's chuir i a lámh a síos 'na h-osan, 's thug i a níos deargan as; dh'fheann i an deargan, agus rinn i seachd saic 's' gearra-phoc á craicinn an deargain, hion i le síol iad domh féin, agus thuir i rium an toirt leam.

Cha robh fíos agam fhéin, ciamar a bheirinn leam iad ann,—bha na seachd saic 's an gearra-phoc lán síl, 'na eallach tuilleadh 's trom leam; agus bha, a nuas o'n ghealaich gus an saoghal, 'na leum tuilleadh 's árd leam.

Chaidh Brusgac, piuthair m'athar, air feadh nan reultag, 's fhuair i capull bacach bán a bha aice ag ionaltradh gu h'árd air feadh nan speur, agus thug i chun na gealaiche i. Chuir i na seachd saic, 's an gearra-phoc, air druim a 'chapuill, agus mi féin air muin sin.

Bhuail i sgealp de a bois air leth-cheann a' chapuill, agus leum an capull a nuas o'n ghealaich, ach le neart an tuiteam, bhris i a druim. Cha b'urraínn di, an sin, an síol a ghiúlan, 's cha robh fíos agam féin, ciamar a gheabhainn dachaidh mo shíol.

Bha craobh mhór, ghobhlach, fhearna an sin. Cha robh fíos agam féin, cí de a b'uis do 'n chraoibh, ach bha leam gu'm buaininn i. Fhuair mi tuagh, 's bhuaín mi a' chraobh, agus sgáth mi na meuran di. Dh'fhalbh mi an sin leis a' chraoibh far an robh an capull 'na luighe, 's i 'na cuaran bacach, bán, air an lár. Thug mi na seachd saic 's an gearra-phoc bharr druim a' chapuill, agus fhuair mi a réisd a' chraobh fhearna a chur 'nan áite agus a cheangal gu daingéann ri druim a bheathaich bhocht, air alt 's gu'n robh bonn agus gobhal na craoibhe an taic ri earball 'us cluasan a' chapuill, agus cheangal mi d'a réir sin, an bonn ris an earball [agus ris a' choluinn] agus dá uheur a' ghobhail ri dá chluais a' bheathaich bhocht.

Bha an sin, an capull bocht cho láidir druim is a bha i riamh, agus chuir mi na seachd saic, 's an gearra-phoc síl air a druim, agus thug i dachaidh iad. Chuir mi an síol stigh an tigh. Thig mi an taod mu chluasan a' chapuill, agus léig mi leatha falbh. Bha, an sin, gu leóir de shíol agam airson gach tiom-breith 's bangaid a bha gu bhi ann, agus an uair a rugadh mo sheanair 's mo sheanmhair, mo lámh dhuit-se, nach fhacas riamh, o thus an domhain gu deireadh na dlínn, leithid na fleadh a rinn mi dhaibh.

An uair a bha gach feisd, an dá chuid breith 's bangaid seachad, cha do theirig fhathas an síol, agus cha robh fíos agam cí de a dheanainn ris a' chórr, ach smaointich mi gu 'n cuirinn e, agus is e sin a rinn mi. Chaidh mi, agus chuir

wanted, and she asked me whether I had a sack. I told her I had not. She scratched the crook of her knee, and slipping her hand down into her hose, brought up a flea; she skinned the flea, and made seven sacks and a small poke out of its skin, filled them with grain for me, and told me to take them with me.

But I really did not know how to carry them away—the seven sacks and the small poke all full of grain were much too heavy a burden, I thought; and besides from the moon to the earth seemed to me to be far too great a leap.

So Brusgac, my father's sister, went off, and travelling about among the stars, found the lame white mare that she had pasturing high up in the skies, and brought her along to the moon. She laid the seven sacks and the small poke on the back of the mare, and then put myself on the top of the lot.

Then she gave the mare a slap with her open palm on the side of the head, and down leaped the mare from the moon, but with the violence of the fall, she broke her back. She was then, of course, quite unable to carry the grain, and as for me, I could not conceive how I should ever manage to get the grain home.

Now there was a great forked alder tree in the place, and although I knew not what purpose the tree could serve, still I thought I would cut it down. So I got an axe, felled the tree, and cut off the branches. Then, carrying the tree, I came to where the mare was lying, a lame white crumpled mass on the ground. I lifted the seven sacks and the small poke from off her back, and having succeeded in putting the alder tree in place of them, I bound it securely to the poor beast's back in such a way that the trunk of the tree was at her tail, and the fork at her ears, and accordingly I fastened the bole of the tree to her tail [and body,] and the two forked branches to the two ears of the poor beast.

So the poor mare being now as strong in the back as ever, I laid the seven sacks and the small poke of grain on her back, and she carried them off home. I put the grain into the house, slipped the halter off [lit. about the mare's ears,] and let her go. So now I had plenty of grain for every birthday feast and banquet that might take place, and accordingly when my grandfather and grandmother were born, I give thee my hand and word, that never from the beginning of the world till the end of the deluge, was there seen such a feast as I made for them.

However, when all the feasting, both birth-feasts and banquets were over, the grain was not yet exhausted. I did not know what to do with the remainder, so I determined to sow it, and sow it I did. Yes, I went and sowed the

mi an còrr sil anns an dail mhóir, a bha air taobh shuas an tìghe, agus chinn an stol an àird, 'na arbhar trom, biadhchar, làn. Agus bha an dail cho mòr, agus na h-uibhir arbhair oirre, is nach robh fios agam, ciamar a gheabhainn a bhuaín, no ciamar a gheabhainn saibhlean a chumadh e, ach smaointich mi gu'n rachainn agus gu'n toisichinn air a bhuaín, co dhiubh.

Aona mhaduinn mhoch, floghlarraidh, chuir mi gnothuichean an òrdugh gu dol a bhuaín. Dh'fhàg mi m'athair a stìgh a luasgadh na creathalach, agus chaidh mi féin a mach 's mo chorrann air mo ghuallainn, gu toiseachadh air a' bhuaín.

Tra ràinig mi an dail, bha na h-uibhir arbhair ann, nach robh fios agam, ciamar a bhuaínn e, ach thòisich mi co-dhiubh, agus cha b'fhada bha mi an déidh thoiseachaidh, gus gu'n d'èirich maigheach air thoiseach orm, agus thilg mi an corran oirre.

Siod a mach an corran a' cur nan ear dheth gu dhith mar bhiodh gille mirein air iteig—agus lu cham leis gach ath-ghoirid ach a' gabhail roimhe, ball-gacha-dìreach, gus an d'amais a chas ann an cluais na maighich, 's chaidh an sàs ann cho daingeann 's nach robh feum air geinn ga teannachadh; agus bha de fheobhas mo chuimse 's gu'n robh druim a' chorrain riumsa agus a fhaiclan ris an arbhar.

Dh'fhalbh mise 's déidh na maighich, agus "beir 's cha bheir" agam oirre, agus ruith a' mhaigheach a sìos an dàrna clais agus an àird a' chlais eile, agus sìos an t-imire agus an àird an t-imire, an àird an t-imire agus sìos an t-imire, agus mar sin, o imire gu clais agus o chlais gu imire, gus nach d'fhàg i dias arbhair air an dail gun bhuaín—agus mise a' chluich nan cas 'na déidh; ach ochain, ochain! mise an diugh agus thus a màireach! cha do rug mi rianh oirre, is ann a bha an t-ana-cothron again na bha i 'leagail de 'n arbhar, bha sìod a' dol 'na dhloghan torrach mu m' chasan, 's na spreadan teine a bha i 'cur o bhun a h-ordaig, bha sìod 'gam bhualadh 'san aodann, 's a' cur moille orm, 's a dh'aindeoin na cabaige 's cha bu bleg i, thar i as orm, a' fiaradh nam bruaich 's a' cromadh le cruic, gus an facas i a' dol 'na an t-sealladh air faireamh astar shìa mìle dhomh, agus mo chorrann beag a mach air a cluais.

Agus bha mi glé dhùilich airson a' chorrain a chall, 's nach faighinn dìleab a dheanamh air do mo sheanair 's do mo sheanmhathair a bhiodh 'nam dhéidh an Albainn, 's is ann a thòisich mi air gu' s air chaoineadh, 's bu mhath a thigeadh sin domh, 's chaoin mi na honadh trì chluinneagan deug gu leth, 's an uair a thraoigh mi às a sìt, cha robh agam air a sin uile ach a t-arbhar

rest of the grain in the big meadow, which was at the west side of the house, and the grain grew up into corn that was heavy, substantial and full-eared. But the meadow was so big, and there was so much corn in it, that I knew not how to get it all reaped, or how indeed to get barns that would hold it; nevertheless I determined to set about the reaping of it, whatever might happen.

One morning, early in the autumn, I set all things to rights in order to go out and reap. I left my father indoors rocking the cradle, and went out myself with my sickle on my shoulder to begin the reaping.

When I reached the meadow, there was so much corn there, that I didn't know how I should ever reap it; however, I set to work, but not long after beginning, a hare sprang up in front of me, and I flung the sickle at her.

Away went the sickle twisting and twirling, at a great pace like a whirligig on wings—it seemed to find every short cut rather too round-about, but flew on and on, straight ahead, until the handle lodged in the hare's ear, and stuck there so tightly that there was no need for a wedge to make it fast; and such had been the excellence of my aim, that the back of the sickle was turned towards me and the edge of it towards the corn.

Away I went after the hare, nearly catching it every now and again but failing every time. The hare ran down one furrow and up the other, down a ridge and up a ridge, and so on, from ridge to furrow and from furrow to ridge, till she had left never an ear of corn on the meadow unreaped—and I plying my feet after her; but ochain, ochain! woe's me the day, and woe's thee to-morrow! I never managed to catch her at all; but then of course I was at a great disadvantage, for the corn she was cutting kept entangling my feet with its massive heavy-eared wisps, and the sparks of fire she was driving from the roots of her big toes kept striking me in the face, and delaying me, so that in spite of my haste, and that was not small, she escaped from me, zigzagging up the braes and stooping down the hills, till she vanished from my sight over a ridge on the sky-line six miles away, with my little sickle still sticking out of her ear.

Grieved indeed was I at having lost the sickle, for now I should not be able to leave it as a legacy to my grandfather and my grandmother, who were to survive me in Scotland. So I began to cry and lament, a proceeding at which I was expert and which became me well, and I wept sufficient to fill thirteen milk-pails and a half; still when I did at last recover and had

a cheangal 's a adagachadh.

Tra bha an t-arbhar ceangailte agus adagaithe, cha robh fios agam ciamar a gheabhainn saibhlean an cuirinn e, ach bha leam, gu 'n rachainn a dh'iarraidh a' chapuill bhacaich, bhàin, 's gu 'n cuirinn cruinn e, co-dhiubh.

Dh' fhalbh mi ris a' mhonadh a dh'iarraidh a' chapuill bhacaich, bhàin, 's bha mi a' falbh o mhonadh gu monadh, 's o bheinn gu beinn a' sealltainn chugam 's bhuam, 's mi 'ga h-iarraidh.

Ré fada an toiseach cha b' urrainn domh a faicinn, ach fa dheireadh, chunnaic mi rud beag bàn agus domhladas mór air a mhuin, agus chaidh mi a shealltainn ciod a bh'ann Agus tra ràinig mi fhéin, gu de a bha an sin, ach mo chapull bacach, bàn fhéin, agus bha a' chraobh fheàrna agus i ceangailte ri a druinn, agus a freumhaichean a sìos aice eadar dà shlinnean a' chapuill bhacaich, bhàin ach ma bha, bu bhriagh 's bu dosrach a' choille mhór fheàrna bha air cinntinn an àird os cionn druinn a' bheathaich bhochd.

Thug mi fhéin dachaidh an capull bacach bàn, agus ghearr mi dhi a' choille fhearna a bha air a druinn.

Bha gu leòir de dh' fhiodh agam an sin airson saibhlean a chur a suas ; thog mi mo saibhlean, chur mi daclaidh m'arbhar, bhuaill 's ghréidh mi a rithid e, an uair a bha mi air mo shocair, agus bha de shìol agam air, na chum min rium uaidh sin.

In his published lists, *West Highland Tales*, iv., 402, *et seq.*, J. F. Campbell listed the two foregoing tales and two others, and added remarks about them as below.—

- " 320. Ridire nan Spleadh. Narrator, Donald Fraser, 1817. Place, Lochlong-side. Collector, J. Dewar."
 " 321. Ditto more Adventures. Narrator, Don. Fraser, 1817. Place, Lochlong-side. Collector, J. Dewar."
 " 128. An Greusaiche 's a ghille Narrator, Donald M'Lean. Place, Edinburgh. Coll. Mr. MacLauchlan."
 " 224. Gille nan Spleadh. Narrator, John M'Neill. Place, Barra. Collector, H. Mac'Lean."

" 320. Another turn in the ox's horn."

" 321. This story which is common in the Highlands, is the foundation of Munchausen

" 128. Returned. A Munchausen story—very good. Servant[s] clever—they do all sorts of wonders—e.g., reap a field by throwing a sickle at a hare. Classical—good." See *An Deò Gréine*, ix, 55.

" 224. Munchausen story—very original—long."

No. 128, having been returned, I hardly hope to find any transcription of it among Campbell's MSS But No. 224 has been found and will be published.

The two foregoing "drolls" would have given Lucian and Swift great delight. Amongst modern writers, Lewis Carroll, in his "Alice through the Looking Glass," has something in common with one particular feature in the second droll, i.e. the curious reversal of sequence in events, exemplified in the notion of being born before one's ancestors. Whether the "droll" forming our present study was or was not deliberately composed to amuse, or whether it is merely a collection of fragments of other tales which grew together by the unconscious collaboration of generations of story tellers, still, the notion of being born before one's parents, implying that one's parents are descended from one's self, is very possibly an echo of the belief in alternating re-incarnations. To primitive man, nature itself would appear to confirm in some measure to the reasonableness of this belief, as appears from the proverb—"Am mac air an spàir 's an t-athar gun bhreith. The son on the rafters and the father unborn," which is said of the smoke that rises up, before the fire that is being kindled, has appeared.

ceased crying, there was nothing for it after all but to bind and stook the corn.

When the corn had been tied up and stooked, I did not know how to get barns in which to put it, but I thought I would go and fetch the lame white mare, that I might at least gather the corn together.

Away I staired to the hill to fetch the lame white mare ; from moor to moor and from ben to ben did I go, scanning the distance and searching about for her in every direction.

For some long time I could not see her, but at last I saw a little white object with a great mass of something or other on its back, and I went over to see what it was. When I got there, what should it be but my own lame white mare, and as for the alder tree, which had been bound to her back, why it had sent its roots down between her withers, and oh ! what a beautiful waving forest of alder had grown up above the back of the poor beast.

I took her home, the lame white mare, and cut off the forest of alder that was on her back.

Thus I had enough wood with which to build barns ; and I built my barns, and brought home my harvest ; afterwards when I had leisure, I threshed it and winnowed it, and obtained from it enough grain to keep me in meal ever since.

For Brusgac's plan of skinning the flea, compare *Nicolson* 181, "Feannadh na fride airson a géire. Playing the tetter for its tallow." And also the following—

Ola cas easgainn,
A's bainne cich circe,
Agus geir mheanbh-chuileag,
Ann an adharc muice,
Agus ite cait 'ga shuathadh ris.
An Gaidheal I., 323.

Eel's foot oil,
And hen's milk,
And midge's tallow,
[Place] it all in a pig's horn,
And [take] a cat's feather to mix it together.

An Capull Bacach, Bàn. A cripple white horse occurs in *West Highland Tales*, I, No. 9. Various magic animals are described as cripple and white in other tales. See *Celtic Review*, V., 67. An Gobhar Bacach, the Lame Goat, is the Skye name for the corn-dolly, called in other places, "A' Chailleach" or "A' Mhaigdean Bhuan," "the Old Witch," or "the Reaping Maiden."

The following Toinhseachan, or enigma, is appropriate to the incident of the hare's reaping of the field by means of the sickle thrown into her ear. An incident similar to that noted by Campbell as occurring in Tale No. 128, mentioned above—

Siubhlaidh e na leunagan,
Siubhlaidh e na breunagan,
Siubhlaidh e'n t-imire fada,
'S thig e dhachaidh anmoch,
An corran buana.

It travels on the little meads,
It travels on the midden steads,
It travels on the lengthened riggs,
And home it cometh late at night,
The reaping hook.
West Highland Tales, II., 399.

Magic hares and deer in other stories when being chased, drive sparks from their toes at the foremost hunter, who in his turn drives sparks from his toes into the face of the man behind him, who passes it on to the next man, and so down to the last man in the row of pursuers. See Murchadh MacBriain, and An t-Amadau Mòr, *West Highland Tales*, II., No. 38, and *Ibid.* IV., p. 410, No. 173. "Chuir mi tein' as an urlar a' tarruing às," is said in modern times of one who hurries off at speed.

IAN MÌN MAC-AN-ABA AGUS ROBAIR LOCH EIRE.

Aig Cill fhinn, ri taobh amhann Dochart, tha Cinn-alla, àite còmhnuidh cinn-fheadhna Chloinn-an-Aba. Tha ionradh ag ainnean air Cloinn-an-Aba co fhada air ais ris an aon linn deug. Cha'n 'eil mi 'g ràdh gur e so am fine a 's sine th' againn anns a Ghàidhealtachd. Thubhairt mi sin aon là ri Alpein an iasgaich, 's e 'na shuidhe gu seasgair air cathair aig doras Tigh-na Sràid an Cill-fhinn, ach ma thubhairt bu bheag no thaing. "Tha mi faicinn," ars' Alpein, an duine còir, "nach 'eil thu eòlach air eachdraidh nam fineachan Gàidhealach. 'S e Clann Alpein am fine a 's sine a th' ann. Nach cuala thu riamh an sean-fhacal, "cnuic is uisge is Alpeinich?" Tha Clann Alpein cho sean ris na cnuic. An urrainn thu sin a ràdh a thaobh fine air bith eile? Alpein, tha thusa nis air triall dh' ionnsuidh tìr an àigh, agus cha d' fhàg thu bheag coltach riut ad dhéidh air son modh agus suairceis, air son aoidhealachd agus deadh-beus. Le tlachd tha mi 'cur cloiche ri d' chàrn.

Aig ceann an ear Loch Eire, agus dlùth do *St. Fillan*, tha eilean beag anns an loch, agus air an eilean so bha caisteal, agus b' e an daingneach so àite-còmhnuidh Mhic Nis, robair

ainneil ri linn rìgh Seumas an t-seathamh. Cha 'n fhuilgeadh e bàta air an loch ach a bhàta fhein. An uair a dheanadh e meirle no creach 's a' chloinnearsnachd theicheadh e agus an daingneach so, agus cha b' urrainn nàmhaid ruigheachd g'a ionnsuigh gu d'ghaltas a dheanamh air, agus cha d' thàinig fhathast an t àm air a bheil am bàrd a' sgrìobhadh:—

"Tha lagh is pàrlamaid aca
Chumail ceartaia ri uisge còrach;
'S tha mheirle an déidh a casgadh,
Sguir na creachan is an t'òrachd."

'S an àm so, trì cheud bliadhna air ais, bha fàlaichd agus naimhdeas mhór eadar Clann-an-Aba, agus Clann Nis. Mu àm na bliadh'n ùire 'n uair bha seirbhisich 'Je-an-Aba a' tighinn air ais o Chraoibh, luchdaichte le biadh is deoch, maisean is goireasan eile fa chomhair cuirm na bliadhna ùire, chaidh an spuinneadh 's an creachadh le robair Loch Eire. Bhòidich Mac-an-Aba d'ghaltas, ag ràdh nach rachadh an gamhlas air chùl gus am biodh an gnìomh ud paidhte, Bha dà mhac dheug aig Mac-an-Aba 's iad uile làidir, calma, clis; ach bha aon dhiubh, an mac bu shine, fuathasach calma, agus uanhasach neartmhor, 'aighe mar leonhann, agus sealladh gramach aige, ris an abairteadh iad am bitheantas Ian Mìn Mac-an-Aba. An oidhche an déidh na robairachd, chaidh

Mac-an-Aba mach agus air dha ceum a thoirt air feadh a' chlobhsa, thàinig e stigh agus thubhairt e r'a mhic. "Si an oidhe an oidhe, nam b' iad na gillean na gillean." Air ball bha 'mhic air an casan agus armaichte le sgian dubh, tuath, agus claidheamh mòr, agus lean iad Ian *Mìn* gu taobh Loch Tatha far an d' fhuair iad bàta iasgaich. Thig iad am bàta air an gualibh. Bha ochd mìle de astar monaidh air thois each orra. Cha robh iad fada ruigheachd mullach a' mhonaidh agus an sin cha robh iad fada deanamh a' chladaich dheth air taobh eile a' mhonaidh. 'Nuar a ruig iad Loch Eire chuir iad am bàta air an loch, agus dh'iomram iad dh'ionnsuigh caisteal 'Ic Nis. Bha e an deidh mheadhon oidhe an uair a ruig iad daingeach an robair, ach cha robh e fhathast air dol gu fois. Bhuail Ian *Mìn* an dorus, agus chlisg an robair leis an eagal agus ghlaodh e, "Cò th' aig an dorus?" Fhreagair Ian *Mìn*, "Cò bu lugha ort bhì ann?" "Tha," deir Mac Nis, "Ian Mìn Mac-an-Aba," "Ma bha e *Mìn* gu so, gheibh thusa e garg gu leòir an nochd," arsa Mac-an-Aba, agus le aon bhuille air an dorus, bhris e 'na bhloighdean a stigh air an ùrlar e. Ghlac e an sin an robair, agus gheàrr e an ceann dheth, 'n uair a bha 'bhràithrean a' milleadh agus a' marbhadh a' chuid eile 's an tigh. Cha d' fhuair ach aon neach as bèo, giullan beag a dh'fhòlaich e fein fo 'n leabaidh. Thug Clann-an-Aba ceann 'Ic Nis lèo, chaidh iad a ritlist do 'n bhàta, agus air dhoibh an cladaich a ruigheachd, ghiùlain iad e suas fagus do mhullach a' mhonaidh, ach air dhoibh fàs sgith, dh'fhàg iad an sin e, agus cha deachaidh a thoirt dhachaidh gu Cinn-Alla riamb tuilleadh. Ràinig na daoine Cinn-Alla aig brise na faire agus 'n uair a dh'fheuch iad ceann an robair d' an athair, thubhairt e riùbh, "Na cuireadh nì air bith eagal orr'." An deidh a' ghnìomh oig, oilleill so, b'e suaicheantas Chloinn-an-Aba, ceann molach, agus na facail so sgriobte foidhe ann an Laidinn, "Timor omnis abesto."

Cha robh Clann-an-Aba riamb ro lionmhor, ach bha iad ro ainmeil an a eachdraidh. Bha cubhrionn mhath de thalamh aca 'an Gleann-Dochart, aig Cill-fhinn agus aig Cala-stràid. O cheann ceithir fichead bliadhna agus deich, chaidh mòran de Chlann-an-Aba do Chanada, agus fhuair iad air adhairt glé mhath an sin, agus tha na h-uibhir dhiubh an inbhe àird san dùthaich sin. O là Raon Flodden gu là Chùil-fhodair bha iad iomraiteach air son cogaidh. Ann an Oran nam Fìneachan Gàidhealach tha Donnchadh Bàn a' toirt so far comhair:—

Thig laoch bharrichte a Cinn-Alla,
'S arhd an air' air morchuis,
Air mhead na carraid, beus nam fear ud,
Glusdachd far an còir dhaibh:

An clù bh'aig sinnsireachd nan gallan
Cha chaillear r'am bèo e,
Daoine rioghal, dileas, daingean,
Fìor 'nan gealladh-còmhraidh.

—:o:—

THE U. F. CHURCH ASSEMBLY REPORT ON THE HIGHLANDS AND ISLANDS.

Mr John G. Muckay, M.B.E., Portree, seconded the adoption of the report, and said they had for years been endeavouring to get their language put on a satisfactory footing in their schools, but with little success. Many were denationalised the better—and the whole population made up into one conglomerate mass. Where would they be our famous Highland divisions? He thought that, considering the part these had taken in recent events, that most people would agree that it was a good thing that we still had a few Highlanders left. Why, their conduct during the past few weeks had caused a thrill through the hearts of even the most phlegmatic Saxons. Was it not a touching thing to see the hundreds of young men, the descendants of evicted Highlanders, coming over from the Colonies to help the Old Country in her hour of need? Did any one think that it was their love for the laws of the country that brought them? No, nothing of the kind; but their love for the land of their race and kindred. He had seen many of these young fellows coming to see the ruins of the old homesteads; he had actually seen them sending stones from the old walls to their grandparents in Australia, Canada, and New Zealand. In one case he had seen a young man, who thought he had found a treasure in a piece of an old cabar, or rafter, which covered the roof of the old dwelling, and which he sent with pride to his grandfather in Australia. That was the class of man that was cleared out of this country as useless rubbish. When they saw such an attachment to the Old Country as that among the grandsons of evicted ancestors, they must admit that there was something in the Highlander that was worth preserving. He knew the Church had an interest in the Highlands; they had given largely of their men and money to the work there. He was not making an eleemosynary appeal, but he wanted their help. Here he might say that, while he had addressed many meetings in his day, he had never spoken to such an august gathering as this, and he must put on the brake; but would they allow him to say that, as soon as the war was over, the state of matters in the Highlands must be altered. There is to be no more

begging and cringing for leave to exist in our own country; they are now to look their fellow-men straight in the face and demand their rights. He asked for the assistance and influence of the Church in righting the wrongs that had been committed, and giving a place in the Highlands to our own people when they came back. He would repeat to them what a blinded Highlander said to him—"Thank God, there are two things that the Huns fear, and these are the cold steel and the bare knees." Now, while pressing this upon them he did not claim that the Highlanders were better than other people, but he did say that there were none better.

—:o:—

A' BHANTRACH AIG UAIGH A FIR.

"Beagan laithean as déidh báis a fir, chaidh bantrach plobaire a dh' fhaicinn na h-uaighe. Ghuil a' bhantrach bho chd gu goirt, plóg i am foid fo'n robh fear a gráidh 'n a laidhe, agus dh' éirich i gu dublach a dhol dachaidh. Cha robh e soirbh dhi a cùl a thoirt ri "leabaidh chòl" a fir; agus fathast 'n a seasamh air an uaigh, chaidh a cuimhne air a h-ais gu laithean a h-òige, an uair a chuir i eolas air a' phlobaire. Bha na cuimhneachain taitneach, oir "gheibhear gairdeachas 's a' bhòrd." Thog smuain na bantraich gu nadurra a dh' ionnsaigh nam port a bu toigh leis a' phlobaire bhì eluch air a' phlob. Bha aon phort gu sònruichte air an do shocruich a h-inntinn. "Bha do spéis do'n phort seo, a rùin," arsa bhantrach, "riamh ro mhór, agus is math tha fios agam e'arson, 's e am port a bhithinn fein an còmhnuidh ag iarraidh ort a chluich an uair a bha sinn a' suiridh. Cha leig mi am port sin air di-chuimhne gu bràth." Leig a' bhantrach bho chd air di-chuimhne aobhar a turnis. Chaidh a giùlan air a h-ais, le eumhachd na smuain, gu bliadhnachan a h-òige 's a sunnd; agus mu'n do thug i an aire e' aite an robh i, sheinn is dhanns' i am port air uaigh a fir nach robh seachduin marbh!" *An Gaidheal.*

—:o:—

NOTES AND COMMENTS.

Vol. 12 of *An Deò-Gréine*, nicely bound, is now for sale, price 3s. 6d., and can be had on application to the Secretary, 108 Hope Street, Glasgow.

* * *

A venerable Ross-shire Highlander, Mr Alexander Strahan, has just passed away at the age of 85. Mr Strahan was the founder and publisher of "Good Words," "The Sunday Magazine," "The Contemporary Review," and other well-known publications.

In the King's Birthday Honours List are the names of many good Highlanders, including a fair sprinkling of Highland ladies. The Deputy-Secretary for War has become a Privy Councillor; other politicians receive a baronetcy or a knighthood.

* * *

At the recent General Assemblies the visit of the Prime Minister was a notable feature. In his very striking address to the Free Church, Mr Lloyd George paid a noble tribute to Gaelic as the language of the sanctuary. The Secretary for Scotland, who was present, remarked to one of the members of Assembly that the speech should help the movement for better recognition of Gaelic.

* * *

In the Church of Scotland Assembly the Royal Bounty Committee, with some hesitation, decided to give bursaries to Gaelic-speaking lads to enable them to prepare for the Universities. The Duke of Atholl, in intimating the King's desire that part of his gift should be used in this way, said he had all the more pleasure in making the intimation as Gaelic was his mother-tongue. Manifestly His Grace has pleasing recollections of his Gaelic-speaking nurse.

* * *

The 28th volume of that veritable mine of Celtic Lore — The Transactions of the Gaelic Society of Inverness — has just been issued, and covers the period extending from 1912 to 1914. Professor Watson writes an interesting preface in which he refers to some of the most noted contributors. Among those no one occupies a more distinguished place than Dr. William Mackay, of Inverness, a gentleman who is recognised as an authority on Highland literature, and on all that pertains to the social condition of Gaeldom past and present.

* * *

Reference is made in it to the members of the Society who have passed away since the issue of the previous volume. Many of them have fallen in the field of battle, including Captain D. F. Mackenzie, Secretary of the Society, and Colonel Alexander Fraser, Inverness, who both fell on 17th May, 1915, at Festubert; Captain the Earl of Seafeld, Chief of the Society, who fell in Belgium in the same year; and Ronald Macdonald, Portree, one of the contributors to the new volume, who fell in 1916. Among the civilians whose loss is chronicled are Mr Duncan Campbell, for many years editor of the "Northern Chronicle"; Miss Yule, of Tarradale, who had the Dean of Lismore's book copied *verbatim et literatim*; and Mr. Colin Livingstone, Schoolmaster, Fort-William, who had been a member of the Gaelic Society for over 40 years.

We note with pleasure the announcement of the marriage of Daisy Helen, only surviving daughter of Colonel and Mrs. Burnley Campbell of Ornidale, to Major Duncan Warrand, Seaforth Highlanders, youngest son of the late Colonel Warrand, of Ryefield, Ross-shire. The ceremony took place at St. Columba's Church, London, and was performed by the Rev. Dr. Archibald Fleuning. Neibean Burnley Campbell, now Mrs. Warrand, was keenly interested in the language movement, and was a well-known figure at the Mods. Her mother, as all the Gaelic world knows, has shown a like intense interest in Gaelic and in all that tends to the prosperity of the Highlands, not only devoting much of her leisure time to that object, but freely giving of her means.

Gu 'n robh sonas is buaidh
Leis a' chàraid usal so 'thachair,
'S gu 'm bi 'n t-Ard-Rìgh mu 'n cuairt doibh
Gach taobh an gluais iad 's an gabh iad.

* * *

In a letter to the *Oban Times*, a gentleman who signs himself "Ma Aoidh," at present serving with the Egyptian Expeditionary Force, writes on the Highland regiments, and suggests that the distinction of "Highland" and "Lowland" should be done away with; that the kilt and the Gaelic tongue should be abolished, and that the regiments should all be labelled as "Scottish" with the distinguishing mark of the bonnet which is common in all Scotland. Another kick to the unhappy Gaelic! If a Sasunnach had written after this fashion, one might not be surprised, but to find a namesake of Rob Donn doing it—ugh! Tell it not in Gath. May we humbly suggest to the Clan Mackay Society to inquire whether this gallant gentleman be a "real Mackay" or—a Calder? Mr. J. G. Mackay, M.B.E., Portree, might act as chairman of an Enquiry Committee.

—:o:—

THE EDUCATION BILL.

The amended Education Bill has now been introduced and from our point of view is quite as unsatisfactory as the original measure. Mr. Munro has turned a deaf ear to the appeals made to him by An Comunn on behalf of the Highland people and by the General Assemblies of the three great Presbyterian Churches as representing the Scottish people generally, to make adequate provision for the teaching of Gaelic in the Schools of the Highlands. Our duty now is to frame our amendment, get some sympathetic and influential member to become responsible for it and bring all the pressure possible on members to support it.

GAELIC TERMS EXPRESSIVE OF AFFECTION, AND TERMS OF INVECTIVE.

BY "CLACHAN."

1st Prize, Glasgow Mòd, 1901.

(Continued from page 140.)

Taosgair, one who acts by fits and starts.
Tiachair, a ill-disposed or insignificant person.
Tìolpadair, a snatcher, cut-purse.
Triùcair, a knave, villain.
Trodag, a scolding woman.
Troclair, a scolder, quarreller.
Troich, a dwarf, coward, evil-disposed person.
Trosq, a stupid person; lit., a "cod."
Trudair, a dirty person.
Trùilleach, a dirty or base person.
Trusdair, a nasty fellow.
Truthair, a traitor, villain.
Tuailleasq, a woman addicted to scolding or scandal.
Tuthan, a slut.
Uailleag, a conceited woman.
Uallach, a conceited fellow, a fop.
Uallachag, a coquette.
Uipear, an unhandy craftsman, bungler, clown, churl.
Ulbh, you brute, horse, *ùlfr* wolf.
Umaidh, a dolt, blockhead.

DROCH GUIDHEACHAN—IMPRECATIONS.

Adharc 'n a chliathaich! a horn in his side.
Aireamh na h-Aoine ort! Friday's numbering be on you! Counting cattle on Friday exposed them to the evil machinations of fairies, and *Ruith na h-Aoine*, Friday's running or fate (wasting or loss) would be sure to follow. To remove this fate, if incurred accidentally or otherwise, from one's own cattle, it was immediately said—
"Aireamh na h-Aoine air caoraich a bhaile ud thall!" Friday's numbering be on the sheep of that town over.
An-aghaidh ort! Shame befall you! "Confound you!" (*i.e.* may you be confounded).
An aghaidh means abashment, embarrassment, confusion.
An dunaidh ann do chliathaich! The mischief in your side! Dunaidh means woe, disaster, misfortune.
An taobh a bheir thusa do chùl, na 'n bu tig an t-aon là a bheir thu t-aghaidh! Where you turn your back, may you never turn your face.
The west of Ross-shire form of this imprecation is hurled after the person when

he has turned his back :—“Na tigeadh an là a chuireas tu clár d' aodainn an rathad a chuir thu cùl do chinn !” May you never turn you forehead the way you have turned the back of your head !

An-uair ort ! May ill-betide you ! An-uair, bad weather, calamity.

Bàs an fhliuch ort ! The raven's death to you ! The belief was that the raven was killed by its own young.

Bàs gun sagart ort ! Death without priest to you ! This was equivalent to exclusion from paradise.

B' fheàrr lean thu bhì fo chàrn chlach ! I wish you were under a cairn of stones (*i.e.* in your grave). As cairns were not placed on graves in churchyards, this saying would mean burial in unconsecrated ground, or else it belonged to an age when burial in consecrated ground was not customary.

: o :
REVIEW.

Guth Na Blaidhna and the *Scottish Review*, each one shilling.

These two well-known quarterlies are as usual full of matter of much interest and provocative of thought, indeed the opinions and propositions set before readers are sufficient for a quarter's pondering, though one read nothing else. In the summer number of the “*Guth*,” A.M.E. continues his study of the present condition of democracy. He regards it as being on its elbow, and therefore unable to assert itself effectively. He is swimming about in the sea of Socialism and Communism as these may be seen flowing in the writing of Frenchmen and others, but he succeeds in keeping his head above water, and surveys principles with a sane judgment. Evidently A.M.E. is a diligent student of social questions, and is possessed of a wide outlook on things that pertain to the general weal—that of the Gaels in particular. This is the third article on the subject, and all are couched in admirable Gaelic style.

A well written article on the “*Bi-Lingual Fetish*” is contributed by “*Nomas*” evidently a teacher. Bi-lingualism is, in his opinion, “not an educational end in itself, but a means to an end, *viz.*, the use of the native language, not for its own sake, but in order to enable the child to acquire another tongue by means of which it may be enabled to get on in the world.” But how is English, which as things are meantime, must be learned, to be acquired rationally without the aid of the mother tongue in the initial stages ? We have in former numbers of *An Dro Grèine* directed attention to this fact. We must not, however, be content to regard Gaelic as a mere crutch to suit the churches alone, and when that end is served leave it alone. If it is worth preserving as a language—and we are of these who believe it is—that must be done because of its merits. The Welsh are under no delusion on this point. The main reason for teaching Gaelic to the Highland child should be a cultural one, and it won't do to deny him this merely to suit commercialism, &c.

In the “*Chronicles of the Quarters*” An Comunn Gaidhealach gets a “wipe.” It looks as if it can never attain to a state of blessedness until it learns to look through the spectacles of *Guth Na Blaidhna*. Want of space prevents us referring to the other good contributions in this issue. For the same reason we are unable to notice the spring number of the *Scottish Review*, though it contains very suggestive articles. Mr. William Diack will be pleased that his *ad hoc* idol is still to find a place in the Education Bill. There is no word about Gaelic. The most spicy articles in the *Scottish Review* like the *Guth* are by the editor, who is possessed of a well-equipped armoury of choice and stinging epithets. He is a “*bonnie fechter*,” and wields a keen rapier. Whether he is convincing or not is a question which must be left to his readers to settle. That he is arresting is undeniable. Don Quixote mistook windmills for giants. Mr. Erskine sees in our present-day giants nothing but noisy windmills. His article on the “*Cultural Commonwealth of the Future*” makes distinctly good reading, and we regret we cannot afford space for quotations. Not less interesting is the contribution of Mr. H. C. MacNeacail, entitled “*The Scottish Claims*”—an article that shows much research and valuable information. Clearly these two quarterlies deserve encouragement from Scotsmen who are desirous of learning things of importance regarding their own country.

: o :
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AN DEÒ-GRÉINE

Leabhar XIII.]

Ceud Mhios an Fhogharaidh, 1918.

[Earrann II.

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A GHAIHDLIG AGUS AN T-ACHD RIS A BHEIL AR DUIL.

Is iomadh rud neònach a chì an t-sùil tha leirsineach 'nar n-àm, agus is lionmhor na smuaintean a dhùisgeas an inntinn bheachdail a gheibh fois gu mothachadh a ghabhail air beairt-riaghlaidh na rioghachd, agus na h-innleachdan a thatar a' cur an òrdugh a chum gu'm bi na cuibhlichean a' dol mu'n cuairt gun sgread a chluinntinn an measg na h-othail leis a bheil sinn air ar bòdhradh air gach taobh.

Aig a' cheart àm tha Sasunn agus Albainn an tòir air riaghailtean ùra a reachdachadh a thaobh foghlum, ged tha àireamh de dh' dhaoine de'n bheachd nach bu chòir guothuch a ghabhail ri obhar 'sam bith a thogas deasbud cruaidh an measg an t-sluaigh gus an tig an cogadh gu crìch. Ach an cualas rianh mu obhar no ceist a bhuineas do mhath na dùthcha gun deasbud air choireigin a dhùsgadh? Rachadh nithean as alt na fanamaid gu àm anns an còrdadh daoine gu h-iomlan, agus thachradh maille air adhartachd. Bha Albainn o cheann fhada a' cumail a mach gu robh Sasunn air deireadh oirre-se a thaobh foghlum, agus bha moit oirre air a shon. Ach ma ruigeas na riaghailtean ùra a chaidh a dheilbh le Mgr. Fisher gu inbhe Achd Pàrlamaid, bithidh na sgoilean Sasunnach suas air gach dòigh ris na

sgoilean Albannach, agus c'arson nach bitheadh? Tha dùil aig Albainn mar an ceudna, ri Achd a chuireas foghlum air bonn a bhios a chum leas na dùthcha, agus gheibheadh sin gu h-aithghearr na'm faighteadh seòl air glas-gluib a chur air feadhainn a tha snuaineachadh gu'n téid a h-uile nì ceàrr, mur faigh iadsan an toil fhéin. Gun teagamh tha e iomchuidh gu'm biodh riaghailtean 'sam bith air an rannsachadh mu'n teid an daingneachadh mar Achd Pàrlamaid, agus tha sin ro fhlor a thaobh foghlum. Ach am feadh 'sa bhios daoine an tì air rudan eile nach buin ro dhlùth ri fior foghlum a chrochadh ris, bidh amharas an nach eil iad ach an tòir air cothrom a chum gràn a shlaod-adli gu a muileannan fhéin. Cha'n'eil mi idir an aghaidh rannsachaidh cho fad 'sa bhios sin cothromach, oir có aig a bheil còir air sgrùdadh mu nithean a bhuineas do dhùthaich ach muinntir na dùthcha sin fein; a' muinntir a rugadh 'sa dh' àraicheadh innte, agus aig a bheil fios air fhodh sònraichte mu'n foghlum as freagarriche d' a cor. Ma tha Albainn de'n bheachd gu'm bu chòir riaghailtean foghlum a shocrachadh a nise, air bonn na's freagarriche na bha iad gus an seo, c'arson nach leighteadh leatha sin a dheanamh 'na dùthaich fein? Tha cheart chòir aig Sasunn.

Aig an tràth seo, tha buidhnean ri 'm faicinn mu thimchioll Talla na Pàrlamaid an Lunnainn mar gu'm biodh iad a' feitheamh an fàth air feareigin a ghealladh furtachd dhaibh anns an spàim a tha iad a' nochdadh a thaobh nithean a tha cur dragh orra. Tha Bùird nan sgoilean mar gu'm biodh iad fo bhall-chrith gu'n caill iad an inbhe a bhùilich an t-Achd aig 1872 orra ma theid an t-ùghdarras sin a chuir air bonn as leithne, 's e sin r'a ràdh fo laimh nan siorrachdan an àite nan sgìreachdan. Tha cléirich nam Bùird bheaga fo iomagain—rud tha nadurrach

—gu'n tachair mùthadh 'nan cor-san, agus bu mhian leis na Buirid bheaga fhein gu'n creidamaid gu'n teid foghlum a dhòlaidh na dh' atharraichear an t-seann dòigh—mar gu'm b'e sud an àire air nach 'eil gnòthuch agad do chorrach a chur! Am measg na h-othail 'se glé bheag a chluinnear nu na maighistearan sgoile, cinn iùil foghlum is oilein. Is ann fo a làmh-san a tha an stiùir, bòrd ann no as. Cha d' thuir sin nach fheumar Buirid-sgoilean a shuidheachadh air mhodh 's gu'm faigh bhùil de'n Chomh-Flaitheachd cothrom air am beachdan a chur fa chomhair dhaoine as farsuinge am buadhan intinn, math dh' fhaoidte, na tha iad fhein. 'Nam bleachd fhìn 'se an rian a tha Mgr. Mac-an-Rothaich a' comhairleachadh as buadhmoire do foghlum anns an t-seadh as àirde na'n t-seann rian. A thaobh Buirid mhóra, mar a th' againn an Glascho, is an Dum-éideann agus am bailtean eile de'n t-seòrsa, cha tachair mòran atharraichidh. Rinn an leithid-san saothair ionmholta o'n chiad latha a chuireadh air chois iad, agus faodar aidaichadh gu'n d' rinn cuid de na Buirid bheaga deadh obair cuideachd. Ach, olc no math, tha'n t-atharraich air faire, agus cha'n'eil ann ach strìochdadh ris.

Is e an aon bluidheann leis a bheil mi a' guidhe gu'n teid a h-uile rud leatha a réir a miann, agus gu lean tairbhe ri'n agartsan, na h-uaislean a chaidh a thaghadh leis na h-Eaglaisean agus leis a Chomuinn Ghaidhealach a chum gu'n cuireadh iad taic ri Iarrtus na Gaidhealtachd as leth na Gàidhlig. Tha na h-Eaglaisean a' nochdadh deadh-ghean a nis a thaobh ar cànan, agus cha'n'eil e gu mòran stà a bhì a' meas an oidhirpean an diugh mar aithreachas a thig o leaba-bàis, mar tha beagan ag ràdh. Eadhoin ged bhuidh sin fìor, nach fèarr aithreachas na h-aon-uair-deug na fuireach ann an staid neo-aithreachail. Cha'n aithne dhomh gu'n d' rinn tarceis is sgeig mòran cuideachaidh riann do aobhar 'sam bith. Ma bha na h-Eaglaisean ciontach gus an seo, chaidh tuille agus iadsan air ionnall. Feumar aidaichadh an ceartas gu'n d' rinn iad tìrn cìoatach a cheann ghoirid a thaobh na Gàidhlig, agus gu'n do chuir iad taic ro cludhromach ri obair a Chomuinn Ghaidhealaich. Chuir iad a làmhnan ris a' chrann-araidh, agus cha'n fhaicear dad de choltas gu " seall iad 'nan dèidh." Mhòthaich iad, mar a rinn mòran eile, nach d' rùigh searmon Beurla air cridhe an t-sluaigh air Gaidhealtachd mar a nì searmon Gàidhlig. A dh' aindeoin 's na dh' ionsaich an ginealach a dh' fhàs suas o 1872 de Bheurla, taisichidh searmon anns a' chainnt mhàthaireil iad fhathast air mhodh nach comas do'n Bheurla. Air an aobhar sin tha na h-Eaglaisean ag agraadh gu'n faighheadh a' Ghàidhlig àite air clar-foghlum nan sgoilean. Mar sir tha iad air an aon raun

ris a Chomuinn Ghaidhealach. Ach nach h-iongantach gu feum iad le chèile sgrìob a thoirt do Lunnainn nu aobhar cho neo-chiontach ri cànan sluaigh a rinn a leithid de dh' euchdan air taobh na rìoghachd?

Tha beagan de bhùil a Chomuinn an Lunnainn maille ris na Pearsachan-Eaglais, agus chuireadh an clò an leasachadh a th' againn 'san amhar, mu'n teid riaghailtean a dhaingeachadh an Achd Pàrlamaid. Chaidh seo a chur fo chùram, Sir John Ainsworth, agus sgoileadh leth-bhreac dheth am measg nam ball Albannach, air chor agus nach bi leisgeul aca mu'n chùis. Tha làn fhios aig Mgr. Mac-an-Rothaich, agus a luchd-dùtha an Talla nan Cumantain, air ar tagradh, agus thuir e gu follaiseach air uair no dhà gu robh e bàigheil ris. Tha cothrom aige a nis a bhàigh a choimhlionadh. Gheibhear beachd a' Chomuinn gu soilleir air taobh duileig eile de 'n àireamh sea de'n *Deò Ghréine*. Cha'n urrainn duine toiniseil, a mach o na Philistich fein, a ràdh gu bheil sinn an tòir air rud mì-chiatach, ni mò a leigeas sinn le Gall no Sasunnach a chantainn nach 'eil ar còir dligheach. Tha'n t-am aig Gaidheil an colg a nochdadh an uair a tha cànan an dùtha an eunnart, agus an eascairdean an tòir air an combarradh-ciumhidh a dhubhadh as. Sgrìobh mi air ionnadh uair mu cho ionmhuidi 's a tha e gu'm biodh a' Ghàidhlig air a teagasg a chionn gu bheil i brìghheil innte fhein, agus gu'n suidhichteadh i mar stéidh air am faodar oilean cothromach a thogail. Sin agaibh bun a' gnòthuch, agus 's ann air a' cheart stéidh—an cànan fhein—a tha slòigh eile anns gach cèarn de'n t-saoghal a' togail foghlum. Nach neònach a ni e, gu bheil Albainn na h-aonar air deireadh anns a' bheachd seo, a dh' aindeoin na chaidh a sgrìobhadh le daoine ionnsaichte mu'n phuig? Gu dearbh feumar a chomh-dhùmadh gur l-e beachdan nearachdach as dìorrasaiche a leanas ri creutairean na beachdan a chinnicheas o bharrachd eòlais is soluis. Ged tha na nittean air feadh na Gaidhealtachd a' labhairt Gàidhlig, o là gu là, agus ag aoradh innte air an t-Sàbaid, cha'n ann do bhrigh sin a mlàin a tha an Comunn Gaidhealach ag agraadh as a leth, ach a chionn gu bheil i comasach, innte fhein, air an intinn a bheathachadh mar ri cànaian eile, agus air mhodh sònraichte òigridh na Gaidhealtachd. Cha dean e an gnòthuch a bhì 'ga meas mar bhàn-òglach do'n Bheurla gun a dhòl na's flaide. Is e sin an rud a chuireas an deò aise air a' cheann thall. Na'n rachadh a teagasg anns na sgoilean mar bu eòir; na'n cuireadh Gaidheil barrachd meas oirre na tha iad a' nochdadh an diugh, cha chuireadh e ioghadh orm ged ghabhadh clann eile air feadh na Gaidhealtachd, nach tuig lideadh dhith,

tlachd ann a bhli 'ga h-ionnsachadh. Tha mi a' creidsinn gur h-e an dìmeas a tha na Gaidheil fhein a' cur air a' Ghàidhlig, an t-sràc as mìosa tha i faotain 'nar linn. Nach nàrach a bhli 'ga aideachadh?

Is iomadh car is tuar a thainig fo m' aire o'n chiad latha a dh' fhuair mi giùlan mo chomh-Ghaidheil a thuigsinn, ach 'se an doillearachd mu'n cànain aon nì nach deach agam air a thuigsinn fhathast. Biodh daoine a' bruidhinn 's a' bòillich air spiorad dùthchail mar a thogras iad, ach a chin cànain na dùthcha sin, ciod e a th'ann agus spleadh. Cluinnidh sinn an dràsda 's a rithist feadhainn ag aithris gur fìor sgoilear Gaidhlig am fear seo, no an tè ud, ach na theid a chùis a sgrùdadh, foillsichidh an criathradh nach 'eil an àireamh do 'm buin an t-ainn ach tearc. Is mòr am masladh air Gaidheil a labhras Gàidhlig gu fìleanat nach teid ac' air a sgrìobhadh cho ceart-chainnteach 's a sgrìobhas iad Beurla. Na'n tugadh iad a' chùis faineir, cha bhiodh e fada gus an faigheadh iad cuidhte de'n mhì-chliù seo. Ach 's cinnteach gur h-e no sgoilean a bu choireach as a' chiad dol a mach. Ma b'iad, sin dìreach a' cheart rud a tha sinn a' strì ri a cheartachadh.

Cha d'iarr an Comunn Gaidhealach a riamh gun rachadh Gaidhlig a sparradh air claimn aig nach robh i o thùs, mar am miannaicheadh am pàrantan a chaoclhladh. Ach tha e a sior iarraidh gu'm faigh gach balach is caileag Ghaidhealach cothrom air cainnt am màthar ionnsachadh anns an sgoil, agus cha'n atharraich e a chùrsa gus am faigh a buaidh. Rinneadh seo soilleir o àm gu àm, agus tha còir againn uile air an t-saorsa mu bheil mi a' sgrìobhadh fhaotainn, cha'n aon mar fhàbhar, ach mar rud a tha dligeach.

Tha aobhar na Gaidhlig aig an àm ann an suidheachadh "air no dheth," mar a theirear. Cha'n'eil e soilleir fhathast co-dhùibh gheibh i cùil anns an Aclh no nach faigh. Mar sin cha'n'eil stà ann a bhli a' toirt tuaiream air na thachras mur teid leinn. Ach, a dh'aon rud, na chailleas sinn a' clòmhrag, cha'n e pasgadh làmh a dh' fheumas a bhli ann. 'S e dh' fheumas sinn ar bonaidean a srosgadh, agus seasamh guala ri guala, gun fhòis a thoirt do'n chuideachd a bhios a' riaghladh foghlaim gus am faighear na tha dhith oirnn.

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Just as we were going to press the gratifying announcement was made that the Scottish Grand Committee in the House of Commons unanimously agreed that local Education Authorities shall be required to provide adequate facilities for the teaching of Gaelic in the Schools of the Highlands.

AN COMUNN GAIDHEALACH.

MEETING OF EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn was held in the Caledonian Hotel, Oban on the 6th of July. Mr. Malcolm MacLeod, President, occupied the chair. Only eight members were present, and apologies for absence were intimated from a large number. At the outset the chairman, in fitting terms, made reference to the loss sustained by An Comunn through the death of Captain Kenneth MacIver and Miss Kate Fraser, Inverness. It was agreed to record in the minutes the Comunn's sense of the loss sustained and an expression of sympathy with the parents of both. The minutes of last meeting were read and confirmed. The minutes of Standing Committees, viz., Finance, Education, Publication, Propaganda, Art and Industry, and Mod and Music Committee were also read and confirmed. The annual reports of these Standing Committees, along with the treasurer's accounts, were also submitted and approved. The Rev. Mr. Munro, in submitting the report of the Mod and Music Committee, said that 139 entries had been made for the literary competitions in Highland schools. The competitors were from Dervaig, Drimmin, Ullapool, Broadford, Kyle, and Errogie. It was agreed to ask the following gentlemen to act as judges, viz., Mr. J. R. Bannerman, Glasgow; Rev. Mr. Macleod, Lochgilphead; Rev. Mr. Munro, Taynuilt; and the Rev. Mr. Macphail, Kilbrandon. The success of the recent local Mods was referred to in sympathetic terms by Mr. Munro, the Rev. Mr. Mackay, Killin, and Mr. T. D. Macdonald, Oban.

The Chairman, in moving the adoption of the Education and Propaganda Committee's report, said the attention of the Joint Committee had been engaged on the Education Bill and on the petition which had been promoted in support of the demand for the teaching of Gaelic in Highland schools. Neither the Bill introduced in December last, nor the amended Bill brought in recently had satisfied the Committee, because neither contained any provision for the teaching of Gaelic. There was a second deputation to Mr. Munro, arranged by the Highland Committees of the three Presbyterian Churches, and on which An Comunn was represented. The case was at that interview again very fully and ably stated. Mr. Munro in his reply expressed his personal friendliness to the proposal set before him, but he raised some difficulties which he said stood in the way. Having been disappointed in the hope that a clause giving effect to their desire might be inserted in the

amended Bill, the Association had prepared an amendment of their own, which they had asked Sir John S. Ainsworth, M.P. for Argyllshire to take charge of, for the reason that he was a member of the Association, represented a large number of Gaelic-speaking people, and had been very helpful when they tried to put an amendment of a similar kind into the Bill of 1908. In support of the present amendment they had drawn up a memorandum and issued it to all the Scottish members of Parliament giving the reasons for the demand they were making. The success of the petition, which had been in course of signature for some time in the Highland districts, was now becoming known. Sheets had come in from a good many districts, and those, so far, returned contained over 7,000 names. When the sheets from Ross-shire, Sutherlandshire, and Invernesshire were received it was expected that this figure would be at least doubled. This, he thought, would prove probably the largest and most representative petition that has ever come from the Highlands on the subject. The petition ought to be presented to Mr. Munro as quickly as possible, certainly before Clause 7 of the Bill (the clause in which the desired amendment should be inserted) came under discussion. The petition would show that in their demand regarding the teaching of Gaelic the Association had a solid body of public opinion in the Highlands behind them—a matter on which some people had cast doubt in the past. The President, continuing, expressed his appreciation of the splendid services given in the matter by the Highland Committees of the three Presbyterian Churches. The Churches had been slow to move, but it must be recognised that, now they had taken action, it had been vigorous and persistent. These Committees were about to send representatives to London in order to interview members of Parliament and win support for the amendment, and this should be of enormous help in bringing the matter to an issue. On the whole, the atmosphere at this moment was perhaps more favourable to the purpose in view than it had been at any former period, and he thought the Association were justified in entertaining hopes that on this occasion they might to some extent at any rate be successful.

Rev. Mr. MacKay seconded. He agreed with the President that the atmosphere in favour of Gaelic teaching was never more friendly than at present. They must use every possible influence to get the desired amendment inserted now, and any expenditure incurred would be well-spent money. What they had to guard against was allowing the matter to be put off by a suggestion to leave it to the Local Authorities, or some such suggestion as that. The delegates

to London should endeavour to secure some irreducible minimum. Reading between the lines, he had come to the conclusion that Sir John Struthers and others had never realised that there is a public opinion behind the Comunn movement. That was where the usefulness of the petition came in, and there was no doubt that a knowledge of the fact that the people of the Highlands were behind the appeal would help the proposed amendment in the Bill before Parliament. No one deplored more than he the slackness of the Churches in the Highlands on this matter until recently. After all, however, there had always been a number of ministers who were keen on the side of the Gaelic language, but through lack of combination their work had not found a sufficient outlet. With the present co-operation much good work could be done. Mr. MacKay also touched on the question of grants to teachers for the encouragement of Gaelic teaching, and indicated that he thought the neglect of that aspect of the subject had done harm.

The President and Professor Watson were appointed to represent An Comunn's interests in London in connection with the amendment.

It was unanimously agreed to recommend the re-election for another year of the retiring members of Executive Council. The President, the Rev. Mr. MacKay, Killin, and Mrs. Reyburn, were elected to represent the Association at the Pan-Celtic Congress to be held this month at Neath, near Swansea.

BALANCE OF HOSPITAL WAR FUND.

The President made a statement with regard to the balance still remaining in hand of the money collected for An Comunn Ward in Woodside Hospital. It was unanimously agreed that this balance, amounting to fully £500, should be handed over to the Red Cross Society.

PRESERVATION OF GAELIC MUSIC.

The President reported that he had recently, on the suggestion of a respected member of the Executive, made a representation to the secretary of the Carnegie Trust, who had been turning their attention to the subsidising of British music, bringing before them the interests of Gaelic music. He suggested that the Trust, when dealing with the subject on a national basis, should not neglect Gaelic music but rather help to preserve it. He informed the Trust that if they were disposed to consider the matter, the Comunn would be glad to make practical suggestions on the subject. The Trust, in reply, stated that the request made would receive consideration.

The following notice of motions for the annual meeting was handed in by the Rev. Mr. MacKay, Killin:—(1) That the number "8" in Section

29, page 5, of Constitution and rules be altered to 12. (2) That the convener of any Standing Committee shall receive payment of travelling expenses, less five shillings, to any meeting of his Committee.

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THE EDUCATION BILL.

The petition promoted by An Comunn, and containing over 18,000 signatures, asking that better provision be made for the teaching of Gaelic in Highland schools, was presented to the Secretary for Scotland at Dover House, London, on Wednesday, the 10th July, by a deputation consisting of Mr. MacLeod, President of An Comunn; Professor Watson, and Rev. Dr. MacLennan, who were accompanied by Mr. D. Macgillivray, M.A., President-elect of the Educational Institute of Scotland.

The deputation was afterwards joined by the Rev. Donald MacLean, of St. Columba Free Church, Edinburgh, who along with the Rev. Dr. MacLennan, represented the Churches, whose help at this stage has been invaluable. Several strenuous days were spent in interviewing members of Parliament, and it is pleasing to be able to report that the reception given to the representations of the deputation was most friendly. No one was encountered who was actually hostile, and many were found to be keenly anxious to help. The deputation had a long and interesting interview at the Scottish Office with Sir John Struthers, and discussed with him very fully the nature and purpose of the amendment. The deputation are much indebted to Sir John Ainsworth for his courtesy and helpfulness.

The Gaelic Society of London entertained the deputation to luncheon on Friday, the 19th July. The guests consisted of Mr. Malcolm MacLeod, President of An Comunn; Rev. Dr. MacLennan, of Edinburgh; Rev. Dr. John Smith, of Partick; and Mr. Duncan Macgillivray, M.A. The Right Hon. Ian Macpherson, M.P., presided, and the following M.P.'s were present:—Sir A. C. Morton, Sir Leicester Harmsworth, and Mr. J. Annan Bryce. Apologies were read from Sir John Ainsworth, Mr. Robert Munro, and Mr. Cathcart Wason. The Chairman delivered an eloquent and impressive speech, in which he declared himself as a whole-hearted supporter of the amendment, and announced his intention of asking the Prime Minister's permission to speak in its support when it came up for discussion. The other speakers were Mr. R. MacLeod, President of the Society; the Rev. Dr. MacLennan, Mr. Malcolm MacLeod, Rev. Dr. Smith, and Mr. William Grant. The function was a delightful one, and the warm thanks of

the deputation are due to the Gaelic Society for their generous hospitality.

THE PETITION.

The petition promoted by An Comunn and presented to the Secretary for Scotland praying for adequate provision for the teaching of Gaelic in Highland schools has been signed by over 18,000 persons. In view of the absence of the large majority of men between the ages of 18 and 45, this total must be regarded as very satisfactory. A glance at the signatures shows that the petition has been freely signed by all classes of the community. Gentle and simple, learned and unlearned, professional and business men, clergy of all the Churches, teachers in most gratifying numbers, farmers and crofters, and, in the towns, Provosts, Magistrates, and Councillors have adhibited their names. The petition may be regarded as the most remarkable, the most representative and influential expression of public opinion that has ever come from the Highlands in regard to the teaching of Gaelic. The following is a summary of the numbers from the various districts. It will be observed that Lewis tops the list with 5,360 names, and yet this is the island in which the attitude of parents has so often been misrepresented as being, "We don't want Gaelic teaching; English is what we want our children taught and not Gaelic." If the prayer of the petition is granted, our Highland boys and girls will learn both Gaelic and English in a more effective way than they have ever had the opportunity of doing hitherto.

Sutherland, - - - - -	801
Ross-shire (excluding Lewis), - - - - -	1,016
Lewis, - - - - -	5,443
Inverness-shire, - - - - -	4,229
Argyllshire, - - - - -	2,659
Pertshire, - - - - -	3,000
Lanark and Renfrew, - - - - -	739
Bute, - - - - -	389
Ayrshire, - - - - -	78
Edinburgh, - - - - -	96
Aberdeen, - - - - -	37

Total to date, - - - - - 18,487

MEMORANDUM BY AN COMUNN GAIDHEALACH.

The following memorandum prepared by An Comunn Gaidhealach indicates its position with regard to the language movement. A copy has been sent to all the Scottish M.P.'s and to the other members of Grand Committee:—

The Association respectfully solicit your support of the amendment which is to be moved on their behalf on Clause 7 of the Bill. The object of the amendment is to enact that the new Local Authorities in the Highland counties in the schemes of instruction they draw up shall:—

(1) Make the teaching of Gaelic an essential part of the curriculum in every school which is mainly attended by Gaelic-speaking children; and

(2) Provide that in other schools within their area attended by Gaelic-speaking children instruction in Gaelic shall be available as desired.

In support of this very reasonable demand the Association beg to submit the undernoted considerations:—

(1) Gaelic is still the mother tongue and the every-day speech of thousands of Highland children.

(2) Though instruction in the mother tongue is rightly regarded as the basis of all educational training, that fact is completely ignored so far as the Highlands of Scotland are concerned.

(3) The language should be taught not merely because it is the native language, but because of the intellectual training and the mental development which are to be gained by the acquisition of a competent knowledge of two languages.

(4) The children of the Highlands should have the advantage of a bi-lingual education. They should leave school with a tolerably efficient mastery of Gaelic and English, and thus enter upon life with better trained faculties and with a broader intelligence than if their education had been confined to one language. No Gaelic-speaking child should leave school lacking the ability to read and write the mother tongue as well as English.

(5) What is asked for Gaelic is treatment akin to that which is already being given to Welsh in Wales, Irish in Ireland, French in Canada, and Dutch in South Africa.

(6) On national and patriotic grounds the preservation of Gaelic is strongly urged. The Gaelic language and its associations enter as an invaluable element into that patriotic sentiment from which springs the intense love of country that has moved the men of the Highlands to make such a magnificent response to the call of the Empire in the hour of its need. No part of the King's Dominions has given so freely, or so spontaneously of its manhood, to the service of the country in the present great war as the Gaelic-speaking areas of the Highlands. These men and their kindred everywhere feel that they have a grievance in the official neglect of and indifference to their native language as regards its place in the schools, and they have earned the right to ask that this grievance should now be removed, and that a kindlier and more rational policy be adopted.

(7) The Association are not demanding that Gaelic should be compulsorily taught to all children attending schools throughout the Highlands; their demand is that every Gaelic-speaking child should be taught to read and write its own language, and that instruction in Gaelic should be available for all others who desire it.

(8) The Association do not undervalue the supreme importance of a good English Education, but experience proves that the teaching of Gaelic, so far from hindering the acquisition of English, materially aids it.

(9) The decision as to whether the language is or is not to be taught should not be left to the Local Authorities. The position of Gaelic as the native speech should be recognised by Parliament, and the principle laid down that Gaelic-speaking children should by right have instruction provided for them in their own language.

It may be added as an interesting and significant circumstance that the Scottish School Board Association at its annual meeting on the 26th inst. gave its cordial approval to the proposed amendment. The large and influential deputation from the Educational Institute of Scotland which has been in London watching the progress of the Bill has also, on educational grounds, expressed its hearty agreement with the object of the amendment.

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FROM THE FERNAIG MANUSCRIPT.

BY PROFESSOR W. J. WATSON.

RAINN DO RINNEADH

LE

MURCHADH MAC MHC MHURCHADH FEAR
AICHEALLAIDH.

'S maing do thréig an t-aighear buan
Air mheadhair bhréige an dombain,
'S nach fuil air talamh a bhos
Ach sgáil falamh de aoibneas.

No thréig air shealladh nach fan
De ghear no dh' eallach talmhan
An t-athar torrach gun dith
Tá an cathair shoille an Airdrigh.

'S maing do thaobh am blàth gun mhios,
No chlaoidheadh le grádh an t-saoghail,
No thréig aighear as buan blad
Air chuairt nach gléidhear gun bhaoghal.

Miann na colna is maing do lean:
Freumh gun toradh ge ionmhúin;
Mo nuar gach subhach gun stá
D'an duais dubhachas gach aon lá.

Duais a' pheacaidh tuirse is bròn,
 Mar leughar an eachdraidh domhain :
 Tuisle rìgh Daibhidh 'sa shliochd
 Thuit dhaibh 'gan bu dàil an Diabhul.

Ge b' mhór an aoibhneas 's am beachd
 A suoibhreas is a sluagh rìoghachd,
 Do sgaoil na treubha bho 'n smachd
 Bho roinn siad bho Dhé an umhlachd.

Mar sin dearmaid tuirse is bròn
 Seal fo ar n-an'manna a chaochlòdh ;
 Iarrmaid sìoththàimh agus iochd
 An iobairt an Uain oirdheire.

Bho tà an t-eug an ordugh dhùinn
 Tréigid farmad is mìorinn ;
 'S bho is breugaich meadhair air léir
 Is maing a thréigeas an t-aighear.

Rel. Celt. ii 83.

For Murdoch Mackenzie of Achilty, see the first article of this series p. 74 of the current volume.

The metre is Deibhidhe. Each line contains seven syllables. The last word of the second line of each couplet contains one syllable more than the last word of the first line of the couplet. The couplets have terminal rhymes, and as the rhyming syllable in the second line of each couplet is unstressed, the effect is peculiar: the rhyme is unrhythmical. The scheme is, therefore $2 (7x + 7x+1) 1+2$. There are usually further embellishments by means of alliteration and internal rhyme. In the present poem alliteration occurs only here and there: *r. 3*, buan, blad; *r. 4*, miann, maing; subhach, stà; duais, dubhachas; *r. 5*, dàil, diabhul; *r. 6*, suoibhreas, sluagh; *r. 7*, Uain, oirdheire. Internal rhyme, however, is regular in both couplets of most quatrains of the poem: *r. 1*, thréig, bhreige; talamh, falamh; *r. 2*, shealladh, dh'eallach; athar, cathair. Note that internal rhyme can occur only between the two lines of one and the same couplet; a word in the first couplet of a quatrain cannot have internal rhyme with a word in the second couplet. This applies to all quatrains whatever the metre.

Blàth gun mhios, blossom without fruit.
 Caochlòdh, changing their dwellings in the body.

Dàil an Diabhul, who trysted with the Devil.
 Dhé (*r. 6*) MS. *Zhe*; rhymes with *treubha*.
 Eallach, cattle, household goods.

Cha phòs mì caileach gun nì
 Is i air call a searrach gu léir;
 Nì àill leam gun eallach 1,
 Is nì mó is àill leam eallach leath?

Gear, *Eng. gear*.
 Sìoththàimh, *f.*, tranquility.

THE LATE MISS KATE FRASER.

The following notice, which appeared in the *Northern Chronicle*, is a fitting tribute to the memory of a lady who was a well-known member of An Comunn Gaidhealach, and strongly attached to the Gaelic cause. Nor were her energies confined to that. She found time to take a leading and a valued part in any work that concerned the well-being of Inverness. Her death is a distinct loss to the community of the Capital of the Highlands:—

“Very great regret has been felt, not only in Inverness but throughout the Highlands, at the news of the death of Miss Kate Fraser, which took place on Sunday as the result of an operation. Miss Fraser took ill suddenly on Tuesday, 11th June, and had to be operated on. At first hopes were entertained that she would pull through, but her reserve of strength was not equal to the strain, and she died about noon on Sunday. And thus passed to her rest a gracious and winning personality, who laboured unceasingly and with conspicuous success for the comfort and enjoyment and happiness of others.

“From her father, who is remembered by the older generation as the Gaelic precentor in the Free North Church, and a Gaelic poet of no mean capacity, Miss Fraser inherited her lifelong enthusiasm for the language, the songs, and the traditions of the Gael. She received her early training as a pupil-teacher under the late Mr. Finlayson in Farraline Park School. For eight years thereafter she was mistress of Clachnabarry School, and then she was appointed headmistress of Farraline Park School, which post she held for the long period of 27 years. It is a tragic circumstance that this school should have lost both its headmaster and headmistress within the short space of five weeks. Miss Fraser was an admirable teacher, her tact and sympathy and enthusiasm winning the hearts of the young.

“To the cause of Celtic music Miss Fraser rendered invaluable services. For many years she was assiduous in training choirs of children to sing the sweet melodies of the Gael. Her Juvenile Mods were for long an annual event in Inverness. She was the secretary of the local branch of An Comunn Gaidhealach, and a valued member of the Executive Council of the larger body, and her assistance in connection with Mods was much valued. It may be recalled that the very successful Mod held in Inverness a few years ago was organised by her owing to the breakdown of the secretary.

“When war broke out Miss Fraser laid aside all sectional interests, and devoted practically

every hour of her spare time to working for the comfort and enjoyment of the soldiers and sailors in our midst. She was the moving spirit in the Citizens' Committee, formed to provide entertainments for our soldiers, and her great gifts of organisation were employed in getting up concerts and fetes, Christmas dinners, and such like. Then other avenues of work opened up—the War Workers' Association for sending comforts to men on service, the provision of vegetables and game for the Fleet, the entertainment of wounded men at the military hospitals. The work which these organisations entailed was very great, and though Miss Fraser found the burden of it very heavy, her enthusiasm would not allow her to withdraw from it. In all these labours she had the willing assistance of others who caught her enthusiasm and self-devotion. Recognition of her kindness to the men of the Cameron Highlanders was made some years ago, when the men presented her with a gold watch engraved with the Cameron crest, which she wore with pride. The Cameron officers, too, presented her with silver ware.

“It was but fitting that these public services should be recognised, and the funeral to Glen-Urquhart was of a representative character. Colonel Davidson of Dess sent a company from the Cameron Barracks, with Pipe-Major Meldrum, who played some of Miss Fraser's favourite laments. Captain Rowley sent a contingent of Naval men, and the American Y.M.C.A. was also represented.”

LWINNEAGAN-CUAIN 'NAN EILEANACH.

LE MORAG NIC LAOMAINN.

[Lughadh an òraid a leanas aig Ceilidh nan Gaidheal an Glascho mu thoiseach na bliadhna.]

Rugadh mi ri taobh a' chuain,
Tha mo dhualchas anns an tràigh,
'S gur h-ionadh latha gòrach òg
A bha mi leis na ròin air snàmh.

Tha ar n-intinn, ann an tomhas mór, a' tarruing a dreach o ghnè na tìre anns a bheil i fàs, agus cha chreid mi gu bheil e comasach do neach laithean òige a chur seachad ri taobh a' chuain-Siar gun gaoir a' chladaich agus torman na tuinne air an tràigh a bli tric 'na chluais.

Tha gach sgrìobhadair a tha 'rannsachadh no 'deanamh ionraidh 'sam bith air litreachas nan Gaidheal a' buintinn ris na h-òrain spioradail, na h-òrain gaoil, na h-òrain dùthcha, na h-òrain batail, na h-òrain òil agus na h-òrain tha 'moladh Nàduir gu léir, agus tha iad, gach

aon, ag innseadh dhuinn mu'n ghaol a thug an Gaidheal do dhath 's do Nàdur, gu sònruichte do Nàdur mar is fiadhaiche i. Is rud anabarrach iongantach a th' ann na tà nach faighear ann an leabhar 'sam bith ionraidh air leth air òrain mara nan Gaidheal. Càite am faicear sealladh as uamhasaiche na anns na h-Eileanan an Iar an uair a thig graum air an iarmailt, 's a shéideas a' ghaol 's a bhriseas stuaclannan àrd an Cuan siar barr-gheal air cladach rudhach, gruamach? Tha am bàrd MacThomais (Francis Thompson) a' dealbhadh stoirm air cuantan Innsegall mar a leanas:—

“Where the Northern Ocean in vast whirls
Boils round the naked melancholy isles
Of furthest Thule, or where the Atlantic surge
Pours in among the stormy Hebrides
Who can recount what transigrations there
Are annual made? What nations come and go?
And how the living clouds on clouds arise,
Infinite wings, till all the plume dark air
And rude resounding shore are one wild cry.”

Tha e 'na chulaidh ioghlaidh na's motha am beagan ionraidh a th' againn mu bhàrdachd a' chuain an uair a chuinnicheadas sinn gu'n robh riamh fàitheas a' Cheiltich far nach laidheadh grian, nach éireadh gaoth, 's nach sguireadh ceòl, fada siar an iomall cuain. Is riamh o'n oidhche sin a sheòl Binne beul do thir nan òg, tha sùil na h-òige agus cridhe na h-aise a' sìreadh siar. Mar a thuir an lighiche Mac-Lachlunn nach maireann,—

“Mi air m' uillinn air an t-sliabh,
'S mi ri iarguin na bheil bluain,
'S tric no shùil a' sealltuinn siar
Far an laidh a' ghrian 's a' chuan.”

Cha robh geas anns an Sgoil duibh nach robh ann an dòigh air choir-eigin ceangailte ris a' mhuir. Bha gillean-rùith aice a rachadh a dh' iarraidh a cuid ge b'e àite am bitheadh iad, agus a ghiùlanadh iad do'n tìr sin—Tìr-fò-thuinn. Ma's fhìor an t-òran a leanas, 's e tìr bhochd tìr nam-beò seach an Tìr bheannaichte a tha fò-thuinn.

“Ann an caolas Od-odrum
Far an caidleadh an ròn,
'S far nach chuinntheadh guth duine
Acl fuaim tuinne 's glog gòidh.
Mar mhuine 'g altrun a pàisdean
'S i' 'gan tàladh gu ciùin,
Gu bheil tulgadh nan cuantan
'Gar sìor luasgadh 'nar suain.
Tha'n ròn rioghail a' gusgal,
'S an eala 'ghealg r'a thaobh,
'S a' Mhaighdean Mhara 's i 'brudair
Anns an uaigneas air laoch.
'S theid na luingis a bhàthadh,
'S theid na h-àrmuinn a dhìth,

'S chadh laidh suain air an aininn
 Gun a leannan s a' chhill.
 Oeh! an dùthaich an eòrna
 Cha sguir còmhrag no eug,
 'S gu'm bi dòruinn chloimn-daoine
 Leis an aois dol am meud.
 Ach bidh mise 's mo leannan
 Chaoidh 'nar flaitheas fo thuinn,
 'S cha ruig arsueal no aois oirn
 Gus an saorar na suinn."

Math dh' fhaoidte' nach robh na Ceiltich 'na seòladairean matha an toiseach an laithean ged bu chòr dhoibh a bhì, oir is iomadh cuan borb a sheòl iad bhò'n dh' fhàg iad *Galatia* gus an d' ràinig iad Hirt, ach co dhìùbh, bha a h-uile buaidh a bha feumail air son maraichean matha aca . Bha iad làidir, sunndach, misneachail agus treun. An uair a thainig na Lochlannaich do na h-eileanan an Iar, thug iadsan atharrachadh mòr air muinntir Innse-Gall. Is ann bho na Lochlannaich a thug an Gaidheal an aigne a tha 'ga aomadh a dh' oidheche 'sa latha "gu maraichid nan tonn dhù-ghorm a dh' aindeoin dùdlachd sìon." Roimh seo sheall an Ceilteach air a' chuan mar chreutair beò a bha 'cur eagail bàis is beatha air muinntir na talmhainn. Cha robh e fein ro ghaolach air a bha 'ga thàladh, ach bu dìon math e o naimhdean á dùthchannan céin. Air an taobh eile sheall na Lochlannaich air a' chuan mar rathad mòr gu beartas agus cliù. Air taobh thall nan stuadhan àrda bha tìrean ùra, fàsail anns am faigheadh iad mòr shaibhreas. An uair a sheòladh iad o'n tìr fein is e an port a bu trice air am bilean,—

Tha na luingsis a' seòladh
 Le'n cuid òigear tro'n chaol,
 An tòir air gaisge 's air gàbhadh,
 Air ceòl gàire, air gaol.

Dh' fhàg an Lochlannach a shìoehd anns na h-eileanan, agus dh' fhaodamaid a radh gu bheil sinne an tomhas mòr Lochlannach agus Ceilteach. B'e an Lochlannach maraiche a b' fhèarr, agus tha an dà chuid marachd agus bàrdachd nan daoine o'n d' thainig sinn annainne.

Cha'n 'eil e ma tà 'na chulaidh ioghlaidh 'sam bith gu'n tugadh gach eilean bho Uibhist nam beann fuara' gu Ile ghorm an fheòir do litreachas nan Gaidheal a chuid fein de dh' òrain mara.

Tha muinntir Leodhais a' toirt a chuid mhòr de'm beò-shlàinte thar a' chuain, agus tuigidh sinn sin, "oir is miann le gach iasg a bhì cliathadh mu tràigh." Tha'm bàrd a' seinn mu Eilean an Fhraoich mar a leanas:—

"Tha'n cuan an Iar 'ga chuartaich 's a' bualadh ri tràigh,

'S 'na chaoil cluinnean nuallan is fuain a' mhuir làn,
 Gu fasgadh nam mòr bheann thig na-h-eòin bharr a' chuain,
 Do'n eilein laidheas aluinn 's a cheàrnaibh mu thuath."

Agus a rithist,—

"Eilean Leodhais tìr nan gaisgeach,
 Tìr nan lasgar is nan sàr,
 C'àite am facas riamh no 'n cualas
 Laoich air cuan thug orra bàrr?"

Eilean a' chèd,—

'S cuimhne leam 'nuair bha mi maoth
 Buachailleachd a' chruidh 's na laogh
 Loug nan crannaibh ri mo thaobh,
 Is biorain fraoich 'na slatan seòl.

Ann an "Clàrsach an Doire" gheibh sinn na sreathan seo,—

"Do chreagan gu h-uabhbreach,
 Mar challaid mu'n cuairt duit,
 'S na neòil air an iomairt,
 A' filleadh mu'n bàrr;
 'S am bonn air a sguabadh
 Le srùlaichean gruamach,
 Bho bhàrcadh a' chuain
 A' toirt nuallain air tràigh."

Tìr an Eòrna.

"Is toigh leam flin an tìr ìosal bhòidheach
 Tha luidhe sìos ann an strì na mór thonn,
 An fhairge liath, bha i riamh ri ceòl dhith
 Fo'n dh' eirich grian air là cian 's an òg bith.
 Mar chrios geal gàireach do'n airgead luachmhòr
 Tha tràighean bàna fo'n làn 'ga chuartaichdadh
 Is tuinn na fairge ri tormau buan orr."

Uibhist.

"An iùbhrach aluinn aighearrach,
 'S i ri gabhail a' chuain,
 I ruith cho dìreach ri saighead
 'S gaoth 'na h-aghaidh gu cruaidh;
 Ged bhì stoirm chlachan meallain
 Agus an catlachd á tuath,
 Nì fear Heisgir a gabhail,—
 Làmh nach athadh roimh'n stuadh."

Tha muinntir Bharraidh gu sònruichte déidheil mu'n mhuir, agus their iad rithe "Cuile moire." Gheibh sinn uatha-san an ionndrainn a leanas:—

"Fàth mo mhulaid a bhì ann,
 Mì air m' aineol anns a' ghleann,
 Fàth mo mhulaid a bhì ann,
 Rìgh nach fhaicinn an Cuan Barrach
 Dòrtadh thar bharraibh nam beann,
 Luingsis bhàn a' snàmh gu h-aotrum
 Mar na faoilinn nunn 'sa nall;
 Cò tha sud ach an long fhada,
 Tuinn 'ga sadadh 's i 'na deann

Iùbhrach bhàna na diult dhonnh 'n t-aiseag,
 Cha toir cas mi dh' Inneagall.
 Dh' fhuarainn Eige agus Canaidh
 Nunn gu Barraidh ghlas nan tonn,
 'S trom an ionndrainn th' air mo shiubhal,
 Cha tog fìdheall i no cainnt.
 Gàir na mara 'na mo chluasaibh
 Dh' fhàg sid luaineach mi 's a ghleann,
 Fuainn an taibh 'gam shìor éigheach
 Tiugainn m' eudail gu d' thìr dhainn.
 O ! ghrian ud shuas gur beag an t-ioghmadh
 Glòir na faoilte bhì nu d' cheann,
 Thu a' triall o'n ghleann 'san oidhche
 Nunn go caoimheas a' chuain thall.
 Na'm bu lean do thriall 's na speuraibh,
 Rìgh cha bhìdh mo cheum cho mall,
 Oir pògaidh tusa an nochd Cuan Bharraidh
 Is mis fo bharraidh chruaidh nam beann.
 Fath mo mhlulaid a bhì ann."

Is mar sin tha na h-eileanan eile nach cuidich
 tinn dhuinn ainneachadh.

Cha 'n 'eil e furasda eadar-dhealachadh 'sam
 bith a dheanamh am measg cuantachas farsuing
 Inneagall a réir na time anns an deach a' chuid
 mhòr de na luimeagan a chur r'a chéile, no a
 réir nam bàrd a riun iad, a chionn gu bheil iad
 mar gu'm b'eadh air an toirt seachad bho linn
 gu linn agus air an aiseag bho eilean gu eilean
 le beul aithris; cha'n ann le lannh-aithris. Mar
 sin tha' a chuid as motha de na luimeagan
 ceòlnhor sin againn gun fhios no fath cuin a
 rinneadh iad no eò leis. Tha iad neo-ainmichte.
 Math dh' fhaoidte 'gu faodamaid a roinn ma
 a réir a' bheachd mu'n chuan a tha anns gach
 òran dhiubh. Tha lean gu bheil dà bheachd
 comharrachichte thar chàic a' ruith troupa uile.
 Anns a' chiad seòrsa tha a' mhuir 'na nàmhaid.
 Anns an t-seòrs eile tha i 'na h-àite cuich. Tha
 an dà bheachd sin cho fad o cheile 'sa tha an
 Ear o'n Iar, ach gheibhear aon seach aon dhiubh
 anns gach duanag.

Far a bheil an cuan air a mbeas mar nàmhaid
 tha an t-òran-mara, mar an corrouach, tianh-
 aith, tursach, tron. Mar is bitheanta is iad na
 mnathan a tha 'seinn air an dòigh seo

"Fuar, fuar, fuar,
 Fuar an cuan 's gur suàigeach,
 Fuar, fuar, fuar
 O h-aigeal gu bàrr i."

Tha iadsan a' sealltuinn air a' chuan mar
 clumhachd beò. Anns a' mhaduinn chiùin
 shamhraidh tha e laghach, sàmhach, reidh gu
 leòir, ach ri oidhche chruaidh a' gheanhruidh
 tha e siobanach, leòntach thar tuisge. Bhà,
 thà agus bithidh an Cuan Siar a' cur ionndrainn
 air siubhal nam fear, nach mùchar le ceò no
 gaol. Cha'n ioghmadh na ta ged sheimmedh a'
 bhean òran cianail an uair a bhios sioban nan
 tonn a' stealladh thairis gu tìr, agus luchd a

gaoil air bharruibh nan tonn; air neo a bheil e
 'na ioghmadh ged sheinneadh i luimeag dhubh-
 ach, bìrònach, an uair a leigeas an cuan mòr
 fhaicinn gu bheil e gun iocld, gun truas, agus a
 shluigeas e suas a h-aon mhac gaol. 'S gur
 cianail an luimeag sin a sheineas i ri taobh a'
 chladaich anns a' mhaduinn an déidh na storme,
 an uair a dh' fharraideas i' de'n fhaoilinn ghil
 thig thar a' chuain,—

"Fhaoileag bheag is fhaoleag mhara
 Fhaoileag a' chuain na ceil t-ealaidh,
 C' àite an d' fhàg thu na fir gheala?
 Dh' fhàg mi iad an doimhne mara
 Beul ri beul is iad gum anail."

"O! fhaoleag bheag is fhaoleag mhara,
 Sìil na h-òighe bhì 'gam chaitiris,
 Ma's e's cluasag dha a' ghaimeamh,
 Ma's e's suaimeadh dha an fheanuinn,
 Ma's e na ròin a luchd-faire,
 Ma's e an t-iasg a choinnleir geala,
 'S a cheòl fìdhle gàir na mara."

De'n t-seòrsa seo de dh' òran-mara tha againn,
 "Thug mi goal do'n fhear bhàna," agus òran eile
 a rinneadh le a leannan do ghille a chaidh a
 bhàthadh, agus anns a bheil i ag ràdh,—

'S mòr am beud do chùl clannach
 Bhì 'ga reubadh 's an fheanuinn,
 Gun chiste, gun anart
 Ach gaineamh a' ghruinnid."

Anns an roinn seo cuideachd faodaidh sinn na
 h-òran a leanas a chaidh:—(1) 'S mise tha fo
 mhighean mu'n ghille dhonn, (2) Fear a' bhàta,
 (3) Shuidh mi air cnoc, (4) Fàill ill o, agus ho-ro
 eile, (5) Mar tha mi o'n dhealach sium, (6)
 Thug mi gaol do'n t-seòladair, (7) Tha mo
 ghaol air àird a' chuain, (8) O, tha ma dhùil
 riut, agus, (8) Mo Dhòmhnullan fhein.

"Nuair dh' éireas na cuantan,
 A' beucail le buairesas,
 Na neòil air an ruagadh
 'Us gruaim air an speur,
 Bidh mise 'nam ghòraig
 Ag éisdeachd an còmhraig,
 'S mo chridhe 'ga leòn nu
 Mo Dhòmhnullan fhein."

An Freasdal bhì stiùireadh
 Nan gaathan le ciùine,
 'S a' còmhmadh mo riun anns
 Gach dùthaich 'es ceun;
 'Ga dhion 'us 'g a sheòladh
 Gus am pill e gu eòlas—
 Gur mi dheanadh sòlas
 Rì'n Dhòmhnullan fhein."

Ach fàgamaid na corraich seo agus beachd-
 aicheanmaid air an t-seòrs eile de na luimeagan
 cuain a tha 'nar litreachas; is iad sin na h-

òrain anns a bheil an cuan f'ar comhair mar fhaiche-cluich. Ma thug a' mhuir do no mnathan am bròn a bu truinne, thug i do na fir aoibhneas is toilinninn a cheart cho domhain ri bròn nam ban. Ann an cridhe nam fear bha gaol do'n chuan nach gabhadh mùchadh an dòigh air thalamh. Ged bhithheadh aca nachraichean fàsaill fo spréidh 's fo bhàrr, air neo ged bhithheadh iad gun chinn gun chùram fo dhubhar nam beauntan móraile le crodh is caoraich air na raointean, bitheadh fhathast nan cluasan,—

“Fuaim na tuinne,
Fuaim an t-siobain ris a' mhuir,
Fuaim nan Gall le'n cuid luings,
Fuaim nam ball ri'n cuid phutag,
Fuaim nan ràmh a' reubadh tuinne.”

Agus ge b'e cothrom a gheibh an gille òg a tha fàgail a dhachaidh anns na h-Eileanan air son a lòn fein a chosnadh, mar is trice is e a mhiann,—

“Buaidh mara, sid mo mhiann,
'S a' bhirlinn a bhì laidir luath,
Cal am dhéidh is cala romham,
An doinnean shìos 's an ceò shuas.”

Anns an roinn tha a' chuid as fearr de na h-òrain mara. An tòiseach tha againn le Mac Mhaighstir Alasdair “Beannachadh Luinge” a rinneadh do sgioba birlinn Chlann-Raonuill. Tha e a' tòiseachadh le bhì 'beannachadh birlinn agus arm Chlann-Raonuill. An sin tha e ag ùrnuigh air son gaoth fhàbharrach gu an leigeil gu cala a mhiann, agus an sinn tha e a' brosnachadh nan gillean suidhe aig na ràmh; tha e a' toirt air fear dhiubh iorram a ghabhail. Dh' ionair an sin gu ionad seòlaidh, agus chaidh obair fhein a chur fa chomhair gach fir. An déidh do'n h-uile goireas a bhuineadh do'n t-seòlaidh a chur air dòigh, thog iad na siùil. Mu éirigh greine là Bhrìde thog iad a mach o cheann Loch-Aineirt an Uibhist-a-chinne-deas. Ged dh' éirich a' ghrian le daithlean òir, cha robh fada gus an d' éirich an cuan:—

“An sin dh' fhosgail uinneagan an adhair,
Ballach liath-ghorm,
Gu séideadh na gaoithe greannaich,
'S bannail iargalt;
Tharruing an cuan a bhrat dùbh-ghlas
Air gu h-uile,
Dh' at e 'na bheannaibh, 's na gleannaimh,
Molach robach.
Gu'n do bhóc an fhaige cleigeach
Suas na cnocaibh;
Dh' fhosgail a' mhuir ghorm 'na craosaibh,
Farsuinn cràcach,
An glaicibh a chéile ri taosgadh,
'S caonnag bhàsmhor.

Lasraichean sradanach sìonnachain,
Air gach beinn diubh
Na beulanaich àrda liath-cheann,
Ri searbh bheucail;
Na cilanaich 's an clagh dùdaidh,
Ri fuaim gheumnaich.”

Taobh ri taobh ris a' bhirlinn tha “An Dubh Ghleannach” le Alasdair Mac Fhionnghain — iorram thar gach dàin an càinam 'sam bith. Rinneadh “An Dubh Ghleannach” do bhirlinn Alasdair Mhic Dhòmhuill a chuir suas an càrn cuimhne do Phrionnsa Tearlach ann an Gleann-fionain.

“Chunna mi 'n Druinneach dhubh, dhealbhadh,
Long Alasdair ghlinnich nan garbh-chrioch,
Mar steud rioghail air bhàrr fhaige,
Togail bho thir le sìoda balla-bhreae,
Suaicheantas rioghail na h-Alba,
Ghluaiseadh na mìltean gu fearra-ghleus.
'Si 'n Dubh-Ghleannach a bh'ann!
Hò-ró ghealladh, na có chuireadh i,
Trom oirre 'seinn.”

Agus a rithist tha againn “An Iorram Dharach do bhàta Sir Seumas Mac Dhòmhuill,” le Iain Lom; mar an ceudna “Sineòrach Chlann Domhuill,” le Mac Codrum, agus “Moladh na Luinge” le Coimneach Mac Choinnich.

“Chluinnteadh farum aig an fhaige,
Molach garbh anns an ath-sith,
Beucach, rangach, torrach, searbh,
Srannach, anabarrach bras i.”

Comhla ri an leithidean seo tha na duanagan sin eile—“Gu ma slan do'n righinn òg, “Nis o'n chaidh an sgoth 'n a h-uidheam,” “Leis an Lurgain,” “Ho mo Leannan,” “Duanag an t-Seòladair,” “Toirt m' aghaidh ri Diura.” Ged bha na fir ro ghaolach air a' mhuir bha iad cuideachd ro eòlach oirre, agus uime sin bha fhios acaosan nach robh mòran earbsa ri chuir aisd. Ann an “Iul an eileanaich” tha an sruain seo,—

“Bha dubh-neoil nan doinniom
A' siubhal nan speur,
Is fearann no fasnadh
Do'n sgioba cha leir,
Ach gun mheatachd, gum incheist
Air cridhe nan sonn,
Shior gheidh iad an gabhail
Air eilean nan tonn.
Deir an maraiche aosda
A shuidh aig an ailm,
Na strìochdaibh mo ghillean
Fo uamhar no stoirn,
Biodh ar n-earbsa gu daingeann
An Ard Rìgh nan dùl,
Oir dheònaich a mhaithreas
Na bheir soills' agus iul.”

Cha'n urrainn dhuinn na luinneagan cuain fhàgail gun iomradh a thoirt air an òran lurach sin, " Am maraiche 'sa leannan" le Mairi Nic Ealair. Anns an òran sin tha an dà bhealach mu'n mhuir is nu mharachd air an cur mu choinneamh a chèile:—

O, 's mairg tha'n diugh feadh garbhlach,
'S ri falbhan 'am measg fraoich;
'Us gaithean gréin' gu h-òrbhuidh
A' dòrtadh air gach taobh.
Gu'm b'fhèarr a bhli air bàrr nan tonn
Air long nan cranna caol;
'S a' faicinn nan seòl ùra
Ri sùgradh anns a' ghaoith.
O, fhleasgaich òig, gur gòrach leam
Do chòmhradh anns an uair,
An fhraoch-bleinn ghorm ga 'sannhlachadh
Ri gleanntan glas a' chuain;
'S gur tric a 's aobhar caoinidh leam
A h-aon dh'an d'thug mi luaidh,
'Bhli as mo shealladh fad air falbh
Air bharraidh garbh nan stuaidh.
A rìmhinn òg dh'an d'thug mi gaol,
B'e 'bhi ri d'thaobh mo mhiann,
Bho'n chiad là riabh thug mi dhut spéis,
Bu tù mo réul 's mo ghrian,
Ach taobh ri taobh, a luaidh ri d'ghaol,
Tha m'aigne 'g aomadh riabh
Gu marachd nan tonn dùbhghorm
A dh-aindeoin dùdlachd shian.

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NOTES AND COMMENTS.

In a recent lecture upon Arts and Crafts in the reconstruction to follow the war, Mr. Henry Wilson says the ideal of education in the future must cover "better homes, better furniture, a living agriculture, country life revitalized, towns better built and governed, cities finely planned and decorated." We recommend this ideal to the Art and Industry Committee.

* * *

Inverness and the North will greatly miss the late Miss Kate Fraser. She was widely known for her public spirit and willing service. Keenly interested in all the activities of An Comunn until the outbreak of the war opened new spheres for her energy and enthusiasm, she always retained her sanity of outlook, her power of steady industry and concentrated effort. Miss Fraser's aim was to labour for the promotion of what in her view really mattered.

* * *

It would be difficult to exaggerate the importance of the address delivered by Lord Leverhulme in the Masonic Hall at Stornoway on his arrival there at the beginning of July.

He evidently means to make himself responsible for a great development of the fishing industry in the Lewis. Never in the history of the Highlands has any landlord given utterance to ideas which are so pregnant with meaning that may lead to results which will be of incalculable benefit to Lewis. What effect these ideas may have on other landlords remains to be seen. It seems clear that Lord Leverhulme means to help the Lewis people to help themselves. The following brief extracts from his Lordship's speech on the occasion of his welcome to the island early in July have in them the ring of generosity and business instincts. "I cannot think that there is any logic or reason in the possession of property such as this if it were not founded on service, and only to the extent that I can render service should I consider that there was any reason for my becoming possessor of this island. We have here in the island of Lewis surrounding us wealth beyond the dreams of avarice, and so far from Lewis being considered an outlying part of the world, it is really, so far as the harvest of the sea is concerned, what you may call the hub of the universe. It is only a question of dealing with this matter on the lines that will enable every inhabitant of Lewis to become better off than at present. There are two ways of dealing with a community. One method called philanthropy — muddling sentiment I call it. I don't believe that the people of the island require any philanthropy, or any philanthropic thoughts from any living being. There is the other method of dealing with communities, and that is the one in which there is no philanthropy, but where by the logic of the situation, by availing oneself of the means placed at our disposal by science, you can enable people to live for themselves and to work out their own destiny."

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AN COMUNN GAIDHEALACH.

JUVENILE MODS.

Some months ago the Executive Council of An Comunn Gaidhealach decided that local Juvenile Mods might be held with advantage to the language cause at suitable centres in various parts of the Highlands, and it was agreed to offer financial assistance where required. The Oban branch was the first to take the matter up with enthusiasm, and Mr. T. D. Macdonald, who has an intimate knowledge of arrangements necessary for such undertakings, rendered valuable assistance. Other places followed suit, and now that these meetings are over, it is a pleasure to note that they were all

most successful. The usual annual Mod of An Comunn is still in abeyance on account of the war, but there is a sense in which Juvenile Mods of the kind recently held produce more lasting results, and it is to be hoped they will be continued from year to year. We have all along contended for increased attention to the claims of the children. It is to them we have to look for the ultimate success of our movement. If we can awaken youthful enthusiasm for Gaelic, we are on the high road to success. Greybeards and middle-aged men are no doubt necessary and most useful for oiling the machinery, but they are apt sometimes to be stereotyped in ideas, and they naturally lack the warmth that is so easily kindled in the hearts of children as they are passing through that important period of life when formative elements enter so largely, and when they are ready to respond to direction. Let us therefore do all in our power to keep an eye on schools and children, not forgetting the teachers in whose hands success largely lies. No doubt several teachers throughout the Highlands are doing most useful work in the Gaelic cause, and deserve every encouragement—more than they have got perhaps—but unfortunately some are still in a state of indifference. Let us hope that the Education Bill may bring about such a change as will help not only the language, but those who teach it. Our motto should be "Keep your eye on Youth," and the rest will follow. Parents could be of much help in this direction, and it is surely time for them now to rid themselves of the idea that a knowledge of Gaelic is a hindrance to the acquisition of English and to success in life. The absurdity of this delusion has been often exposed in our pages, but delusions seem to be difficult to kill. We believe, however, that they will eventually die as saner ideas take root, and as education improves.

Subjoined are the results of the Mods at the various centres.

KILLIN.

A very successful Mod was held at Killin. The Mod was organised by the local branch of An Comunn Gaidhealach, and was open to competitors from the various districts of the parish of Killin, including Tyndrum, Crianlarich, Lawers and Ardeonaig. In all forty six competitors, senior and junior, entered with zest and enthusiasm into the work of the day. Very interesting and keenly contested competitions took place in Gaelic reading, letter writing, dictation from Scripture, recitation, conversation and story telling, as well as in singing and instrumental music. The readings and recitations were quite a strong feature of the Mod, and were in many cases extremely effective and enjoyable. One of the memorable events of a delightful day was a recitation by a native of an

old local story, given in real Breadalbane Gaelic with inimitable humour. The singers, both junior and senior, showed a high standard of musical culture, and their performances were greatly enjoyed by a large audience of about 200 people. The players at the piano won golden opinions from the judges. Any of them would have a good chance of distinction at the National Mod for their excellent rendering of Gaelic music.

Much credit is due to the members and office-bearers of the local branch of An Comunn for their work on behalf of the old language of the Gael and for this so successful demonstration of its charm, power and beauty alike in prose and poetry, at the first Mod ever held in Killin. Hearty recognition is specially due to the Rev. G. A. MacKay, whose untiring zeal in the Gaelic cause is well known, and to whose efforts much of the success of this Mod is due.

The judges were the Rev. Mr. Munro, Taynuilt, and Mr. D. Macphie.

1. Junior Section.

Prose Reading—1, Maggie Stewart, Glenlochay; 2, Janet M'Intyre, Daldravaig; 3, Margaret Stewart, Morenish.

Recitation—1, Kate Stewart, Killin, 2, Jessie Dewar, do.; 3, Isa M'Intyre, do.

Conversation—1, Lucy M'Pherson, Killin; 2, Jessie Dewar, do.; 3, Maggie Cameron, do.

Dictation—Five competitors were equal—Misses M'Intyre, M'Diarmid, Stewart, Dewar and M'Intyre.

II. Senior Section.

Prose Reading—1, Mrs. Malloch, Crianlarich; 2, Mrs. M'Gregor, Morenish; 3, Mr. M'Arthur, Killin.

Recitation—1, Mrs. Malloch, Crianlarich; 2, Miss Campbell, Killin; 3, G. M'Intyre, Daldravaig.

Story Telling—1, John Stewart, Morenish; 2, Mrs. Malloch, Crianlarich.

Gaelic Letter—1, Miss M'William, Killin; 2, Mrs. Walker, do.; 3, Mr. M'Gregor, Ardeonaig.

Solo Singing—1, Miss M'Naughton, Killin; 2, Mrs. Malloch, Crianlarich; 3, Mrs. Cameron, Tiarthar.

Piano Playing—1, Miss Stewart, Crianlarich; 2, Miss Stewart, Killin; 3, Miss Dow, Crianlarich.

III. Confined to Learners of Gaelic. Juniors.

Prose Reading—1, Alex. M'Intyre, Killin; 2, Ina M'Intyre, do.; 3, Mary M'Farlane, do.

Recitation—1, James M'Gregor, Acharn; 2, Archibald M'Gregor, do.

Solo Singing (Girls)—1, Isa M'Intyre, Killin; 2, Katie M'Intyre, do.

Duet Singing—1, Peggie M'Kay and Lily M'Kay, Crianlarich; 2, Bessie M'Intyre and Isa M'Intyre, Killin; 3, Alexa M'Intyre and Ina M'Intyre, Killin.

Solo Singing—1, Mary M'Farlane and Annie Nicholson (equal).

Piano Playing—Janet M'Farlane, Killin.

Seniors—Prose Reading—1, Miss Campbell, Killin; 2, Miss Ferguson, do.; 3, Mr. M'Raw, do.

OBAN HIGH SCHOOL.

Teachers—Miss MacQueen, Oban High School; Miss MacCallum, Rockfield School.

Competition No. 2.—Reading a piece of prose of not less than 200 and not more than 250 words—

—1, Edna Fletcher; 2, Michael J. Buchanan; 3, Archibald MacDonald; 4, Mary MacFadyen; 5, Donald Cameron and J. MacDougall (equal).

Competition No. 3.—Reciting from memory a piece of poetry, not to exceed 32 lines in length—1, Edna Fletcher; 2, Christina MacCallum; 3, Michael J. Mackinnon; 4, Janet Tyson; 5, Mary Carmichael.

Competition No. 4.—For excellence in Gaelic—1, Christina MacCallum; 2, Janet Tyson; 3, Donald Cameron; 4, Mary MacFadyen; 5, Archd. MacDonald.

Competition No. 5.—Solo singing of a Gaelic song by Gaelic speakers (confined to girls)—1, Irene MacCowan; 2, C. Campbell; 3, Anna Cattanach; 4, Peggie MacDonald. Confined to boys—1, Duncan Livingstone. Confined to learners of Gaelic—1, Nancy Pearson; 2, Agnes Struthers; 3, Isa Munro; 4, Margaret Galbraith; 5, Helen Battisby; 6, Edna Kinloch; 7, Fanny Gershon; 8, Edith MacCulloch.

Competition No. 9.—Playing of a Highland march, strathspey and reel on the pianoforte—1, Isabella M'Innes; 2, Margaret MacCulloch; 3, Maimie Skinner; 4, Mary Wallace.

Competition No. 10.—Playing of marches on the bagpipes—1, Alastair MacFarlane and Hugh MacDougall (equal); 2, James Connel; 3, Angus MacDonald.

Competition No. 11.—Playing of Gaelic song airs on the bagpipes—1, Alastair MacFarlane.

CASTLEBAY (BARRA) SCHOOL.

Teacher—Miss Johnstone.

Competition No. 3 (as above)—1, Kate MacInnes; 2, Malcolm MacAulay; 3, Annie MacDonald and Marion Mackinnon (equal).

Competition No. 4 (as above)—1, M. MacAulay; 2, Catherine MacDonald and Mary Mackinnon (equal); 3, Marion MacKinnon and Maggie MacDonald (equal).

Competition No. 5 (as above)—1, Martha Smith; 2, Marion Mackinnon; 3, Bella Galbraith; 4 (specially awarded), Annie MacDonald.

Competition No. 6 (as above)—1, M. MacAulay; 2, George Smith.

Competition No. 7 (as above)—1, Edith Hamilton.

Competition No. 8.—Duet singing of a Gaelic song—1, Martha Smith and Katie MacInnes; 2, Bella Galbraith and Maggie Mackinnon and George Smith and Hugh Smith (equal).

TOBERMORY SCHOOL.

Teacher—Miss C. Campbell.

Competition No. 1.—Gaelic letter, not exceeding two pages of ordinary notepaper, on any subject appertaining to the district in which the competitors reside, preferably if descriptive of the manner in which the district is affected by the war—1, Angus Morison.

Competition No. 2 (as above)—1, Angus Morison; 2, Mary MacDiarmid; 3, Maggie MacKenzie and Maggie MacDiarmid (equal).

Competition No. 3 (as above)—1, A. Morison; 2, M. MacKenzie; 3, Maggie MacDiarmid and Mary MacDiarmid (equal); 4, Catriona Carmichael and Cathie MacKechnie (equal).

Competition No. 4 (as above)—1, M. MacKenzie; 2, A. Morison; 3, Maggie MacDiarmid

and Maggie Mackay (equal); 4, Neil Morison and Mary MacDiarmid (equal).

Competition No. 5 (as above)—1, Mina Robertson; 2, Katie MacPherson; 3, Effie Mackinnon. BUNAVULLIN SCHOOL, DRIMNIN.

Teacher—Miss Stewart.

Competition No. 1 (as above)—1, Morag Cameron; 2, Ina Chisholm; 3, Bessie Cameron.

Competition No. 2 (as above)—1, M. Cameron; 2, I. Chisholm; 3, B. Cameron and W. Macnaughton (equal).

Competition No. 3 (as above)—1, William Macnaughton; 2, David Cameron; 3, B. Cameron.

Competition No. 4 (as above)—1, B. Cameron; 2, D. Cameron; 3, M. Cameron.

Competition No. 5 (as above)—1, M. Cameron; 2, B. Cameron.

DERVAIG SCHOOL, MULL.

Teacher—Mr A. Macmillan.

Competition No. 1 (as above)—1, Mary B. Macmillan; 2, James Campbell.

Competition No. 2 (as above)—1, J. Campbell; 2, M. B. Macmillan.

Competition No. 3 (as above)—1, J. Campbell; 2, Jessie Noble.

Competition No. 4 (as above)—1, Sheila MacIntyre; 2, M. B. Macmillan; 3, J. Noble.

Competition No. 5 (as above)—1, M. B. Macmillan; 2, Katie Campbell.

Competition No. 8 (as above)—1, Helen T. Macmillan and Katie Campbell; 2, Sheila MacIntyre and Angusina Macmillan.

BALLACHULISH SCHOOL.

Teachers—Mr A. MacCallum, headmaster, Gaelic, and Miss Cameron, music.

Competition No. 3 (as above)—1, Katie MacTaggart; 2, Katie MacDonald, Cathie E. MacInnes, Finlay MacIntyre and Duncan MacColl (equal); 3, Lucy MacInnes.

Competition No. 4 (as above)—1, C. MacInnes; 2, D. MacDonald, F. MacIntyre and Annie MacKechnie (equal); 3, Duncan Kennedy and Duncan MacColl (equal).

Competition No. 5 (as above)—1, Annie MacCallum; 2, Teenie Vance; 3, Ella Black; 4, Katie MacTaggart.

Competition No. 6 (as above)—1, Annie MacCallum and Polly MacInnes (equal); 2, Donald Shaw.

Competition No 7 (as above)—1, Dolly Henderson; 2, Margaret MacCallum; 3, Maggie Penman; 4, Lizzie MacIntyre; 5, Flora MacIntyre.

Competition No. 8 (as above)—1, Annie MacCallum and Polly MacInnes; 2, Ella MacCallum and Ena MacColl.

Competition No. 9 (as above)—1, Ena MacColl.

KILMORE SCHOOL.

Teachers—Miss Rodgers (music) and Rev. J. M. MacGregor (Gaelic).

Competition No. 2 (as above)—1, Katie MacDonald and Duncan MacCallum (equal); 2, Hugh MacDougall; 3, Alexander MacNicoll.

Competition No. 5 (as above)—1, Isabella MacInnes; 2, Maggie MacNicoll.

Competition No. 6 (as above)—1, Nicol MacNicoll.

BALIMARTIN SCHOOL, TIREE.

Teacher—Mr. Roderick Maclean.

Competition No. 2 (as above)—1, Katie A.

Campbell and John MacDonald (equal); 2, Angus MacArthur; 3, Flora Maclean; 4, Duncan Campbell.

Competition No. 3 (as above)—1, Mabel Young; 2, K. A. Campbell, Alexander Campbell and Mary MacDonald (equal); 3, Colina MacArthur; 4, Flora MacLean.

Competition No. 4 (as above)—1, Mary MacDonald; 2, A. Campbell; 3, May A. Campbell; 4, C. MacArthur, John MacDonald and A. MacArthur (equal).

Competition No. 5 (as above) — I, Robina Wardrop; 2, M. Young; 3, Flora Maclean; 4, C. MacArthur.

Competition No. 6 (as above) — I, Duncan Campbell; 2, A. Campbell; 3, A. MacArthur.

STRATHERRICK CHILDREN'S MOD.

The third local Children's Mod was held in the Public School, Errogie, in the end of June. The judges were Mr. Roderick Macleod, Inverness, and Rev. A. M. Marfarlane, Lochend, and their awards gave entire satisfaction. The judges congratulated the competitors on the appearance they made.

Gaelic Reading (Boys)—1, Duncan Cameron, W. Aberchalder; 2, William Cameron, Lakeview. Gaelic Reading (Girls)—1, Muriel Mackintosh, Inverfarigaig; 2, Williamina Reid, do.; 3, Elizabeth Nairne, Gorthlick; 4, Angus Nairne, do.

Solo Singing (Boys)—1, Duncan Cameron; 2, William Cameron.

Solo Singing (Girls) — 1, Muriel Mackintosh; 2, Lily Reid, Inverfarigaig; 3, Alice Johnstone, do.

Solo Singing (Boys)—("Thug am bata na caoil orra").—Money prizes given by "Glenmoriston"—1, Duncan Cameron; 2, William Cameron.

Solo Singing (Girls).—"Thug am bata na caoil orra".—Prizes given by "Glenmoriston"—1, Muriel Mackintosh; 2, Alice Johnstone; 3, Lily Reid; 4, Annie Nairne; 5, Elizabeth Nairne.

Presenting of the Gaelic Psalm tunes, "Walsal" and "Stornoway" (Boys)—1, Duncan Cameron; 2, William Cameron. Girls — 1, Muriel Mackintosh; 2, Annie Nairne; 3, Lily Reid; 4, Alice Johnstone.

Solo Singing—Infants and Juniors (Boys) — 1, James Cameron, W. Aberchalder; 2, Calum Iain N. Macleod, Schoolhouse; 3, George Mackintosh, Altnagoire.

Solo Singing—Infants and Juniors (Girls)—1, Maggie Shaw, Croftdu; 2, Ina Nairne, Gorthlick; 3, Martha Mackintosh, Altnagoire; 4, Mary Kinnaird, Inverfarigaig.

Special Prizes—"Urquhart and Glenmoriston," presented by Dr. William Mackay to senior boy who gained most prizes—Duncan Cameron. "Highland News" Watch to the youngest competitor—Calum Iain N. Macleod.

EASDALE.

In the Ardincaple School the children were coached by Miss Cameron, head teacher of the school, and the accompaniment was played by Miss Weir, Ardincaple. The following are the names of the successful children:—

Gaelic Reading (Prose)—1, Duncan Campbell; 2, Annie Campbell; 3, Bella Campbell.

Reciting ("Ceud Deirreanach Nam Beann")—

1, Colin L. MacDougall; 2, Duncan Campbell; 3, James M'Lean.

Letter Writing—1, Annie Campbell; 2, Duncan Campbell; 3, Bella Campbell.

Conversation between Adjudicator and Pupil—1, Duncan Campbell; 2, Colin L. MacDougall; 3, James MacLean.

Solo Singing ("Crodh Chailean") — 1, Annie Campbell; 2, Marion MacMillan; 3, Bella Campbell.

In the Easdale School the competition took place in the afternoon. The arrangements were admirably made by the teachers, Miss Macfarlane and Miss M. L. Weir. The successful competitors were:—

Solo Singing (Gaelic Speaking) — 1, Donald Dewar; 2, Neil Cameron.

Solo Singing (Gaelic Speaking) — Girls — 1, Mary MacDonald.

Solo Singing (Non Gaelic Speaking)—Boys and Girls—1, Archibald Campbell; 2, Isobel May.

Conversation—1, Joan Campbell; 2, Donald Dewar; 3, Mary MacDonald; 4, Mary MacInnes; 5, Malcolm MacDonald.

Recitation—1, Donald Dewar and Mary MacDonald (equal); 2, Malcolm MacDonald; 3, Mary MacInnes.

At the conclusion Dr. Campbell, Oban, addressed the children and parents present, and complimented the competitors on the very good appearance that had been made, and wished them further success next year. Mr. T. D. MacDonald also spoke and explained the scheme under which An Comunn Gaidhealach proposed to give prizes for the encouragement of pupils in Gaelic speaking districts to acquire a proper knowledge of the language

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AN DEÒ-GRÉINE

Leabhar XIII.]

Darna Mios an Fhogharaidh, 1918.

[Earrann 12.

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A' GHAIHLIG AN TALLA NA PARLAMAID.

Mu dheireadh; agus an déidh gach ionnsaigh a thugadh air a taobh o cheann dà fhichead bliadhna, fhuair a' Ghaidhlig cothrom air a cor a chur fa chomhair na cuideachd a tha buintinn ris an rian-fhoghlum a thatar a' meas freagarrach do Albainn an diugh. Is iomadh oidheirp a thugadh mu'n chùis, agus is iomadh tagradh as a leth a chaidh ullachadh le a càirdean air feadh na Gaidhealtachd, gu h-àraidh leis A' Chomunn Gaidhealach. Is cuimhne le cuid againn an dealas a nochdadh an Inbhirnis air a taobh 'san àm a bha Mgr. Friseal-Mac-an-Tòisich a' cur a thaic rithe an Tigh na Pàrlamaid. Bha 'bhratach sgaoilte ri crann auns na làithean ud an prìomh bhaile na Gaidhealtachd, agus nach b' iomchuidh sin. Bha uaislean deas-bhriathrach a' togail an guth gu sgoimneil air taobh na Gaidhlig cho minig 's a dh' fhaodadh iad. Ged nach maireann an àireamh as mò dhiù, gheibh sinn am beachdan cothromach air an clò-bhuailadh le Comunn Gaidhlig Inbhirnis. Tha beagan fhathast de'n t-sean bhuidhinn 'san fheòil, — feasgar sèimh doibh. 'Nam measg tha aon àraidh ann a choisinn clùir air am b' araidh e; is esan an t-ollamh Uilleam MacAoidh, Gaidheal dileas nach d' thainig fo chaochladh beachd, agus air nach

d' thainig sgàile tionndaidh a thaobh còir na Gaidhlig 'na dhùthaich fhein. Cuiream clachag air càrn nan sean uaislean a chum lasair an lòchrain Cheiltich cho beòthail 'nan linn fhein. Is e ar dòchas nach di-chuimhnich an t-àl a thainig 'nan déidh a bh' leantuinn an lorg-coise.

Mar a bha 'ùine a' dol seachd, thainig e stigh air Gaidheil ann an Lathurna gu'm bu chòr rudeigin a chur air chois air dhòigh shònraichte a chum gu faiceadh an dùthaich na tha filte anns a' chàinain a bha'n impis dol a dhìth troimh chin mothuchaidh air a h-àilleachd, na'n d'thugteadh cothrom na Feinne dhith. Rinn na Lathurnaich, maille ris an fheadhainn a chuir taic riutha, tùrn eireachdail, agus chaidh an Comunn Gaidhealach a chur air chois. Tharruing e aire na dùthcha do'n rùn leis an deach a shuidheachadh. Ged dhearbh e do'n Gaidhealtachd gu robh e mar fhaicheadh air Gaidheil an càinain a shàbhalladh, cha 'n e a mhàin air sgàth an t-sliochd o'n thàrnaich iad, ach air sgàth an àil a th' ann an diugh, maille ris na tha ri teachd, cha do ghabh Buird nan sgoilean ach glè bheag de shuim de'n ghnòthuch. Cha robh e na ioghnadh ged nach d' thug cuideachd an Fhoghluin an Lunnainn spéis do'n aobhar an uair a mhothaich iad air meagh-bhlàths nan Gaidheal fein, agus am feadh 's a bha iad de'n bheachd nach biodh an 'ùine fada gus am biodh na bha combarrachadh a' Gaidheil air a chur am folach fo laimh an t-Sasannaich. An sin gheibheamaid 'na àite an grinneas-intinn na bha 'n dàn, ma 's flior, an cinne daounda a shàbhaladh o ghrodadh. Tha geimhlean-intinn de'n t-seòrsa seo air na Gearmailtich a chur air bhoil—an rud neo-ghlan ud ris an can iad fein *Kultur*. Na'n gabhadh tu ort de dhànasda a ràdh roimhe seo, ged nach abaireadh tu e ach fo d'aineil, gu robh an grinneas-intinn a bu lugha fuaighte ri Gaidhlig — an t-sean

chrìpleach bhochd—'san a shaoileadh muinntir àraidh gu robh thu a' dol as do chéill, agus gu'm fheàrr do chur an laimh! Cha robh cùis-dhìtidh aig an Philisteach fhein ach gloc mòr gàire, mar nach b' fhuach an t-aobhar an còrr. 'Sin agad tèarmunn an aineolaìs an còmhuidh, ach tha ar n-eascairdean ro dhéidheil air. Cha deach iad fhathast leud na lùdaig thar na mearachdan a sgrìobh an t-ollamh Mac Iain nu'n Ghaidhlig suas ri ceòl fìchead bliadhna roimh'n diugh. Tha iad a sìor aoradh aig an naomh-chobhan seo a dh'aindeoin dèarrsadh an t-soluis a shoillsich air ar litreachas, agus an grinneas a tha daoine ionnsaichte a' faotainn innte. Is iongantach an staid inntinn e, an uair a gheibh sinn roinn mhòr de luchd-àiteachaidh na Rìoghachd an tòir air cànan Chrìosdaidhean eile a dlubhadh as a chum is gu'm faigh an cànan aca fhein an raon uile fo 'buaidh, mar nach biodh seòl eile air thalamh gu sonas a mhealtuinn ach troimh'n chànan sin, agus mar gu'm bu chòir àignidhean dhaoine a dhinneadh ann an aon nholtair!—rud nach gabh deanamh. Tha barrachd glòcais an nadur an duine 'na sin.

Bha 'n Comunn Gaidhealach a' strì o àm a leanabais a chum gu'n tigeudh a' Gaidhealtachd na bhla 'na amlarc. Bha e a' cur impidh air Gaidheil teachd a stigh do'n phàrlainn, agus taic a chuir ris an obair a ghabh e as laimh. Mar a thachras gu tric a thaobh comunn de gach seòrsa, roghnaich na h-uibhir fuireach an taobh a muigh, agus cha deach mòran bhliadh-nachan seachad gun an do thoisich an dream sin air an rian-seòlaidh fhein a thairgse. A chiomn 's nach deach an cùrsa atharrachadh a réir an miann-san, b'e an ath cheum tòiseachadh ri 'bheumadh, do bhrìgh nach robh nithean a' dol leis mar a bha iadsan an dùil, agus nach robh an comas bu lugha aige a chum aire luchd-riaghlaidh an fhoghlaim a tharruing do chor na Gaidhlig. A nis cha'n aithne dhòmbhsa g'un d'rinna na beumadairean fiach snaoisein fhathast ann an rathad cuideachaidh do'n aobhar. Is ann uidh air n-uidh a thogar an caisteal, agus cha'n ann le cabhaig is othaìl. 'S ann air a mhodh sin a bha'n Comunn ag imeachd; foighidheach, gun aomadh o'n rùn a shuidhich e o thoiseach. A nis fluair e an eisdeachd air an robh e an tòir o cheann fhada. Gun teagamh, chuidich na mìltean a chuir an ainmean ris an "Iarrtus" a' chùis, agus tha sinn uile fada 'nan comaine. Na'n robh cor na dùthcha mar a b' àbhaist, bha'n àireamh mòran na bu lìonhoire. Ach fluair a Ghaidhlig taobh a stigh na còmhla aig an àm, agus is mòr a' bhuanachd sin. Ged nach 'eil am *Bill* saor o chunnart fhathast, tha fughair agam gu'n teid a reachdachadh na Achd Pàrlamaid mu'n tig a' bhliadhna gu crìch. Ma thachras sin, 'se an ath cheum sùil a

chumail air a' chuideachd ris am bi' foghlum na dùthcha an earbasa anns na sìorrachdan, eagal 's nach gabh iad suim chothromach de na nithean a tha ar cùisean ag agraiddh. Air cho cùramach 's a dhealbhas luchd-riaghlaidh Achd Pàrlamaid, agus air cho sgileil 's a bhios an lìon a tha 'ga dhìon air a fighe, gheibh feareigin inleachd air e fhein a bhrùthadh troimh na moguil gu a' lagh a bhriseadh! Is minig a thachair seo, agus faodaidh e tachairt a rithidh. Air an aobhar sin na fàgamaid tùr na faire, eadlòin ged rachadh an t-Achd a shocrachadh a réir ar dùil. Tha mòran r'a dheanamh air iomadh dòigh mus teid a' Ghaidhlig a shuidheachadh 'na h-àite fhein ann an sgoilean na Gaidhealtachd. Tha rud no dhà a dhith oirn; 'nam measg leabhraichean sgoile a bhios freagarrach a chum gu'n ionnsaich a' chlann an cànan fhein taobh ri taobh ri Beurla. Ach leudaichidh mi na's motha air a' chuspair seo aig àm eile.

Chuir na h-uaislean a' labhair ann an Tigh nan Cumantan air taobh na Gaidhlig suas an tagraidhean gu cothromach, agus is airidh iad air meas agus onoir air a shon. Labhair an t-Urramach Mgr. Mac-a-Phearsain mar a dh'carbamaid air Gaidheal a rugadh 's a thogadh ann an eàrn anns an robh Gaidhlig a rianh sìubhlach. Chuir e a' chùis gu h-eagnaidh. Thagair e as leth na Gaidhlig, cha'n ann mar neach a bhla air bhòil mu chànan a dhùthcha, no le claon bhreith is miann gun chéill. Air feadh na sìorrachd leis an deach a thaghadh mar bhall de'n Phàrlamaid, bhà, agus tha i muirneach leis an àireamh as lìonhoire de'n t-sluagh, agus tha iad 'ga bruidhinn 's 'ga leughadh o là gu là. Bluin e ri puing air an do sgrìobh mi uair no dhà anns an *Deò-Ghréine*, agus 's e sin gu bheil e 'na bhuanachd do òigridh na Gaidhealtachd comas fhaotainn air a bhì còimhlionta anns an dà chànan. Faodaidh an dithis a bhì sìubhlach gun dochar do aon seach a chéile. Tha litreachas an dà chànan saibhir, agus làn de smuaintean a tha ro luachmhor. Is iomadh balgam mìlis a dh' fhaodar fhaotainn a tobar na Gaidhlig le neach air a bheil tart air a shon. Is e sin an tobar a tha mi ag iarraidh fhosgladh gu saor do òigridh na Gaidhealtachd, oir 's e usg an fluarain sin a chòrdas ri càil an fhìor Ghaidheil, agus bu chòir dha cothrom fhaighinn air a bhlasadh an uair a ruigeas e doras an tigh-sgoile an toiseach.

Chuir an t-Urramach Mgr. Mac-an-Rothaich taic ris na labhairidh, agus tharruing e aire na cuideachd usail do'n chall a thachradh do dhùthcha na'n rachadh a chànan a dhith, gu h-àraidh a' Ghaidhlig a tha air a h-eadar-fhlighe an gnè a' Ghaidheil agus na bleul-aithris, ce b'e aig an tigh, no air an ar-fhaich far an do choisinn e cliù a mhaireas cho buan ri

eachdraidh na Rìoghachd. Bhiodh e ro ionchuidh, ars' esan an cànain se a shàbhaladh o thubaiste 'sam bith a chuireadh an cumart a beatha i. Cha robh ioghnadh air gu'n do chuir còrr agus ochd mìle deug làmh ri paipair air a sgàth.

Math dh' fhaoidte' gu bheil barrachd filte am briathran an Rothaich na na shaoilear air a cheud phlathadh. Ma bheachdaicheas sinn na's géire orra, gheibh sinn dùthchas annta—am feart sin a theid an aghaidh nan creag, a réir an t-sean fhocail. Cha deach soilleireachadh air an fheart seo a dheanamh riamh le smuain na b' fhinealta na rinn *Renan*—Frangach ainmeil 'na latha fhein, agus bu Cheilteach e. B'e bheachd gu bheil spiorad an dùthchais air a ghintinn, is air a stéidheachadh leis an daingneachd-inntinn a shruthas o'n fhulangas a bheir an iobairt a chaidh a dheanamh air a shon, mu'n cuairt, agus gu bheil sin ealamh gu tuilleadh fhulang. Tha'n faireachadh, ars' esan, a' gabhail greim, cha'n e mhàin air caithe-beatha agus nithean a thréig o cheann fhada, ach air miann a bhi ag ath-bheòthachadh dòigh-bheatha a bha coitichionn am measg sluagh, agus a bha 'gan co-thàdhadh ri cheile mar luchd àiteachaidh. Air an aobhar sin tha e 'na bhann eadar an àlach a dh' fhalbh agus an t-àl a tha ri teachd. Tha sluagh na's treise 'nan aignidhean mar as doimhne a thollas freumhan am beatha sìos anns na linntean a thréig. Is e a bhi cuimhne air na chaidh seachad a dh' ullaicheas daoine airson gnothuichean an ama tha làthair, is iad cho deacair le dorchedas na h-aimsir. Co-dhiù bha dual de'n smuain air a bheil mi a' sgrìobhadh an intinn Mhic-an-Rothaich no nach robh, tha aon rud soilleir 'nar n-am, agus 'se sin nach do nochdadh faireachadh dùthchais riamh cho òran air feadh na h-Eòrpa 's a chithear an diugh ce bith dé is crìoch da.

Cha ruig mi leas facal a ràdh mu na beachdan a thairg càch. Rinn an Ridire D. Mac 'Illeathain agus Mgr. Macleoid gu math, maille ri Mgr. Mac Ille Bhàin agus Mgr. Holmes. Airson an Ridire *Henry Craig*, cha robh e ach rudeigin meagh-bhlàth. Bu mhainn leis gu'n creidemaidd gur h-esan a chum a Ghàidhlig beò an uair a bha e fhein an ughdarras. Ma gheith e toileachadh ann a bhi ag altrum na beachd, fagamaid aige i. Biodh sin air "a mheasadh cha mar fhìrentachd."

A nis tha e 'na aobhar toileachaidh do gach Gaidheal is fhiach an t-ainm gu'n d' fhuair a' Ghàidhlig mu dheireadh cùil ann am *Bill*. Ach tha rudha no dhà ri fhuaradh fhathast, agus tha sreir na dhà 'san t-èsoilaid, air chor is gu bheil gu leòr aig an stiùreadar ri dheanamh. Tha na h-Eaglaisean fo iomagain mu'n dòigh air am bi oilean-cràbhach air a theagasg, agus

thatar a' comhairleachadh do'n bhuidhinn nach eil ag aideachadh a' Chreidimh Chleirich an cuid sgoilean a libhrigeadh do'n Stàda mar a rinn Eaglaisean eile aig 1872. Mu cheistan cho ciogailteach cha'n abair mi diog, air eagal 's gu'n cuir mi nìothlachd air fear-eigin. Ach guidheam soirbheas ciùin do'n *Bhill* air sgàth na Gaidhlig, agus dochas gu'n ruig e an acarsaid saor o na sgeirean.

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EDUCATION (SCOTLAND) BILL.

Gaelic Amendment Accepted by Grand Committee.

The fruit of the propaganda work persistently pursued by An Comunn for so many years for the purpose of creating deeper interest in and a higher respect for their own language among our Highland people is, we believe, about to be gathered at last. Parliament, as represented by the Grand Committee which has dealt with the Scottish Education Bill, has admitted the claim of Gaelic to be a subject as well as a medium of instruction in schools situated in Gaelic-speaking areas of the Highlands. What we have so long striven for is now practically secured to us, although it has to be remembered that the Bill is not yet on the Statute Book, and that a General Election may intervene before it obtains its third reading in the Commons and passes through its various stages in the House of Lords. It was most gratifying to find the Committee so unanimous in accepting our amendment. Members had been very thoroughly canvassed by the deputation from An Comunn and the Churches, and from the day the Bill entered the Committee stage until three weeks later, when the amendment was reached, there was no relaxation of effort to enlist support. The deputation in the later period had the great advantage of the assistance of Mr. H. F. Campbell, of Aberdeen, who did excellent work.

The attitude of the Secretary for Scotland towards the amendment was still unknown when the Committee met on the morning of 20th July. The friends of the amendment were present in force—Mr. Ian Macpherson, Sir Donald MacLean, Mr. J. M. MacLeod, Sir A. C. Morton, Sir John Ainsworth, and others whose voices and votes could be absolutely relied on were early in attendance. The amendment was moved by Sir A. C. Morton in a short, sensible, and practical speech. Mr. Macpherson followed him at once and spoke, as a member put it in the subsequent debate, "with knowledge, force, and deep feeling." It was evident, as Mr. Macpherson proceeded, that the

Committee was in cordial sympathy with his arguments, and prepared to respond favourably to his appeal. He was followed by Sir Donald MacLean, who, though speaking as a Highlander, was able from personal knowledge to tell the Committee what was being done for the Welsh language in Wales. Mr. Holmes, of Govan, and Mr. Whyte, of Perth, spoke as Lowlanders of the real loss which Scotland would sustain by the disappearance of the Gaelic language. Mr. Boland, on behalf of the Irish Party, and Mr. Wilkie, of Dundee, for the Labour Party, cordially supported the proposal. Up to this point the speeches had all been favourable to the amendment, and it was obvious from the manner in which they were received that they represented the attitude of the Committee as a whole. Mr. Munro was left in no doubt as to what the sense of the Committee was, and, in a warmly sympathetic and reasoned speech, he announced that the Government were prepared to accept the amendment. His announcement was cordially received by the Committee, and Mr. J. M. MacLeod, Sir John Ainsworth, and Mr. Charles Price expressed their deep satisfaction with the decision, and congratulated the Secretary upon his action. The only criticism came from Sir Henry Craik and Mr. Pringle. The former had doubts of the expediency of making the provision of Gaelic teaching mandatory upon the Education Committees, and questioned whether instruction in Gaelic for their children was desired by parents in the Highlands. He quoted an experience of his own nearly forty years ago, when on a visit to the Highlands, which appeared to confirm this view. Mr. Pringle thought the choice of teachers for the Highlands would be unduly restricted, and that the supply of Gaelic-speaking teachers would be insufficient to enable Local Authorities to fulfil their responsibilities if the amendment were passed. These gentlemen forgot two things—(1) the process of education which has been going on in the Highlands during the last generation having as its aim the creation of a more reasonable and appreciative attitude towards the language, and that parents now are not so ready to believe, as they were thirty or forty years ago, that instruction in Gaelic is inimical to the acquisition of an English education; and (2) that in future, if the Bill becomes law, there will not be the same reason for Gaelic-speaking teachers deserting the Highlands and coming to the better-paid areas of the South, since all Education Authorities will have to adopt scales of salaries based upon approved national minimum scales.

The Highland members, without exception, were most sympathetic and most helpful, and

worked hard privately, as well as publicly, for the acceptance of the amendment. To all of them the friends of Gaelic are deeply indebted. To one who took part in the similar effort of ten years ago, the change in the whole atmosphere of Parliament was most marked. Then it was not uncommon to be met with a point-blank refusal to vote for making the teaching of Gaelic essential, but on this occasion the attitude of practically all members was favourable, and very little argument was needed to gain their support.

The Bill has yet to go through the final stages in the House of Commons and to be passed by the House of Lords. Its position in view of the imminence of a General Election is somewhat precarious, and conceivably it may be its fate to share in the slaughter of the innocents, which always precedes a dissolution. But whether it passes this year, or is re-introduced in a new Parliament, the place of Gaelic in it is assured. In any new Bill which may be introduced, if this one should have to be dropped, it is practically certain that in view of the unanimous decision of the Scottish Grand Committee on this occasion, provision for the teaching of Gaelic will be included.

M. M.

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GLEANN NA H-EILDE.

LE IAIN MAC CORMAIG.

Gleann na h-Eilde! Cha'n eil gleann eile an Gaidhealtachd na h-Albann is brèaghe na e. Air gach taobh dheth tha maolan móra, cruinne, gorma ag éirigh suas, sìnteach, fànach, gus ain bheil an cruilastean sporach, creagach a' deanamh am beic ris an gear. Tha abhainn mhór, air a gin am builg nan loch a tha 'm falach am measg nan sliabh fada, fada air falbh, a' roinn a' ghlinne; agus am fasgadh nan sliabh air gach taobh chiteadh aireibh choimhlinta nan croitearan 'gam blianadh an gréin an t-samhradh, agus bàrr torach de gach seòrsa a' brùchdadh a' nòs as a' ghrund bhrioghmhòr, reachdmhòr.

Bho chionn samhradh no dhà chuir mi euid de mo làithean saora seachad an Gleann-na-h-Eilde; agus cha'n eil oil-thigh air an t-saoghal, tha mi am beachd, anns am fèarr am fòghlumar dìomhaireachd nàduir mar a nochdar i anns na creagan, no is deise a ghluaiseas meannna an duine na 'n Gleann àghmhòr so, a tha air fhalach cùl nam beann, fad as agus duilich r'a ruigheachd. Tha da-rireadh a shaothair saor agus an asgaidh aig an reach a gheibh cothrom air bhi siubhal caigeann làithean am measg a bhruachan 's a dhailtean, a chòrsaichean 's a

mhaoltean 's a phreasaichean duilleagach gorma, far an tig a' chuthag tràth agus am fuirich i amnoch.

Thug mi seachdain an measg seallaidhean òirdheire Ghlinn-na-h-Eilde. B' e mo thoil-intinn bho mhoch gu dubh a bhì siubhal feadh a roinntean. Bha coltas a' ghlinne ag atharrachadh gach uair 's gach àm a réir nan sion, agus sealladh ùr air aghaidh gach nì gach là a thigeadh. An diugh gach nì a' boillsgeadh ris a' ghréin, 's am màireach faileasan troma nan neul a' siubhal gu mall air raon 's air sliabh, 's am bradan fàiteach a' tighinn ann mach do dhubhar an linne far an robh a' chuireag fhaoin ag ionairt air uachdar an uisge.

Thug an cogadh mòr-roinn nan gillean air falbh do gach cèarn anns am bheil Breatunn a' dòrtadh am mach fola as leth ceartais; ach chluinnteadh guthan nan ùghneagan anns gach acnadh far an robh a' ghaoth a' deanann ruitean dubha ann measg an fheòir luasganaich; far an robh am bun-tàta fo bhlàth geal, agus an robh an coirec glas agus bàrr gorm na tuirnip a' daingneachadh nan dathan anns an dealbh òirdheire a bh' air a' òhrat nàdurra ud.

Ach is ann air latha sòruichte de na làithean àraidh a chait mi an Gleann-na-h-Eilde o chionn ghoird, a thogadh an sgeul so a thug buaidh orm a chum iomradh cho beachdail a thoirt air a' Ghleann an dràs seach àm eile. Ghabh mi mo shràid mar a b' àbhaist a suas taobh na h-aibhne air latha bòidheach, grianach. Bha 'n abhainn a' miolaran gu binn seinnh anns gach tanalach, a' rubail gu foirmeil ann measg nan somma-chlach far am bu chaise tuiteam an uisge, no a' bùireach gu doirbh ris gach bearradh a bha 'san t-slighe; ach a rithis gu seinnh, suaice far an do sgaoil i am mach mar lochan air a' chòmhaid, far an acraicheadh a' chearc-uisge chutach a nead anns an luachair-thairbh. Ag imeachd mar so feadh Ghlinn-na-h-Eilde chitheadh mòran thobhtachan. Bha uair a bha còmhnuidhean anna; ach chaidh croit a chur ri croit agus, an diugh, ged a tha muinntir a' ghlinne na 's taine, tha iad mòran na 's fearra dheth.

Sùil gu 'n d' thug mi suas rathad tobhta a bha 'n sin, chunnaic mi coltas coigrich 'n shuidheadh air cloich taobh na tobhta, agus eadar an doras 's an uinneig. Bha leabhran beag aige air a' ghluin, 's e a' sgrìobhadh ann gu dùrachdach. Nì coigrèach fìughair ri coigrèach an àite mar tha Gleann-na-h-Eilde, agus chaidh mi suas a chur bruidhinn air an duine so.

"Tha mi faicinn gu coigrèach thusa mar tha mi féin. Nach brèagha an là a th' ann!"

"Seadh;" ars an duine doilgheasach, mar chunnaic mi, a bh' ann; "Seadh; tha latha brèagha ann gu dearbhadh, agus is coigrèach mi an Gleann-na-h-Eilde, cuideachd, mar

thubhairt thu, a dhùine. Is coigrèach mi an Gleann-na-h-Eilde an diugh; ach bha latha ann anns nach robh mi a'm choigrèach am measg nam bruch so."

Thàinig tiomadh air, is chrom e sìos a cheann breac-liath. Thuig mi gu'm b' ann de shean fhreumh a' Ghlinne a bha e, agus air tilleadh a dh' ùrachadh a shean-eòlais an Gleann-na-h-Eilde. Nuair a thog e a cheann bha a dhà shùil làn, agus 's ann a bhogaidh an làrach mi féin, cuideachd.

Ars esan a rithis: "Rugadh agus dh' àraicheadh mise taobh a stigh nam ballachan fuara so. Cha'n eil imte ach àrdach lom an diugh; ach bha là eile aice. Seall tu a steach an sin far am bheil làrach an teinidh ris am bu tric a ghar mi mi féin a'm bhalach, iomadh oidheche fhada, fhuar gheamhradh, nuair a shuidheadh an teaghlach mu'n chagailt gun aon chùram an t-saoghail, agus ar n-athair 's ar màthair chaomh a' saothrachadh gu dìcheallach as ar leth. Nuair chunnaic mi an luime, 's an fhuarachd, 's an t-sàmhchair a bha 'san t-seann làrach dhuìsg mo mhèanma agus chuir mi m' flaireachduinnean an rannan. Cha bhàrd 's cha 'n fhilidh mi; ach tuigidh tu na smuaintean a dh' éirich a'm aigne nuair a ràinig mi 'n t-seann-dachaidh a' cheud uair fad da fhichead bliadhna. Chuir mi sìos, mar gu'm b' eadh, dealbh air cor an duine 'san t-saoghal, an ceithir seallaidhean, agus math dh' fhaodteadh gu'm bi na rannan bochd a rinn mi 'nan aobhar air cuid a leughas iad uaireigin gun am pàrantan a dhi-chuimhneachadh ce b'e ceann de 'n t-saoghail 'san bi iad. So mar a thubhairt mi:—

AN CREUD SEALLADH.

"Tighean beag aig bun na beinne;
Spréidh le 'n àl air monadh réidh;
Coisir eun am measg na doire;
Bàrr gun ghloinne, trom fo dhéis.

"Càraid òg le teaghlach maiseach
A' fàs mar lus fo bhlàth na gréin;
'San oidheche cruinnichidh iad mu'n chagailt
Mar chruinnicheas cearc a h-là fo 'gèith."

"Sin agad, a dhùine, a' cheud sealladh: mo cheud chluimhe air mo dhachaidh nuair a bha m' athair 's mo màthair air ar ceann. A' h éisd ris an so:—

AN DARÀ SEALLADH.

"Tighean beag aig bun na beinne;
Càraid aosnòr, lag gun treòir,
An dràs ag ionndrainn an cuid cloinne,
'S iad feadh an t-saoghail air bheag sgeòil."

"Sgaoil teaghlach m' athar-sa, aon an déidh aoiu mar a chinn iad. Chaidh iad an ear 's an iar cho fad 's a leigeadh muir iad. T'iu

cuid diubh, tha mi cinnteach, 'san t-siorruidheachd; ach dhi-chuimhnich iad an t-seann-dachaidh; agus nuair bu mhian leo a cuimhneachadh, math dh' fhaodteadh gu'n robh iad tuilleadh is fada gun a cuimhneachadh. Bha mise tuilleadh is fada: Nuair a thill mi air mo shean-eòlas làn de stòras, so an sealladh a bha romham:—

AN TREAS SEALLADH.

“ Tighean beag aig bun na beinne;

A' ghaoth ag osnaich mu dhà stuagh;

Gun sgrath, gun chabar, gun bhàlths teimh,
Ach gu sàmhach, falamh, fuar.”

“ Sin agad a nis mar fhuair mi 'n t-seann-dachaidh air mo thilleadh, dìreach mar a bha thu 'ga faicinn an ceartair—'gu sàmhach, falamh, fuar.”

Chrom e cheann a rithis, agus shil a dheòir gu frasach. Lìon an sealladh mo shlùlean féin, cuideachd, oir bha faireachduinn agam do 'n t-seann-duine.

Nuair a fhuair e ain brùchd ud seachad 's a thiornaich e a shùlean, lean e air, agus thug e dhomh:

AN CEATHRAMH SEALLADH.

“ Cladhan beag an bràigh a' ghliime;

Gaoth ri crith-fhonn feadh nan craobh;

Allt ri crònán ris a' ghrinneal

Do dhà phloc ghorm, 's iad taobh ri taobh.”

“ Sin agad, a charaid, na bha romhamsa an diugh de m' athair 's de m' mhàthair: 'an dà phloc ghorm' 'sa chladhan bheag ud shuas far an bheil mo shinnsearachd uile 'nan laighe. Sin agad samhladh air ionadh càraid a théid an ceann teaghlach, agus dhùisg sin a'm aigne na briathran so:—

AN COMH-DHUNADH.

“ Is samhladh so air cor an duine:

An toiseach reachdnhor, làidir, luath;

Ach thig sean aois 's e lom gun chuideachd,

Is cuiridh coimhlich sìos e 'n uaigh.”

“ Tha na roinn sin,” ars esan, a' giùlan eachdraidh càraid air an glacadh an réis,” 's e deannam na réise le chiorrag 's le òrdaig.

Chuir sinn greis bheag seachad a' còmhradh, agus an sin ghabh gach fear a rathad féin. Ach bho'n latha sin gus an latha 'n diugh cha do dhi-chuimhnich mi an duine doilgheasach a thachair orm an Gleann-na-h-Eilde.

A GREAT CELTIC CONGRESS.

Walking along the airy corridors of the North Council Chambers on that pleasant Friday morning, there was brought vividly to our mind the story of the “confusion of tongues” at the building of the ancient tower. On all sides people were engaged in brisk and earnest conversation, but, in every case, it was in some other language than the familiar English. Many groups might be heard talking volubly in Welsh, others in Irish, others in Breton, others in Manx, and others still in good Scots Gaelic.

The occasion was the Pan-Celtic Congress, and, from a linguistic point of view, a more remarkable gathering was seldom sheltered under one roof. The delegates numbered over two hundred, and many of them were Celtic scholars of world-wide fame. Ireland sent a particularly strong deputation. There was the accomplished Miss Hull, of the Irish Text Society; the scholarly Miss O'Farrelly, assistant professor of Modern Irish in the National University of Ireland; the cultured Mr. Perceval Graves, educationist, poet, and man of letters; the zealous Lord Ashbourne, and the brilliant Mr. O'Brien, of Galway. One missed the manly form of Dr. Douglas Hyde, and regretted to learn that he had been kept at home by illness. Other men of learning that we were glad to meet were Dr. Henry Jenner, from Cornwall; Mr. Mocaer, from Brittany, and Mr. Eurof Walters, from Wales. We observed that Gaels of Scotland, both from the home country and from London, were pretty well in evidence. Specially welcomed on every hand was Mrs. Cairns MacLachlan, whose splendid services in connection with the great Highland Feill and kindred movements have rendered her name familiar far beyond the Scottish boundaries.

The Chairman, Mr. E. T. John, M.P., was accompanied by the raised dais by fourteen ladies and gentlemen, and of these three were from Scotland—the Hon. R. Erskine of Marr, the Rev. G. W. MacKay, Killin; and Mr. Angus Henderson, Stirling.

Memoranda embodying proposed educational programmes were submitted from the five Celtic nations. The Scottish paper—an admirable compendium of Gaelic claims—had been prepared by Professor Watson. In the unavoidable absence of its distinguished author, it was read by Mr. MacKay, and it must be stated that it lost nothing in the delivery. For clear enunciation and aptness of emphasis our friend's effort was, probably, the most successful and engaging to which we listened at the Congress. Dr. Watson's dis-

TWEEDS—Guaranteed Genuine by An Comunn Gaidhealach—sold by R. G. LAWRIE, 60 RENFIELD STREET, GLASGOW. Suits and Costumes made.

quisition will shortly be published *in extenso*, and we shall not take the bloom off the peach by attempting to summarise its terms. The men of Wales expressed their desire to secure autonomy in educational matters, and a "wider recognition of Welsh in public offices and appointments in Wales." The aspirations of Ireland were charmingly and cogently set forth by Miss O'Farrelly. On behalf of the Gaelic League, she urged that the subjects of the school course be taught in Irish only in Irish-speaking districts, and that Irish be taught to all pupils in every National school. She told of the progress that had already been made with respect to Irish teaching. We Scotsmen were vastly astonished to hear that, in certain Irish schools, the teaching on several days of the week is conducted exclusively in the native tongue, and that the pupils go through the oral lessons in such subjects as history, grammar, geography, and Euclid without uttering a single word of English. A Committee representative of the five nations was appointed to look after Celtic interests with respect to higher education. On behalf of Scotland, there were elected Professor Watson, Edinburgh University; Dr. Calder, Glasgow University; Mr. Fraser, Aberdeen University; and the Rev. G. W. MacKay, Killin.

A very interesting discussion took place on the best means of developing Celtic literature and journalism and the expediency of establishing a special Pan-Celtic magazine. In speaking to this subject, Mr. Angus Henderson stated that it was, to him, a delightful surprise, on visiting the Swansea Public Library, to see lying on the tables seven or eight weekly newspapers printed exclusively in Welsh. To the north of the Tweed they had not a single paper printed in Gaelic. They possessed one Gaelic quarterly—*Guth na Bliadhna*—and one bi-lingual monthly magazine—*An Deò Gréine*. The barrenness of Gaelic journalism in Scotland he accounted for by the fact that, under the regime of Whitehall, Gaelic had been rigorously vetoed in every public school throughout Gaeldom. For thirty years and more it was a punishable offence for any child to utter a single word of its own language in a schoolhouse or within fifty yards thereof. The result was that more than 90 per cent. of the Gaelic-speaking people are unable to read the language they best understand, and that a Gaelic newspaper or other journal cannot make a successful appeal to them or look to them for much support. We seemed, however, to be on the eve of a fresh and brighter era, and the day would come when Scotland would vie with Wales in the number and excellence of its Celtic periodicals.

Mr. Erskine urged the desirability of making every possible use of the existing weekly and daily newspapers for promoting the language interests of the various Celtic nations. He and Mr. Henderson were placed on a Committee formed to foster and encourage Celtic journalism; but, owing to the abnormal conditions, it was found impossible to take action, meantime, with regard to the founding of a Celtic organ.

Papers on the Celtic nations, their ideas and functions at home and abroad, were read by Mr. Erskine, Scotland; Mr. E. T. John, Wales; Miss O'Farrelly, Ireland; and Mr. Mogaer, Brittany. Thereafter office-bearers were elected and other routine business transacted. On the opening day all the delegates were entertained to luncheon by Mr. John, and Mr. MacKay, on being asked to say grace, did so in excellent Scots Gaelic. Luncheon was provided on the second day by Sir Griffith Thomas, and a reception was given by the Mayor of Swansea, and another by the President.

In plucky little Wales the ancient Celtic is the every-day language of the people, both gentle and simple. We were told that, in the large and busy town of Swansea, over 75 per cent. of the population speak Welsh habitually—a splendid object lesson to the towns of the Scottish Highlands.

A. H.

The Welsh *Eisteddfod* is a Bardic institution to encourage the youth of the country to excel in art, literature, and music. An excellent medium for discovering and encouraging talent, it also stimulates by competition the latent forces for the good of the nation. But it is peculiar to Wales, and the question therefore arises, says the *Sunday Post*, why not a Highland Mod on similar lines in Scotland? At the Welsh National *Eisteddfod* at Neath, the successful Crown poem bard was Mr. Emrys Lewis, a Port Talbot journalist, and he was crowned by Dyfed with all the quaint ceremonial attaching to the historic observance. Rhymney won the ladies' choral competition, Porthcawl the children's folk-lore competition, and Llanelly the chief children's choral.

* * *

In a recent publication an American writer, Mr. J. D. Bulloch, claims that Scotsmen have formed the spinal cord of the Republic. He gives the names of upwards of 20 of the foremost Americans who were of Scottish origin. In the list are such names as Grant, Mouro, McClellan, Livingstone, Campbell, McKinlay, Gordon, and others as Highland as any of these.

SIR EÒGHANN LOCHIALL AGUS A' CHAILLEACH.

Bha Sir Eòghann, turas, air ghnothuch cabhaig an Ionarais, agus a' tilleadh dhachaidh, mar a bha e a' togail a mach às a' bhaile, cìod a' bhama-chomhhdhal a rinn suas ris, ach luiriste de bh-airionnach largalta, fad-chasach — bana-bhuidseach.

Cha do chuir iad fàilte air a chéile ann; ach bha ise a' cunnail an aon cheum air an coimeachd ris. Bu cho math le Eòghann ban-chompanach eile rithe, 's gun fhios aige cò b' i; ach cha robh a choltas oirre-se gu'n robh a chuideachdas a' droch-chòrdadh rithe. Ach anns na gàmagan a bh' ann, thugair i truiséalachadh oirre fhéin, 's thuir i :

“Ceum ann, Eoghainn!”

Nise, an luib na bròig-airgid a fhuair Sir Eòghann anns an Taghairn, fhuair e buaidh air cruaidh, air luaidhe, 's air buidseachd, 's cha robh sin gun fhios da, agus thuir e ris a' chaillich, 's e 'toirt tàrr-leum às :

“Ceum air do cheum, a chailleach,
'S an ceum barrachd aig Eoghann.”

Cha robh an còrr bruidhne eatorra anns an àm; ach chùin iad na h-aon sinteagan air gus an d' ràinaig iad Caolas Mhic-Phàdrúig—'s cha b' iongantach iad a bhi sgèth!

Dh' éigh Eòghann an taiseag, 's thàinig an bàta; ach cha leigeadh na gillean a stigh a' chailleach.

An uair a thuig i nach fhaigheadh i an taiseag, thuir i, 's i 'gabhail a cead de dh' Eòghann:—

“Dùthrachd do chridhe do'n chloich ghlais ud
Eoghainn!”

Bha Eòghann air a flaicill, 's fhreagair e—

“Dùthrachd do chridhe do'n chloich ghlais ud
thall!”

agus, a mhic cridhe! bha deagh thuiteamas seanchais air—sgoilte a' chlach 'na-dà bhùigh!

ABRACH.

From *An Gàidheal*, iv., 112.

NOTES.

By J. G. MACKAY, London.

Proverbs Commemorating the above Legend.

Mar a thainig a' bhuidseach air Eoghann, gun chuireadh, gun chead. As the witch came

SIR EWAN CAMERON OF LOCHIEL AND THE WITCH.

Sir Ewan was, on one occasion, in Inverness upon some pressing business or other. When returning home, and just as he was getting out of the town, what ill-omened being should make up with him but a slender slut of a woman, a forbidding and long-legged creature—a witch.

Greeting between them there was none, none at all; but step for step did she keep pace with him during their joint journeying. Ewan would just as soon have had some companion other than she, especially as he did not know who she was; but she did not seem to find his company disagreeable to her. However, in the tremendous striding and stepping that ensued, she kilted up her skirts around her, and said :

“Step it out, Ewan!”

Now, along with, and by virtue of the silver shoe that Sir Ewan had obtained in the Taghairn [*i.e.*, the House of Invocation], he had obtained power over steel, and over lead, and over witchcraft, and well he knew it; so he said to the witch, giving at the same time a tremendous bound :

“Step for thy step, thou witch-wife,
But the extra step be Ewan's.”

For the time being, there was no further speech between them; but on and on they strode, keeping ever the same steps, until they arrived at MacPatrick's Strait — and no wonder they were tired!

Ewan hailed the ferry, and the boat came; but the [ferry] gillies would not let the witch get in.

When she realized that she would not be allowed to go by the ferry, she, as if taking her leave of Ewan, said :

“My heart's best wishes are for thee, oh Ewan,
loved!”

But Ewan, watchfully upon his guard, made answer thus—

“To yon grey stone thy heart's best wishes
be!”

and son of my heart! what access of apt speech was his just then, his words fell happily and hit their mark, for the stone was riven instantly in pieces twain.

A LOCHABER MAN.

(Probably the late D. C. MacPherson,
of the Advocates' Library).

or inflicted herself upon Ewan, without invite or leave.

Mar a bha a' chailleach air Eoghann, a dheòin no a dh' aindeoin. As the witch harassed Ewan, willy nilly.

A dheòin no a dh' aindeoin, mar a thainig a'

chailleach air Eoghann, bean cho mór ri a mhathair. Willy nilly, as the witch came for Ewan, a woman as big as his mother.

See the Rev. J. C. Campbell's "Witchcraft and Second Sight," 198, where two versions of the story are given, one differing widely. See also Nicolson's "Gaelic Proverbs," 309.

The great stature of Lochiel's mother, implied in one of the above commemorating proverbs, probably indicates that she also was a witch. The celebrated chief, her son, had himself obtained fairy gifts and magic powers through that extraordinary kind of union called the Taghairm, so that it is probable that this famous champion of a famous family could on two scores justly boast of an authoritative connection with the supernatural, a connection that was of no ordinary character. Keppoch and other famous heads of Highland families were experts in magic. The attributes and powers of various Kings in other parts of the world suggest that originally, and in very remote times Kingship, or supremacy among men, was perhaps frequently developed from supremacy in magic. Our tale very probably originated in very remote times, and would be attributed, of course, to successive chiefs who bore the same style and title from generation to generation.

An Taghairm, The House of Divination. This was an awful species of sorcery, of which notices occur in the following:—

"Transactions Gaelic Soc. Inverness," xxvi., 63.

"Nicolson's Gaelic Proverbs," 192.

Rev. J. G. Campbell's "Superstitions," 304.

"West Highland Tales," J. F. Campbell, iv., p. 400.

"Caraid nan Gaidheal," 32.

"Lochaber in War and Peace," 157.

There were, however, other and milder forms of Taghairm, but which of these had been performed by some probably very remote Chief of the Camerons, is not known to the writer.

The silver shoe that had come into the possession of Lochiel in this supernatural manner was to be put on the left foot of every son born into the family. See Trans. xxvi. 63, above quoted. Caraid nan Gaidheal speaks of the shoe as being golden.

Bha deagh thuiteamas seanchais air, literally, there was good falling of speech upon him; that is, his words fell with telling effect, or were aptly chosen for the effect intended, to wit, the baffling of the witch. The chief certainly knew, not only his own powers over steel, lead, and witchcraft, obtained in the weird Taghairm, but also his natural gift of apt speech. He knew that this last was sovereign against the maledictions or other attacks of a witch, attacks which were otherwise certain to bring evil upon the persons against whom she fulminated.

The first danger became obvious when the witch by her words and action showed that she intended to outstep and outwalk Ewan, but he defeated her and warded this danger off both by repartee and action, as will appear from the tale; after that "they kept the same strides on it" till they reached the ferry, which presumably means that, all the way to the ferry, they held on at the same headlong pace and at the same distance from each other, Ewan always

keeping his initial advantage of being one step ahead. The ferry-gillies in refusing to allow her to take the ferry defeated the witch a second time.

The witch's last remark seemed on the surface kindly enough, but Ewan knew that it was an ill wish, and that she meant to work him ill by it; so he passed her curse on to the grey stone; his quick repartee prevented her curse from alighting on him, and the grey stone, in splintering to pieces, showed that Ewan's suspicions of her seeming good wishes were well founded. Thus the witch was defeated for the third time, and Lochiel was victorious, as befitted one of the Cameron Clan.

It is strange that the witch fails to call her art to her help, and, turning some lifeless object or other into a boat with a stroke of her magic wand, pursue the Chief across the water. There are, however, several tales which seem to show that when any supernatural enemy had been beaten in some given number of competitions or bouts, say three, the rules of the mysterious game prescribed that the other side had won, and the mortal was to be exempt from further harassing.

It will be observed that Lochiel did not turn aside to go to his house at Ach-na-Carry or to Inverlochy. To have stopped anywhere had been tantamount to admitting that the witch had beaten him at walking. This was probably the reason why he held on till he reached Caolas Mhic Phadruig, or MacPatrick's Strait, which is the narrow winding neck of Loch Leven at the seaward end of the loch. It is seventy-five miles from Inverness, whence the two antagonists had started on their strange journey. The ferry mentioned in the tale is Bail'-a'-Chaolais (Eng. Ballachulish), the Town of the Strait, and the split stone is still pointed out.

Lochiel's expedient of parrying a curse by passing it on to some lifeless object was a well-understood expedient. A bearer of evil tidings would say as prescribed by native formula that he was only telling the tale to the stones, for he knew that to tell a tale of disaster was otherwise likely to bring disaster upon the hearers. Telling the tale to the stones constituted the stones the audience, and these lifeless things would then receive the full force of any further disaster that might result from describing a previous disaster. See An Gaidheal, v., 51. Other ways of warding off evil consisted in the use of such sayings as "Croisem sgiorradh," "slan far an innsar e," "I—counter—be—spell disaster," "(May people be) well where it (the tale of disaster) is told. Compare Irish, "slan mo chomhtharra," and English, "save the mark."

Similarly, when stitching clothes while on the body, an office only performed for the dead, it was as well to say, with the idea of dodging the powers of Evil—

"I am sewing about the grey stone yonder, And about the carlin of the priest,"
See "Folk-Lore," xiii., 30; x., 265. Otherwise the powers of Evil could say to the person whose clothes were being stitched, "You have allowed yourself to be treated as dead: we will take you at your word, dead is what you shall be."

If I remember rightly, it is Nicolson who confirms the above with the following proverb:—
 “Fuaigheam so mu chloich ghlais an t-sagairt,
 a' chlach ghlas a bha'n Eirinn.”

“I saw this about the grey stone of the priest,
 the grey stone that was in Ireland.” This
 is said when a boy's trousers are being
 mended when on him.

When a child yawns, the nurse should say,
 “Your weariness and heaviness be on yonder
 grey stone!” See Rev. J. G. Campbell's
 “Superstitions,” 238, 239, 281.

“Ceum ann,” “Step it out, get on.” This
 idiom in “ann” may perhaps be equated with
 the following from Nicolson, p. 385.

“Facal ann, a Mhaighstir Iain, 's am Brugh
 a' lionadh.”

“Get on, Mr. John, the channel is filling.”

The Rev. John MacLean was minister of
 Kilninian, in Mull, including Ulva and
 Gometra. These islands are separated by a
 narrow channel called the “Brugh,” which is
 passable on foot except at high water. Mr.
 MacLean was preaching at Gometra, and the
 beadle reminded him in the above words, pro-
 verbial in Mull, that it was time to be winding
 up.

Concerning the phrase “a mhic cridhe!”
 An analogy with “a-dhuine chridhe!” One
 would have expected “a mhic chridhe,” but
 this is hardly ever seen. It is curious that a
 word ending in “C” will frequently fail to
 aspirate a word beginning with “C” or “G,”
 as in the patronymics and surnames of which
 instances are set out below:—

MacCuaraidh,

Clann Mhic Codrum,

Mnathan Mhic Carmaic (Nicolson, 357, 150,
 154).

deoch-slainte Mhic Coinnich.

an cois Mhic Coinnich.

tigh Mhic Glaisin (“An Gaidheal,” vi., 206;
 iv., 146; iii., 183).

Mac Caillein Mór.

Contrast the surnames, MacFhionnaidh, Mac-
 Phaidein. But when only ordinary filial
 relationship is to be shown, or even ordinary
 grammatical relationship, aspiration of initial
 “c” takes place as usual, notwithstanding the
 juxtaposition of a word ending in “c,” as in—
 Alasdair Mac Cholla (“An Teachdaire
 Gaelach”).

an leac chuilleineach.

air a' bhreac cham (“An Gaidheal, iv., 181;
 i., 286).

Words ending in “ch” will readily aspirate
 another in “c,” as droch cheannach.

In “a mhic (a'n) chridhe,” the aspiration of
 cridhe is in accordance with rule. For it is the
 article that causes the aspiration, and by
 separating the two “c's” prevents the ques-
 tion of their juxtaposition from arising.

(In the Red Book of Clanranald, written by
 the Mac Vurichs (Mac Mhuirich), the hereditary
 bards and historians of the family of Clanranald,
 the name is invariably “Alasdair MacColla.”
 See “Reliquae Celticae,” Vol. II. The
 Teachdaire Gaidhealach, we presume, wrote
 “Cholla” merely to suit the pronunciation of
 the time.—Ed.)

THE SCOTTISH EDUCATION BILL.

TEACHING OF GAELIC.

The Scottish Grand Committee, in the House
 of Commons in July last, had under considera-
 tion the question of the teaching of Gaelic.
 This arose from an amendment moved by Sir
 A. C. Morton, which sought to make it incum-
 bent on Educational Authorities “to make
 adequate provision for teaching Gaelic in
 Gaelic speaking areas.” As the speeches
 made are of much importance, it is desirable
 to embody the main points in *An Deo Gréine*
 for future reference.

Mr. Iain Macpherson, Deputy Secretary for
 War, said that he was not supporting the
 amendment because he was a faddist or a sen-
 timentalist, though it was true that he had the
 honour to be the one Gaelic-speaking member
 of the House. He represented a constituency
 the great majority of whose people read, spoke,
 and loved this language as the language of
 their daily life and of their sanctuary — a
 language in which they had published no less
 than eighteen books for our troops in this great
 war in which we had suffered so sadly, books
 read and cherished by his countrymen in every
 theatre of war in the hour of danger and in the
 face of death. The great deeds of their High-
 land regiments were as much due to their life
 and language as to their personal valour and
 to the justice of their cause. That was never
 more clearly proved than it had been in the
 history of the Highlanders. Both tartan and
 language were proscribed after the rising of
 '45. Why? Because the tartan and the
 language were symbols of an unknown, unap-
 preciated, and an unconquerable spirit, which
 in the view of the foe ought to be killed. It
 was of no small interest to him, as chief of the
 Gaelic Society of London, the oldest society of
 its kind in the world, that this Society in 1782
 secured the repeal of the Act which made it
 unlawful for Highlanders to wear the tartan.
 The tartan was secured as the pride of a great
 race, worn now not only by that great race,
 but by those who felt proud now to imitate its
 traditions. But the blow which the language
 received then by a foreign dynasty was the
 blow from which it was suffering now. It
 suffered then at the hands of men like the
 blatant and swaggering Dr. Johnson, whose
 ignorance of the Gaelic language and its
 traditions was as colossal as his ingratitude for
 hospitality among a cultured people.
 (Laughter.) The Gaelic language had a great
 educative value, and was a great educative
 study.

EDUCATION IN THE MOTHER TONGUE.

In the county in which the Secretary for Scotland was born, and which he (Mr. Macpherson) now had the honour to represent, there were many parishes in which nearly 90 per cent. of the population were Gaelic-speaking. What did that mean? It meant that the children in those parishes had to go to school to be taught in an unknown tongue, their only language being Gaelic. It was an elementary principle of education that a child should be taught the rudiments of its education in its mother tongue. It was as easy for the uni-lingual Gaelic-speaking child to understand Russian or Chinese as it was to understand English. It had been proved time and again that the bi-lingual child possessed enormous advantages over the uni-lingual child. Their desire was to have Gaelic recognised in this Bill as being in certain districts an essential subject in the school curriculum, if the Highland child who knew it was to receive its general English education without handicap, and with greatest profit to itself and greatest advantage to the State. It might be said that there was nothing to prevent the Local Educational Authority from making provision for this object now. With that view he had personally but little sympathy, though it was a view which had *prima facie* grounds for its retention by those who were not alive to the conditions which obtained and had obtained in the Highlands. As long ago as 1876 the vast majority of the School Boards in Scotland gave their opinion in favour of instruction in Gaelic. To-day in the Highlands the view was the same, particularly so in the case of the County Committees, who were in the main experts in the requirements of local education, and who were not liable to be so amenable to the curious influence of what was called the "Code." But this spirit of independent judgment did not invariably prevail among the School Boards directly concerned. They did not regard it as their duty to take the initiative. They looked for that to the Education Department, and if that Department did not feel inclined to give them this initiative and place Gaelic as an essential subject in the curriculum, they were content to obey with unflinching loyalty a Code as it was established for them in Dover House. In his judgment, it was part of their duty to suggest on behalf of those Boards a proper and a sane initiative, and he was convinced that if they took this opportunity of doing so, all these Boards would, with equal loyalty, carry out their wishes. They asked in the name of justice that the same privileges should be given to the Highlands as were given not only to Wales but to Ireland.

As to Ireland, the latest return showed that £14,000 a year was given as a direct Government grant for the teaching of Gaelic. No such grant was given to Scotland. They had to be content with grants from endowments and trusts, merely because the representation of Scotland, and particularly of the Highlands, had never fully or adequately realised its responsibility in so important a direction. That was a very definite cultural contribution to modern thought. He believed that something valuable would be lost if the present policy of neglecting Gaelic was continued in Scotland.

Sir D. MacLean also supported the amendment as a Highlander. He urged that the teaching of Gaelic in the elementary schools was based on reason. It was a reasonable proposal, because it was practicable. The machinery was already in existence. The education authorities in Scotland had not in any sense put a bar on Gaelic, but so far as their opportunities permitted, they had encouraged the development of the language. He pointed out that in all the public elementary schools in Wales the Welsh curriculum included the Welsh language, and said the supporters of this amendment were asking a much smaller thing than that. All they asked was that Gaelic should be taught in the Gaelic-speaking areas.

Mr. Holmes also supported the amendment.

THE AMENDMENT ACCEPTED.

The Secretary for Scotland (Mr. Munro) said there were few things which were more deplorable than the death of a language, particularly a language like Gaelic, which was intertwined with the best traditions of our soldier race in the Highlands, and there were few things more desirable than to help to avert such a disaster. He was not surprised that he should have received petitions on this subject signed by 18,000 people in the Highlands, and that countless letters should have reached him urging him to adopt this proposal. But he did not rest the course he proposed to take on sentiment at all. Not only was this proposal just, and the correction of a great wrong; it was also a practical proposal. It was not only administratively possible, but was administratively simple.

A REASONABLE PROPOSAL.

The course which was urged upon him now had been urged upon him by educationists of all classes, some of the most distinguished educationists of the day. It had been urged upon him by these educationists, that Gaelic had a literature and a poetry of its own of great importance and great value at the present time, and in all future time. It had

also been pointed out to him that there was an absolute precedent for this proposal in the Welsh Act, which dealt with the teaching of Welsh in the Welsh schools. There could not be a closer analogy. Moreover, he believed this was a proposal which was likely to be accepted by every education authority in the Highlands, once Parliament had given its assent to it. Having regard to all these considerations, he was prepared to accept the amendment, and he hoped it would have the unanimous approval of the Committee.

Mr. A. F. Whyte said he should be prepared to base his case for the fostering of Gaelic on one point alone, namely on the very remarkable collection of poems and melodies which Mrs. Kennedy Fraser had collected in the past few years.

Mr. MacLeod and Mr. Boland thanked the Secretary for Scotland for accepting the amendment.

The amendment was agreed to without a division.

AN CLACHAN A CHAIDH FHASACHADH.

EADAR-THRANGAICHTÈ O BHARDACHD *Oliver Goldsmith.*

Le Coimneach Domhnullach, Cumdaimn, Srath-pheofhair.

Bu bhinn an foinn, bha tric, air feasgair eùin,
 'Sa chnoc ud thall bhiodh fuaim a' bhaill 'tigh'un suas;
 'N sin nuair a dh' imich mi gu socrach mall,
 Bho'n iosail dh' éirich h-uile pong gu fann;
 An feasgach 'g aomadh mar bha bhan'rach seinn,
 'San fheadail cald' a' nuallan air an linn,
 Na geòidl' a' sgeigeil thar an limne uain',
 Is mach bho'n sgoil bha chlann a' cluich mu'n cuairt,
 'San cù air faire tabh'nuich ris a' ghaoith,
 'San lachan mór a thig o'n inntinn fhaoin,—
 'S iad uile measgt' a' sniomh air falbh 'san duibhr';
 'Nuair stad an spideag lion an seirm a suas.
 Ach nis cha chluinnear fuaim no farum sluaigh,
 Cha luaisgich monmhor taitneach feadh an fluinn,
 An sràid fo fheur gun chreutair beo' air chuairt,
 Tha lith is loinn a beatha nis air siubhl',—
 Seach banrach bhochd a dh' fhàgadh fhath'st 'san àit',
 Aig taobh an uilt gu rag a' cromadh bhàn;
 Diol-déire aosmhor, l' éiginn, air son bidh,
 An còmhach bhiolair bluain de'n chaochan glurinn,
 A connadh spionadh as na drisean géur,
 'Sa caith' na h-oidhch' 'na bothan sileadh dhéur;
 Ach ise de'n ghineal shuaire' cha dh' fhàgadh ann,
 Gu inns' mu'n diol a dh' fhàg a dùthaich bànn.
 Aig taobh an doir' ud thall, bha lios mo ghràidh,
 Is fhathast ch' thu iomadh maoth-lus fàs,
 An sid mar nochdas badan phreas an t-àit';
 Bha àros beag an teachdair' suidhicht' ann.
 'S e duine measail bh' ann air feadh na tìr;
 A shaoilteadh saoihb'r le dà-fhìch'd-puinn 's a' bhliadhu';
 An àite uaigeach ruith an diadhair 'réis,
 Cha d' rinn e imrich, cha bu mhiann leis è;
 'S cha d' fheuch e brosgul chum a chliù chuir àrd,
 Le muthadh theagaisg réir an uair bha làth'r;
 Air duais na b' àird' bha déidh a chridh', 's a ghnè
 Na b' fheàrr air leas'chadh bochd na chrannchuir fheò.
 Bha srial aig ànraich air an fhàrdach fhial,
 An struidheas chroaich e, ach leasaich 'n dith:
 Is math mo chumhn' mu'n bhleidir bhiodh 'na aoidh,

Bha fheusag liath 'na sguaid mu bhroilleach aosd ;
 An stròidheal feumach chaill a nis an uail,
 Ghabh brath air daimh, is coire dha cha d' fhuair ;
 An t-àrmmun breòit', gu bàigheal gheibheadh dìon,
 Bhiodh fad na h-òidhch' mu theallaich 'g aithris sgal ;
 A' gul nan lot, 's 'nuair chriochnaich iomradh bhroin,
 Le 'chràsg do nochd e mar a bhudaich seòid.
 An gean le chuideachd bha an duine còir,
 Is n'haith e 'n lochdan, 's iad an éigiun mhóir ;
 Bu choma dha-s' an beatha 'sgrùdadh cruaidh,
 Thug 'iòchd dhoibh deire mus d' thug gnàths an t-sluaigh.
 Bu thlachd leis faochadh thoirt do neach an sàs,
 'S na fail'nean bh' ann, 'sann thaobh a' chuid a b'fheàrr :
 Ach thaobh a dhleasnais, bha e deas na cheann,
 Ag caitbris, 'gul, 's ag ùrnuigh air son chàich ;
 Is mar an t-ian bhios feuchainn dòighean seòlt'
 Gu linn a chuir air iteig measg nan neòil,
 Gach imleachd dh' fhiach, 's an mòile chroanaich e,
 'Gan tàladh suas, 's dol leoth' 'san t-sligh' gu neamh.
 Aig taobh na leap', is neach fa chomhair bàis,
 Le dòruinn, ciont, is pian, an sàs gu teann,
 Do sheas an gaisgeach còir. Fo bhuaidh a làimh,
 Bho'n anam shàruicht' dh' fhuadaich geilt, is cràdh ;
 Nuas thàinig dòchas 'thog an truaghan suas,
 'S a dol do'n bhàs thug bilean manntach clù.
 Bha gnùis an duine stuaim, 'san eaglais fhein,
 'Na shealladh chiataich thug do'n àite spéis ;
 Bho bheul-san thigeadh firinn mach le buaidh,
 'S bha luchd-na-fanaid tric 'cur ùrnuigh suas.
 An déidh an aoraidh fhuair e failte mhór,
 Bho dhream chuir muin'ghinn anns an fhrean chòir ;
 Bhiodh eadhon clann 'na dhéidh le'n cleasachd shuaire ;
 A' breith air chót', gu aire tharruinn riù.
 Bha bàigh a' phàrant follaiseach 'na ghnùis,
 Le'n sousa toilicht', ach le'n àmhghair ciùrrt'.
 Bha gràdh a chridh' air nochdadh dhaibh 's a bhàron,
 Ach 's ann an neamh bha fois aig inntinn throm :
 Mar bheinn a thogas suas a ceann gu h-àrd,
 Bho'n ìosal dìreadh, 's tre na neòil a falbh ;—
 Ged thionas ceò mu'n cuairt d'a h-uchd gu léir,
 Bidh soills' a' deàrrsadh air a ceann 'san spéur.
 Rì taobh na callaid caim aig oir an rath'd,
 'S a geigan guanach mach fo bhilèth gun stà,
 An sin, 'na àros fhuainneich cleacht' ri iùl,
 Bha 'm maighstir 'teagasg sgoile big' na dùthch',
 'S e duine cruaidh a bh' ann, 's na choltas gnò,—
 'S math b' aithne dhomh-s', 's do fhear-an-uile a dhòigh,
 Is dh' aithnich clann fo gheilt ri thuar ro-làimh
 Gach cumart dh' éireadh dhoibh-san feadh an là ;
 Is mór a ghàir iad rianh gun fhiachainn déidh,
 Rì feala-dhà bu thric leis chur an ceill ;
 Is dh' innsedh sanas beag a ruith mu'n cuairt
 An naigheachd dhubhach 'nuair bha gruaim 'na ghruaidh,
 Ach bha e tairis, is na'm biodh e cruaidh,
 'S e mheas air oilean dh' fhag 'san àm e buairt'.
 Bha sluagh a' bhailte bruidh'n'n mu eòlas mór ;
 Gu'n sgrìobhadh e, 's gu'n cumntadh ceart gu leòir,
 Bu deas bhiodh ùin leis, làn-mar' air roi-inns',
 Fhù talamh 's soitheach bha fios aig mu'm meud.
 An deasbud thug an teachdair' géill dha chliù,—

Ged gheibhteadh buaidh air, chum e 'n deasbud suas.
 'S bhla sheanchlas foghlumit', agus 'flac'lan mór
 'Cur ionghnaidh air an dream a theann 'na chòir,
 'S iad sior a' coimh'd, 's an ionghnadh sior a' fas,
 Ri meud an eòlais ghabhadh aona cheann.

NOTES AND COMMENTS.

On account of the recent regulations, the postage for *An Deò Grèine* now costs one penny. As the magazine is still sold at a penny, it is obvious that a serious loss will have to be faced unless members and subscribers do what is needed. How that should be done is easily understood, and we hope readers will act accordingly.

* * *

The fourth report of the Highlands and Islands Medical Service Board discloses no new features in the Board's activities, which continue to be somewhat curtailed owing to the war. A grant of £400 was made to the Belford Hospital, Fort William, which might have had to close its doors but for the help thus given. A sum of £279 8s. 3d. was expended in payment of consultants' fees, and in paying locums in cases of illness of local practitioners. At the end of the year 1917 the Board had in hand a balance of £122,000. This money will all be needed for medical reconstruction after the war.

* * *

The success of the movement on behalf of instruction in Gaelic was largely due to the enterprise of the Propaganda Committee of An Comunn in promoting the petition to the Scottish Secretary. It should be remembered, however, that the united action of the Churches carried great weight, and that Professor Watson laboured industriously to secure Parliamentary support for the Gaelic cause.

* * *

Probably never before were there so many influential Highlanders in the House of Commons. The chief Scottish offices, except that of Lord Advocate, are held by Highlanders. Sir Donald Maclean, a very good friend of Gaelic, was long chairman of Committees, and is personally a popular member. Messrs. J. M. MacLeod and Murray Macdonald are respected private members, while Mr. Ian Macpherson's official position gave special weight to his valuable support. The deputations were indebted to members like Mr. MacLeod, who spared neither time nor trouble to make their efforts successful. It would be invidious to single out the names of Lowland members, as so many gave Gaelic every support.

For a fortnight before the Gaelic amendment was reached there was continuous interviewing of members at Westminster. In this work An Comunn was represented by the President and Professor Watson; the Church of Scotland by Mr. H. F. Campbell, advocate, Aberdeen, secretary of the Church's Committee for promoting the education of Gaelic-speaking students; the United Free Church by Dr. MacLennan, Edinburgh, convener of the U.F. Highland Committee; and the Free Church by its Highland Deputy, the Rev. Donald MacLean. Now that the Bill has passed the Committee stage, it will probably become law in October.

* * *

On 27th June last Lord Ashbourne startled the Lords by lapsing into the Gaelic in the course of a speech upon the subject of nationality. His Lordship modestly stated that he merely wished to show that Ireland possessed a national tongue. Those who heard him some years ago at Inverness Mod will remember that Lord Ashbourne is equally eloquent in English and in Gaelic. Upon that occasion his Lordship wore the saffron kilt which he afterwards displayed in the Gilded Chamber to the great surprise of his fellow-Peers.

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GAELIC TERMS EXPRESSIVE OF AFFECTION, AND TERMS OF INVECTIVE.

By "CLACHAN."

1st Prize, Glasgow Mod, 1901.

(Continued from page 159.)

Bheir mis ort nach òl thu bainne blàrr spàine!
 I'll make you that you cannot drink milk from a spoon. "This forcible form of threat," says Nicolson, "comes from the Hebrides." It looks simply like one of those fearful punishments with which children are sometimes threatened, *e.g.*, *Bheir mise ort gu'n cuir mi salainn ann do brochan ort, or fodar ann do leabaidh dhuit.*

Beul seachlad ort! A past (disused) mouth to you!

Beul sìos ort! A down mouth to you! Beul sìos air na mnathan mur faighear ams gaeh àit iad! "Confound the women if they are not found everywhere," Nicolson. *Beul sìos ort*, Nicolson says, "probably means may you be laid upside down, *i.e.*, dead," but the dead are not laid upside down. "Drooping mouth" seems better as of one in dejection. Compare English "down in the mouth."

Burn dubh ort! Black water on you! Compare *lionn-dubh*, melancholy, from *lionn*, humours of the body, also ale, the same etymologically with *linne*, a linn, a pool.

Cadal na caorach 's an dris ort! The sheep's sleep in the briars to you!

Cadal na deargainn air a' ghleidid dhuit! The sleep of the flea on the gridiron to you! The sleep of the flea that went to sleep on the bottom of the gridiron and only awoke when the gridiron had been put on the fire.

Cam-chòmhdhail ort! A crooked meeting to you. Equivalent to "May evil meet you." Reay and west of Ross-shire *Cam-chòmhdhail* is pronounced as one word *Camachail*.

Car anaithéal d' aihhleis ort! The northward turn of your undoing to you! *Tuaitheal*, or, as it is frequently called *tuathal*, from *tuath-seal*, north turn, means against the course of the sun. To turn round against, and not in, the direction in which the sun moves was accounted perilous in the extreme, and the above imprecation is equivalent to wishing that the person might make the unlucky wrong turn that would bring him where disaster lay in wait for him.

Cionlas ort! Confound you. "*Cionlas* was the name of the string used in tying the fingers of the dead." — Rev. Adam Gunn. It does look as if this spelling were an error for *Conlas*, and that the word might be the same with *Conghlas* below.

Conas ort! Contention to you! "Botheration on you!" *Conas*, a wrangle.

Conghlas or Canghlas ort! Dead-band to you! *Conghlas*, a band round the jaws (properly of the dead to keep the mouth closed). West of Ross-shire. The word may be *conbhas* (*conbhalas*); cf. *cunbhalas*, from *cungbhail*, keeping.

Contraehd ort! Mischief on you! Contrariety to you. Rob Donn, describing the canine followers of a conceited fox-hunter, says:—

"Bidh cona mòra blobhdail ann,
'Nuair cheanglar iad ri caibbheachan;
Bidh U'bh! U'bh! fadhhaich ac'

Nach ruig iad biadh nan searbhanntan;
Bidh Fithmh! Fithmh! drannanach!

Aig ablgan beaga gearrtach ann—
Their mnathan fuine pròmtanaich,
'Ceud contraehd ort', nach cailliar iad! "

The word is referred to Latin *contractus*, a shrinking, but it seems at least to be influenced in meaning by "contrary," or by the Scot. *conter*, to thwart, resist.

Deireadh nan seachd Sathairn ort! The ends of the seven Saturdays to you! This may be but an intensification of such a form as "Deireadh na Sathairne ort," but even of the latter no satisfactory explanation as to the origin is forthcoming.

Diol Bhaltair an Gàig ort! The fate of Walter in Gaick to you, or The usage Walter got in Gaick to you. A Badenoch imprecation. The reference is to Lord Walter Comyn, who was torn to pieces by eagles at Leum na Feinne in Gaick.

Droch bhàs ort! A bad death to you! Droch cam on ort! or An droch cam on ort! Bad cam on or The bad cam on on you. Perthshire. *Cam on* sounded like Eng. "Come on" is evidently borrowed, but what?

Droch cheann ort! A bad end to you! Arran. Droch ciall ort! Bad sense or understanding to you!

Droch còmhdhail ort! A bad meeting or encounter to you! Cf. *Cam-chòmhdhail* ort.

Droch dhìol ort! Bad usage or treatment to you!

Droch sgilling ort! Lit., A bad penny to you! This has been explained by a reference to the time when the northern counties were flooded with base coin made at a mint in Caithness, but wishing a person a bad penny seems altogether too feeble.

NOTICE.

All literary contributions, accompanied by the name and address of the writer, should be addressed to Mr. DONALD MACPHIE, The Schoolhouse, Cumbernauld, and should reach him not later than the 18th of each month.

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