

An Gaidheal.



W. C. BRYCE.



An Gaidheal:

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AN COMUNN GAIDHEALACH,

65 WEST REGENT STREET, GLASGOW.

❖ CONTENTS. ❖

GAELIC DEPARTMENT.

	PAGE		PAGE
Am Fear Deasachaidh—		Bàrd Thùrnaig - - - -	24 (b)
An t-Oireachtas - - -	29 (b)	Cairdean Urramach a Albainn Nuaidh	139
An t Ollamh U. I. MacBhàtair	77	Campa Comunn na h-Oigridh - -	142
Crìoch àraidh an duine - -	137	Caochladh - - - -	83
Dleasnas na dilseachd - -	113	Cataibh - - - -	31
Fàilte na Bliadhna Uire - -	41	Clocras Fearainn - - - -	18
Fòghlum an t-Sean Ghàidheal	101	Clann an Fhraoich - - - -	32
Glaschu mòr nan stiopall - -	1 (b)	Comunn na h-Oigridh an lile - -	44
Iain MacCoinnich - - -	125	Dail an Earball - - - -	38
Inneal Maol - - - -	65	Facal san dol seachad 32,51,63,87,98,110	121 135, 146, 24 (b)
Ioslaind agus Innse-Gall - -	29	Fàilte á Albainn Nuaidh - - -	139
Oraid a' Chinn-Suidhe - - -	13	Féill nan Gamhna - - - -	134
Oraid a' Chinn-Suidhe - - -	13 (b)	Fuineadar na Manachain - - -	7
Peairt, 1947 - - - -	1	Litr Comunn na h-Oigridh 2, 17, 30, 42, 54	65, 77, 90, 103, 114, 128, 140, 2 (b), 17
Ri guaillibh a chéile - - -	53		30
Teanga na Tràille - - - -	89	Mar a fhuair Diarmad am ball seirc -	49
A' Ghàidhlig an Eirinn - - -	85	Mearachd 's a' chlà - - - -	45
Aig Gleann-Fhionain - - -	62	Meur Inbhir-pheofharain - - -	24
Am Fear Ciùil - - - -	60	Mòdan a bh' ann - - - -	16
An Adharc Shnaoisean Shianta -	67	Mu a bhith gabhail anail - - -	13
An Ceann Fodha - - - -	147	Oisinn na h-Oige 2, 44, 55, 81, 91, 104, 115	129, 141, 3 (b), 18
An Dròbhair - - - -	91	Seallaibh ris an am ri teachd - -	96
An Fheannag agus am Madadh	44	Sgrìobhaidhean Gàidhlig - - -	32
Ruadh - - - -	38	Sùil air ais - - - -	40
An Gall 'gar Càineadh - - -	131, 6 (b)	Tabhair Urram - - - -	84
An Sagart MacRaing agus Iain Fada	86	Thubhairt iad - - - -	3
An Seabhac - - - -	22		
Aonghas MacLeoid agus a Chlaidh-eamh	115		

Bardachd.

	PAGE		PAGE
Do 'n Chuillithionn - - - -	102	Flùraichean - - - -	68
Dun-Tuilm air a' Charraig - -	98	Màthair a' Mharaiche - - -	3
Fàilte air Leabhar - - - -	82	Oran a' Chòirneil Chamshron -	96
Fàilt ort, a Shaors' - - - -	102	Rainn - - - -	7
Fath a' Mhór-fhuaim - - - -	37	Uaigh Uilleim Rois - - - -	139



ENGLISH DEPARTMENT

	PAGE
An Comunn—	
Annual Meeting - - -	22, 22 (b)
Central Fund — 10, 28, 40, 52, 64, 76, 88	
100, 111, 124, 135, 148, 10 (b), 28, 39	
Executive Council — 23, 33, 72, 106, 130	
23 (b), 33	
New Members - - -	122
An Comunn Gàidhealach - - -	3
Brief, In - - -	10
Celtic Art Classes - - -	32 (b)
Clarsach Wanted - - -	109
Comunn na h-Oigridh - - -	9
Distinction for Gaelic Scholar - - -	129
Duncan Bàn MacIntyre - - -	92
Edinburgh Branch - - -	32
Edinburgh Festival Concert - - -	10 (b)
Edinburgh Local Mod - - -	119
Fifty-four Years Ago - - -	24
Folklore Institute - - -	38
Friends of Breton Culture - - -	39 (b)
Gaelic in Cape Breton - - -	143, 6 (b)
Gaelic in Perthshire 100 Years Ago - - -	6
Glasgow and the Gael - - -	4 (b)
Grand Highland Bazaar - - -	131
Important Dates - 99, 111, 130, 143	
Leaving Certificate Papers - - -	56, 35 (b)
Malcolm MacLeod Memorial - - -	81
Mechanical Recording - - -	45
National Mod—	
Diary - - -	9, 18 (b)
Donations—10, 28, 40, 62, 64, 76, 88, 100	
111, 123, 124, 136, 148, 11 (b) 28, 40	
Entries - - -	146
Glasgow Mod - 35, 98, 109, 131, 146	
President's English Address - 14, 15 (b)	
Prize List - - -	25, 24 (b)
News from Canada - - -	37, 39
Normanna MacAskill, Miss - - -	75
Notes and Comments - - -	106
Obituary (Bàs Chàirdean)—	
Dr. George Black - - -	38 (b)
Mrs. Burgess - - -	62
Lachlan Campbell - - -	38 (b)
Sir Iain Colquhoun of Luss - - -	38 (b)
Miss Debenham - - -	62
Miss Margaret Duncan - - -	78, 147
Peter Fletcher - - -	23
Mrs. Grant (Tomdoun) - - -	141
Mrs. Greenshields - - -	119

	PAGE
Angus MacAskill - - -	119
Rev. Archd. MacDonald, D.D. - - -	78
Mrs. MacDonald - - -	38 (b)
MacGillivray of MacGillivray - - -	38
Latimer MacInnes - - -	62
Mrs. MacLeod of Skeabost - - -	129
Miss M. D. MacQueen - - -	50
Dr. Farquhar MacRae - - -	129
Angus Robertson - - -	32 (b)
Rev. A. B. Scott - - -	24
Miss Harriet Stewart - - -	10
Professor W. J. Watson - - -	79
Perthshire's Notable Gaels - - -	7
Perth and Perthshire - - -	3
Princess Elizabeth (Marriage Gift) - - -	36
Propaganda Notes—9, 34, 47, 61, 74, 97	
107, 119, 9 (b), 34	
Provincial Mods—	
Ardnamurchan - - -	133
Aultbea - - -	109
Badenoch-Strathspey - - -	117
Glasgow - - -	117
Islay - - -	119
Kintyre - - -	116
Lewis - - -	133
Lochaber - - -	132
Mid-Argyll - - -	118
Oban - - -	117
Perthshire - - -	9 (b)
S. W. Ross - - -	118
South Uist - - -	132
Skye - - -	134
Sutherland - - -	133
Retiral of Miss Bowie - - -	141
Reviews - - -	38, 50, 104, 145, 10 (b)
Rockall and Its Discoveries - - -	83
Royal Letter, A - - -	56
Saint Bride - - -	59
San Francisco Mod - - -	90
Scottish Gaelic in Canada - - -	69
Secretary's Notes - - -	83, 34 (b)
That there's Gaelic, Bass - - -	24
Their Majesties' Silver Wedding - - -	104
Thoughts for Students of Celtic Art - - -	36
U.N.E.S.C.O. - - -	85
Wanted - - -	147
War Memorial and Thanksgiving Fund	
10, 64, 136, 148, 11 (b), 27, 40	



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An Gaidheal



THE OFFICIAL MAGAZINE OF
AN COMUNN GAIDHEALACH

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Leabhar XLIII.]

An Dàmhar, 1947

[Earrann 1

CLAR-EAGAIR. Principal Contents.

Gaelic.

Litr Comunn na h-Oigridh	2
Eilean na h-Oige	2
Spadaireachd Bharraigh	4
Fuineadair na Manachainn	7

English.

An Comunn Gaidhealach: Past and Present	3
Perth and Perthshire: Some Notes	4
Gaelic in Perthshire 100 Years Ago	6
Perthshire's Notable Gaels	7
Comunn na h-Oigridh: Its Aims and Activities	9
Propaganda Notes: Northern Area	9



This Number is devoted chiefly to matters of special interest at this time when the National Mod is once again being held in the city of Perth. The next issue will be the special Mod Number, with full reports of each day's proceedings and complete lists of prize-winners. The next issue will also contain a report of the Mod held at St. Ann's, Cape Breton.

In the near future we hope to publish several long articles of considerable interest and importance, including "Duncan Ban Macintyre; A Modern Interpretation," by Robin Lorimer; "MacTalla," le Fear Chanaidh; "The Mechanical Recording of Folklore and Folk-songs," by J. L. Campbell; "Thoughts for Students of Celtic Art," by Augusta Lamont; "Gaelic in Cape Breton," by C. W. Dunn; and articles by Angus Duncan on "Caraid nan Gaidheal" and "St. Bride."

The Editor will be glad to receive more Gaelic contributions, especially prose articles of from 700 to 1400 words.

PEAIRT, 1947.

Tha sinn an dòchas gum bi an àireamh so de'n Ghàidheal an lèmhann an luchd-leughaidh roimh dheireadh a' Mhòid mhóir, agus 's ann a chionn sin a chuir sinn uibhir ann mu eachdraidh Pheairt, am baile agus an siorrachd, agus mu shuidheachadh na Gàidhlig anns na sgìreachdan mu'n cuairt, agus mu chuid de na Gàidheil chluicteach aig an robh ceangal ris a' cheàrnaidh so.

Tha sinn mar an ceudna a' toirt iomraidh air obair a' Chomuinn a' chum 's gum faic an dà chuid ar càirdean agus coigreach a bhios còmbha ruinn na rinn an Comunn, na tha e deanamh, agus na th'aige ri dheanamh fhathast.

Chan 'eil ann ach an tur-dhlomhanas a bhith dol gu Mòd, mas e sin fhéin na ni sinn. Tha obair a' Chomuinn a' dol air aghaidh fad na bliadhna, agus càite air bith am bi aon san bith againn gheibh sinn an sin cothrom air cuideachadh leis an obair mhóir air sgàth ar càinaine agus ar litreachais.

Bha Mod mór mór againn an Obar-dheadhain an uiridh—a chluìt sin aig Gàidheil a' bhaile sin. Tha fhios gum bi Mòd mór mór eile againn am bliadhna, agus Gàidheil Pheairt agus nan àitean mu'n cuairt air a leithid de shaothair a dheanamh; agus, a bharrachd air sin, a leithid de shaothair rè na bliadhna so air feadh na dùthcha. Nach robh deich mòdan ionadail againn, agus nach 'eil sin ag comharrachadh gu bheil sinn a nis, an dèidh a' chogaidh, air dol an làn-uidheam a rithist?

Gilcas nan Gàidheal.—"Is duilich do mhnaoi beanas-tighe a dheanamh air na fraighibh fasa."

* * * *

Firinn air son a' Mhìos so.—"An tì a bheir an aire do'n ghaoith, cha chuir e siol; agus an tì a dh'amhairceas air na neulaibh, cha bhuaic e."—Ecles. xi. 4.

LITIR COMUNN NA H-OIGRIDH.

Bha mi ag ràdh anns an litir mu dheireadh gu robh sùil agam gach mionaid ri teachdaireachd bho Dhòmhnaill MacPhàil le sgeul a' chaimp is e a nis air dùnadh. Thàinig an sgeul is b'ì sin an sgeul da-rireadh! Is cinnteach gun do leugh sibh uile i mar a bha i air a foillseachadh an *Gàidheal* na Sultuine.

Cho math ri bhith 'na h-iomradh thaitmich, tha dochas againn gum bi aon toradh sònraichte eile ag cinntinn aiseid. Is e sin, gun tui sibhse, nach robh cho fortanach (no cho ùasgaidh?) 's gun d'fhuair sibh do'n champ air an t-samhradh so, an toileachas a tha r'a fhaotainn anns a' champ is ciod a chaill sibh! Ach, fathast, na bithibh air bhur tilgeadh sìos le lionn-dubh no bròn, oir tha bliadhna is bliadhnachan eile a' tighinn, leis gach sealladh òirdhearce is gach nì eile a tha r'a sholar a' feitheamh oirbh air cheann na h-ath-bhliadhna is bliadhnachan eile 'na déidh. Ma tà, an "uair a thig an samhradh 's am barr buidhe air an fheanntaig," bithibh cinnteach nach sibhse a bhios air an deireadh bliadhna eile.

A nis, tha aobhar air litir a' mhìos a b'hiath air a gearradh cho cutach seach a fad àbhaisteach 's a ghabhas deanamh. Is e àireamh shònraichte a tha an àireamh so a' *Ghàidheil*, agus, maille ri iomadh nì de bharrachdas a tha ann, tha iomradh goirid ann am Beurla ann mu thùs is mu fhàs Comunn na h-Oigridh. Is i a' Ghàidhlig cannta 'Chomuinn is Clann an Fhraoich, gun teagamh, ach is ann gu fiosrachadh a thoirt dhaibh-san a tha taobh a muigh ar fìor chearsaill féin, agus theagamh a bhios an rùn cuideachadh leinn, a tha sin air a chuireasachadh anns a' Bheurla. Tha gu leòr, is deagh chàirdan dhuinn, nach 'eil comasach air a' Ghàidhlig a leughadh le ceartas, ach a tha déidheil air na tha 'nan comas a dheanamh as a leth. Is ann le ar sùil ris a' chuideachadh sin a tha am beagan fiosrachaidh so air a thoirt seachad anns a' chànain a thigheas a' mhòr-chuid de ar sluagh.

Mar sin, feumar na tha cothrom air a ràdh mu na paipearan ceasnachaidh fhàgail fathast cùl na lùdaige. Fàodaidh mi so a ràdh an ceartair, ged thà, is chan abair mi tuille e air eagal ann a bhith a' feuchainn ri spàin a dheanamh gur ann a mhillas mi adhar! Is math a tha fios agam ged is "fheairid bràth a breacadh" nach 'eil math "a brieadh!" Seadh, ged a bha cuid de na paipearan a bha glé mhath, le àireamh bheag a bha ro-mhath, chan 'eil mi idir iarrachaidhe leò an gabhail thar a chèile. Leis gach taobh de'n chùis a chruasachadh, tha mi an dùil gur e mo dhleasan an sneedh uile gu léir do Chomhairle Sheasmhach an Fhòghluim de'n Ard-chomhairle, a chum is gum faic iadsan air son féin na tha na paipearan sin a' foillseachadh mu theagasg is mu ionnsachadh na Gàidhlig ann an sgoiltean na Gàidhealtachd.

A nis, tha leth-chromadh a tha fo m' chumirig fathast gus a lònadh, agus so agaibh rannaghal a bhiodh againn an uair a bha mise òg 's a thog sinn bho na seann daoine còire an uair a bhiomaid ag cluich na "drìdseig" anns na h-oidhcheannan fada

geamhraidh. Cha robh fritheud no a leithid againn an uair ud gu éisdeachd ris, is cha robh ionndrainn air! A bheil ann agaibh aig a bheil atharrachadh sùil air an rannaghal so a chuireas tuille ris no aig a bheil nì sam bith eile coltach ris?

So agaibh e:—

Chaidh mi latha dh'inneireadh do thigh a' choilich bhrìc,

Bha na naoi bigeanean ag crìomadh leis an aona chìr;

Bha bigein cabhach, odhar ann,

Bha bigein odhar, dearg ann,

Bha iar-ogh' bhigean lachduinn ann,

'S bha dalta bhigean dheing ann;

"Ud," arsa 'n seana-bhigean,

"Bristidh mi do cheann,

Le crioman beag de leathrach,

Air a ghearradh leis an sgithinn ris an toll; "

'S chuir mi fios air feadh na tire,

Gu robh cìrean crom air!

Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

OISINN NA H-OIGRIDH.

Eilean na h-Oige.

Anns na làithean o shean bha duine ann a bhuineadh do Cheann Loch Chille Chrairain aig an robh soitheach beag anns am biodh e seòladh a null gu Eirinn agus gu taobh an iar-thuath Albann.

Uair a bha sud, sheòl e nall à Eirinn le luchd buntata, agus dhùil aige deanamh air Loch Crìanan an Earraghaidheal, ach thàinig stoirm ghailbheach air air a shlighe nall, agus anns an dorchadas bhuail an soitheach aige air creig.

An uair a bhris an latha chunnaic e gu robh an soitheach aige air a fàgail leis a' mhuir-làn fada shuas o'n chladach air eilean mòr àlainn. Chaidh an caiptein air tìr agus thug e ceum suas troimh an eilean. Thachair duine mòr, maiseach, deas ris agus, a réir a choltais agus a luchd-leanmhainn, bha an caiptein cinnteach nach b'e duine sam bith eile a bha sud ach Fionn, rìgh na Féinne.

Ghabh Fionn agus an Fhéinn gu càirdeil, carthannach ris an sgiobaidh ud air an d'rinnadh long-bhristeachd, agus air latha àraidh an uair a bha iad ag conaltradh ri chèile dh'fhoighnich an caiptein car son nach robh Fionn a' tighinn idir do'n Ghàidhealtachd a nis, far an d'rinn e mòran de euchdan treuna anns na làithean a dh'aom.

Fhreagair Fionn gu robh na Gàidheil an còmhnaidh a' bruidhinn air cho tric agus nach b'urrainn da e fhéin a nochdadh 'nam measg, ach nan sguireadh iad de bhruidhinn air car greise gum biodh e comasach dha sgrìob a thoirt a ris do'n Ghàidhealtachd agus na h-Eileana.

Ach thàinig am muir-làn agus bha an soitheach air bhog a ris, agus cha d'rinnadh dolaidh sam bith oirre, ach thuirt Fionn ris a' chaitein gu feumadh e dusa an eilein a sguabadh o a bhrògan mun d'rachadh e air bòrd.

An uair a chaidh an caiptein air bòrd chaidh e ann an tiom-taisean garbh an uair a chunnaic e nach robh sgial air aon siolaig de'n luchd buntàta a bha anns an t-soitheach, ach, an dèidh sin is 'na dhéidh, bha e car sàsaichte gun d'fhuair e sealladh air eilean cho mòr is cho maiseach.

Thog an sgioba an acair agus rinn iad ullachadh air son seòladh gu an dùthaich fhéin. An uair a thog iad an acair os cionn na mara bha mòran puill ceangailte ris agus ghlan aon de'n sgiobaidh am poll sin le sguabaich.

A cheart cho luath agus a rinn e sin chaidh an t-eilean gu léir as an t-sealladh, agus bha an soitheach air a fàgail a' seòladh a mach air an tabh gun sgiala air fearann.

Fhuair an soitheach agus an sgioba gu sàbhailt gu cala, ach an dèidh sin sheòl iad a mach gun an iar a ris, fiach am faigheadh iad lorg air an eilean shianta, oir bha fhios aga gum b'è sud Eilean na h-Oige, far am bi Fionn agus a dhaoine ag còmhnaidh gu bràth am maise na h-oige agus an treuntas na h-aoise.

Ach, mo thruaighe! cha bhi e comasach tadhal air an eilean sin no an Fhéinn fhaicinn gum am bi draoidheachd nan trì buidsichean móra—"Bean Choire Uainein," "Corrag Dhireach," agus "Am Magh Mhuileach"—air an sgrios an Eilean na h-Oige.

IAIN N. MACLEOD.

THUBHAIRT IAD!

An uair a chluinnes tu duine ag innseadh gu bheil Muilich maol is Collaich cràbhach is Liosaich leòmach, no gu bheil na Siaraich a' falbh air an oir agus nach reic muinntir a' Bhac gad éisg mura faigh iad an t-sreang air ais, cha ruig tha leas sin a ghabhail mar an t-ul-fhrinn. Ge b'è àite 's am bi sluagh tha iad ann de gach seòrsa an ceann a' chéile—daoine coibheinn is daoine mosach; daoine fialaidh is daoine spìocach; daoine maol is daoine tulchuisseach—air a leithid a dhòigh 'a nach 'eil e comasach dhuit sluagh sgìre a chomharrachadh leis an aon dath. Gu dearbh b'ann an Arnol a chunnaic mi fhìn na ceatharnaich a b'fheàrr cèmhadh 's a bu ghlaime ceum air an do leag mi sùil a riamh, 's iad a' falbh cho dìreach ri slait-chreagaich. Agus a thaobh cailleachan a' Bhac, tha mi uile dheimhinnte as gur iomadh tràth thug iad seachd a nasgaidh, ach chan 'eil teagamh nach robh e na b'fhàsa dhaibh aig aon àm cnòdanan is adagan fhaighinn na sreang, mura gearradh iad sreang a' chleibh.

D. McT.

MATHAIR A' MHARAICHE.

(O Ghreugais an latha an diugh)

A mach air maistreadh breun na mara tha mo mhacan fhéin 'na shuain. M'achain oirbh, a stuadhan dàldaidh, na dùisgibh gu madainn m'uan.

DEORSA CAIMBEUL HAY.

AN COMUNN GAIDHEALACH.

Past and Present.

It may be well, on the occasion of the National Mod, to recall the purpose of An Comunn and some of its history, and to give some indication of the various ways in which, from day to day throughout the year, it seeks to pursue its aims.

An Comunn was formally instituted at Oban on 30th April, 1891, and there in the following year the first Mod was held. Since then, the Mod has been held every year, except during the two great wars (1914-18 and 1939-45). It has been held at various places, at some more than once: Oban, Glasgow, Perth, Inverness, Dundee, Greenock, Dingwall, Rothesay, Stirling, Edinburgh, Fort William, Dunoon. It was held in Perth in 1896, 1900, 1924, and 1929.

The first Mod was a comparatively humble affair, the total entries numbering less than 50, as compared with the 1076 entries for this year's Mod and 1664 at the Oban Mod of 1934, which is the record to date. To begin with, the Mod took only one day; later it was extended to two days; and for many years past four days have been devoted to it, and four crowded days they are, with the annual business meeting pushed into the fifth day.

In addition to the National Mod, a number of Local or Provincial Mods are held in various areas throughout the summer. This year ten such local Mods were held—at Glasgow, Edinburgh, Campbeltown, Oban, Ardnamurchan, Fort William, Stormoway, Lochgilphead, Lairg, and Kingussie. Some of these have been two-day Mods with over 200 entries. These local Mods serve both as "feeders" for the National Mod and as first-rate media of propaganda in their respective areas.

The Mods, National and Provincial, may be the most spectacular features of An Comunn's work, but they and the preparations for them are by no means the whole of it. The objects of An Comunn are to encourage and promote the teaching and use of the Gaelic language; the study and cultivation of Gaelic literature, history, music, and art; the native industries of the Highlands and Islands; and the wearing of the Highland dress.

In pursuing these aims the work of An Comunn is directed by an Executive Council, with standing committees for finance, education, publication, propaganda, art and industry, mod and music, and Clann an Fhraoich (which has oversight of the youth organisation, Comunn na h-Oigridh).

The full-time staff of An Comunn consists of the General Secretary and Organiser, Assistant Secretary, Northern Organiser, Youth Organiser, and Music and Drama Organiser, and a clerkess at the head office in Glasgow and another in the Northern Organiser's office in Inverness. Part-time officials are the General Treasurer and the Editor of the official magazine. Itinerant teachers of music are also employed from time to time, and their job is to work in a particular area training choirs for local or national Mods. A Gaelic Summer School has been a regular feature of the work.

The income of An Comunn is derived to some extent from membership subscriptions and to a larger extent from interest on invested funds (funds raised by special efforts in the past, at least two great "Feills" or Bazaars having been held), but the great expansion in An Comunn's commitments as well as rising costs necessitates dependence upon donations received through the Central Fund and in connection with the National Mod and other special efforts. A considerably greater income is urgently required if the work of An Comunn is to be developed and advanced as it ought to be.

Much of the Gaelic published in Scotland in the last fifty years, both prose and verse, has appeared under the auspices of An Comunn. A considerable quantity of Gaelic music has been made available and the standard of performance both for individuals and choirs has steadily risen, thanks to the work of An Comunn. The recognition given to Gaelic in schools, though less than many of us wish it to be, has been secured largely by the efforts of An Comunn, between whom and the teachers of Gaelic there is close liaison, particularly in the production of Gaelic textbooks.

Much good work is done throughout the year by the various branches, especially those which conduct Gaelic classes, and a large number of other societies are affiliated to An Comunn and in varying measure render assistance.

But the most vital part of An Comunn's work is Comunn na h-Oigridh, the League of Youth, in which since its inception some fourteen years ago over 8000 boys and girls have been enrolled. A fuller account of Comunn na h-Oigridh appears elsewhere in this issue. Suffice it to say that the War Memorial and Thanksgiving Fund is intended for the fuller development of Gaelic youth work, which is most urgently needed. "Cuimhnich na laoiach; cuidich an oigridh."

An Comunn, of course, has not lacked its critics, and does not lack them now. There are two kinds of critics: those who criticise that they may help and who give a helping hand themselves, and those others who criticise that they may hinder, who make no contribution themselves, and who would no doubt find something to criticise in heaven, if they happened to get there, which is rather unlikely!

No organisation which has existed for over half a century, and which is concerned with so many aspects of the Gaelic field, can escape criticism. Mistakes have been made and will yet be made. But the fact remains that there is no other organisation which has been doing or is doing now the work undertaken by An Comunn.

While statistics show that there has been a steady decline in the number of Gaelic speakers, it may reasonably be claimed that, were it not for the effort of An Comunn in the last fifty-six years, the rate of decline would be much greater. Towards the end of the last century Gaelic and all that it meant were little esteemed; to-day, apart from the inevitable detractors both in Highlands and Lowlands, Gaelic has gained a place of its own in the estimation of the discerning and knowledgeable and is being eagerly and successfully studied and cultivated by many non-Highlanders, while Gaelic song and music have become famous the world over. For all that An Comunn Gàidhealach may fairly claim a large part of the credit.

T. M. M.

SPADAIREACHD BHARRAIGH.

(Oran Luaidh).

An té Uibhisteach :

A Dhia as gaolach, lium an gille
 'Ga bheil deirgead is gilead is duinnead.
 Daltan nam bàrd 's na mnatha gil' thu,
 Ogha an fhir o'n Chaisteal Thioram,
 Bheireadh air an togsaid sìleadh
 Chan ann le bùrn gorm na linneadh
 Le fion uaibheach buan 'ga shìleadh,
 Le fion 'na sheustair 's e air mhìre.

An té Bharrach :

A Dhia fheartaich, cà 'n do dh'fhàg thu
 Ruairidh is Artur is Niall Glèndubh
 Is Niall Frasach is Gill' Eodhanan mòr an gaisgeach
 Bheireadh am fìr dha na martaibh
 Is a bheireadh am fion dha na h-eachaibh
 Air gaol uisge lòn a sheachnadh ?

An té Uibhisteach :

A bhradag dhubb bheag bhrist na glasan
 Fàgaidh m' ort an dubh chapull.
 Ach d'fhuaradh riann staeighleadh agaibh
 Aeh Barraigh bheag chrion dhubb chlachach,
 Aite fiadhaich am biodh na fathaibh
 'S i air fìodradh leis na sgataibh
 Ghibt a fhuair sibh bhuaian an asgaidh
 Nuair a chunnaic Dia 'nur n-sìre sibh.

(The above is a waulking-song collected by Mr. K. C. Craig in Uist).

PERTH AND PERTHSHIRE.

Some Historical Notes.

According to Professor W. J. Watson (*Celtic Place-Names*, p. 356) the name "Perth" is derived from an Old Celtic root found in Gaulish *pertha* (wood, copse) and Welsh *perth* (bush, brake, copse), and thus we have the Gaelic *Peairt*. Older theories were that "Perth," also found as "*Bertha*," was probably the Gaelic "*Barr Thà*," height over the Tay (Kinnoull Hill), or that it represented *Abertha*, "at the mouth of the Tay."

The city and county of Perth occupy a central place in Scotland, geographically and historically. Belgium has been called "the cockpit of Europe" because through the centuries so many battles were fought upon its soil. For the same reason Perthshire might be called "the cockpit of Scotland." No other region of our country, unless perhaps the English border, contains so many battle-sites. After all, Perthshire was for long a frontier zone. Upon its soil Caledonians and Romans, Scots and Picts and Britons and Angles and Danes met in conflict. In times less remote it was the battleground between north and south, between east and west, between Highlands and Lowlands, between Jacobite and Hanoverian.

THE ROMANS AND DANES.

In the grey dawn of our country's history the Roman legions traversed and retraversed the glens and passes on both sides of the Tay, and many traces of their presence still remain, notably the camps at Ardoch and Inchtuthil, where may be traced

"the mouldering lines
 Where Rome, the mistress of the world,
 Of yore her eagle wings unfurled."

There is a strong probability that the battle of Mons Graupius was fought somewhere within the Perthshire area. There, under their leader Calgacus, 30,000 Caledonians made a stand for freedom against the Roman might.

Nine hundred years later there was the great slaughter of the Danes at the battle of Luncarty. A farmer and his two sons (called Hay), working their land—so the story runs—turned the tide of battle with their plough-yoke, and in reward they were offered their choice of the falcon's flight or the hound's course. They chose the former. The falcon, released at Perth, alighted on the Hawk's Stone at Errol, and thus by the King's gift all the land between passed into the possession of the Hays of Errol and Kinnoull.

In the "Sma' Glen" (in the parish of Monzie) there is the grave of Ossian, "Clach Oisein."

"In this still place, remote from men,
 Sleeps Ossian in the Narrow Glen."

In Meikle churchyard are the remains of the famous sepulchral monument which is said to be that of Vanora or Guinevar, wife of King Arthur.

MACBETH.

In Pictish times the capital, civil and ecclesiastical, was located in Perthshire, even before Scone and the city of Perth itself attained that honour. Forteviot, Abernethy, and Auchtermurder were royal seats. In Perthshire also was Macbeth's castle at Dunsinane, and, according to one tradition it was in the parish of Meikle that he met his fate at the hands of Macduff, although the usual tradition is that Macbeth fell in battle at Lumphpanan in Aberdeenshire.

It is interesting to note that it was at one time believed in Perthshire that William Shakespeare visited the city and county and saw for himself Dunsinane and the places connected with Macbeth about whom he wrote one of his greatest plays. In 1599 King James asked Queen Elizabeth to send him a company of English actors, which she did, and it is supposed that the company visited Perth and that Shakespeare was of the number. It is on record that plays were performed in Perth in 1589. Perth, it appears, has for a very long time had a special regard for the theatre, while to-day the Perth Repertory Company has won a high reputation.

In the Scottish war of independence many stirring events took place in Perth and the vicinity. Sir William Wallace sought safety for a time at Kilspondie Castle in the Carse of

Gowrie, the laird, a Crawford, being his maternal uncle. Wallace also spent some time in hiding in the Methven woods, west of Perth. In 1297 he besieged and captured Perth, which was held for the English by Sir John Stewart. On a later occasion Wallace entered Perth disguised as a peasant driving a cart. In 1298 Edward I of England strengthened the fortifications of the city. Robert Bruce several times tried to seize the city, and in 1311 he scaled the walls in a night attack. He also spent some time in the Methven woods.

Perth was captured by Edward III. in 1335, and in the following year, at the high altar in St. John's Church, Edward stabbed to death his brother John, Earl of Cornwall, aged 21, who, on being remonstrated with for atrocities he had committed, had returned a haughty answer to his royal elder brother.

THE CLAN FIGHT.

In 1396 on the North Inch at Perth there took place the famous "battle of the clans," when, in the presence of King Robert III. and his Queen, representatives of two clans between whom there was bad blood engaged in mortal combat, one side being aided by the Perth blacksmith, Hal Wynde.

In the 14th century the notorious "Wolf of Badenoch," having burnt the town and cathedral of Elgin, appeared repentantly, barefoot and in sackcloth at the door of the Blackfriars Church in Perth.

In 1437 King James I was assassinated in Blackfriars Monastery, Perth, by Walter, Earl of Atholl, and some others. Following this, Perth ceased to be the capital and the court and parliament were transferred to Edinburgh.

Nevertheless, although it ceased to be the capital, Perth remained an important centre, and many stirring events took place in and around the city in the troublous era of the Reformation and the 17th century and later. In May, 1559, John Knox's sermon against idolatry was preached in St. John's Church, and there followed the pulling down of the monasteries and religious houses. In 1644 Montrose won a brilliant victory at Tibbermore and Perth was sacked and pillaged. In 1651-2 Cromwell took possession of the city and built a citadel on the South Inch, which later fell into disrepair and was demolished towards the end of the 18th century.

The battles of Killcrankie (1689) and Sheriffmuir (1715) were fought on the soil of Perthshire. In September, 1745, Prince Charles Edward entered Perth and lodged for a time in a house at the foot of High Street. The Prince is said to have occupied Room 12 in the Salutation Hotel, which dates back to 1699 and is the oldest licensed inn in Scotland. A Colonel Bowes from Forfarshire was later tried at York on the charge that he had worn a white cockade in his bonnet, and had been seen shaking hands with Prince Charles at the Salutation Hotel in Perth.

ST. JOHN'S KIRK AND TOWN.

An Englishman of the early 13th century wrote a Latin distich about Perth, of which the following is the translation: "Great Tay through Perth, through towns, through country flies:

Perth the whole kingdom with her wealth supplies."

Perth was made a royal burgh by William the Lion in 1210, but its history goes back many centuries prior to that. It is alleged that Agricola, in the 1st century A.D., built a bridge across the Tay here and founded the city, and that the name given it by the Romans was "Victoria." The New Statistical Account says that the Picts, after they embraced the Christian faith, consecrated the church and bridge of Perth to John the Baptist, and hence the city has also been known as St. Johnstown.

The Church of St. John the Baptist, which was restored and renovated after the 1914-18 war as a war memorial, is a pre-Reformation building. It is said that the original building on the site was erected in the time of St. Columba, who is supposed to have visited the Tay valley. The transept and nave of the present building date from the early 13th century, and the choir is somewhat later, probably 15th century.

Perth, as the civil and ecclesiastical capital, contained many other notable buildings, many of which have disappeared leaving little trace. The castle used to stand outside the city

walls, and, before the erection of the Blackfriars Monastery, it was the usual residence of the Scottish kings. No vestige of it now remains. According to one account it was destroyed in a great flood in 1210.

The Dominican Monastery of Blackfriars was founded in 1231 by King Alexander II., and is said to have been built on the site of the castle. It was used as a royal residence and as a meeting-place of the Scottish Parliament until the assassination of King James I. there in 1437. Other monasteries were the Carmelite (Whitefriars), founded in the reign of Alexander III., its site being later occupied by James VI's hospital founded in 1569, while later still this hospital became workers' dwellings; the Carthusian Monastery or Charterhouse, founded by James I in 1429, the only monastery which the Carthusians had in Scotland; and the Franciscan Monastery (Greyfriars), founded by Lord Oliphant in 1460.

Another important building was Gowrie House, erected in 1520 by the Countess of Huntly, and the scene of the mysterious "Gowrie conspiracy" against James VI in 1600. In 1746 Gowrie House was presented by the magistrates to the Duke of Cumberland who sold it to the Government; then it became an artillery barracks, and finally it was demolished in 1807.

While meetings of the Scottish Parliament were sometimes held in the Blackfriars Monastery, the usual meeting-place was in Parliament House, which stood on the north side of High Street and was demolished in 1818, the site being then occupied by the Freemasons' Hall. "Parliament Close" still leads to the old site.

The old Mercat Cross, which suffered many vicissitudes, was removed in 1765, but in 1911 a replica of it was erected opposite the new City Hall.

"THE FAIR MAID"

Sir Walter Scott has immortalised some of Perth's past history in "The Fair Maid of Perth," and the Fair Maid's house (her name was Catherine Glover) still stands in Curfew Row.

In view of recent discussion of the need for a fifth university in Scotland, and the rival claims to provide a site for it, it is interesting to recall that in 1697 there was a proposal to move the University of St. Andrews to another place, and Perth was selected as the new site because it was more accessible to the Highlands. Graduates of St. Andrews may like to know some of the reasons given for removing the University elsewhere: "The victuals are dearer at St. Andrews than anywhere else; it is ill provided of fresh water; it has a most thin and piercing air; infectious diseases have been observed to begin and rage most here; St. Andrews being now only a village where most part farmers dwell, the whole streets are filled with dunghills, which are exceedingly noisome and ready to infect the air, especially at this season when the herring guts are exposed in them."

ROYAL SCONE.

Scone, of course, was a seat of royalty from earliest times. There the Scottish kings were crowned, sitting on the Stone of Destiny which had been brought there from Dunstaffnage and which was removed by Edward I to London where it remains to this day as part of the Coronation Chair in Westminster Abbey.

The following account of the coronation of one Scottish king (Alexander III) at Scone may be of interest. After the coronation oath had been administered, both in Latin and in French, the language of the nobility, the king was placed upon the sacred Stone of Destiny, which stood before the cross in the eastern end of the church; and, while he sat there with the crown on his head and the sceptre in his hand, a grey-headed Highland bard stepping forth from the crowd addressed to him a long genealogical recitation in the Gaelic tongue, detailing his ancestry right back to Scotia, the daughter of Pharaoh, the contemporary of Moses. "It may be doubted," says a Sasannach historian, "if Alexander understood a word of this savage psalm, but he is recorded to have expressed his gratification by liberally rewarding the venerable rhapsodist." But, if the Scottish kings as late as James IV were familiar with Gaelic, the ancient tongue of their country, it is extremely unlikely that Alexander III was ignorant of it.

The New Statistical Account says that every year, on Shrove Tuesday, bachelors and married men drew themselves up at the cross of Scone on opposite sides. A ball was thrown up and they played from 2 o'clock till sunset. He who got the ball ran with it until he was overtaken by an opponent; if he could shake himself loose, he ran on; if not, he threw it to someone else. The ball was not to be kicked. The object of the married men was to "hang the ball," that is, put it three times into a hole in the moor, the *dool* or limit on the one hand; the aim of the bachelors was to "drown it," that is, drop it three times in a deep place in the river. The side first achieving their object won. If neither side won, the ball was cut into two equal parts at sunset. Scenes of violence were often associated with the game, whence the proverb, "All was fair at the ball of Scone." Every man had to take part, otherwise he was fined. The custom came to an end a few years before 1796.

T. M. M.

GAELIC IN PERTSHIRE. One Hundred Years Ago.

Pertshire is a half-Highland and half-Lowland county. Whatever be the situation to-day—and Gaelic still maintains itself in Western Perthshire—a hundred years ago over more than half the county Gaelic was the everyday speech of the people.

The following is a brief survey of the position of Gaelic in Perthshire in the period 1795-1845, as indicated in the Statistical Accounts.

In northern and western Perthshire Gaelic was then the daily language of most of the people, although there were few who did not understand Scots or English. In Fortingall, in 1845, it was losing ground and losing its purity as compared with the language spoken in 1795. In Kenmore it had neither gained nor lost ground in the previous forty years, but English was becoming more familiar. In Killin, while all understood English, Gaelic was the language generally spoken. In Balquhider in 1845, although Gaelic was being taught in three schools in the parish, it had been losing ground for forty years.

In central Perthshire, in 1845, Gaelic was still maintaining a firm hold, especially in the parishes of Dull, Weem, and Logierait. In Weem (1845) in about six years 1046 English Scriptures and 809 Gaelic Scriptures had gone into circulation in the parish. In Logierait soon after 1790 it is stated that the language spoken is "a corrupted dialect of Gaelic," but fifty years later, Gaelic was still the daily language of the people.

In Moulin also Gaelic was the language chiefly spoken, and there Gaelic reading was taught in five schools. In Kirkmichael (Glenshee and Strathardle) the prevailing language was Gaelic, but alongside it "a dialect of the ancient Scotch" was also in use, and "these two by a barbarous intermixture mutually corrupt each other." This was soon after 1790.

In Little Dunkeld, in 1696, the parishioners objected to a minister who had no knowledge of Gaelic, and in 1845 four-fifths of the people spoke Gaelic and were "much attached to it." It was particularly firmly established in Strathbran. In Monzie (1795), "situated on the borders of the Highlands," Gaelic was spoken in "the back part" and "the old Scotch dialect in the fore part, pronounced with the Gaelic tone and accent," but very few persons in the whole parish did not either speak or understand Gaelic. In 1845 Gaelic was spoken in western Glenalmond and in the rest of the parish the Scotch dialect with a strong Highland accent. In Comrie, in 1795, Gaelic was the common language, but it was not spoken in its purity either there or in the neighbouring parishes. Fifty years later Gaelic had lost much ground in Comrie, and only about a quarter of the congregation attended the Gaelic service as compared with the English.

In the parish of Crieff, outside Crieff itself, Gaelic was in common use in 1795, but "no adults of the lowland part" of the parish understood it. In 1845 a Gaelic service was held on Communion Sundays and attracted many people from a distance. Crieff, of course, was a familiar resort of Highlanders.

There till about 1750 was located the great cattle mart where on market-day 30,000 black cattle, which had come in droves from the north and west Highlands, overspread the whole adjacent country for several miles around the town. When the cattle-tryst was removed to Falkirk, Crieff declined in importance as a market-town. It is said that in olden times no Highlander ever passed the Gallows Hill at Crieff without doffing his bonnet as a tribute to his predecessors who had there breathed their last.

Until shortly before 1845, Gaelic was in use in the northern part of the parish of Alyth, and in Auchtergavren and Blairgowrie parishes Gaelic was still spoken in the western districts. In Caputh Gaelic was not spoken by any natives but by "some Highland servants."

Turning to the south-west of the county, we find that in Callander Gaelic was still standing firm in 1845, was taught in two schools, and was also in use in public worship. The Old Statistical Account includes this passage which is well worthy of quotation: "It would be almost unnecessary to say anything of this language to those who understand it. They know its energy and power; the ease with which it is compounded; the boldness of its figures; its majesty in addressing the deity; and its tenderness in expressing the finest feelings of the human heart." So wrote the Rev. Dr. James Robertson, minister of Callander, author of important works on the agriculture of Perth, Inverness, and Kincardine.

In Aberfoyle, in 1795, Gaelic was the language chiefly used, but in the next fifty years it declined considerably. "In ancient times," it was stated, "Gaelic alone was spoken in this parish, and even in the memory of man it extended many miles further down the country than it now does." In the parish of Kilmadock (around Doune) it was reported in 1795 that the language of the common people was a mixture of Scotch and English, but in the region towards Callander Gaelic was generally spoken, but it was "perhaps still more corrupt than the Scotch." "It is impossible," says the writer, "to conceive anything so truly offensive to the ear as the conversation of these people. The true Gaelic is a noble language, but the contemptible language of the people about Callander and to the east is quite incapable of communicating a noble idea." By 1845, Gaelic was spoken by only a few in this area.

Gaelic was still spoken in the Port of Menteith in 1726, in which year an application was made for a Gaelic minister. In Fowls Wester, in 1795, Gaelic was the common language in the northern half of the parish.

In the remainder of the county—east-central, eastern, and south-eastern parishes—there was no trace of Gaelic either in 1795 or 1845, except that in some parishes (such as Redgorton, Kincardine, Clunie), there were incomers from the Highlands whose language it was. Of Kinfauns it is reported (1795), "Though this part of the country is not at a great distance from the Highlands, yet neither Gaelic words nor accent are known amongst the natives below Perth." In the account of the parish of Dron (1795) it is stated: "No Gaelic is spoken here at present or understood by the inhabitants, but it is said to have been the common language not only here in the neighbourhood of the Gramplains but even through the whole county of Fife not above two or three generations back. A few years ago Sir James Foulis of Colington, Bart., said that, when young, he had it from an old man who spoke Gaelic, that even in his time it was almost the universal language of Fife."

In the city of Perth itself there seems to have been quite a large proportion of Gaelic-speakers, and in 1845 there were some there who could speak Gaelic only. In 1788 a Gaelic chapel was built for the Highlanders in Perth, and its first minister was the Rev. Duncan MacFarlan, whose translations of some poems of Ossian are included in the Collection edited by John and Hugh MacCallum (1816). In 1834, this Gaelic chapel became St. Stephen's Church, with pastoral oversight over the whole Gaelic population within a radius of four miles.

T. M. M.

NAME TO REMEMBER. Perthshire's Notable Gaels.

Perthshire has associated with it the names of many who have in some way or other contributed to Gaelic literature and Highland history.

James MacGregor, Dean of Lismore in the early 16th century and compiler of the collection of Gaelic poetry which bears his name, was born in Glenlyon and was Vicar of Forthingall.

Balquhider and Aberfoyle are associated with the Rev. Robert Kirk, who, in the 17th century, put a version of the Scriptures at the disposal of his fellow-Gaels and translated the Psalms into Gaelic.

The Rev. Donald MacIntosh, compiler of the collection of Gaelic Proverbs which became the basis of Sheriff Nicolson's work, was born at Killcramkie in 1743, and was the last of the old non-jurant Scottish Episcopal clergy. He bequeathed a valuable library to Dunkeld.

STUARTS—FATHER AND SON.

It was in the Manse of Killin that the Rev. James Stuart, D.D., embarked on the translation of the Bible into Scottish Gaelic, a task which was completed by his son, Dr. John Stuart, minister of Luss.

A son of the Manse of Blair Atholl, the Rev. Alexander Stewart, later minister at Dingwall and the Canonage, Edinburgh, published his "Elements of Gaelic Grammar" when he was minister of Moulin. He also revised the S.P.C.K. translation of the Scriptures and for this he received the thanks of the General Assembly in 1819 and 1820.

DUGALD BUCHANAN.

Most famous of all the Gaelic literary names of Perthshire is that of Dugald Buchanan, a native of Balquhider and schoolmaster at Kinloch Rannoch. Duncan Lothian or Loudin, a native of Glenlyon, who was associated with Dugald Buchanan, was the author of "Seanfhaicil agus Comhadan" Gaelic proverbs in rhyme.

A minister of Blair Atholl, the Rev. James MacLagan, who helped with the Gaelic translation of the Scriptures, is best remembered as the donor of the MacLagan MSS. now housed in Glasgow University.

ADAM FERGUSSON.

In 1723, in the Manse of Logierait, Adam Fergusson was born, later to complete a brilliant career as Professor of Moral Philosophy in Edinburgh University. Fergusson, one of the leading figures in the remarkable literary coterie which flourished in Edinburgh in the later 18th century, was a son of the minister of Logierait, and was himself trained for the ministry. Being a Gaelic preacher he became a Chaplain to the Black Watch and distinguished himself in a military career which lasted sixteen years. Thereafter he settled in Edinburgh and became a Professor.

The names of General David Stewart of Garth, a native of Forthingall, author of "Sketches of the Highlands and Highland Regiments," and of Colonel Stewart of Killin, compiler of the Killin Collection of Gaelic Songs, ought not to be forgotten; nor that of the late Mr. Alexander Stewart of Glenlyon, author of *A Highland Parish* (The History of Forthingall), long a keen member of An Communn.

Members of An Communn will recall the services rendered to the Gaelic Cause by two former Presidents, the late Rev. Dr. George W. MacKay, Killin, and the late Rev. Malcolm MacLeod, Balquhider.

One hopes it is not invidious to mention three others, happily still with us, who, although not Perthshire born, have spent most of their lives in the county—Dr. Donald Lamont, formerly of Blair Atholl; Dr. Coll A. MacDonald, formerly of Logierait; and Dr. William A. Gillies, of Kenmore.

RAINN.

"Mur cùm thu Sàbaid Dhé, a mhic,
chan éirich leat gu bràth."

Mo thruaighe, bhris Clann Dòmhnall i
aig Inbhir Lòchaidh là!

DEORSA CAIMBEUL HAY.

T. M. M.

FUINEADAIR NA MANACHAINN.

LE IAIN N. MACLEOD.

Aig àm Blàr Chìod-làidir bha banrach am Manachainn nan Lios aig an robh ann mhac d'am b'ainm Dòmhnall Frisèal, Chaidh e còmhla ris na Frisèalaich eile do'n Bhàr. Chaidh an ruag air na Gàidheil, agus theich Dòmhnall as cho luath agus a bheireadh a chasan e dhachaidh do'n Mhanachainn.

Bha a mhàthair bhoedh toilichte fhaicinn air ais a rithist slàn, fallain, gun leòn, gun lochd, bochd, truagh, acrach, sgith agus mar a bha e. Bha eagal a bheatha air cuid na dh-oidhe ch a ghabhail am bothan a mhàthar, a chionn gu robh an t-arm dearg air tòir luchd-còbhair a' Phrionnsa, ged a' b'ann leis a' chrois-tàra a chaidh a' chuid a bu mhotha de na Frisèalaich iomann gu feachd oighre Morair Sim de an deachaidh an ceann a thoirt.

Bha e mar sin 'na fhògarrach thall is a bhos fad trì bliadhna, ag gabhail còmhaidh anns gach sloch, garbhach, coille, creag, agus uamh a gheibheadh e eadar Loch nam Bonnach is Loch nan Ian am Braighe na h-Airde.

Latha bha sud aig ceann nan trì bliadhna, ars esan ri a mhàthair: "A bhean, tha mi sgìth de mo bheatha. Tha sinn a nis bochd, lom, gun bhiaidh, gun adach. A dh'aindeoin na dh'fhaodas tighinn orm, theid mi dh'fhiachainn am faigh mi cosnadh."

"Chan fhalbh thu," ars ise, "gus am faigh thu bonnach agus beannachd do mhàthar."

Rinn i bonnach Bealltainn da air chinn na maidne, agus thog e air le bonnach agus beannachd a mhàthar agus rinn e air Inbhir-nis. Ach cha d'fhuair e cosnadh no cosnadh anns a' bhaile sin, is chaidh e air adhart gu Inbhir-narunn far an d'fhuair e obair.

Fhuair e aigheachd an tigh seann duine aig an robh ann leannabh nighinn. Togadair air Dòmhnall agus shin e air suirghe air an nighinn agus phòs e i. Ach oidheche na bainne, cia b' e cìod a thàinig a steach air inntinn Dòmhnall, nach ann a dh'èirich e as a leabaidh, chuir e adach air, agus dh'fhàg e air a dlòth an sud i.

Ghabh e air aghaidh gus an d'ràinig e baile Ché far an d'fhiach e ri obair fhaighinn ach cha d'fhuair. Chaidh e as a sin gu baile Huindaich, ach dh'fheartlich air cosnadh fhaighinn an sin cuideachd.

Mu dheireadh theab e bàs an acais fhaighinn, oir mir no diar cha d'fhuair mo laochan o dh'fhàg e Inbhir-narunn. Cha robh air no d'heath ach gum b'fheudair cha a dhol a shreadh na déirce. Chaidh e a steach do bhùth fuineadair is thuir e ris: "An ainm Dhé, thugaibh domh grèim bidh oir tha mi fhaighinn bàs an acais."

"Mir no diar chan fhaigh thu uamsa, a bheathaich ghrannna," ars am fuineadair; "nam bithinn a' toirt déirce do gach neach a thig an rathad, cha mhór a bhiodh agam dhomh fhéin."

"O," ars Dòmhnall bochd, "na leigibh domh bàs an acais fhaighinn. Thoiribh biadh domh is ni mi rud sam bith a dh'iarraas sibh orm."

"Cìod e," ars am fuineadair ris, "is urrainn duit a dheanadh?"

"Is urrainn domh," arsa Dòmhnall, "cosnadh a dheanadh."

"Ach," ars am fuineadair, "chan 'eil feum cosnadh orm, agus chan urrainn duit fuineadair a dheanadh."

"Ach nach gabhainn ionnsachadh," arsa Dòmhnall.

"Ghabhadh, gun teagamh," ars am fuineadair, "ach dh'fheumadh tu seachd bliadhna a thoirt ag ionnsachadh na h-obrach agamsa."

"Thoir domh biadh," arsa Dòmhnall, "agus anns a' mhadainn is mise do ghille."

Riarach e seachd bliadhna do'n fhuineadair, agus aig ceann na h-bine sin thuir am fuineadair ri Dòmhnall: "Tha mi ro bhuidheach dhìot. Dh'obraich thu gu h-onarach, agus gu dearbh chan 'eil fios agam an duigh càite bheil fear-èairde nas fearr na thu. Ach is ann nach 'eil fios agam cìod a ni mi as t'ònaid. Ma chuireas tu aonta sheachd bliadhna eile steach còmhla rium, bheir mi dhuit a leithid so de dhuaib' (is e 'ga h-ainmeachadh) "air son nan seachd bliadhna a dh'fhalbh, agus an t-aon tuarastal air son nan seachd bliadhna a tha ri tighinn."

"Anns a' mhadainn," deir Dòmhnall, "is mise do ghille."

Shaothraich e seachd bliadhna eile do'n fhuineadair, agus chaidh na fir troimh an aon chaintinn is a bha eatorra aig ceann a' chiad seachd bliadhna, ach gun deachaidh a dhà uirlead a ghealltainn da air son an treas seachd bliadhna is a bha aige ri fhaighinn air son na ceithir bliadhna diag a dh'fhalbh.

Chòrd iad mar b'abhaist agus bha Dòmhnall còir air fàsadh aig an fhuineadair air son bliadhna ar fhichead.

Aig erich an ama sin, ars am fuineadair ri Dòmhnall: "Chuir thu nis ceann-finid air na trì seachd bliadhna, agus ma ghabhas tu fàsadh air son seachd bliadhna eile bheir mi uirlead duit air son na seachd bliadhna tha ri tighinn is a tha agad ri fhaighinn air son na bliadhna ar fhichead a dh'fhalbh."

"Is mise nach fuirich an so aon bhliadhna eile," ars a Dòmhnall. "Théid mi dhachaidh a chomhaid air mo bhean."

"Do bhean," ars am fuineadair. "Bheil bean agad? Is iongantach an duine thu. Tha thu an so bliadhna ar fhichead is cha chualas riamh gu robh bean agad. Ach a nis cò dhùibh is fearr leat na trì tuarasdalan na trì comhairlean?"

"O," ars a Dòmhnall, "mum b'urraim domh a' cheist sin a fhreagairt dh'fheumainn comhairle iarraidh air urraidh nas glise na mi fhéin. Ach innisid mi dhuit air chinn na maidne."

Thàinig Dòmhnall a nuas gu moch anns a' mhadaoin mar a gheall e.

"Ciod a nis," ars am fuineadair, "a tha thu dol a ghabhail, na trì tuarasdalan no na trì comhairlean?"

"Tha," ars a Dòmhnall, "na trì comhairlean."

"Ma tà," ars am fuineadair, "is i a' chiad chomhairle: *Cùm an còmhnaidh an rathad fada dìreach*. An dara comhairle: *Na tàmh oidheche ann an tigh far am bi bean òg, bhriagha, aig a bheil seann bhodach dreamach*. Agus an treas comhairle: *Na tog do làmh gu bràth gu duine sam bith a bhuailidh gus an smaoineach thu ort fhéin trì uairean*. Agus so agad aigead a bheir dhachaidh thu agus tri buillionnan arain; agus cuimhnich nach buin thu dhaibh gus an toir thu o chèile iad gus am briseadh air glùn do mhnatha dh'fhiachainn an dean iad sìth eadaraibh, oir a chionn is gu bheil thu cho fada as aois na dhachaidh chan 'eil fios am beò no marbh i no ciamar a ghabhas ri iut."

Thog Dòmhnall air ris rinn e air Inbhir-narunn, is bha e gu bhith a' chaidh oidheche an Cé agus an ath oidheche aig a dhachaidh fhéin. Air an rathad mhór eadar Hunndaghs is Cé rug e air ceannaiche-siubhail a chuir fàilt air agus a dh'fhoighnich dheth càite an robh e dol. Dh'innis Dòmhnall dha gu robh e air a shlighe gu Cé.

"Tha mi ro thollichte ris a chluinntinn," ars an ceannaiche. "Tha mi fhéin air an aon t-slighe cuideachd, agus cha mhise sinn companas a chèile air an rathad."

Ghabh iad rompa gus an d'ràinig iad coille.

"Tha," ars an ceannaiche-siubhail, "frith-rathad troimh an choille so; agus tha e trì mìle nas giorra na an rathad mór."

"Gabh e, ma tà," ars a Dòmhnall. "Is dao a phàidh mise air son na comhairle. Cumaidh mise an rathad mór."

Ghabh an ceannaiche-siubhail rathad na coille, ach cha deachaidh e astar ro fhada air an rathad sin an uair a chuala Dòmhnall "Mort! mort!" 'ga éigheachd as a' choillidh, far an d'fhuair e an ceannaiche-siubhail air a leòn gu dona le dithis robarian a thug gacillinn ruadh is gheal as a' mhàileid aige. Thàinig iad a mach as a' choillidh le chèile.

"Tha thu faicinn a nis am fèum a bha anns a' chomhairle agam. Tha thusa air do chresachadh, agus is maith dhut nach 'eil thu air do mhòrt air chùil na h-èise a chuir thu oirnn. Cha bhì sinn an Cé an nochd."

Ràinig iad tigh tuathanaich ri taobh an rathaid mhóir, agus a chionn is gu robh e annoch agus iad greis o Ché chaidh iad a steach a dh'iarraidh cuid na h-oidheche. Fhuair iad aigheachd agus biadh is deoch gu leòir anns an tigh sin. Chunnac Dòmhnall bean an tuathanaich, boirionnach òg, briagha, greannmhor, ach cò a thàinig 'na dèidh ach seann bhodach liath, streamach, greannach.

"Cha tàmh mise an so nas fhaide," ars a Dòmhnall ris a' cheannaiche-siubhail. "Is dao a phàidh mi air son na comhairle."

"Is cinnteach nach gabh thu an rathad mór mu'n àm so a dh'oidheche," ars an ceannaiche. "Mur tàmh thu anns an tigh nach fhaod thu cadal anns an t-sabhal."

Dh'aontaich Dòmhnall ri so is chaidh e a laighe do'n t-sabhal le a' adach air; muilleun fodair air son cluasaig fo a cheann, muilleun fodha agus air a dhà thaobh, agus muilleun air a uachdar, gus nach robh ris dheth ach a shròn agus a bhàil.

Is gann a thuit e 'na chadal an uair a thàinig dithis a steach far an robh e agus shuidh iad air. Anshocradh is mar a bha e, bha egal a bheatha air facl a ràdh, ach le siosar a bha 'na phòca ghearr e iomall còta an fhir a bha 'na shuidhe faisg air a cheann, a chionn gu robh an agòd sin a' dol a steach 'na shùilean is 'na bhàil, is chuir e a' bhideag am pòcad a pheitein.

Is e duine agus boirionnach a thàinig a steach, agus shìn iad air suirghe gu dòigheil. Mu dheireadh thuit am boirionnach, "Is bochd nach robh am bodach granda sin marbh. Nan cuireadh tusa an caitinn air a amhaich chuirinn féin troimh a sgòrnan e."

Is ann mar so a bha. Agus an uair a thàinig Dòmhnall a mach anns a' mhadaoin nach ann a bha an ceannaiche-siubhail aig na h-earraidean agus a lèmhain air an glasadh 'ga thoirt gu Obar-dheadhain air son mort an tuathanaich. Fhuair iad an tuathanaich marbh agus a sgòrnan gearrte.

Lean Dòmhnall iad gu Obar-dheadhain. Chaidh an ceannaiche a chur air bialaibh nam morsaiean. Dh'itheadh e agus chuir am Morair an currac dubh air gu binn crochaidh a thoirt a mach air. Aig a' cheart àm cò a dh'èirich anns a' chhìrt ach Dòmhnall agus thuit e. "A Mhorair, mas e bhur toil, a bheil e ceadaichte do neach sam bith nach deachaidh a tharraing mar fhanias labhairt anns a' chhìrt so?"

"Ciod a tha agad ri ràdh?" ars am Morair.

Dh'innis Dòmhnall dha mar a thachair anns an t-sabhal, agus dh'ìarr e gun rachadh an duine a bha suirghe air a' bhantraich òig, bean an tuathanaich, a tharraing gu chhìrt, agus nach e an ceannaiche-siubhail a bha gu dearbh ciotach.

"Thoiribh am mortair do'n chhìrt anns an dearbh éideadh a bha air la' a' mhòirt," ars a Dòmhnall, "agus bheir mise dearbhadh dhuibh gur h-e an dearbh dhuine sin a' mhòrt an duine."

Chaidh suirgheach na bantraich a tharraing do'n chhìrt, agus an uair a bha e air bialaibh a' Mhorair dh'fhoighnich Dòmhnall an robh tàilleair an tigh na chuirte.

"Tha," ars a fear, is e ag éirigh mu a choinneamh.

"Fiach," ars a Dòmhnall ris an tàilleair, "a bheil ciorrag air a gearradh a iomall a' chòta?"

"Tha," ars an tàilleair.

Thug Dòmhnall a' bhideag a ghearr e o iomall a' chòta á pòcad a pheitein is thug e i do'n tàilleair, ag iarraidh air fàchann am freagradh i anns an sgòd.

"Freagradh," ars an tàilleair; "is i an dearbh chriomag a chaidh a ghearradh as a tha ann."

Dh'innis Dòmhnall a rithist mar a thachair, agus chaidh am fear is an t-ud a chrochadh air son a' mhòirt am baile Obar-dheadhain.

Thog Dòmhnall air a rithist gu baile Inbhir-narunn gus am faicheadh e a bhean, ach mu d'fhàg e am baile cheannach e dag is fàdar is luaidh, "gun fhios," ars esan ris fhéin, "ciod an t-òc a dh'fhaodas tachairt orm mun ruig mi mo cheann-uidhe."

Bha an oidheche ann mu d'ràinig e, ach is maithe a rinn e mach tigh bean a ghaol. Dh'fhosgail e an doras is chaidh e a steach. Chuala e a bhean agus fear eile ri trod. Lìon an dag air son an duine a thilgeadh. Ach cuimhnich e air an treas comhairle—"Na buail neach sam bith gus an cuimhnich thu ort fhéin trì uairean."

An uair a stad am fear de'n trod, thòisich a' bhean is thuit i: "Thusa, a bhradaidh, chan 'eil agam ach thu fhéin, agus is beag a fhuair mi de thoileachadh riamh dhìot no dhe t'athair romhad. Dh'fhàg e mi oidheche a' phòsaidh, is chan 'eil fhios am beò no marbh e. Ach dh'fhàg e thusa 'na dhéidh gu bhith 'na éire do mo bheatha."

An uair a chuala e so bha e tollichte nach do thilg e a mhac, is chaidh e steach far an robh iad is thug e na buillionnan arain as a' mhàileid a bha air a dhruim is bhris e air glùn a mhnatha iad. As a' chaidh buillionn thàinig a mach tuarasdal a' chaid seachd bliadhna; as an dara buillionn tuarasdal an dara seachd bliadhna; agus as an treas buillionn tuarasdal an treas seachd bliadhna. Bha maoin is earradh is toileachas gu leòir nas a' chuid eile de am beatha.

COMUNN NA H-OIGRIDH.

At this time, when An Comunn and those who are supporting us in our efforts are intent on raising £20,000 for our War Memorial and Thanksgiving Fund, it might be well to explain what Comunn na h-Oigridh really is, its origin, and (in brief) what are its aims for the future.

Comunn na h-Oigridh, or the League of Gaelic Youth, has grown out of, or (perhaps more correctly) is an offshoot of, Clann an Fhraoich, as Clann an Fhraoich itself has grown out of the parent stem, An Comunn Gaidhealach.

Clann an Fhraoich was formed in 1927, and later on it came under the supervision of a standing committee of An Comunn. The first "Athair" of the Clann was Captain Iain Alasdair Moffatt-Pender, now in Melbourne, Australia. He was succeeded by the late George E. Marjoribanks; and it ought to be mentioned, even as an encouragement to other learners of the language, that both Captain Moffatt-Pender and the late Mr. Marjoribanks acquired Gaelic in their adult years, and to such good purpose that they have added in no small way to our Gaelic literature. On the lamented death of Mr. Marjoribanks the writer of this article became the third "Athair" of the "Children of the Heather."

Comunn na h-Oigridh was formed under the "aghiath" of Clann an Fhraoich in 1932. It has been modelled on the constitution of the Welsh League of Youth which, as had been observed, had proved such a fruitful organisation for promoting the use of the native language among the youth of Wales.

The main purpose of Comunn na h-Oigridh is to instil a love of the native language in the breasts of our young people, and to encourage them to take every possible opportunity to speak it, as well as read and write it.

Summer camps were held during the years immediately before the War. The late Mr. Marjoribanks had himself settled in the Gaelic area, on Lochaweside, and on his own ground at Sonachan these early camps were held. The camp is "in session" for four weeks during July and August, girl members the first fortnight and the boys afterwards. A condition of attendance and admission to the camp is that Gaelic only is spoken. Games such as shinty or other suitable games identified with the Highlands, Gaelic being the language practised, are encouraged. Pin-badges are given to members who are conversant with or proficient in the use of the language, the spoken word, reading and writing. There are two such badges, "Lan Ghaidheal" for the primary stage and "Sar Ghaidheal" when one is fairly proficient.

A "Feachd" is raised wherever there is a sufficient number of Gaelic-speaking children to form one. There are at the moment 136 Feachdan, and since the League was formed the number of children who have enrolled (latest returns) is 8,159, and this year 631 have enrolled. Of course, there are not 8,159 members now, nor were there at any given time, for the members are continuously outgrowing the Oigridh age of 16; but an important point in this connection is that many of the children, when they pass that age, line up as members of An Comunn, the parent organisation. With a view to encouraging this still further, it is proposed that young people outgrowing Comunn na h-Oigridh should be accepted as members of An Comunn Gaidhealach at a much reduced membership fee till such time as they become wage earners.

Last year the Summer Camp was again held, and for the first time since before the war. The venue was Annat Farm near Corpach. This year's camp was held on Captain Cameron-Head's estate at Inverailort. This year, so different from last year, the weather was ideal, and the camp was highly successful. It is fairly certain that next year's camp will be at Inverailort also, and Mr. and Mrs. Cameron-Head cannot be too highly praised for granting the use of the ground and the necessary buildings for the comfort of the children.

The Camp is under the charge of Mr. Donald MacPhail, Comunn Organiser for the Northern Area, with Mr. Donald P. MacPherson as gymnastics and games instructor. There is a nurse in attendance during the fortnight the girls are there, and a medical student accompanies the boys. A cook and other assistants are also in attendance. Visits and bus runs to places and scenes of interest in the district in which the summer camp is situated constitute a highly enjoyable feature of the month's sojourn there.

As to future aims, it is, of course, obvious that a great deal depends on the response given to the appeal for funds now launched. As stated, the target aimed at is £20,000. Should that be achieved, great possibilities are opened up. One is at least two camps, one in the north and one in the southern area, with, possibly, camps from time to time in the larger islands or districts. There is really no end to what might be done, provided the funds are available—a Gaelic periodical for the Oigridh, a permanent instructor of the language, the cultivation of the games of the Highlands, arts and crafts, and so on. Even the idea of an Oigridh Institute, open all the year round, with a resident supervisor, manager or superintendent (call him or her what we may) finds a place in our ambitions for the future. This Institute would be within the Gaelic area and as convenient as possible for all districts. Is this too rosy a dream? We are sure that it is not, and that determination will achieve it.

HECTOR MACDOUGALL,
"Athair," Clann an Fhraoich.

PROPAGANDA NOTES. Northern Area.

The Camp.—This year's Comunn na h-Oigridh Camp held at Inverailort, a report of which appeared in Gaelic in our last issue, was a very successful one. The weather throughout was excellent, and the boys and girls enjoyed their period under canvas. These children came from a wide area, Inverness-shire, Ross-shire, and Argyllshire.

Visits were paid to Fort William, Glenfinnan, and Arisaig, and, during the girls' camp, an all-Gaelic ceilidh was held in the Castle. Miss Helen T. MacMillan, M.A., was in charge of the musical side and Comunn na h-Oigridh owes her a deep debt of gratitude. She has attended every camp since 1935, and it is difficult to think of a Gaelic Camp without Eilidh. Sister Joan Campbell, Roag, Skye, attended last year and this year as nurse, and, when it leaked out that she is to be married, the camp staff and the children presented her with a copy of *Voices from the Hills* and a travelling rug. Seonag expressed her warm thanks to all.

Sincere thanks are due to the rest of the camp staff, who did everything they could to make the camp a happy and successful one. To Mr. and Mrs. Cameron-Head of Inverailort a special mead of praise is due. We can never hope to repay the many kindnesses shown to the children and adults, and we can only say, "Gach beannachd a bhith 'nur cois!"

Sutherland Mod: Celtic Art Competition.—At the recent County of Sutherland Provincial Mod, a Celtic Art Poster Design Competition was held, and the local Mod Committee invited Mr. George Bain, College of Celtic Art, Drumadrochit, to adjudicate the entries received. Mr. Bain has now announced the first four prize-winners as follows:—1st, Kenneth MacRae, Class V, Laigir Higher Grade School; 2nd, Jane MacKenzie, Class III, Bonar Bridge School; 3rd, Hughina Corbett, Class III, Laigir Higher Grade School; 4th, Nan Stewart, Class I, Bonar Bridge School. In making the adjudication, Mr. Bain has given some very useful hints and has made rough sketches to show how the continuity, so much stressed by ancient artists, may be obtained. These useful hints and sketches will be passed on to the teachers concerned, and they, no doubt, will be glad to have advice from such an authority in Celtic Art as Mr. Bain. The Mod Committee would wish to thank the Adjudicator very sincerely for his keen interest and assistance, and would wish that the Cause for which he works so assiduously may go from strength to strength.

Miss Annie MacDonald, Newtonmore.—It would be difficult to find a more enthusiastic worker for the Gaelic Cause than Miss Annie MacDonald, Newtonmore. Year after year she has consistently supported the Badenoch-Strathpey Provincial Mod and has been a competitor in the solo section since the inauguration of this Mod many years ago. At the recent Mod, held at Kingussie, she took part in the competition for "songs by local bards," and gave a very fine rendering of Domhnall Phail's song, "Gu ma slàn do na

fearaibh." The Mod Convener, the Very Rev. Dr. Dugald MacFarlane, paid a worthy tribute to Annie MacDonald for her fine interpretation of this local song and thanked her for her unswerving allegiance to the Gaelic Cause. Tha sinn ag guidhe saoghal fada agus làithean sona do'n bhan-Ghàidheal a tha ag cumail gu dlùth ri clù à sinnsre.

A Gael from South Africa.—At the Glenfinnan Games in August, the Organiser had the great pleasure of meeting Mr. Donald Morrison MacLennan from Johannesburg, South Africa. Mr. MacLennan is in the home country on business and was glad of the opportunity to visit historic Glenfinnan in such glorious weather. For several years he is President of the Branch of An Comunn in Johannesburg. He also formed a Piping Association of the Witwatersrand and was appointed the first President. Mr. MacLennan is returning to South Africa shortly, and he will take with him happy recollections of his visit to Prince Charlie's country.

Late Mr. Hugh Davidson, Lairg.—There passed away at Golspie recently Mr. Hugh Davidson, J.P., who for a long number of years carried on a successful general merchant's business at Lairg. Mr. Davidson was a County Councillor and a member of the Sutherland County Education Committee. He was President of the Lairg Branch of An Comunn for some years. Although his state of health would not permit him to attend the recent County Mod held at Lairg, he donated prizes, thus maintaining his interest in Gaelic matters to the end. The funeral, which took place to the Lairg burying-ground, was largely attended, many people travelling long distances to pay their last respects to a good friend. The Northern Organiser and the President and Hon. Secretary of the Lairg Branch were among those present.

THE LATE MISS HARRIET STEWART, DRIMNIN.

We regret to note the death at Drimnin, Morvern, on 16th August, of Miss Harriet Stewart, a life member of An Comunn and one of its keenest supporters.

Miss Stewart taught in Bunavullin School, Morvern, for almost forty years, and retired sixteen years ago. Latterly she lived in Edinburgh and Oban and identified herself with good causes there, but it was in Morvern that her finest work was done. She acquired her knowledge of Gaelic after coming to Morvern and became a proficient and successful teacher of the language. On many occasions she trained school choirs to compete at provincial and national mods. She also interested herself in church activities.

Miss Stewart's gracious personality and excellent service will long be remembered by a wide circle of friends.

IN BRIEF.

McCaig Scholarship.—Congratulations to Mr. Derick S. Thomson, M.A., Bayble, Lewis, on being awarded the McCaig Scholarship in Gaelic. He received his early education at Bayble School and at the Nicolson Institute, Stornoway. He also served for four years in the Royal Air Force, and recently he graduated at Aberdeen University with First-Class Honours in Celtic and English. Mr. Thomson's father, Mr. James Thomson, was the first crowned bard of An Comunn and has composed many Gaelic poems of great merit and edited "An Dileab," a useful little anthology of Gaelic poetry. Agus tha am mac mar an t-athair. Derick Thomson is himself a poet of considerable promise and several of his Gaelic compositions have appeared in *An Gaidheal*. At the Aberdeen Mod last year he won several prizes in the senior literary competitions, including the Gold Medal as the most distinguished prize-winner.

Highland Home Industries.—A record sum of £20,741 was distributed to workers during the past year, and when certain projects are fully developed a considerably larger sum will be earned by the workers in the various districts.

Following upon recent changes in the articles of association, Dr. Colin Sinclair has been elected a director as representing An Comunn.

Dailriada Challenge Cup.—Because of the small entry, the Mod and Music Committee have cancelled the Gaelic Choral Festival which was to have been held at Oban on 29th August, and at which the Dailriada Cup, recently presented by Captain and Mrs. Smith, Lochgilphead, was to have been competed for by rural choirs. Apparently many districts find it impossible to enrol a sufficient number of male singers to form a mixed choir.

Sgoil-Eolais na h-Alba.—Under the auspices of this organisation, which, among other things, provides correspondence courses in Gaelic, a course of lectures on the history and literature of the Celtic peoples is being delivered in Glasgow by the Rev. John MacKechnie, B.D., B.L. If a sufficient number of people are interested, a course in the philology of the Celtic language will follow later.

T. M. M.

FADA!

"Ged a bhithinn-sa," ars esan, "cho fada sa' cheann agus a bha Caoilte sna casan"

"Dh'fhòghnadh sin," arsa mi fhéin.

"An robh e fada anns na casan?" ars esan.

"Bha e cho fada sna casan agus an uair a bhiodh e ruith gun saoilleadh tu gu robh thu faicinn seachdnar air seachd bealaichean!"

"Dh'fhòghnadh sin," ars e fhéin.

Dh'fhòghnadh a leth, latha sam bith.

B.

AN COMUNN CENTRAL FUND.

To enable An Comunn to meet its current obligations, and place it in a position to launch a propaganda campaign now that the war is over, and thus regain the ground lost during the years of its enforced inactivity, donations, large or small, will be gladly received by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.I. Remittances should be made payable to "An Comunn Gaidhealach."

Previously acknowledged	£28	6	6
Mrs. James Angus, Edinburgh	—	6	—
Miss M. S. S. Kelso, Aros, Mull	—	15	—
D. Skinner, Esq., Nigg	1	—	—
Mrs. M. Cumming, Edinburgh	—	5	—
Wm. MacKinnay, Esq., Campbeltown	—	3	—
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EDITOR—Rev. T. M. MURCHISON, M.A., 14 Kinross Avenue, Glasgow, S.W.2. (Telephone: HALfway, 2844), to whom all literary communications should be addressed. Business and other communications should be sent to the General Secretary, An Comunn Gaidhealach, 131 West Regent Street, Glasgow, C.2. (Telephone: Douglas 1433). All matter for inclusion in the Magazine should be in the Editor's hands by the 12th of the month preceding publication.

Leabhar XLIII.]

An t-Samhuin, 1947.

[Earrann 2

CLAR-INNSIDH.

Principal Contents.

Gaelic.

Oraid a' Chinn-suidhe	13
Mòdan a Bh'ann	16
Litir Comunn na h-Oigridh	17
"An Seabhac"	22

English.

President's English Address	14
Mod Diary	19
Annual General Meeting	22
Fifty-four Years Ago	24
"That There's Gaelic, Boss"	24
Mod Prize-List	25

Gliocas nan Gàidheal.—Am fear as fheàrr a chuireas 's e as fheàrr a bhuaineas.

* * *

Firinn air son a' Mhìos so.—Ge b'e nì a shìol-chuireas duine, an nì ceudna busainidh e. . . . Na sgithicheamaid de mhaith a dheanamh; oir ann an àm iomchuidh busainidh sinn, mur fannaich sinn.—*Galat.* vi. 7, 9.

* * *

MU A BHITH GABHAIL ANAIL.

Bha dithis air latha, mar bu mhinig a bha, a' tighinn dhachaidh cuideachd a' mhòine.

Bha cliabh mòr làn de mhòine air druim gach aoin aca. Nuair a choisich iad greiseg air adhart fo'n eallaich, thàinig iad gu bruaich àird fhada air am biodh e furasda cudthrom nan cliabh a leigeil car tacain.

An sin thubhairt an dara neach ris an neach eile: "Thig agus gabh t'anail, oir cuimhnich—

"'S e anail ghoirid thric
A dh'òrdaich Muire d'a Mae."

T. D.

LUACH NA GAIDHLIGE.

ORAI A' CHINN-SUIDHE.

[So sìos an òraid Ghàidhlig a liubhair an t-Ollamh Iain Camshron, Glaschu, Cean-suidhe a' Chomuinn Ghàidhealaich, aig fosgladh a' Mhòd Nàiseanta am Peairt air a' cheud latha de'n Dàmhar, 1947.]

A chàirdean ionmhuinn, tha sinn, mar Chomunn, ag cur oirbh fàilte 's furain, agus ag guidhe oirbh gach beannachd. Tha sibh air tighinn á gach ceàrn de'n dùthaich—á Tir-mór, as na h-Eileanan, á Eirinn agus á Sasann—a leigil fhaicinn cho dileas 's a tha sibh d'ar cànan 's d'ar ceòl.

Tha ochd bliadhna deug bho'n a chumadh am Mòd Mór Nàiseanta ann am baile Pheairt, agus tha sinn uile toilichte an còthrom so a bhith againn tilleadh air ais aon uair eile, ged nach biodh ann ach gun gabhamaid ris a' chuireadh a thugadh dhuinn bho Chomunn Gàidhlig a' bhaile. Tha mi cinnteach gur e bhuir n-iarttas gun abrainn riutha cho mòr is a tha sinn 'nan comain air son gach ullachaidh a rinn iad, agus mar an ceudna air son cho dileas agus cho dealasach is a tha iad ag cuideachadh le aobhar na cànaire. Tha sinn toilichte a bhith air ais cuideachd gu bhith a' leigil ris do luchd-riaghlaidh a' bhaile, agus gu sònraichte do'n Phrobhaist a tha còmhla ruinn an so an diugh, cho mothachail is a tha sinn air gach aoigheachd agus coibhneis a tha iad a' nochdadh dhuinn.

Tha còir aig a' Mhòd a bhith a' tilleadh do bhailtean mar so gu bhith a' brosnachadh dhaoine gu bhith eudmhor as leth cànan agus litreachas ar daoine. Is airdh muinntir a' bhaile so, agus muinntir na siorramachd gu léir, air gach cuideachadh a tha 'nar comas a thoirt dhaibh, oir is mór na rinn an sinnsear as leth na cànaire.

Cor na Cànaire.

Tha mi cinnteach gu bheil gach aon againn an so fo chùram mar a tha cùisean an diugh a thaobh ar cànan. Tha àireamh na muinntir a tha a' bruidhinn

na Gàidhliche a' fàs nas lugha. Faodaidh sinn Gàidhlig a theagasg anns gach sgoil sa' Ghàidhealtachd (ma bhios an luchd-theagaisg againn air son sin a dheanamh), ach cha dean sin fèin an gnothach. Cha chumar ar cànan beò mur bi sinn 'ga labhairt. Is e sin, tha mi an dùil, an nl as miosa anns a' ghnòthach so air fad—nach labhair daoine an cànan fhèin an uair a thig iad an ceann a chèile aig mòd no aig coinneamh chàirdheil eile.

Tha mòran 'nar measg cuideachd agus bruidhnidh iad Beurla daonnan cho ceart, cothromach, snasmhor agus a ghabhas sin deanamh, ach, nuair a thionndas iad gu Gàidhlig, 's gu leòir dhith aca, cha tagh iad facail fhreagarrach, 's gu leòir dhiubh ann; tha a' Bheurla ro dheas, agus tha iad coma co-dhiubh a tha a' Ghàidhlig aca math no dona. Sin an fheadhainn a tha deanamh dimeas air a' chànan againn agus 'ga cur a dhòlaidh.

Is ann le labhairt a mhàin a bhios ar cànan air a cumail beò. Ma ni sinn dearmad air sin, caillidh sinn mar an ceudna na buadhannan nàdurra a th'againn mar Ghàidheil ann am pailteas.

'S i smuain bhrònach a tha sin, a chàirdean, de'm bu chòir dhuinn a bhith gabhail suim. Tha ar ceòl math gu dearbh, ach na tréigibh ar cànan.

Fàsachadh na Tire.

Tha àireamh mhór d'ar n-òigridh a' fàgail na Gàidhealtachd. 'S e call mòr tha sin dhuinne mat Ghàidheil a thaobh ar cànaire. Tha na daoine a tha gabhail còmhnaidh anns na gleanntan agus anns na h-eileanan a' deanamh dheth gur e rathad an leasachaidh a tha anns an rathad do'n Ghàidhachd.

Théid Clanna nan Gàidheil air ais do na gleanntan 's na h-eileanan (ma théid iad air ais idir) nuair a bhios obair aca ri dheanamh, agus 'nam bheachd fhéin tha an obair ag crochadh ri ar lochan agus ri ar n-aibhnichean. Fhad 's a shnàmhbas na neòil anns an speur agus an ceò air na sléibhtean bidh cumbachd uisge anns na gleanntan.

Fada bhuan chì mi baile anns a h-uile gleann agus Clanna nan Gàidheal anns a h-uile baile, agus iad aighearach is sòlasach. Gus am bris an là ud, dé tha againn ri dheanamh?

Anns a' cheud dol-a-mach tha oibrichean ùra a dhith oirnn—oibrichean a tha freagarrach do'n dùthaich agus do na Gàidheil fhéin. Mar sin cha bhi feum do ar n-òigridh a' Ghàidhealtachd fhàgail agus smid is ùpraid nam bailtean móra a ghabhail orra. Bithidh iad ri obair 'nan gleanntan fhéin agus a' bruidhinn an cànan fhéin.

Aite Dligheach na Gàidhliche.

Their cuid gu bheil na Gàidheil sàsaichte le cruinneachadh agus le briathrachas agus le nìthean fhàgail dìreach mar tha iad. Faodaidh gu bheil sin mar sin, agus, ma tha e ceart, cha bhi mòran tairbhe ann an lorg ar saothrach. Is e ar beachd-ne nach dean sin an gnothach. Feumaidh sinn a h-àite dligheach a thagradh do'n Ghàidhlig am measg chànanan na h-Eòrpa, agus a chur an cèill do Ghoill cho

maith ri Gàidheil gur airidh ar cainnt-ne air inbhe nas àirde na chaidh fhathast a luthaigeadh dhi.

Is i a' Ghàidhlig ceud chaintn ar dùthcha, caintn aig a bheil freumhan cho domhain agus cho farsaing agus gu bheil a toradh r'a fhaicinn air feadh na rìoghachd gu léir. Is e ar sochair agus ar deasdanas a h-ionmhasan fhoillseachadh do'n t-saoghal: beairteas agus taitneas a litreachais, subhailcean a beul-oideis, agus a bharrachd air sin uile, agus cha bheag e, an solus a chuireadh eòlas air a' Ghàidhlig air eachdraidh na h-Albann, maille ri iomadh nì a bhuineas do lagh, do leigheas, agus do cheòl.

Nam bitheadh na subhailcean sin a tha suaicheanta air ar cànan-ne air an craobh-sgaolaidh mar bu chòir dhaibh a bhith am measg luchd-àiteachaidh ar dùthcha, thàladh e iomadh neach d'ar n-ionnsaigh an geall air eòlas fhaotainn air a' Ghàidhlig, chum agus gu mealladh iad na feartan buadhmhor a tha air a suibhal.

An comh-bhonn ri sin, tha e mar fhiachaibh oirnn gach cothrom agus cuideachadh a tha 'nar comas a thoirt dhaibh-san a nochdas bidh 'nar caintn, agus leis am miann teachd a steach 'nar measg gu obair a' Chomuinn a neartachadh. Feumar gach dorus a chumail gu h-aogheil fosgailte do'n leithid-san.

Anns na làithean a dh'fhalbh b'i a' Ghàidhlig cànan nam bàrd 's nan gaisgeach. Labhair Cuchulainn nan cleas i; labhair Fionn MacCumhail i; labhair Calum-cille 's Pàdraig i; labhair rìghrean na h-Eireann is na h-Albann i; labhair Donnchadh Bàn is Mac Mhaighstir Alasdair i. Nach fhiach i cumail beò?

'S i a' chànan bhlada is cheòlmhor a dh'fhàg ar n-athraichean againn. Tha torman nan allt innte, agus gair bith-bhuan a' chuain; tha ospag na gaoithe air a' mhachair innte, agus reubadh na gailinn air na beanntan; tha briodal nam maighdeanan innte agus gaire na cloinne bige; tha gaoir nan carbadan-cogaidd innte, agus caoineadh nam ban; tha ionndrainn dìomhair ar cridhe innte nach gabh innseadh ann an cànan sam bith eile.

Fhad 's a tha smior 'nar cnàmhan cumamaid beò a' Ghàidhlig, a chionn 's gur e nì prìseil a tha innte nach ceannaichear le òr no le airgead.

PRESIDENT'S ENGLISH ADDRESS.

Ladies and Gentlemen, since An Comunn Gàidhealach was founded fifty-five years ago, this is the fifth occasion on which the great National Mod has been held in the City of Perth, and it is a great pleasure to us all to return once again.

We thank the Lord Provost, whom we are delighted to have with us here to-day, and the Magistrates and Councillors of the city for the welcome and hospitality which they are extending to us.

We thank the Gaelic Society of Perth for their kind invitation to hold the Mod here at this time. We also thank the energetic Local Committee, and especially Mr. John Macdonald, Convener, Mr. J. B. Macdonald, Vice-Convener, Mr. Milne, Secretary, and Mr. Kirkaldy, Treasurer, for their efficient work in preparing for and organising this great Mod, which I am sure will be crowned with success in every respect.

NAMES TO REMEMBER.

It is indeed fitting that the Mod should be held in this city, for there immediately come to our minds the names of the great Gaelic writers, natives of the county of Perth, who, in the days gone by, made such a rich contribution to Gaelic

literature and scholarship: Dugald Buchanan, the Rannoch schoolmaster, a native of Balquhider, whose name will be always honoured by his countrymen; James MacGregor, the Dean of Lismore, and Duncan Lothian, both natives of Glenlyon; Robert Kirk, minister at Balquhider and Aberfoyle; the Rev. Dr. James Stuart of Killin and the Rev. Dr. John Stuart of Luss, father and son; the Rev. Donald MacIntosh, a native of Killycrankie, who compiled the collection of Gaelic proverbs; Dr. Robert Armstrong who wrote the dictionary; and there are many others.

We should remember also in this connection the Atholl family, who helped so much in the Gaelic Cause, especially the late Lady Helen Tod and the late Duke of Atholl, who was a President of our Association and who as a young man, along with the late Lord Lovat, presented for competition by choirs the Lovat and Tullibardine Shield; and also Mr. Archibald Menzies, a former President. I am also glad to see with us Lord James Stewart Murray who served for many years on the Executive Council.

This city, also, is the home of the oldest Highland Regiment in the British Army, of which Her Gracious Majesty the Queen is Colonel-in-Chief.

In holding the Mod in this city, therefore, we hold it, so far as Gaelic is concerned, on sacred ground. There is a continuity which underlies all change, and I am sure there are voices here around us from the past, which are encouraging and strengthening us in our endeavours to preserve our language and our song.

AN COMMUNN'S EFFORTS.

We might consider for a moment if we are following in the footsteps of those illustrious men whom I have mentioned and others who have laboured in this Cause. Are we building on the foundations which they have set? What is the position to-day in regard to Gaelic? What are we as a Communn doing?

(1) Our first Mod at Aberdeen last year, after the long years of war, was, from the point of view of numbers and enthusiasm and also from the financial aspect, a great success.

(2) With regard to the Branches, on which the future success of our movement will largely depend, many of these lapsed during the war years. There are now, however, about eighty Branches operating in the Highlands and Islands and in the Lowlands.

(3) During the past year ten Provincial Mods were held.

(4) It is now recognised that on Communn na h-Oighridh, our Youth Movement, depends to such a large extent the life not only of An Communn but of Gaelic itself. The number of Gaelic-speaking children over eight years of age enrolled in Communn na h-Oighridh since its institution in 1934 exceeds 8000.

(5) The War Memorial and Thanksgiving Fund, to establish Camps and other facilities, and to enable us to develop to a much fuller extent the Gaelic Youth Movement, is mounting up, and it is hoped to attain the figure of £20,000 by May, 1950. This is an opportunity to help for all who have the cause of Gaelic at heart.

(6) Arrangements have been made for the teaching of Gaelic in two of the Glasgow day schools, which language is placed on the same footing as other languages. It is hoped that more schools in the city will be opened for this purpose, and that other schools in the towns of the south will follow Glasgow's example.

An Communn is accordingly using all its powers so that its objects may be intensified and enlarged. There are many indications of progress, and there is much hope.

POSITION OF GAELIC.

Why is it, then, that Gaelic is becoming less and less a spoken tongue? The reason is not to be attributed to any fault on the part of An Communn. Indeed, we dread to think what the position of Gaelic in Scotland would have been to-day, were it not for the splendid work which it has accomplished.

One obvious reason for the decline of the language is an economic one. Those who live in the Glens and in the Islands have decided and are deciding that the road of their improvement is the road to the cities. Many of you have so decided, and you cannot ask others to remain when you yourselves have refused to do so. As long as conditions in the Highlands

remain as they are, so long will the people stream to the towns or emigrate to other countries.

We need new industries suitable to the country and to the Highlanders themselves. When these are procured, the Highlanders will be engaged in occupations in their own glens, speaking their own language, for the language will flourish best in its own native environment.

NEGLECT OF THE LANGUAGE.

Sheer neglect on our own part, however, is the main reason for the decline of Gaelic. If you desire to keep a language alive, you must speak it, and we, as members of An Communn, are not blameless in this respect. You cannot keep Gaelic alive by talking about it in English. Among our hundreds of members there are fluent Gaelic speakers but, when they gather together even at a Mod, they far too seldom speak it to one another. This, of course, is a misfortune and a tragedy.

Let us, therefore, resolve that from now onwards we shall speak our language on all occasions when we meet. This is the most effective and, in fact, the only way by which our language will live, and by so doing we shall encourage others to listen to and learn from us and to join in our conversations.

We cannot all be Gaelic scholars. Some of us may not be fluent in the language. We may be faulty in the form of our genitive or dative cases, and we may not always know or be mindful of the conditions under which aspiration takes place. But that does not matter. Let us speak on, and these small errors will come right in time.

It is not the scholar or the grammarian that keeps a language alive. It can only be kept alive by its constant use by the people in their homes and in their work. The grammarian and the scholar of our language occupy a remote, perhaps, but an exalted, honoured, and essential place. In our Universities, students of Celtic must be recruited able to take their place among the Celtic scholars of Europe. We must attend to the skilled study of Gaelic, where so much remains to be done, and our Universities must also encourage and direct advanced work of research, for which there is so large a field.

In spite of the lugubrious death-chants, which we who are getting along the years have listened to for so long, but which, though well intended, have in my view done more harm to our Cause than any other, Gaelic is still very much alive. What incentive or encouragement is it to our young people or to the not-so-young, in their enthusiastic endeavour to learn the language, when they are told by those doleful prophets from public platforms that Gaelic is dying fast and that in the next fifty years it will only be a subject of academic study in our Universities. This death-chant should cease.

RADIO AND PRESS.

At no time was there more intensive study of Gaelic than there is to-day. At no time has the splendid work of An Communn on behalf of our language and music received such recognition from other cultural bodies and public and educational trusts as it is receiving now, as is evident from the frequent requests to us to send a representative to their councils.

The importance that is attached to our language by such national organisations as the British Broadcasting Corporation and also the Press is most encouraging. By means of broadcasting, our music and our language are brought to the homes of our people in the Highlands and far-away Islands. In addition, many features in speech and song are transmitted to listeners overseas. You will be glad to know that special programmes are being prepared, which will convey the atmosphere and happenings of this Mod to the countries of Europe, while other programmes of greater length will be made available for more distant listeners throughout the world. We are grateful to our friends in the Gaelic Department of the B.B.C. for their interest in the work of An Communn, and I am glad to welcome the Scottish Programme Director, Mr. Andrew Stewart, and his wife, who are with us to-day. We also thank him.

We acknowledge also the assistance of the Press, and I should like to say to them how much we appreciate their reports on our National Festival; but particularly would I thank those newspapers that make available to us the Gaelic columns to which we look forward with so much interest.

If, therefore, we in Scotland, in our Comunn, in our Universities, in our schools and in our homes, act with vision, with enthusiasm, and with courage, our language may still be saved. It is still a strong and living language. Let us see to it that it will remain so. To achieve this end is worthy of our highest endeavours, for it is a sweet and musical language that our fathers left to us. There is the murmur of the streams in it, and the eternal roar of the ocean; there is the sigh of the wind on the machair in it, and the rending of the tempest on the mountains; there is the sweet speech of maidens in it, and the laughter of little children; there is the din of war chariots in it, and the keening of women; there is the secret longing of our hearts in it that cannot find expression in any other tongue.

So long as there is marrow in our bones, let us keep Gaelic alive, for it is a priceless thing that cannot be bought with gold or silver.

MODAN A BH'ANN.

Ath-chuimhneachadh air na seann làithean.

Le NIALL MACGILLE-SHEATHANAICH.

(Chaidh an òraid so a chraobh-sgaoidleadh air Di-luain an dèidh a' Mhòd.)

Tha sinn air Mòd mór soirbheachail eile a thoirt gu crìch. Chuala sibh earrannan bho'n fhéill-chiùil Ghàidhealaich so air an fhritheadh air an t-seachdain so chaidh, agus tha sinn uile an comain a' Bh. B.C. air son a' chraobh-sgaoidh a rinn iad bho'n Mhòd. Chan fhaighinn coire do neach sam bith a shaoileadh gu robh a' Ghàidhealtachd gu léir am Peairt leis cho lìonmhor 's a bha an sluagh—bha suas ri ceithir mìle aig na cuirmean-ciùil air fheasgar Di-haoine. Bha e 'na thoil-intinn do luchd-dreuchd a' Chomuinn gu robh an àireamh chàirdean nach b'urrainn an dachaidh fhàgail a' mealtainn cuibhrrinn de na nithean maith e a chualas aig a' Mhòd.

Chan 'eil cruinneachadh eile an Albainn eadar dà cheann na bliadhna a thig mar astar do'n Mhòd a thaobh caidreibh, aoidh, is fearas-chuideachd. Is aon chèilidh mhór am Mòd bho thoiseach gu chrìch anns an t-seagh so gum faic thu grunnan an sud 's an so rè an là is rè an fheasgair ag ùrachadh seann eòlais agus ag cur an cuimhne cara a chèile nithean a thachair anns na seann làithean, daoine ris an do chòinnich iad, bàird is seanchaidhean a dh'fhàg le an còmhradh is le an giùlan measail cuimhne chùbhraidh 'nan dèidh, maithen eile a chuidich am Mòd a thogail gus an inbhe àird anns a bheil e an diugh. Is math is airdh an leithidean sin cuimhne a chumail orra agus luaidh a dheanamh air an gnìomharra ion-mholta as leth cànain is ceòl nan Gàidheal.

Chan 'eil mi fhéin 'nam Dhonnachd Og a nis agus bho'n is e Mòd Pheairt an t-ochdamh Mòd ar fhichead aig an robh mi, nach fhaod mi fhéin dealbh a thoirt dhuibh le iomradh a dheanamh air na Mòdan a bh'ann.

B'e mo cheud Mhòd-sa an t-aona Mhòd Nàiseanta a chaidh a chumail air eilean cara—am Mòd a bha am Baile Bhòid an 1908. Eadhon anns na làithean sin bha am Mòd air sineadh gu trì làithean ged nach robh àireamh nam farpais each a' 460, an coimeas ris a' chòig ceud deug a bh'againn aig a' Mhòd mu dheireadh a bha san Oban, gun ach aon latha a chur ris.

Bha an laoch Uilleam Camshron ann le Coisir Oigridh á Poll-Iùbh, agus cha chreid mi nach ann an

uair sin a thàinig iad cuid de'n t-slighe ann an carbadan marsantachd air an rathad-iarainn. Tha mi cinnteach gur i oidhe na cuirm-chiùil mhóir anns an t-seann chaisteal a lean an cuimhne na muinntir a bha an làthair na b'fhaide na n' eile a thachair. Chaidh mullach a' chaisteal a chòmhdach le aodach caibne agus, ged a thugadh barrantas gum biodh e dìonach gu leòir, cha b'ann mar sin a bha. Shìl na h-uigseachan gu dian agus bha a leithid de dhòrtadh a' tighinn a nuas is gu robh gach neach a bha an làthair bog fliuch. Cha robh leithid de shnighe am bothan dubh air Gàidhealtachd riamh.

Cho math ris an t-snighe bha aon nì eile a ghléidh mise cuimhne air agus is e sin an t-Athair Urramach Iain MacMhaoilein a' seinn "An Dubh-Ghleannach." Cha chuala mise riamh e air a sheinn le neach eile gus an sin, agus creideadh sibhsge gun do dh'éisid mi ris gu fuireachail.

Bha an ath Mhòd an Sruighlea agus ar leam gur ann aig a' Mhòd sin a thugadh am follais aig cuirm dealbh-chluich Gàidhlig air son na ceud uaire. B'e sin "Réiteach Móraig" le Iain N. MacLeòid, agus b'iad an luchd-cluiche gillean agus nigheanan á Coisir Chitùil Ghàidhlig Ghlaschu.

B'ann aig a' Mhòd so a thachair mi air Niall MacLeòid, am Bàrd Sgitheanach, agus b'e sin an duine còir, gasda. Bha òran brosnachaidh a' Chomuinn, "Suas leis a' Ghàidhlig," a thaobh e bhith ir, air a chluinntinn air gach làimh, agus is fhiach e aithris mar a thuit Niall ri caraid agus iad a' bruidheann air cho beag ceannach 's a bha muinntir na Gàidhlig a' deanamh air leabhraichean Gàidhlig. Cha b'urrainn do Niall fhéin talach a dheanamh a thaobh "Clàrsach an Doire," ach bha comb-fhaireachdainn aige ri ùghdaran eile. "Faodaidh iad a bhith a' seinn 'Togaibh i, togaibh i,' arsa Niall, "ach cha ghabh i togail ma bhios bonn leth-chruin an crochadh rithe!" ag ciallachadh a' phrìs chumanta a bha air leabhraichean Gàidhlig sam àm sin. Tha eagail orm nach 'eil Gàidheil an là an diugh mòran nas fheàrr, co-dhiubh gu ceannach leabhraichean rosg.

Chan 'eil mòran agam ri ràdh mu na Mòdan a bha an Dùn-Eideann is an Glaschu an dèidh Sruighlea, ach chaidh ullachadh sònraichte a dheanamh air son Mòd Inbhir-Nis an 1912. Bha an Comunn air tighinn gu ìre, bliadhna ar fhichead, agus mar chuimhneachan air a' Mhòd sin chaidh leabhar a chlà-bhuailadh anns an robh dealbhan a' mhòr-chuid dhiubh-sa a choisinn na prìomh dhuaisean.

Is ann an uair sin a chaidh an eubh a mach, "Bha againn bliadhna ar fhichead de chuibhne; biodh againn a nis bliadhnachan de Ghàidhlig!" Mas ann mar sin a bha còig bliadhna deug ar fhichead air ais, chan 'eil mòran atharrachaidh air cùisean fhathast. Chan ann aig a' Chomuinn a tha a' choire mur stad e de'n chòil buileach. Nach e thubhairt am bàrd:

"S e buaidh a' chiùil an tús a mhosgail

A' chliù a choisinn na sàir;

Càite robh Fionn is Goll is Oscar

As eugmha is Oisein am Bàrd?"

Tha an Gàidheal dèidheil air ceòl, gu h-àraidh duanagan air am bi fionn aotrom togarrach. Is e so

aon de dhileaban na céilidh agus tha e 'nar n-alt 's 'nar n-inne agus tha ar n-aighe ag comh-fhreagairt do'n bheò-iartras sin, dìreach mar a dh'éireas an uiseag an àird san speur a thaomadh a mach a ceòl lurach fhéin.

Innsidh mi dhuibh cìod a rinn an Comunn aig dà Mhòd ann an oidhirp air luchd-tadhair a' Mhòd a tharraing gu éisdeachd ris an aithris is ris an leughadh. Chaidh an clàr-eagair a dheasachadh an doigh anns nach biodh seinn idir ann an uair a bha an leughadh is an aithris a' dol air an aghaidh. Cìod a thachair? Bha dìreach nach robh duine a bharrachd aig an aithris na bha ann roimhe, a' leigeil ris mar tha an ceòl air a leithid de làmh-an-uachdair fhaighinn. Thachair mi uair air fìor charaid do'n Ghàidhlig agus do'n aithris aig a' Mhòd agus e an dèidh tighinn a mach à talla a' chiùil. "Càite an robh sibhse?" thuir mi ris; "shaoil leam gum biodh sibh aig an aithris." Rinn e gàire beag agus coslas ciontach air. "Bha a dhith orm," ars ean, "an t-òran mòr a chluinntinn." Sin agaibh buaidh a' chiùil a rithis.

Ach ann a bhith ag cumail còir na Gàidhlig a suas cha robh an Comunn na thàmh. Tha Achd Pàrlamaid air a chùil an diugh, agus tha bith is beatha na Gàidhlig gu mòr an làmh an muinntir a bhitheas a' faighinn coire dha.

Ach b'e Mòd Dhùn-dèagh an 1913 mo cheud Mhòd-sa mar Rùnaire agus, mar bha na Mòdan a chaidh roimhe, bha adhartachadh ri fhaicinn air gach taobh, an àireamh is am feabhassachd seinn is aithris. Thachair aon nì aig a' Mhòd so a bha 'na mheadhon air na Mòdan a thàinig 'na dhèidh a bhith na b'òileanaiche an dà chuid do'n luchd-farpais agus do'n luchd-éisdeachd. Gun chead neach no comhairle choisich an t-Ollamh Granville Bantock suas air a' chlàr-uachdair agus dh'inns e à làrach nam bonn do gach neach a bha an làthair cìod a bha càrr air an fhear so is air an té ud eile. Cha robh caomhnadh orra. Mur do bhuilicheadh tàlantann seinn orra chaidh sin innseadh dhaibh sùil mu'n t-sròin. Cuid eile—agus gu dearbh bha sin ann—aig an robh guth cinn a bha freagarrach air son nan òran a ròghnaich iad, bha iadsan air an coimeas ri oiteig chaois air aodann nam beann, 's mar sin sìos. Rinn na paipearan-naidheachd grèim air an so agus chaidh a chraobh-sgaioleadh feadh an domhain nach b'aithne do'n fhear so, agus ainn 's a shloinneadh air an cur sìos, òran Gàidhlig a sheinn. Thubhairt aon fhear dhuibh so rium fhéin gur gann a leigeadh an nàire leis tilleadh dhachaidh. Tha an seòrsa sgrùdaidh so 'na bhuannachd mòr do chomh-fharpaisich an diugh, agus an nì a chuir dorran air farpaisich an Dun-deagh tha e 'na oilean do fharpaisich an là an diugh.

An dèidh Mòd Dhùn-dèagh bha sinn ri bhith san Oban ach bhris an cogadh a mach is bha sinn gun Mhòd fad chòig bliadhna. Bho'n a fhuair sinn cothrom tòiseachadh rinneadh adhartachadh mòr anns na bliadhnan a lean gus an do bhris an dara cogadh a mach agus chaill sin seachd Mòdan eile. Rinn sinn tòiseachadh math an Obar-dheadhain an uiridh agus bu Mhòd e nach di-chuimhnichear fad iomadh bliadhna.

Tha Mòd na bliadhna so 'gar tabhairt air ais gu Mòdan mòra nam bliadhnachan a dh'fhalbh, agus ma leanas an àireamh air dol am meud mar rinn e bho'n uiridh chan 'eil talla an Albainn a bheir tigheadas do'n Mhòd ann an beagan bhliadhnachan eile.

A nis, an dèidh na thubhairt mi, tha mi cinnteach gu bheil a' cheist, "A bheil feum anns na Mòdan?" ag éirigh an intinn aoin no dhà de mo luchd-éisdeachd. Is e mo fhreagairt do a leithid sin de cheist, "Feuch thusa ri smuaineachadh cìod bu chor do chànan is ceòl nan Gàidheal mur bitheadh Mòdan ann?" Cha bhitheadh ach glé thruagh, a' chànan air a trèigsinn leò-san do an còir-bhreith i, glas-ghuibh air na bàird, na cruictearan gun gleus is talla a' chiùil gum mhuir gun mhìre.

Tha gun teagamh feum anns na Mòdan gu bhith a' misneachadh is a' brosnachadh ar muinntir féin gu bhith a' sgrìobhadh agus a' bruidheann na cànan, agus ann a bhith ag craobh-sgaioleadh air feadh an t-saoghail aithne air dileab luachmhor ar n-aithraichean—dileab is e miann ar cridhe a chunail air mhaireann.

LITIR COMUNN NA H-OIGRIDH.

Is iomadh nì a thachair bho'n bha seanachas againn r'a chéile an so mu dheireadh, eadhon ged nach 'eil ann ach an aon mhìos. Bha Mòd mòr is Mòd a bha greadhnach againn am Baile Pheairt; agus, aig coinneamh bhliadhnail a' Chomuinn aig deireadh a' Mhòd, rinneadh atharraichean co-cheangailte ri Comunn na h-Oigridh air am bi sibhse, tha mi cinnteach, ag gabhail dlùth bheachd.

Mar a tha fios agaibh, bha Comunn na h-Oigridh, bho chuireadh air bhonn e, fo sgéith Chlann an Fhraoich, mar a bha is a tha Clann an Fhraoich féin fo sgéith a' Chomuinn Ghàidhealaich. Tha Comunn na h-Oigridh a nis air cionntinn cho mòr is cho treun 's gur e beachd a' Chomuinn gur còir dha seasamh air a chasan féin, co-ionann ri Clann an Fhraoich is na Comhairlean Seasmhach eile. Is e sin a rinneadh aig a' choinneamh bhliadhnail, is tha e a nis 'na sheasamh gu daingeann air a bhonnaibh féin! Agus leis gu bheil e air a shuidheachadh mar sin, is dùth gum biodh "Athair" dha féin aige mar an ceudna, is eadar-dhealaichte bho Chlann an Fhraoich; is rinneadh sin cuideachd.

Is e duine òg, easgaidh, sgoinneil, is aig a bheil an comas a bhith aig amannan àraidh a' toirt sgrìob feadh na Gàidhealtachd is nam feachd, a tha freagarrach air a bhith 'na "Athair" dhuibh; agus gus am faighear am fear sin tha Iain Òg MacGille-na Brataich ag gabhail os làimh a bhith 'na "Athair" air cheann an ama, no *pro tem* (mar a their iad anns an Laideann).

Mar sin, chan 'eil mise 'nam "Athair" dhuibh nas fhaide a nis, oir tha mi a' leantainn air a bhith 'nam "Athair" do Chlann an Fhraoich. Cìod am fios, ged tha, nach faodainn "Athair" Clann an Fhraoich is "Seannair" Comunn na h-Oigridh a ràdh rium féin; is ma ghabhas sibhse ris an ainmeachadh sin chan 'eil nì agamsa 'na aghaidh. Agus tha aon dual faicsinneach (cho math ri iomadh dual bho'n chridhe

is bho'n aigne) a bhios fathast—an ceartair co-dhiubh —'gar dlùth cheangal r'a chéile, agus is e sin gum bi mi a' sgrìobhadh na litir mhiosail so gus am faighear "Athair" suidhichte, seasnach. Mar sin, chan 'eil mi a' fàgail soraigh agaidh idir, is bidh m'ainm fo bhonn na litreach so cho fada 's a bhios feum orin.

A nis, an uair a thòisich mi air an litir so is a thug mi iomradh air Mòd Pheairt, nach e a bhuail 'nam inntinn gu bheil an tuille mòr iomraidh air Baile Pheairt an tuath-sheanachas nan Gàidheal na tha againn air Dùn-èideann, ged is ceann-bhaile na dùthcha e; agus chan iongnadh sin nas mò, oir b'e Peairt ceann-chathair na h-Albann fada mun robh Dùn-èideann fo riaghladh nan rìgh Albannach idir. Gheibh sinn 'ga thaobh sin iomadh sgeul is rann air Baile Pheairt fada os cionn na tha againn mu Dhùn-èideann. Is ann mar a tha nach 'eil a' bheag de iomradh air Dùn-èideann idir, ach gun rachadh neach ann "a dh'ionnsachadh Beurla," nì a bhàtar a' deanamh gun teagamh, oir nach 'eil e air innsadh dhuinn gum biodh tuathanaich Fhiobha ag cur am mac do Dhùn-èideann a dh'ionnsachadh Beurla cho dlùth dhuinn ri linn na Ban-rìgh Màiri; agus, ma bha iad air an cur mar sin ann "a dh'ionnsachadh Beurla," ciod a' chàinain a bhiodh aca fèin? Ciod a' chàinain a bhiodh aca ach a' Ghàidhlig; agus b'i a' Ghàidhlig a bhiodh aca am Baile Pheairt anns na linntean tràthail mar an ceudna.

So agaidh, a nis, aon de na rannan a bhiodh againn aig an tigh is anns an robh Baile Pheairt a' tighinn a steach—

"O! ma thuiteas Drochaid Pheairt,
E! ma thuiteas Drochaid Pheairt,
O! ma thuiteas; é! ma thuiteas,
O! ma thuiteas, bheir i glag!"

Is dòcha a thaobh an rann so gu robh drochaid am Baile Pheairt thar Abhainn Tatha glè thràth an eachdraidh a' bhaile. Chan e aon drochaid a mhàin a tha thar na h-aibhne am Baile Pheairt an diugh. Far an do ghabh mi fèin an carbad a' tilleadh as bho'n Mhòd, bha trì drochaiden 'nam shealladh aig an aon àm.

Thàinig rann eile gu m' chuimhne ri linn Mòd Pheairt, agus feumaidh mi a thoirt dhuibh, ged nach 'eil buintelas aige ri Peairt ach dreach gur ann aig a' Mhòd a thàinig e gu mo chuimhne.

Aig cuirm-chuibh mhór oidheche h-Aoine bha mi air mo chumhlaghadh cho teann far an robh mi 'nam shuidhe 's gun tàinig an cadal-deilgneach 'nam ghluin chll. Bha mi 'nam shuidhe làimh ri deagh charaid dhuibh fèin, agus faodaidh mi innsadh dhuibh gur e an t-Urramach Calum MacGilleathain a bha ann.

"Tha an cadal-deilgneach 'nam chois," arsa mi fèin ris, "agus so agaidh an leigheas a bha againne air ann an Colla: dheanadh esan (no ise) air am bitheadh e oidhirp air coiseachd, is e (no i) ag gabhail an rannaghal so—

'Tha 'n cadal-deilgneach 'nam chois;
Chaidh e 'n spòig a' chuirein choìn;
Dh'fhalbh an cuilean feadh a' bhaile
dh'iarraidh bainne rachadh ri m' chois
'S mun do thill an cuilean dhachaidh
dh'fhalbh an cadal as mo chois!'"

Agus gun teagamh bhiodh an cadal-deilgneach a' shuibhal; ach is dòcha gur e a bhith ag oidhirpeachadh air coiseachd is nach b'e aithris an rann so a dheanadh an leigheas.

Bu chridheil an gàire a rinn Maighstir Calum an uair a chuala e an rann so!

Ach càite a nis a bheil mi a' dol a chur na bha againn r'a ràdh mu na paipearan ceasnachaidh? Tha eagall orm nach ann air a' mhios so co-dhiubh a chl e solus an latha, agus tha dà aobhar againn: cion an rùim anns a' cheud àite, ach aobhar eile gu bheil mi, mar a thubhairt mi mar thà, am beachd na paipearan uile a shineadh do Chomhairle an Fhòghluim. Ach ged a chaidh dàil ann cha bhi dearmad ann idir, ged nach téid mi a steach anna cho mean 's a dheanainn nan robh cothrom againn air a bhith aca an làrach nam bonn.

Fàgaidh sinn mar sin fèin e an dràsd, ma tà, agus, ged a tha mi an ceartair a' fàgail soraigh agaidh, cha bhi ann ach soraigh le fàilte air a sàil an uair a thig àireamh na Dùbhlachd a mach.—Bhur Caraid Dileas,

EACHANN MACDUGHAILL.

CIOCRAS FEARAINN.

Chan 'eil cho ro fhada bho bha barrachd meas air fearann anns a' Ghàidhealtachd na tha ann an diugh.

Nuair bha mise am bhalach bha seann laoch anns an sgrì againn ris an canadh iad Pàdraig. Cò dhiubh is e sin an t-ainm-baist a bha air no gur e far-ainm a bh'ann chan 'eil mi cinnteach. Ach coma. Ma bha aeras no clocras fearainn air duine riamh, bha e fichead fillt air Pàdraig. Agus cha b'ann gun aobhar, bròinean!

Fad a bheatha—agus bha e nis còrr is trì fichead—bheireadh e a chluas bho leth-cheann air son croit bheag a bhith aige dha fhéin, ach cha robh sin an dàn dha; bha freasdal agus doicheall a' mhaoir 'na agaidh. B'fheudar dha, ma tà, a theaghlach lag bhothan Bonnmhor a thogail ann am fròig shuaraich de agathan an chùil fhuaraidh air eùl nan tighean-còmhnaidh eile. Cha robh leud a bhròige de thalamh-àiteach aige, agus bha e an urra ri deagh-ghean nan coimhearsnach air son leòb no dhà an ceann feannaig anns an cuireadh e sgrìobh bhuntata. Ach a dh'aindeoin gach camadh sa' chrannchur chan fhaca duine riamh gruaim air agaidh Phàdraig; bha e daonnann sona agus simplidh.

Thachair dha a bhith stigh am bùth a' cheannaiche aon fheasgar an uair a dh'èirich argumaid mu chruthachadh an duine mar a gheibhear e an leabhar Genesis. Agus ars an ceannaiche, eadar feala-dhà 's da-rìreadh, "Am bheil thu fhéin, a Phàdraig, ag creidsinn gu robh a leithid de dhuine agus Adhamh a riamh air an t-saoghal?"

Fhreagair Phàdraig gu seòlta, oir bha foirbheach no dhà anns a' chuideachd, "Uill, a charaid, chan abair mi dad mu dheidhinn sin, ach, a dhuine 's a ghaol, nach ann aige fhéin a bha an cothrom air lot" (croit)!

LUCHRUBAN.

MOD DIARY.

By THE EDITOR.

To say that the Perth Mod was "a great success" is to say that everybody has been saying—everybody, that is, except those for whom nothing that An Comunn undertakes can ever be really a success—or, in other words, it is to say precisely nothing.

What, after all, do we mean by success? There are several different standards by which to measure. Are we thinking of the financial side? As is well known, An Comunn, in order to pay its way, depends largely on getting a good surplus from the National Mod. While some time must elapse before the final financial statement is issued, it is expected that, thanks largely to the efforts of the Local Committee in Perth and to the generous help of members, friends, branches, and affiliated societies, there will be a good surplus, over £1000 being already in hand before the Mod opened.

Are we thinking in terms of crowds? Crowds there were, both of competitors and listeners—such crowds indeed that the city of Perth could not accommodate them all and many had to travel some distance each day. As the Mod went on, the attendances steadily increased, until on Friday afternoon the Large Hall was quite full during the choral competitions, while on the Friday evening both "houses" of the Grand Concert were packed with some four thousand people altogether.

We must not, of course, forget the standards of performance, but we need not worry about that. There is room for improvement, no doubt—very much so in some sections, particularly on the language side; but the adjudicators, both musical and linguistic, expressed themselves as highly satisfied, the choral work particularly (both junior and senior) reaching a very high standard indeed.

We had as the setting for the Mod a fine and historic city, with ample hall accommodation. The weather was very good throughout. Socially, also, the Mod was a grand experience, although the fact that so many were accommodated outside the city was a great disadvantage.

But the big question is, "Does this Mod mark another advance in our efforts on behalf of our ancient language and culture?" To this the answer is found in the fact that the hundreds of choristers and individual competitors who ascend the platform in the four crowded days of the Mod are there as the result of much hard work during most of the previous twelve months—songs have been studied and practised and rehearsed; essays and stories and poems have been composed and revised and submitted; in many a village and glen week after week much effort has been bestowed on those very things which An Comunn seeks to cherish. Seen in this light, the Mod is a success of the kind we want. It is stimulating in many people, especially in the younger folks, an interest in our language, literature, music, and art, and, whether they win prizes or not, the efforts made are not in vain.

Last year I was able to write a much fuller account of the Mod than I am this year, for at Perth certain duties fell to me which prevented my being present at as many competitions as I should have liked.

THE YOUNG FOLKS.

On Tuesday, which was "Juniors' Day," the prizes for oral delivery went mostly to competitors from Skye, who had entered in fairly large numbers, with some going also to Laxdale, Oban, Campbeltown, and Glasgow. The most notable competitor in this section was Neil Brown, Glasgow, who collected two Firsts, one Second and one Third. Neil has worked hard at his Gaelic. He is of Ilay and Three parentage. Three Skye girls won three prizes each—Katie MacInnes (who included two Firsts), Catherine MacDonald, and Mina Buchanan, while Mary MacKinnon (Oban High School), a Tires girl, also won three prizes. Mary was also a member of the team of four from Oban High School who gave a first-rate performance of the humorous play, "Na h-Uibhean Prisel," and who won much press publicity by their "pre-austerity" treatment of eggs and crockery (a necessary feature of the play). It was a great pity that only one team entered for the One-Act Play Competition and that none at all entered for the Verse-Speaking Competition. The

Junior Orals this year were a great improvement on last year's, ten competitions being staged at Perth as against one in Aberdeen. In the Prescribed Reading Competition, however, too many of the candidates came unprepared and so, reading at sight, could not read with expression.

The Silver Medal for junior vocalists (boys) went to Angus MacLean, Glasgow, who was third in the medal competition last year. The girls' Silver Medal was won by Margaret Matheson, Port Ellen, Islay. Both Angus and Margaret are very good singers. The most prominent prize-winner on Tuesday was thirteen-year-old Thomas MacKenna from Kinlochell, who first came into notice last year at Aberdeen. Earlier this year he acquired more laurels at the Lochaber Provincial Mod, and at Perth he won the Queen Elizabeth Coronation Trophy for Solo Competition (open to both boys and girls), as well as First for boys' solos (prescribed) and Second for solos (own choice).

Others of last year's successful competitors who did well this year again were Sheila Ann MacDougall, Glasgow (last year's girls' Silver Medallist), who took first place in the traditional song competition, Cathie Brownie, Carradale, Margaret MacDonald, Glasgow, and Anne M. Gillies, Glasgow. Others of whom more will be heard were Carol Galbraith, Carradale, Margaret MacSparran, Campbeltown, Jean Balfour, Oban, and Catriona MacLean, Dunoon. Jean Balfour comes from Ardnornish, Morvern, and she won high praise from Dr. Slater—"a lovely voice, nicely managed," he said, "and with a wistfulness that carried conviction." Catriona MacLean, who took second place for girls' solos (own choice), 16-18 age-group, later gained Third (equal) in the Scotia Trophy Competition (folk-songs) on Thursday. She is the daughter of Mr. Neil MacLean and Mrs. MacLean (Jenny M. B. Currie), both Mod Gold Medallists and well known and very popular throughout the country. Catriona looks like going a long way, following parental example.

JUNIOR CHOIRS.

To me, at least, the junior choirs are one of the most interesting features of the Mod, but, since many people seem not to arrive at the Mod until Thursday or Friday, the junior choral competitions took place in presence of rather thin audiences, which was rather unfortunate. Laxdale Choir, who had come furthest and endured most (the Minch in angry mood is no placid fish-pond) to get to Perth, had reason to return home highly pleased with themselves, and certainly they left very pleasant memories with those who heard their performances. Appropriately garbed and perfectly rehearsed, but above all doing something which is still a part of ordinary life in the Outer Isles, they won the Shiant Shield with their action song, a walking done in traditional and quite natural fashion and including not one song but several tuneful ditties. In this, as in the other competitions in which they appeared, they pleased by their naturalness and spontaneity, while their Gaelic was a sheer joy. After all, it is probably the daily speech of almost all of them, perhaps of all.

Laxdale also won the Oban Times Trophy, while Campbeltown Junior Choir, who were making their first post-war appearance, gained both the Campbell Blair and Miller Trophies. The "G.G." Junior Chorists showed their versatility by taking second place in three different competitions, a feat which they also achieved at Aberdeen last year. It was interesting to note the composition of the choirs, which ranged in size from Campbeltown with about twenty-four members to Killin with about twelve, while boy chorists were few. No praise can be too high for those who train these junior choirs. They have all worked very hard, and we are sure that their hard work has also been good fun, whether or not they had a trophy to take home from the Mod.

WEDNESDAY.

On Wednesday interest was divided between the Oran Mor and Oban and Lorn Medal Competitions. For the Oran Mor there were sixty-seven entrants, thirty-five ladies and thirty-two men. This is one of the qualifying competitions for the Gold Medals, and it so happened that the first-prize winners in this competition—May Margaret MacMillan and Donald MacInnes—did win the medals next day.

The Oban and Lorn Medal competition attracted sixty-four entrants and took up a whole afternoon. Next year it is to be taken in two sections, men and ladies separately, which will be a bit easier for the Adjudicators, if not also for the listeners, and perhaps also for the competitors. On this occasion, Mrs. Isabel Campbell, Lochgilphead, emerged victorious, and deservedly so, for "she sang from the heart" and gained 92 per cent. for Gaelic and 92 per cent. for Music.

In the Mull and Iona Song Competition Peter MacKay, Luining, won high praise and greater things were prophesied for him. The District Songs Competition was well worth while. In the competition for An Comunn members, etc., there was a strange coincidence, James Grant Scott of Kinloch Rannoch being second for the men and his daughter, Mrs Amy Bjertnes from Norway, second for the ladies.

At the official opening of the Mod, which was held at mid-day on Wednesday, the opening prayer in Gaelic was offered by the Rev. T. M. Murchison. The Lord Provost of Perth, Mr. J. Ure Primrose, gave a cordial welcome to An Comunn and the Mod on behalf of the magistrates and citizens of the "Fair City," and Dr. Cameron, our President, delivered two excellent orations, one in Gaelic and one in English, both of which are printed in full elsewhere in this issue. The votes of thanks were moved by Mr. John MacDonald, Convener of the Local Committee. A pleasing innovation was that the delegate from Eire, "An Seabhadh," was formally, but none the less cordially, welcomed and was given an opportunity of addressing the gathering, which he did with charm and impressiveness.

On Wednesday evening the Lord Provost and civic authorities held a reception in the City Hall where an excellent concert was arranged for the guests. Later in the evening there was a Grand Ceilidh in the Salutation Hotel, with Mr. J. M. Bannerman as Fear-an-tighe, and part of this ceilidh was broadcast.

The tempo quickened, and probably temperatures rose a bit, on Thursday, when the Gold Medals and the Rural Choirs were the chief matters of interest. But for the discriminating there were also the Clarsach Competitions and the Senior Orals.

GOLD MEDALISTS.

In the final results of the Medal competitions Glasgow was predominant, four of the first six names being from that city. Both of this year's Gold Medalists are already well known as soloists on concert platforms and they deserved their success. Miss May Margaret MacMillan, by winning the Medal at Perth, has created a record in the ladies' section which must cause much satisfaction to her own folks and to her many friends, for she is the third member of her family to gain this coveted honour, Miss Annie I. MacMillan having been Medalist at Fort William in 1922 and Miss Helen T. MacMillan at Dingwall in 1931. Both Islay and Mull, as well as Glasgow, can claim a share in Miss MacMillan's triumph. Donald MacInnes, who won the men's Gold Medal, is a native of Skye, employed in Glasgow, and resident in Paisley. It was his first appearance at the National Mod but he had already gained several distinctions at the Skye Provincial Mod.

Alex. J. MacDonald won the Scotia Trophy for unpublished folk-songs; he was second in this competition last year, Miss Gemima Bell, Barrhead, with her rendering of a Uist song, made a good impression, and the Mrs. Quintin MacLennan prizes went to three people from Drumnadrochit (the competition is confined to that neighbourhood), Donald MacDougall first, with a mother and daughter (Mrs. E. Mackintosh and Miss Maise C. Mackintosh) second equal.

Mention of the Scotia Trophy may justify a short digression to remark that, in my view, one of the greatest services rendered by the Mod is the encouragement it gives for the gathering and performing of unpublished material, some of it very beautiful and all of it of interest. On Tuesday afternoon, adjudicating upon the traditional singing of unpublished songs by juniors, Mr. Lachlan MacKinnon called it "the most important competition at the Mod." These young competitors covered a wide range—emigrant songs, love songs, vocational songs, convivial songs. The Laxdale competitors, especially, seemed to have a rich store of unpublished songs. One in particular, "An nochd chan fhaigh mi tàmh," sung by Catriona MacLean,

Laxdale, will linger long in memory. It seems to be known outside Lewis, for, since the Mod, Mr. John Lorne Campbell of Canna has shown me a version of it noted elsewhere. In the folk-songs competition (seniors), also, several new and tuneful songs were heard.

One hopes that every effort will be made to record as much as possible of this unpublished material. Here is one field where the newly founded Folklore Institute of Scotland must get busy at once. Further, one cannot resist commenting that it is a pity that too many of our established and popular Gaelic singers content themselves with so limited a repertoire. Sometimes it has happened that persons who have won Mod honours with certain songs continue singing these songs for the rest of their lives and little else. If Mr.

or Miss ———— is bidden for a concert, one may safely bet on the songs they will sing. This is not as it should be. Our inheritance of tuneful melodies and fine songs is far richer than one might suppose from hearing *ad nauseam* the threadbare few. There are, however, Gaelic singers who are not afraid to try out new songs or rather little-known old songs.

RURAL CHOIRS.

Coming to the Rural Choirs competitions, it was most encouraging to find so many new choirs entered. We were all wondering whether Lochgilphead could repeat last year's triumphs and carry off both the Lorn Shield and the MacMaster Campbell Cuach. This year, against much stronger opposition, they had to be content with the former, while sharing second place for the latter with Tarbert (Argyll). Newtonmore, newcomers only a year old, won the MacMaster Campbell Shield and were second for the Lorn Shield. The Conductors of the two winning choirs, Mrs. Crawford (Lochgilphead) and Miss Margot Campbell (Newtonmore), deserve special praise for the fine work they have done. Kilmallie, Killin, and Glenurquhart also did well.

One felt glad that public mention was made of the peculiar difficulties with which rural choirs and their conductors are faced. The population has become so scanty in many places in the Highlands and Islands, and young people in particular are so few, that it is extremely difficult, and often impossible, to gather a well balanced choir; and, when you do recruit your choir, there are difficulties of distance and transport which make weekly practices an arduous undertaking. Further, it is not every place that can find a conductor, even if the personnel for a choir is available. Mr. Lachlan MacKinnon made a strong plea for providing conductors and music teachers for the rural areas, not only to encourage and train choirs but also to help individual aspirants. He knew of children, he said, who trained themselves to sing Gaelic songs by listening to gramophone records; there was no other way. That is not good enough. Every effort must be made to foster interest and talent in the remoter, less populated areas. The lack of such facilities is one contributory factor in Highland depopulation.

To my great regret, I was unable to hear the oral delivery competitions, but I understand the standard of performance was very high. The most prominent prize-winner was Miss Nan C. MacLeod, Sollas, who gained the Glasgow Skye Association Gold Medal, taking first for recitation (both poetry and prose) and third for reading at sight. Others who won more than one prize were Mr. John Neil MacKay (who also did well at Aberdeen last year) and Miss Catherine L. Rankin, while Miss Susan Mackenzie added further to her many Mod laurels by taking first place in reciting original poetry and in the *sguelachd* competition. The best acted dialogue was that by Mrs. MacGregor and Mr. Colin Palmer and, as heard at the evening concert, it was both entertaining and well done.

FRIDAY.

Friday began with duets and quartettes, but soon excitement began to rise as the male voice choirs and ladies' choirs came on. The climax of the Mod came with the afternoon's choral contests. It was Campbelltown's day. Indeed, in a sense, it was Campbelltown's Mod, or perhaps it would be fairer to say that Kintyre (Campbeltown, Tarbert, Lochgilphead) and Lewis (Laxdale and Stornoway) shared the chief honours, junior and senior, while individual competitors from

both districts scored many successes. Mr. Malcolm G. MacCallum, conductor of the Campbelltown Choirs, Junior and Senior, and of the Tarbert (Argyll) Choir, achieved perhaps his greatest triumphs to date, and he was warmly welcomed on his return to the Mod platform where in past years he was so successful. Campbelltown Choir gained the Lovat and Tullibardine Shield, the Mull and Iona Shield (for male voices), and the Greenock Gaelic Choir Cup (for puirt-a-beul), and also shared third place for the Eame Smyth Trophy (ladies' voices). Next successful were Greenock Choir who won the Eame Smyth Trophy (which they also did last year) and took third place for the Mull and Iona and third for the Lovat and Tullibardine. The Glasgow Gaelic Musical Association Choir and Stornoway Choir tied for second place in the Lovat and Tullibardine competition, and the former also won a second, a second (equal), and a third (equal), while Stornoway took third place for puirt-a-beul. Carradale and Tarbert also did well. In the Lovat and Tullibardine competition Sir Hugh Robertson's opinion was that there was very little between the four leading choirs; if they had appeared again the placing might be different.

Speaking strictly as one who is somewhat illiterate musically—in the sense that, while I can appreciate music and know what I like and what I dislike, I am quite ignorant of the more technical side and might be hard put to it to explain or justify my likes and dislikes—I might venture the opinion that the choral test pieces at the Perth Mod were on the whole inferior to those at the Aberdeen Mod. Last year's "Eilean Leodhais," "Eilean mo ghaol," and "Till, till, Oigh mo Ràin" were preferable to this year's pieces for rural choirs, while the Lovat and Tullibardine test-pieces this year, "A' Bheairt Fhighe" and "Null do dh'Uidhist," could not be compared, in my view, with last year's "Oran an amadain bhòidhich" and "S' tu mo rùn."

At one of the sessions Sir Hugh Robertson made a plea for new and better arrangements and settings of the test-pieces. We hope the Mod and Music Committee will take the hint. We not only want good choirs; we want material worthy of their effort.

On Friday afternoon also the instrumental music competitions were held, Sheila Lessells of Coatbridge repeating last year's Aberdeen success by winning the Aberdeenshire Targe a second time for pianoforte playing; while Iain R. Douglas, Glasgow, gained two firsts for violin playing, in addition to successes in the solo singing competitions.

At the evening concerts each day's leading prize-winners were heard, supported by some of our leading exponents of Gaelic song. At the Junior Concert on Tuesday our President, Dr. John Cameron, presided in the absence of Ex-Provost David Martin of Auchterarder. At the Rural Choir Concert on Thursday Colonel Alan Gomme-Duncan, M.C., M.P. for the City of Perth, presided and made quite a remarkable speech in which he made it very clear that the soul of any people is centred in the language and that, if Scotland is to live and stand upon her feet, she must become aware of her heritage and particularly of that part of it which An Comunn and the Mod seek to cherish and promote. The two Concerts on Friday were presided over respectively by Sir Ian Colquhoun, Bart., of Luss, K.T., and Major-General C. M. Barber, C.B., D.S.O. The prizes were presented on Tuesday by Mrs. MacLagan, on Thursday by Mrs. John MacDonald, and on Friday by Lady Norie Miller. At the Friday concerts the Bard, Mr. Donald MacLean, was crowned with impressive ceremony.

Reference must also be made to the literary competitions. In the competitions for schools, two schools—Sir Edward Scott School, Tarbert, Harris, and Nicolson Institute, Stornoway—shared the prizes. As a matter of fact, these were the only two schools which entered for these competitions. This is not as it should be. An Comunn should consult with the teachers in the various schools and discover what can be done to create more interest in these competitions. It may be that some changes in the competitions themselves are desirable.

In the senior literary section the most distinguished prize-winner was Mr. Hugh Paterson, Coupar-Angus, who won the Cassilis Silver Cup and the Millar Weir Gold Medal. Mr. Donald MacLean, Glasgow, a native of Skye, won the Bardic Crown, while the runner-up was a Lewisman, Mr. Murdo

MacLeod, Crowlsta. Mr. and Mrs. John M. Matheson, Nethy Bridge, figured prominently in the prize-list. Once again Mrs. Douglas, Kilmuir, Skye, took first place for unpublished music collection, while another veteran of the literary lists, Mr. John N. MacLeod, took first place for the essay on any subject.

ANNUAL MEETING.

At the Annual General Meeting on the Saturday morning two rather important decisions were made, namely, to institute a junior membership in an effort to bridge the gap between Comunn na h-Oigridh and ordinary adult membership and to constitute a new standing committee, Comunn na h-Oigridh Committee, to take responsibility for the youth work of An Comunn and to set Clann an Fhraoich free to concentrate on the encouragement of the acquisition and use of Gaelic. I myself hold strongly that, as was suggested in these pages some months ago, An Comunn should institute something similar to what they have in Eire, where the "Fainne" is the badge of the fluent speaker and the "Nasc" indicates the learner who has reached a certain stage of proficiency. These or similar badges should be awarded as the result of definite and authoritative tests, and, if the possession of the Nasc or its equivalent were made the qualification for certain Mod competitions were at present individual Gaelic tests are applied, the present most unsatisfactory system of "Gaelic-testing" at the Mod would cease. The Clann an Fhraoich and Mod and Music Committees should get together on some such proposal as this.

Various suggestions of varying value were put forward at the meeting, the more practicable of which will no doubt be considered by the appropriate committees.

Mod week fittingly concluded with a Gaelic Service, which was broadcast, held in the City (Lesser) Hall, Perth, on Sunday, 5th October. The service was conducted and the sermon preached by the Rev. Coll A. MacDonald, D.D., formerly minister of Logierait. The lessons were read by Dr. John Cameron, President of An Comunn Gaidhealach, and Mr. John MacDonald, Chieftain of Perth Gaelic Society. The praise was led by a choir with Mr. John A. MacRae, Glasgow, as precentor.

Altogether the Perth Mod was an enjoyable and encouraging experience. Last year Aberdeen gave us a splendid new beginning after the gap of the war years; this year Perth has carried us a stage further; it is up to Glasgow to go further still next year, and then in 1949 let Inverness, the capital of the Highlands, stage the best Mod ever.

FRIENDS—NEW AND OLD.

It was good to meet so many old and new friends at Perth. There were some we missed very much. It was matter of great regret that Mr. Donald Thomson, Oban, because of serious illness, was absent. We missed him at the adjudicators' table and also at the annual meeting, and we wish him a speedy and complete recovery. We are not so richly furnished with men of his quality as we should like to be, and we all hope that he will soon take his wonted place among us.

It was good to meet again "An Seabach," the most distinguished Gaelic litterateur in Ireland. On this occasion, he brought his wife, and both of them we hope enjoyed their visit. "An Seabach" is a man of many ideas and fertile suggestions. Last year at the Mod he sowed some of the seeds that have this year borne fruit in the newly formed Folklore Institute.

Another interesting visitor at the Perth Mod was Ex-Bailie Peter MacCracken MacDonald, from Girvan. Seventy-eight years of age, he was present at the very first Mod and he had with him the programme of the second Mod (held in 1893). A perusal of this precious document reveals how the Mod has grown and An Comunn has developed far beyond the dreams of the founders. Elsewhere in this issue reference is made to the Mod of long ago.

It is regretted that, because of pressure on space, "News from Canada" and other items must be held over until next month.

“AN SEABHAC.”

Is e “An Seabhadh” am far-ainm a tha air an t-Seanadair Eireannach, Padraig O Siocfhradha, a bha cuide ruinn aig Mòd Fheairt mar theachdaire o’n Oireachtas, mar a bha e an uiridh aig Mòd Obar-dheadhain.

Tha àireamh bheag, làidir an Eirinn aig a bheil eòlas air an tìr so ach chan ‘eil duine idir thall a tha cho eòlach air an daoine, ar n-eachdraidh, agus ar Gàidhlig ris an fhear so!

A mach o’n t-saoidh ro-euchdach, an t-Ollamh Dùbhglas de I-Ide (duine a dh’ath-bheothaich Eirinn), chan ‘eil duine eile beò aig an robh a leithid de bhuaidh air Gàidheil Eireann. Le aon leabhar beag a sgrìobh e air son na cloinne ghlas e aigne is toil gach aois san tìr, agus bidh iomradh air “*Jimin*” an latha nach fhaic am fear againne as fhaide bhios beò.

Sgrìobh e moran eile de nìthan brioghmhor, fìosrach, cudthromach, oir chan ‘eil ann nas comasaiche na e leis a’ chainnt mhàtharail, araon mar fhear-sgrìobhaidh agus mar fhear-labhairt. Agus thar gach nì eile is ann air buaidh nan Gàidheal san aimsir ri teachd a tha a shùil agus is ann air son an leas agus am fàs sin a tha a dhìon-shaothair aige gun sgar.

Tha mòran de a chàirdean de’n bheachd gur h-e an duine san linn so air a bheil ceannas Gàidhealtachd Eireann a nis air tuiteam. Mas e, thuit e air duine ciaillach, cùin, làidir, eudmhor.

Am bliadhna chaidh urram ùr a chur air, an uair a bhronnadh air “Bonn a’ Chraoibhin,” bonn òir no *decoration*, air son meud a shaothrach agus meud a bhuaidh air sgàth nan Gàidheal agus air sgàth na Gàidhlig. Is esan a’ cheud fhear a fhuair am bonn so riamh fhathast.

Bu mhaith an nì e nam biodh àireamh mhór againn de a sheòrsa san dà thìr Ghàidhealaich, daoine a chuireadh de dhragh orra fhéin na thuigeadh iad gach a chèile agus cainnt gach a chèile.

Cùl mo làimhe ris na daoine a bhios riarachta leis an aineolas!

CALUM MACGILLEATHAIN.

THE MOD AT PERTH, 1947.

By Sir HUGH S. ROBERTON.

The Mod makes steady progress. Of this I am certain. I do not judge the progress of the Mod by its peak performances, although we had quite a number of peaks at the Perth Mod, notably in the choral sections.

I am, however, more interested in the raising of the general level. Given a high general level, the peaks will take care of themselves; and to-day we do have a high general level—higher artistically, I believe, than ever before.

Then, the spirit of the whole thing was admirable in every way—the friendliness, the warmth, and the fine sportsmanship.

You are building well, you Gaelic people—perhaps better than you know!

Tha iongantas air a’ chat earball a bhith air—*The cat wonders at its having a tail.*

ANNUAL GENERAL MEETING.

The Annual General Meeting of An Comunn Gàidhealach was held in the City (Lesser) Hall, Perth, on Saturday, 4th October, 1947, at 10 a.m. The President, Dr. John Cameron, LL.B., presided, and there were 114 members present.

The President referred to the success of the Mod which had just been concluded in Perth. He thanked the Local Committee, especially Mr. John MacDonald, Convener, Mr. J. B. MacDonald, Vice-Convener, Mr. Milne, Secretary, and Mr. Kirkaldy, Treasurer, and all the other members of Committee who assisted in making the Mod the outstanding success it was. He also thanked the stewards who voluntarily gave their services day by day, and also Pipe-Major MacPhee and his party. He referred to the great number of competitors who had come forward this year, and also to the very large attendances at the proceedings, and he suggested that some means might be devised in order to limit the number of competitors at the National Mod, perhaps through a process of elimination at the Provincial Mods.

The President referred to the loss sustained by An Comunn during the past year by the deaths of so many members who had given long and devoted service to the Cause, and made special mention of the late Mr. John A. Nicolson, who was a Vice-President and also Convener of the Finance Committee. He trusted, however, that many of the young men and women who were interested in the Cause—and there were many of them—would come forward and fill the places of those who had passed from our midst.

The Minute of the last Annual General Meeting, held on 28th September, 1946, was held as read and was approved.

ELECTIONS TO COUNCIL.

The Secretary reported the result of the election of Office-Bearers as follows:—

For office of President—John Cameron, Esq., M.A., LL.B., Ph.D., Glasgow.

For office of Vice-President—General Sir A. F. Philip Christian, Bart., K.B.E., C.B., D.S.O., M.C., Edinburgh.

For office as Elected Members of Executive Council—Hector MacDougall, Glasgow; Angus Matheson, Glasgow; Rev. Alexander MacDonald, Ardchattan; Donald Shaw MacKinnon, M.B.E., Edinburgh; Charles Reppeke, Campbelltown; Donald Graham, Inverness; Nicol Campbell, Inverness; Mrs. J. M. Bannerman, Balmaha; John MacKay, Corstorphine; Hector A. MacKenzie, Glasgow.

Owing to the death of Mr. John A. Nicolson, a casual vacancy had taken place in the office of Vice-President, and Mr. Farquhar MacRae was appointed to fill the vacancy. The President returned thanks for his re-election and extended a cordial welcome to the new members of the Executive Council.

The Annual Accounts and Reports were submitted for consideration and were approved on the motion of Mr. Robert Bain, seconded by Mr. Kenneth MacDonald. Messrs. Gillespie and Anderson were unanimously re-elected Auditors for the current year.

THE 1948 AND 1949 MODS.

It was intimated that the Mod to be held in Glasgow in 1948 would be held in the week corresponding to this year's Mod week in Perth. It was also reported that a meeting of representative bodies had been held in Inverness and as a result a cordial invitation was extended to An Comunn to hold the 1949 Mod in that town. Mr. Nicol Campbell moved that the invitation be accepted. This was seconded by the Rev. D. MacKellaig, Roy Bridge, and unanimously agreed, and cordial thanks were expressed for the invitation. The Secretary stated that the first week in October would be the most suitable time for the Inverness Mod, as more accommodation would be available then than earlier.

RE-ORGANISATION PROPOSALS.

On behalf of the Re-Organisation Committee, the Rev. T. M. Murchison explained the chief proposals with which the Committee had been concerned and stated that, after consultation with the Branches, it was decided to present some of the proposals in the form of amendments to the Constitution. Mr. Bannerman and himself had undertaken to submit the necessary motions.

Mr. Murchison then moved approval of the amendments of which he had given notice and, after discussion, these were adopted by the meeting. The amendments approved were as follows:—

Rule 3—After the word "Ordinary" insert the word "Junior."

Rule 5A (new Rule to be inserted after Rule 5)—
—Junior membership shall be open to persons, not older than twenty-one years and not younger than fourteen years, who are interested in the objects of the Association.

Rule 14—After the words "per annum" add the words "and of Junior Members shall be one shilling per annum." After the words "any Ordinary" add the words "or Junior." After the words "off the roll" add new sentence, "Members of Comunn na h-Oigridh aged fourteen years and over shall *ipso facto* be regarded as Junior Members but shall not be required to pay the Junior Membership subscriptions."

Mr. J. M. Bannerman then moved approval of the amendments of which he had given notice. After discussion, these amendments also were approved. They were as follows:

Rule 27—Substitute the word "eight" for the word "seven." After the words "Clann an Fhraoich" add the words "and Comunn na h-Oigridh."

Rule 34—Delete Section (7) and insert two new Sections as follows:—

(7) CLANN AN FHRAOICH COMMITTEE shall organise and develop the activities of Clann an Fhraoich, which consists of those members of the Association, including learners of Gaelic, who pledge themselves to use Gaelic on all possible occasions, particularly in communicating with each other. The meetings of the Committee shall be held in Gaelic.

(8) COMUNN NA H-OIGRIDH COMMITTEE shall be responsible for the direction and development of the youth activities of the Association, including Comunn na h-Oigridh.

In the absence of Mr. Donald Thomson, the two motions of which he had given notice, whereby the subscriptions for life membership and for ordinary membership would be raised to six guineas and ten shillings respectively, were moved by Mr. Farquhar MacRae and seconded by Mr. Lachlan MacKinnon, but, on being put to the meeting, were not carried.

Mr. Lachlan MacKinnon moved approval of the motion, of which notice had been given by Mr. Thomson, to the effect that to Rule 24 there be added the words "or at such place as may be decided by the Executive Council at the previous meeting." This motion was approved by the meeting.

SUGGESTIONS.

Mr. J. H. Miller drew attention to a new scheme which is being organised by the W.V.S. and which is causing much concern to Highland Home Industries, Ltd. It was agreed to await a report from Dr. Colin Sinclair, an Comunn's representative on the directorate of Highland Home Industries, before proceeding further in the matter.

Mrs Macphail Holt intimated that friends of hers were prepared to offer prizes at the Mod for the best spinning song and a prize for the best wool spun.

Rev. John MacDonald, Onich, suggested that the Celtic Societies at the Scottish Universities should be invited to become affiliated to An Comunn. It was pointed out that affiliation is already open to them as to all other societies interested in the objects of the Association.

Mr. Donald MacLean, Glasgow, suggested that the Mod and Music Committee might consider offering a special prize in the choral competitions for the choirs obtaining the highest marks in Gaelic.

"AN SEABHAC."

The President extended a cordial welcome to "An Seabhac," who had attended the Mod as a delegate from the Oireachtas. "An Seabhac," speaking in Scottish Gaelic, thanked the President and members of An Comunn for the hospitality extended to his wife and himself during the Mod.

Mrs. Macphail Holt referred to the International Festival of Music and Drama recently held in Edinburgh and suggested that every effort should be made to have more Gaelic items in the programme for next year's Festival.

The meeting concluded with a cordial vote of thanks to the President.

EXECUTIVE COUNCIL.

The Preliminary Meeting of the Executive Council was held on the same day and in the same place as the Annual Meeting and immediately following it. Dr. John Cameron, President, occupied the Chair.

The Rev. T. M. Murchison, on behalf of the Advisory Committee, moved approval of a new Bye-law (to follow Bye-law 25), of which he had given notice, viz.: "In selecting a place for the National Mod the Annual Meeting shall consider only written invitations submitted by responsible and representative local parties." This was unanimously approved.

Mr. Murchison, on behalf of the Finance Committee, moved approval of an amendment to Bye-law 46, of which notice had been given, to the effect that the financial year of the Association should run from 1st May to 30th April instead of from 1st April to 31st March. This also was unanimously approved.

The Council then proceeded to make appointments to the various Standing Committees. Mr. Robert Bain was confirmed as Convener of the Finance Committee, an office to which he had been appointed temporarily on the death of the previous Convener, Mr. John A. Nicolson. Mr. J. M. Bannerman, who had been a co-opted member of the Finance Committee, was appointed to fill the vacancy caused by the death of Mr. Nicolson.

Dr. John A. MacLean, Inverness, was appointed a member of the Education Committee in place of the late Mr. J. A. Nicolson. Mr. Farquhar MacRae desiring to resign from the Publication Committee to make way for someone else, Mr. J. H. Miller was appointed in his place. Mr. Farquhar MacRae and Mr. Lachlan MacKinnon were appointed members of the Mod and Music Committee in place of Dr. R. R. MacNicol and the late Mr. J. A. Nicolson.

The new Comunn na h-Oigridh Committee was appointed as follows: Mr. John M. Bannerman (Convener), Mrs. J. M. Bannerman, Mrs. M. Barron, Mrs. M. L. Cameron, Rev. Alexander MacDonald (Ardchattan), Mr. Kenneth MacDonald, Mr. Hector MacDougall, Mr. John MacKay, Mr. Lachlan MacKinnon, Mr. Samuel MacLean, Mr. Hugh MacPhee, Mr. Donald Thomson, and the President (*ex officio*). Mr. Bannerman, in accepting the Convener'ship, made it clear that he was doing so only until someone specially qualified in youth leadership could be appointed to the office.

The Secretary stated that the Rev. T. M. Murchison's term of office as a member of the McCaig Trust terminated on 22nd November, but that he was eligible for re-election. Mr. Murchison was unanimously re-appointed to represent An Comunn on the Trust.

A letter was submitted from Miss Macphail Holt suggesting that An Comunn should arrange for a presentation to be made to H.R.H. the Princess Elizabeth on the occasion of her marriage. It was remitted to the Finance Committee and the Mod and Music Committee, meeting jointly, to consider the matter, with full powers to take what course seemed advisable.

Mr. Charles Reppeke suggested that in future issues of ballot papers for election of office-bearers attendances at meetings for previous three years be indicated instead of one year as at present. The officials concerned were instructed accordingly.

It was decided to hold the next meeting in Glasgow on 14th November, the time and place to be arranged by the President and Secretary.

A vote of thanks to the President for presiding and for his services during the Mod week was moved by Rev. Malcolm MacLean and unanimously accorded.

MEUR INBHIR-PHEOFHARAIN.

Chruinnich na daoine gu coinnemh bhliadhnaid is gnothaich air an 7mh de'n Dàmhar, agus rinneadh ullachadh fa chomhair a' gheamhraidh le a chuid obrach.

Chaidh an Lìghiche Gall-Breatannach a thaghadh mar Cheann Urramach na cuideachd agus an t-Urramach Calum MacGilleathain mar Cheann-suidhe agus Mgr. MacLeòid, a tha 'na mhaighistir-saorsainneach an Acadamaidh Inbhir-Pheofharain, mar Chléireach, agus Mgr. MacMhathain mar Mhac-sporain.

Chaidh fo-choisneach a chur air leth air son coisir-chiùil agus air son mòid ionadail.

Thugadh fainear nach 'eil a nis ach meur no dhà eile am bith air tìr-mór na siorrachd so, agus b'è beachd an-sgualach na cuideachd gu bheil obair ri dheanamh san t-siorrachd so ma tha meuran beòtha, brioghmhor gu bhith innte ann uair eile. Agus b'è beachd an-sgualach na cuideachd gu h-e a' cheud cheum mar ullachadh air son mòid dhutheach san àite so gun ath-bheothaichte obair a' Chomuinn air feadh bhalltèan agus chrìocean na dùthcha.

Chaidh iarraidh air a' Chléireach fios a chur gu Comhairle a' Bhrosnachaidh san Airde Tuath gu robh an nì so airidh air a dheanamh gun mhoile agus a leithid an crochadh ris.

C. McG.

FIFTY-FOUR YEARS AGO.

The National Mod, 1893.

From a programme of the 1893 National Mod in the possession of Mr. Peter MacCracken MacDonald, Girvan, one of the oldest members of An Comunn—actually the fourteenth person to become a life member—much interesting detail is learned about the early days of the Mod.

The 1893 Mod, which was the second National Mod, was held in Oban on 12th September, 1893. It was a one-day affair and began at 10 a.m. The Chairman was Lord Archibald Campbell.

The programme begins by listing the literary competitions and then adds, "Prize-winners will be intimated and first-prize papers or parts of them read." These literary competitions were: (a) best original Gaelic poem or song, (b) best metrical translation from Gaelic poetry into English, (c) best original and unpublished composition in Gaelic prose, and (d) best unpublished sgualachd.

Then followed the competitions to be held that day. These were:

- (1) Writing to dictation, for Juniors (2 entries).
- (2) Gaelic recitation (3 entries, including Neil Ross, Glendale, and Archibald Munn, Oban).
- (3) Gaelic reading (5 entries).
- (4) Junior choral competition (2 entries)—Oban Junior Gaelic Choir and St. Columba R.C. School Choir, Oban).
- (5) Junior solos (7 entries—3 girls, 4 boys).
- (6) Senior choral competition (4 entries)—Ballaculish Choir, St. Columba Choir, Oban Gaelic Musical Association, Glencoe Gaelic Choir).
- (7) Senior solos (17 entries—6 ladies, 11 men).

At that Mod Mr. Peter MacCracken MacDonald won second place for Gaelic solo singing.

Mr. MacDonald also has in his possession a letter from Mr. J. Mackintosh, then Secretary of An Comunn Gàidhealach, Dated August, 1897, this letter expressed the earnest hope that the St. Columba Choir would be able to compete at Inverness Mod "or the Mod will practically be a break-down," as the Glasgow Gaelic Musical Association Choir could not come.

T. M. M.

Théid seòltachd thar spionnadh—*Cunning overcomes strength.*

Théid an dicheall thar neirt—*Diligence overcomes strength.*

"THAT THERE'S GAELIC, BOSS."

Gaelic is spoken in many odd corners of the world, but surely the most unusual instance in my own experience occurred in the State of Louisiana in the deep, deep South of the United States of America.

Driving up to a farmhouse outside Baton Rouge, the State capital, I was sure that "southern hospitality" would provide me with the long, iced and refreshing drink that my parched throat craved on that midsummer day, with the sun registering some 110 degrees in the shade.

The hired man, an ancient negro, came to me with a huge pitcher of buttermilk and a pile of cookies fresh from the oven. As he approached he half-hummed a tuneful melody which gave way to words as he drew nearer.

I thought of the Creole dialect so predominant in Louisiana, but, as I was familiar with it—and also the queer French-Negro patois that one hears in those parts, I rejected both sources as of the tongue he sang in.

"Hy're, boss," he said; "This suah am fine drinkin' weather"; and he offered me the tray.

"Say, fella," I said, "what language were you singing in just now? I just can't place it."

"That there's Gaelic, boss; suah is," he replied without hesitation.

"Gaelic?" I gasped. "How on earth do you come to know it, man?"

"Well, boss, it's on account of a guy that was a mighty good master to me; yessir, a grand man. He came from Heeland over the Atlantic, I guess."

Investigation revealed that, as a young man—and that would have been at least fifty years ago, this fine old farmland had been employed by an emigrant "Heilanman."

The negro had obviously adapted the word to suit his own interpretation of the country of his master's origin.

I asked him what the words meant that he sang so lustily. He scratched his woolly-white head and said, "Wal now, Sir, I don't rightly know what they all is. I just kinda picked them words out from ole bossman as we worked in the fields together and baled cotton. They sorta stuck in ma ole haid, I s'pose."

He was sure, however, that it was sacred music, and, though sadly ignorant of the Gaelic, yet I recognised the unmistakable loveliness that belongs exclusively to the hymnals. I asked him if he would sing again.

Completely unselfconscious, he burst out with that ageless depth of voice and feeling that only the coloured people can put into performance, and I marvelled at the moving quality of both the man and his music.

"Did your ole master ever talk of Scotland?" I asked him.

"Wassat, boss? Scotland? No, caint say he ever did at that."

I decided that my Gaelic-singing friend was honestly at a loss and did not press him further. But, as I thanked him and drove away, refreshed and grateful, off the farm and on to the highway, I heard him singing to the sunbathed heavens in pure Gaelic.

I realised the smallness of the world as I appreciated the tongue which lent itself to a musical ear so finely that this old man could pick it up and retain it through all those years.

It is a memory I treasure, and I have always been grateful to that grand peaceful old negro for the brief encounter that made us friends through the Gaelic. RICHARD RICHARDS.

AN CEARD CARACH.

Ged a tha a' Ghàidhlig air a labhairt an sud 's an so an Eirinn fhathast chan 'eil i an iomadh cèarn de'n eilean uaine, gu mì-fhortanach, ach 'na cainnt choigreach.

Bho chionn bliadhna no dhà bha fear-turais ann an tigh-òda agus chunnac e sanas le cumadh grinn air crochadh air a' bhalla, "Ici on parle français."

Thubhairt e ris a' mhnaoi-òda, "Tha mi a' faicinn a ròir an t-sanais sin gu bheil sibh a' bruidhinn na Fraingeis an so."

"An e an Fhraingeis a tha ann?" ghlaodh i ag gàireachd aigh gu cridheil. "Cheannaich mi e bho sheann shlaightear de cheard a tha dol mun cuairt na dùthcha so, agus chuir e mar fhiachaibh orm gur e a' Ghàidhlig air son Gum beannaichadh Dia 'ur tigh sona a bha air an rud!" S. A. K.

EADAR SINN FHEIN Comunn Beuloideas Na h-Albann.

A Charaid.—Thug e toileachas domh a bhih leughadh san *Gaidheal* briathran mh charaide, Iain N. MacLeòid, 's e toirt air adhairt ainm Thormaid Seonaich an Tigh-na-drochaid san t-Ob ud thall. 'S fada bho'n latha a chuir mi eòlas air Tormad.

Tha mh charaide 'na dheagh sgoilear Gàidhlig is Beurla agus comasach air seann eachdraidh a dhùthcha a chur sìos gu pongail. 'S e fìor sheanachaidh tha 'n Tormad, agus bu glè thoil leam fèin cothrom fhaotainn air bhih greis 'na chòmhraidh.

Aig an àm so bhihinn dèanach a bhih cur fo 'ur comhair an eile de fìor sheanachaidhean nan eilean—agus esan mar an ceudna a' tuineachadh san t-Ob—agus 's e sin Aonghas Ailig Iain Pheabsich. 'S beag an t-iongnadh ged a bhih an Aonghas Ailig loann-làn de sheann eachdraidh agus de sgeulachdan. Chan 'eil mi a' smaoineachadh gu robh aon eile aig an robh uibhir fiosrachaidh mu dheidhinn seann eachdraidh na Hearadh 's a bha aig bràthair-athar—seann Dòmhnall Pabach. Chaochail Dòmhnall bho chionn greis san taobh-tuath; nach b'e an call e nach robh co-dhiubh cuid de na b'fiosrach e againn an clò an diugh. Sud dìreach mar a chaidh iomadh call air Alba—eion 's nach robh sinn ag gabhail mòran dragh no dìh de na bha againn ri ar làimh nuair a bha sud farasda gu leòir dhuinn fhaotainn.

Co-dhiubh, tha mi am barail gu bheil a' mhòr-chuid de sheann sgeulachdan bràthair-athar aig Aonghas agus tha mi am beachd gum bu chòir gach oidhirp a dheanadh air bhih faotainn gach seann naidehadh is eachdraidh bho'n dithis ud a thug sinn air an adhairt anns na duilleagan so—Tormad MacLeòid agus Aonghas Ailig MacGilleathain, dà dheagh Hearach.

N. MAC-AN-TUATRINEIR.

MOD PRIZE LIST. LITERARY COMPETITIONS.

Junior Section.

Adjudicators—Angus Matheson, M.A.; Donald MacNair, M.A.; Archibald MacLean, M.A.; Rev. Donald Thomson, B.D.

Group "A"—Pupils in First Year Post-Qualifying Courses: (a) Translation of an easy passage of Gaelic prose into English, and (b) Translation of simple sentences from English to Gaelic—1, John Norman Duncan, Sir Edward Scott School, Harris; 2, Alice Matheson, Nicolson Institute, Stornoway; 3, Christina MacRae, Nicolson Institute; 4, Dolina MacLennan, Sir Edward Scott School; 5, Henrietta MacLeod, Nicolson Institute; 6, Lachlan MacAulay, Sir Edward Scott School; 7, Donald MacLeod, Sir Edward Scott School; 8, Katie A. MacLeod, Sir Edward Scott School; 9, Janet MacDonald, Nicolson Institute; 10, Duncan MacLeod, Nicolson Institute.

Group "B"—Pupils in Second Year Post-Qualifying Courses: (a) Reproduction in Gaelic of a short English story read twice by the teacher, and (b) Translation of English sentences into Gaelic—1 and 2 (equal), Mary MacRitchie, Nicolson Institute, and Rhoda MacDonald, Sir Edward Scott School; 3, Joan MacArthur, Nicolson Institute; 4 and 5 (equal), Murdo MacLeod and Malcolm MacKinnon, Sir Edward Scott School; 6, 7 and 8 (equal), Alexandrina MacLean, Jean Ann Murray, and Donald MacDonald, Nicolson Institute; 9, Mary Morrison, Sir Edward Scott School; 10, Christina MacKenzie, Nicolson Institute.

Group "C"—Pupils in Third Year Post-Qualifying Courses: (a) Translation of an English prose passage into Gaelic, and (b) Translation of a Gaelic passage (prose or verse) into English—1, Margaret MacIver, Nicolson Institute; 2, Murdo Turner, Sir Edward Scott School; 3, Christina MacLeod, Nicolson Institute; 4, Alexander A. MacLeod, Nicolson Institute; 5, Jean MacLeod, Nicolson Institute; 6, Katie Ann MacDonald, Nicolson Institute; 7, Christy C. Morrison, Sir Edward Scott School; 8 and 9 (equal), Alexander MacLeod and Christina Finlayson,

Nicolson Institute; 10 (equal), Angusina MacLean and Dolina MacLean, Nicolson Institute.

Group "F"—Special competitions: Essay in Gaelic on the Life of Daniel:—Boys—1, Alexander M. MacLeod, Nicolson Institute; 2, Murdo Turner, Sir Edward Scott School. Girls—1, Christina MacLeod, Nicolson Institute; 2, Catherine MacLeod, Nicolson Institute.

Group "G"—Special prizes for efficiency in Gaelic in Secondary School Examinations (beyond Third Year) Dingwall Academy—Class IV, Henrietta MacLennan; Class V, John D. MacLennan. Fort William Secondary School—Class IV, Catherine M. Morrison; Class V, Catherine MacDonnell and Mary MacInnes; Class VI, Annie MacNeill. Inverness Royal Academy—Class IV, Effie MacDonald; Class V, Katie M. MacLean; Class VI, Mary M. MacLennan. Nicolson Institute, Stornoway—Class IV, Alexander J. MacKay; Class V, Annabella MacLennan. Oban High School—Class IV, Mary MacKinnon; Class V, Rachel MacIntyre; Class VI, Christina MacDonald. Portree Secondary School—Class IV, Neil Campbell; Class V, Donald G. MacDonald; Class VI, Christina C. MacLeod and Malcolm M. Campbell.

Senior Section.

Adjudicators—Murdo Murray, M.A., H.M.I.S.; Alexander Urquhart, M.A.; Ronald MacLeod, M.A., H.M.I.S.; Murdo MacLeod, M.A.; George Thomson, M.A.; John M. Bannerman, M.A., B.Sc.; Sir Hugh S. Robertson.

Silver Cup presented by the Earl and Countess of Cassillis, awarded to the competitor having the highest number of marks in Senior Literary Competitions in which he (or she) has been a prize-winner—Hugh Paterson, Coupar Angus.

Gold Medal presented by Miss Millar Weir, Alexandria, given to the most distinguished prize-winner in the Literary Competitions (former winners debarred)—Hugh Paterson.

Poem, on any subject—1, Donald MacLean, Glasgow; 2, Murdo MacLeod, Crowlissa, Lewis.

Short story, not exceeding 600 words—1, Katie MacDonald, Portree; 2, Hugh Paterson.

Gaelic Story, extending to 2,000 words or more, based on actual historical incidents or local legends (Prize of £5 presented by the Gaelic Society of Glasgow)—1, Hugh Paterson; 2, Katie MacDonald.

Gaelic One-Act Play, to take not more than 40 minutes in delivery (Prize of £5 presented by Ceilidh nan Gaidheal in memory of Archd. MacCulloch)—1, John M. Matheson, Nethy Bridge; 2, Hugh Paterson.

Action Songs for Children, not less than three with music (Prize of £5 presented by Mr. Robert MacMillan, Glasgow)—Mrs. Violet Matheson, Nethy Bridge.

Essay, on any subject—1, John N. MacLeod, Beany; 2, Alexander John MacAskill, Back, Lewis.

Essay on "Robb Donn" (Prize of £5 presented by Rev. J. G. Nicolson, Fodderty)—Alexander John MacAskill.

Compilation of Unpublished Gaelic Music—1, Mrs. Katherine Douglas, Kilmuir, Skye; 2, Mrs. Violet Matheson.

Original Gaelic Melody (with pianoforte accompaniment) in pentatonic scale (Prizes presented by Dr. Alastair Gibson)—1, John M. Matheson, Nethy Bridge; 2, Mrs. Violet Matheson, Nethy Bridge.

TUESDAY.

Junior Section.

ORAL DELIVERY.

Room "A": Adjudicators—Roderick MacKinnon, M.A.; John MacDonald, M.A.

Reading with expression a piece of prose or poetry, by native or fluent Gaelic speakers (Children under 12)—1, Katie B. Crichton, Laxdale; 2, Christina M. Murray, Laxdale.

Reading with expression a piece of prose or poetry, by learners (aged 12-16)—Mary Newlands, Campbeltown.

Reading at sight an unfamiliar prose piece chosen by the Adjudicators—1, Katie MacInnes, Portree; 2, Neilina Moir, Portree; 3, Catherine MacDonald, Portree; 4, Mina Buchanan, Portree.

Narrative based on some local incident, followed by conversation on the subject of the narrative between the competitors and the Adjudicators—1, Neil Brown, Glasgow; 2, Mary MacKinnon, Oban; 3, Mina Buchanan, Portree.

Repeating Joshua xxiv, 14-15 (Children under 12) (Prizes presented by the late Mrs. Stewart, Simla)—Christina M. Murray, Laxdale.

ROOM "B": Adjudicators—Miss Grace MacKenzie, B.Sc.; Rev. T. M. Murchison, M.A.

Reading with expression a piece of prose or poetry, by native or fluent Gaelic speakers—1, Neil Brown, Glasgow; 2, Mary MacKinnon, Oban; 3, Catherine MacDonald, Portree; 4, Katie MacInnes, Portree; 5, Elizabeth Cameron, Oban.

Reciting from memory ("Am Bruideargan")—1, Katie MacInnes, Portree; 2, Mina Buchanan, Portree; 3, Neil Brown, Glasgow.

Excellence in Gaelic conversation—1, Margaret MacPherson, Portree; 2, Neil Brown, Glasgow.

Co-fharpaisèan air son Comunn na h-Oigridh:—

Comhradh (3 mionaidean) eadar an Co-fharpaisèach, air cuspair a thaghas e fhein, agus am Breitheamh—1, Norma NicLeoid, Sgoil Ard Phort-rìghheadh; 2, Catriona NicDhòmhnaill, Sgoil Ard Phort-rìghheadh; 3, Maire NicFhionghain, Ard-sgoil an Obain. Dealbh-Chluich—Ard-sgoil an Obain.

VOCAL MUSIC.

LESSER HALL: Adjudicators—Gaelic—Lachlan MacKinnon, M.A.; Music—Dr. Gordon Slater.

Solo singing (own choice)—1, Jean Balfour, Oban; 2, Thomas MacKenna, Kinlochell; 3, Alexina MacKenzie, Glasgow.

Solo singing (girls, 16-18 years) (own choice)—1, Carol Galbraith, Campbeltown; 2, Catriona J. B. MacLean, Dunoon; 3, Margaret MacDonald, Glasgow.

Solo singing (Silver Medal Competition—Boys) (Songs prescribed—"Null thar an aiseig" and "A' fagail Bharraidh")—1 (Silver Medal), Angus MacLean, Glasgow; 2 (equal), Donald Murray, Laxdale, and Alasdair B. Gillies, Glasgow.

Solo singing (Boys and Girls) (former Prize-winners only) ("Queen Elizabeth Coronation Trophy," presented by MacGillivray of MacGillivray)—1, Thomas MacKenna, Kinlochell; 2, Cathie Browne, Carradale; 3, Sheila Ann MacDougall, Glasgow.

Traditional singing of an unpublished song—1, Sheila Ann MacDougall, Glasgow; 2, Norma Montgomery, Laxdale; 3, Anne M. Gillies, Glasgow.

Duet singing (Song—"So mi 'm shineadh air an t-sliabh")—1, Marion MacLellan and Nan MacKinlay, Campbeltown; 2, Ema M. Carmichael and Moira M. Carmichael, Banavie.

Duet singing (Song—"Hug o laithill o ho ro")—1, Catriona MacDonald and Rhoda MacRaild, Portree; 2, Margaret MacDonald and Katie Gillies, Oban.

Choral singing in two-part harmony (Mrs. Miller's Trophy) (Songs prescribed—"Caol Muille" and "Null do dh'Uidhist")—1, Campbeltown Junior Gaelic Choir; 2, Glasgow Gaelic Musical Association Junior Choir "B."

LARGE HALL: Adjudicators—Gaelic—Rev. Alexander MacDonald, D.D.; Music—Sir Hugh S. Robertson.

Solo singing (girls) (Songs prescribed—"An Gille Guanach" and "Na Tri Eoin")—1, Margaret MacSparran, Campbeltown; 2, Jean Balfour, Oban; 3, Sabina Meenan, Campbeltown.

Solo singing (Silver Medal Competition—Girls) (Songs prescribed—"S'e 'n gille dubh as alle" and "Mo roghainn 's mo run")—1 (Silver Medal), Margaret Matheson, Port Ellen; 2, Anne M. Gillies, Glasgow; 3, Norma Montgomery, Laxdale.

Solo singing (boys) (Songs prescribed—"A' fagail Dhiura" and "Lag nan Cruachan")—1, Thomas MacKenna, Kinlochell; 2, Alister M. MacCulloch, Glasgow; 3 (equal), Iain MacIntyre, Southend, and Malcolm Watson, Campbeltown.

Action Song ("Shiant Shield," presented by Mr. Compton MacKenzie)—Laxdale Junior Choir.

LARGE HALL: Adjudicators—Gaelic—Rev. Alexander MacDonald, D.D., and Lachlan MacKinnon, M.A.; Music—Sir Hugh S. Robertson and Dr. Gordon Slater.

Unison singing by junior choirs (Mrs. Campbell Blair Trophy) (Songs prescribed—"Faithe do Eilean Leodhais" and "Fuir-t-a-beul")—1, Campbeltown Junior Gaelic Choir; 2, Glasgow Gaelic Musical Association Junior Choir.

Choral singing in two-part harmony ("Oban Times" Challenge Trophy) (Songs prescribed—"S minig a bha sinn" and "Chuir iad an t-suil a Pilot") (at least 50 per cent. of each choir to be able to converse in Gaelic)—1, Laxdale Junior Choir; 2, Glasgow Gaelic Musical Association Junior Choir "A."

WEDNESDAY.

Senior Section.

VOCAL MUSIC.

LARGE HALL: Adjudicators—Gaelic—John F. Steele, M.A.; Music—Dr. Gordon Slater.

Solo singing of the Oran-Mor "Luinneag MhicLeoid" (female voices) (The Jessie N. MacLachlan Memorial Prize)—May Margaret MacMillan, Glasgow.

Solo singing of an unpublished Mull or Iona song (Glasgow Mull and Iona Association Prizes)—1, Peter MacKay, Luining; 2, May Margaret MacMillan, Glasgow.

Solo singing of a song, to encourage the revival of the older or less known district songs (Prizes presented by Mrs. Ryan, Roy Bridge)—1, Iain M. MacMillan, Stornoway; 2a, May Margaret MacMillan, Glasgow; 2b, Neil MacCalman, Islay; 3a, Iain R. Douglas, Glasgow; 3b, Jean Cameron Greer, Glasgow; 3c, Flora M. Campbell, Campbeltown.

Oban and Lorn Association War Commemoration Medal (Open), for the best rendering of one of the following songs by Lorn Bards, "Cumha na h-Oighe" and "Atha 's a Bruachan" (Prizes presented by Glasgow Oban and Lorn Association)—1 (Gold Badge), Mrs. Isabel Campbell, Lochgilphead; 2, Iain R. Douglas, Glasgow.

LESSER HALL: Adjudicators—Gaelic—Lachlan MacKinnon, M.A.; Music—Sir Hugh S. Robertson.

Solo singing of the Oran Mor, "Leodhasach an tìr chein" (male voices) (The Jessie N. MacLachlan Memorial Prize)—Donald MacInnes, Glasgow.

Best rendering of two songs from Mrs. Kennedy Fraser's "Songs of the Hebrides" ("By the Kyle of Moola" and "Land of the Little People") (Prizes in memory of the late Mrs. Kennedy Fraser)—1, Alex. J. MacDonald, Glasgow; 2 (equal), Donald MacSparran, Carradoss, and Flora M. Campbell, Campbeltown.

Solo singing (female voices—confined to members of An Comunn Gàidhealach or of its Branches or Affiliated Societies) (The Bessie Campbell Memorial Prizes)—1, Mrs. Jessie MacKerrall, Nethy Bridge; 2, Mrs. Amy Bjertnes, Kinloch Rannoch.

Solo singing (male voices—confined to members of An Comunn Gàidhealach or of its Branches or Affiliated Societies)—1, Eoghann MacDonald Brown, Glasgow; 2, James Grant Scott, Kinloch Rannoch.

THURSDAY.

ORAL DELIVERY.

Room "A": Adjudicators—Rev. Alexander MacDonald, D.D.; John MacDonald, M.A.

Gold Medal (presented by the Glasgow Skye Association) for the highest aggregate marks in specified oral delivery competitions (reciting prescribed poem and prose and reading unprescribed prose)—Nan C. MacLeod, Sollas.

Recitation of the poem, "Oran an t-Samhradh"—1, Nan C. MacLeod, Sollas; 2, John Neil MacKay, Oban.

Recitation of the prose piece, "Na Sean-thacail"—1, Nan C. MacLeod, Sollas; 2, John Neil MacKay, Oban.

Reading of unfamiliar piece of prose—1 (equal), Catherine L. Rankin, Oban, and Mrs. Grace Baxter, Glasgow; 2, Nan C. MacLeod, Sollas.

Recitation of a piece of original poetry specially composed by competitor ("Calum MacPharlain Memorial Prizes," presented by Paisley Highlanders' Association)—1, Susan MacKenzie, Luin; 2, Nan C. MacLeod, Sollas.

Ancient Folk-Tale narrated in traditional style—1, Susan MacKenzie, Luin; 2, John Neil MacKay, Oban.

Best prepared original Gaelic speech on any subject—1, Catherine L. Rankin, Oban; 2, Lettice MacNaughton, Edinburgh.

Best Acted Dialogue—1, Mrs. MacGregor and Colin Palmer, Glasgow; 2, Mrs. Jessie MacKerrall and John Bain, Nethy Bridge.

VOCAL MUSIC.

LARGE HALL: Adjudicators—Gaelic—Lachlan MacKinnon, M.A.; Music—Sir Hugh S. Robertson.

Solo singing of song connected with County of Inverness ("James Grant Memorial Prizes") (male voices)—1, Donald MacInnes, Glasgow; 2, Peter MacKerrall, Nethy Bridge.

Solo singing of prescribed Uist song, "Teann a nall 's thoir dhomh do lamh," and two puirt-a-beul (Strathspey and Reel) (Prizes presented by Glasgow Uist and Barra Association)—1, Jemima M. Bell, Barrhead; 2, Mrs. Isabel Campbell, Lochgilphead.

LESSER HALL: Adjudicators—Gaelic—John F. Steele, M.A.; Music—Dr. Gordon Slater.

Solo singing of song connected with County of Inverness ("James Grant Memorial Prizes") (female voices)—1, Jean Cameron Greer, Glasgow; 2, Mrs. Amy Bjertnes, Kinloch Rannoch.

Solo singing (competitors to be natives of Glenmoriston, Glenurquhart, and Stratherrick districts or, failing such, natives of County of Inverness, excluding burghs with population of 2,000 or more) (Mrs. Quintin MacLennan Prizes)—1, Donald MacDougall, Drumadrochit; 2 (equal), Mrs. E. Mackintosh, Drumadrochit, and Maisie C. Mackintosh, Drumadrochit.

LESSER HALL: Adjudicators—John M. Bannerman, M.A., B.Sc.; John F. Steele, M.A.

Best rendering of two unpublished Gaelic Folk-songs (The Scotia Trophy)—1, Alex. J. MacDonald, Glasgow; 2, Catherine MacNiven, Glasgow; 3 (equal), Donald MacInnes, Glasgow, and Catriona J. B. MacLean, Dunoon.

GOLD MEDAL FINAL COMPETITIONS.

LARGE HALL: Adjudicators—Gaelic—Lachlan MacKinnon, M.A., and John F. Steele, M.A.; Music—Sir Hugh S. Robertson and Dr. Gordon Slater.

Solo singing of the songs, "Fath mo dhuilichinn" (ladies) and "S'ne Bhan" (men), along with song chosen by competitor—Ladies—1, May Margaret MacMillan, Glasgow; 2, Jean Cameron Greer, Glasgow. Men—1, Donald MacInnes, Glasgow; 2, Alex. J. MacDonald, Glasgow.

Gold Medalist's (aggregate of marks in specified competitions)—Ladies—1 (and Gold Medal), May Margaret MacMillan, Glasgow; 2, Jean Cameron Greer, Glasgow; 3, Mrs. Amy Bjertnes, Kinloch Rannoch. Men—1 (and Gold Medal), Donald MacInnes, Glasgow; 2, Alex. J. MacDonald, Glasgow; 3, Donald MacSporran, Cardross.

RURAL CHOIR COMPETITIONS.

Choral singing of the songs, "Mo nighean chruinn donn" and "Na seann orain" (confined to choirs from rural districts, excluding towns of more than 2,000 population) (Sheriff MacMaster Campbell Memorial Cuach)—1, Newtonmore Gaelic Choir; 2 and 3 (equal), Lochgilphead Gaelic Choir and Tarbert (Argyll) Gaelic Choir; 4, Killin Gaelic Choir; 5, Kilmallie Gaelic Choir.

Choral singing of the songs, "An t-Ailleagan" and "Ri guailibh a cheille" (confined to choirs from rural areas, excluding towns of more than 2,000 population) (at least 50 per cent. of each choir to be Gaelic speakers) (Lorn Shield, presented by Colonel and Mrs. Iain Campbell (Airds)—1, Lochgilphead Gaelic Choir; 2, Newtonmore Gaelic Choir; 3, Kilmallie Gaelic Choir; 4, Glenurquhart Gaelic Choir.

CLARSACH COMPETITIONS.

LESSER HALL: Adjudicators—Gaelic—John F. Steele, M.A.; Music—Miss Sanchia Pielou.

Solo singing with the Clarsach (Song prescribed—"Deirdre a fagail na h-Albann," with song chosen by competitor) (First Prize—Silver Clarsach Brooch and "Hilda Mary Campbell Clarsach"; prizes presented by Mrs. Iain Campbell (Airds)—1, Rhoda M. G. MacPherson, Inverness; 2, Jean Campbell, Waterbeck.

Playing of two Gaelic airs on the Clarsach (Prizes presented by London Branch of Comunn na Clarsaich)—1, Edith L. O. Taylor, Morven; 2, Rhoda M. G. MacPherson, Inverness.

Accompanying a singer with the Clarsach (Prescribed pieces—"Iubhrach nan Guala Geala" and "Caisteal a' Ghlinne") (Prizes presented by Royal Celtic Society and Mrs. Duncan MacLeod of Skeabost)—Jean Campbell, Waterbeck.

FRIDAY.

VOCAL MUSIC.

LESSER HALL: Adjudicators—Gaelic—John F. Steele, M.A.; Music—Dr. Gordon Slater. Pipe-Major MacPhee assisted with Puirt-a-beul Competition.

Duet singing of a song—1, Jean Cameron Greer and Margaret MacKenzie, Glasgow; 2, Catherine and Morag MacNiven, Glasgow.

Choral singing of the Puirt-a-beul, "A' bhean a bh'aig an tailear chaol" and "Ruithleadh na coilich dhubha" (Greenock Gaelic Choir Cup)—1, Campbeltown Gaelic Choir; 2, Tarbert (Argyll) Gaelic Choir; 3, Stornoway Gaelic Choir.

LARGE HALL: Adjudicators—Gaelic—Lachlan MacKinnon, M.A.; Music—Sir Hugh S. Robertson.

Quartette singing of the songs, "'S i mo leannan thein a th'ann" (male voices)—1, Lute Quartette, Greenock; 2, Glasgow Gaelic Musical Association "A."

Choral singing of two songs in three or four-part harmony, "Mail Dhoonn" and "Air feasgar na Calumnn" (male voices) (Mull and Iona Shield, presented by Mr. and Mrs. Neil Cameron)—1, Campbeltown Gaelic Choir; 2, Glasgow Gaelic Musical Association; 3, Greenock Gaelic Choir.

Choral singing of the songs, "Puinneagan Cail" and "Do'n Chu haig" (ladies' voices) (Esme Smyth Trophy)—1, Greenock Gaelic Choir; 2, Carradale Ladies' Choir; 3 (equal), Glasgow Gaelic Musical Association and Campbeltown Gaelic Choir.

LARGE HALL: Adjudicators—Gaelic—Lachlan MacKinnon, M.A., and John F. Steele, M.A.; Music—Sir Hugh S. Robertson and Dr. Gordon Slater.

Choral singing of two songs in four-part harmony, "A' Bheairt Fhighe" and "Null do dh'Uidhist" (at least 50 per cent. of each choir to be Gaelic speakers) (Lovat and Tullibardine Trophy)—1, Campbeltown Gaelic Choir; 2 and 3 (equal), Stornoway Gaelic Choir and Glasgow Gaelic Musical Association; 4, Greenock Gaelic Choir.

INSTRUMENTAL MUSIC.

LESSER HALL: Adjudicators—Miss Margaret Hill-Boyle, A.R.C.M., and Mr. P. D. McGlynn.

Playing of a Highland March, Strathspey and Reel on the Pianoforte (Seniors—confined strictly to amateurs) (The Aberdeenshire Targe, presented by the Aberdeen and District Pipers' Society)—1, Sheila R. Lessells, Coatbridge; 2, Jean E. MacLeish, Aberfeldy; 3, Margaret A. Ross, Glasgow.

Playing of a slow Gaelic Air and March (bagpipe setting) on the Pianoforte (confined to Juniors)—1, Donald M. MacCulloch, Glasgow; 2, Jessie A. Ross, Glasgow.

Playing of a Highland March, Strathspey and Reel on the Violin (confined to amateurs)—1, Iain R. Douglas, Glasgow; 2, James MacHugh, Dunoon; 3, Iain Kennedy, Fort William.

Playing of Strathspey and Reel on the Violin (competitors to be natives of Glenmoriston, Glenurquhart and Stratherrick districts or, failing such, natives of County of Inverness, excluding burghs with population of 2,000 or more) (Mrs Quintin MacLennan Prizes)—1, Iain R. Douglas, Glasgow; 2, Iain Kennedy, Fort William.

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THE OFFICIAL MAGAZINE OF
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EDITOR:—Rev. T. M. MURCHISON, M.A., 14 Kinross Avenue, Glasgow, S.W.2. (Telephone: HALFway, 2844), to whom all literary communications should be addressed. Business and other communications should be sent to the General Secretary, An Comunn Gàidhealach, 131 West Regent Street, Glasgow, C.2. (Telephone: Douglas 1433). All matter for inclusion in the Magazine should be in the Editor's hands by the 12th of the month preceding publication.

Leabhar XLIII.]

An Dùbhlachd, 1947

[Earrann 3

CLAR-INNSIDH. Principal Contents.

Gaelic.

Ioslaid agus Innse-Gall	.. .. .	29
Litir Comunn na h-Oigridh	.. .. .	30
Cataibh	.. .. .	31
Clann an Fhraoich	.. .. .	32
Facal San Dol Seachad	.. .. .	32
Fàth a' Mhór-Fhuaim	.. .. .	37

English.

Meeting of Executive Council	.. .. .	33
Propaganda Notes	.. .. .	34
National Mod, Glasgow—Social Events	.. .. .	35
Thoughts for Students of Celtic Art	.. .. .	36
Marriage Gift to Princess Elizabeth (photograph)	.. .. .	36
News from Canada	.. .. .	37
Folklore Institute of Scotland	.. .. .	38
Recent Publications Reviewed	.. .. .	38

COIMEAS.

Ioslaid agus Innse-Gall.

Leis an URR. CALUM MACGILLEATHAIN, M.A.

Tha cuid an dùil gur e Innis Tìle a' Ghàidhlig a bha air Iceland. Faodar sin a ghabhail air, ged nach 'eil mi fhéin cho cinnteach as agus ged a ghabhas mise, an so co-dhiubh, Ioslaid air.

Eilean mór, farsainn sa' Chuan-a-tuath, tha e ainneil san Roinn-Eòrpa air son a chuid éisg. Tha leithid de chliathadh éisg mu na cladaichean aige agus gum bi iad aig amannan a' bruthadh a chéile glan an àirde as an uisge. Ri linn a' chogaidh so mu dheireadh is mór a' chobhair a bha againne 'nan cuid éisg.

Ged a tha an tìr mór is farsainn chan 'eil an sluagh anabarrach lionmhor innte, agus is e an àireamh a tha ann mu 120,000 pearsa. Chan 'eil mi cinnteach as an diugh ach co aige tha fhios nach 'eil sin car-eigin mu mheudachd àireamh nan Gàidheal an Albainn aig an dearbh àm so?

Ciod, ma tà, is cor do'n mhead sin aca, mar dhream air leth, agus co aca is fhearr iad na sinne, mar dhaoine air leth? Tha iad 'nan aon sluagh. Tha fhios gur i an fhuil Lochlannach as treise 'nam measg, ach anns na linn-tean sin anns an robh Lochlannaich gu leòir a' dol 's a' tighinn eadar Ioslaid is Innse Gall bha Gall-Ghàidheil is Gàidheil a' dol gu ruige Ioslaid. Ach, calg-dhireach an aghaidh mar a dh'èirich dhuinne an Innse Gall, ghléidh iadsan an cànan Lochlannach a bha ar n-aithreachan a' bruidheann gu sìbhlach anns na h-Eileanan fad iomadh ginealach.

Chan 'eil nì as tairbhiche againne de'n chaint sin a nis na tha againn an ainmeannan-àiteachan, ged a tha cuid dith againn an ainmeannan dhaoine is bheathaichean. Is ann bhupa a thàinig *Tormod* is *Torcuil* is *Ragnall*. Chaill sinn a' chaint sin is thog sinn a' Ghàidhlig aon uair eile, oir tha e coltach gu leòir leamsa gu robh daoine an Eilean Leòdhais aig aon àig nach robh caint ach a' chaint Lochlannach. Chaill na h-Arcaich i agus chaill na Seal-

Gliocas Nan Gàidheal.—Cadail a' mhuilleir 's an t-uisge dol seachad.

* * * * *

Firinn air son a' Mhios so.—Tha an oidheche a' teachd, an uair nach urrainn aon duine obair a dheanamh.—*Eòin* ix. 4.

tainnich i, agus is i a' Ghall-Bheurla, no Beurla nan Gall Albannach, a thog iad sin, oir bha a' Bheurla air a' Ghalldachd a chur suas dì fhéin mun do chaille na Lochlannach na h-Eileanan Tuathach sin eile.

Agus, ma tha duine air son fios a bhith aige dé a' chaint a bha aig daoine an Leódhas mu'n bhliadhna 1050, rachadh e gu Ioslaind agus cluinnidh e a mac-samhail aca an sin!

* * * *

Is mór, gu dearb, an caochladh a thàinig air a' Ghàidhlig ri linn mìle bliadhna. Is e fìor dhuine fòghluimte an Gàidhlig a thuigeas dé a chaidh a chur an Gàidhlig o chionn mìle bliadhna; ach—nì neònach—bàrr e bhith 'na eilean cho fada o sheòrsachan eile mar chuid de'n adhbhar, cha do chuir na ceudan bliadhna an caochladh ceudna air cainnt Ioslaind. Tha cuid de'n bheachd, nan éireadh Hachann agus a laochraidh agus nam bruidhneadh iad ri muinntir Ioslaind leis a' chaint a' chleachd iad mun do shiubhail iad, gun tuigeadh daoine iad soirbh gu leòir.

Ach so a' chùis anns a bheil iadsan gu maith dheth is sinne truaigh buileach dheth, cùrsa oileanachaidh. Chan 'eil duine 'nam measg aig nach 'eil an cànan dùthchasach, dìreach mar nach 'eil fìor-Ghàidheal air Gàidhealtachd gun Ghàidhlig (agus far 'eil fear gun Ghàidhlig, gabh ainm a thogras tu air, ach seachainn "Gàidheal" !); ach chan 'eil iad mar a tha a' mhòr-roinn againne—gun chomas a' chaint a tha againn a leughadh agus a sgrìobhadh. Tha iad uile air an oileanachadh gu dòigheil, grinn 'nan cainnt mhàtharail féin. Agus dé a nis a' bhuil a tha aig sin orra?

Ri linn ceud bliadhna air ais bha 28 sgrìobhadair no ùghdar aca a sgrìobh leabhraichean cho fiùghail agus cho tarbhach agus gu robh iad air an eadar-theangachadh an cànan eile. Sgrìobh fear aca, Halldor Laxness, leabhar air an tug e "*Sluagh Saor*," agus chaidh Beurla chur air agus reiceadh e an Stàitean Aonta Amairioga mar an leabhar air am bu mhotha féil an uair a ràinig e bùth! Tha daoine fìosrach de'n bheachd nach 'eil sluagh cho beag àireamh air an t-saoghal cho eagnaigh, buadhach an roinn an litreachais riutha. Agus tha oil-thigh aca dhaibh fhéin agus a cliù maith san Roinn-Eòrpa. Tha luchd-ealldhain de glach seòrsa aca. Tha iad cho grinn gu bhith snaidheadh agus a' dath dhealbha agus gu bheil iad iomraiteach.

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An coimeas ris a' chor sin, ciamar a tha sinne? Chan 'eil ach fo-dhuine againn a ruigeas air comas Gàidhlig a leughadh agus a sgrìobhadh. Chan 'eil ar luchd-sgrìobhaidh ach tearc. Cà bheil ar leabhraichean Gàidhlig? Dé an fhéil a tha orra? Thuir an t-Ard-urramach, agus m'fhear-cinnidh, Tormod Nac-Gilleathain rium latha, "Ma tha thu air son bristeadh ort, cuir leabhar a mach an Gàidhlig!" Is usa dhuit Laideann no Fraingeis fhaighinn an goilean Albann—chan e sin a mhàin ach an àrd-goilean na Gàidhealtachd—na Gàidhlig! Agus air son Oil-thigh dheth, nach ann a shaoileas tu air ar cinn-iùil gur ann a tha iad a' dol 'nam breislich le eagal gun deanaiste a leithid de lochd air ceann-a-tuath no ceann-an-iar

Albann agus gun cuiriste a leithid de nì suas 'nar measg!

"B' i an oidhche an oidhche, nam bu ghillean na gillean!"



LITIR COMUNN NA H-OIGRIDH.

Chaidh dàil nach bu bheag anns an sgrùdadh a bha mi am beachd a dheanadh air paipearan ceasnachaidh an fhoghair, foghar a tha a nis air dol 'na thigh; agus, mun ruig mo bhriathran-sa an so sibhe, nach ann a bhios an Dùbhlachd is dubhagan a' gheamhraidh againn. Ach, ged nach deach dearmad anns a' chùis ach dàil a mhàin, tha mo sgrùdadh a' dol a bhith beagan nas giorra na bha mi aon uair an dùil a bhith-eadh e.

Tionndamaid, ma thà, ri paipearan nan Làn-Ghàidheal; agus tha dòcha agam gun do ghabh sibh ris an earail is a' chomhairle a thug mi oirbh, 's gun do ghleòid sibh *Gàidheal* na Sultuin anns an robh iad air am foillseachadh.

An àireamh 1 bha cuid a rinn "kick" de "buail"; is, ged is dòcha gur e "kick" da-riiridh a bhiodh ann, thugaibh an aire gur e "breab" a' Ghàidhlig a tha air "kick" agus gur e "strike" a' Bheurla air "buail." Tha mi, ged thà, ag creidsinn gur e am paipear a rinn mearachd is gur e "breab" a bu chòir a bhith ann 's nach e "buail."

Thug e gàire orm an uair a chunna mi aon a' deanamh "brown cow" de'n "chù ruadh" an àireamh 3. Thug e 'nam chuimhne mar a bha ise a thug leth-bhliadhna 'ga cosnadh aig a' bhodach Ghallda, is i a' toirt seùl air na faicil neònach a bha aca air nithean sònraichte air a' Ghalldachd. "Is e 'an dog' a tha aca air a' chù," ars ise, "an 'coo' air a' mhart; agus is e an 'stupid ass' a bha aca orm féin!"

Ann an àireamh 4 is e "put under discipline" a rinn aon de "cur an làimh"; agus bha mòran nach do thug cìod a bha "an ceann a chosnadh" an àireamh 5 ag ciallachadh. Chan e "end of his earnings" a tha ann, agus cha mhò is e "Malcolm is now to take his head off" a tha ann! Chan 'eil mi a' tuigsinn idir car son a dheanadh balach no caileag "field" de "amharc" an àireamh 6. Rinn aon "putting years on me" de "ag cur bochduinn orm" an àireamh 7. Gun teagamh, an dòigh, cha robh sin fada cli na bu mhò a thaobh ceart chiall a' ghearrain, ged is dòcha gun faodadh e ciall a' bhriathrachais a thoirt dhùinn ach fathast gun a dhol a thaobh mar so gu briathrachas a' baile mhòir is nan Gall. Ann an àireamh 8 chan e "stirk," "foal," "calf," no "horse" a tha ann an "loth," ach "filly."

So gaibh a nis mar a bhreithnich cuid an ràdh, "Tha an truaghan ag cur nan seachd grunn orm le chànan 's le a' ghearan," an àireamh 9. "The poor soul is sowing the seed the seventh time;" "Isn't it unhappy how the grain withered away;" agus a leithid sin. Bha so a thaobh gun do shaoil iad gur e gràn no siol a bha "na seachd grunn" ag ciallachadh. Sin dearbhadh mar a tha clann an là-diugh cha mhòr

tur aineolach air na gnàthasan-cainnte air an robh sinne a tha streap suas am bliadhnanachan làn-eòlach an uair a bha sinn 'nan aois-san. Tha sin air aon de na ceud nìthean a chaillear an uair a tha sluagh ag aomadh air falbh bho an cànan dhùthchail, agus is mòr an call e, oir tha a' Ghàidhlig anabarrach beairteach anns na gnàthasan-cainnte sin.

Chuir e neònachas orm cho beag 's a thug ceart chiall an fhacail "cam" mar a tha e againn an àireamh 10 agus nach e "blind" a tha ann idir; nam b'e, is e "dall" am facal a chuirte ann. "Crooked Donald hit me, and he had a reason," sgrìobh aon. Feumaidh mi aideachadh gur e facal neo-chumanta a tha an "sochar" an àireamh 11, agus cha do chuir e iongantas orm ged a bha na h-uiread nach do bhrèithnich le ceartas a làn chiall; agus chan e "cousins" a tha "càirdean" anns an t-sreath so ag ciallachadh ach "relatives" no "friends."

Chan e "let it fall" a tha "leig mi sgreach" an àireamh 12 ag ciallachadh; agus bha e annasach leam gach ciall a thugadh do "thug Iain Dubh na buinn as." Is coltach gur e glé bheag a tha eòlach air a' ghnàthas-cainnte so. "Took the bottom out of it," ars aon, is bha aon eile a rinn "hiccup" de "sgreach." Dé a' Ghàidhlig air "hiccup?" Nach e "aileag?" Anns an eilean againn tha dòigh annasach eile anns a bheil sinn ag cur "aileag" an cleachdadh. Abairibh gu robh aon do nach b'urrainn dìbhras a ghleidheadh—"beul nach gleidheadh na faochagan," mar a bha air sinne a thaobh neach de'n t-seòrsa sin. Tha an t-aon so a' faotainn sgeul-rùn, na dà, is fadal air gus an liubhair e do aon-eigin eile no do'n t-saoghal i; is dh'abairteadh gu robh "aileag" air (no oirre) a' falbh g'a h-inneadh.

Le tionndadh ris a' Bheurla gu Gàidhlig, bha na h-uiread a rinn "damh" is ainmhidhean eile de "stirk" an àireamh 2. An àireamh 3 rinneadh "seachd air fhichead," "tri fichead 's a seachd-deug" is àireamhan eile de "37." Bha e air a chur sìos mar so an Arabaig agus bha e glé sheanagarra am balach a dh'fhàg an àireamh mar a bha i! Rinn e cinnteach nach biodh mearachd aige!

Bha iad ann a rinn "cearc" is "eun" de "foal" ann an àireamh 7; agus tha mi cinnteach gu bheil an t-aobhar air so furasda gu leòr a thuigsinn, le "foal" a bhith cho coltach ri "fowl." Bha cuid nach robh, a réir coltais, ag creidsinn gur e an fhìrinn a bha an àireamh 8—"It is much more difficult to save money than to earn it," agus gu dearbh tha mi féin am beachd nach 'eil ann ach an fhìrinn "air a leth-chois." Ach feumar briathrachas mar so a ghabhail mar a tha sinn 'ga fhaoitainn, bitheadh no na bitheamaid ag aontachadh gur fìrinn e.

Chan 'eil "very tired" an àireamh 10 ag ciallachadh gu robh Màiri 'na cadal, ged a dh'fhaodas gu robh i sin; agus an àireamh 12 bha na h-uiread a chuir casma-seach Seumas is Dòmhnall cho math ri an cuid cruith is chaorach.

Tha mi cinnteach gur leòr sin an ceartair, ged a dh'fhaodainn mòran tuille a sgrìobhadh mu paipearan nan Làn-Ghàidheal. A thaobh paipearan nan Sìr-Ghàidheal, feumar mìos eile de dhàil a chur

annta-san agus am fàgail gu ceud àireamh na Bliadhna Uire.

Agus, bho'n a thug mi iomradh air a' Bhliadhna Uir co-dhiubh, leis gum bi i air an stairsnich, mur bi i eadhon aig an teine, mun ruig an ath-litr sibh, is e mo rùn is mo dhleasanas a nis deagh dhùrachd na Nollaige is na Bliadhna Uire a thoirt dhuibhse, a chlann, uile, is do gach aon a leughas an litir so.

"Tha bhliadhna" a' trial, le Nollaig eile dùth,

'S mo dhùrachd dhuibh as ùr gum cuir mi 'n cèill: Sibh féin bhith slàn, bhuir càirdean 's bhuir luchd-rùin, 'S an Cruithir dhuibh 'na iùil air slioghe réidh."

Anns a' cho-dhùnadh, is còir dhomh innseadh dhuibh gu robh a' ceud choinneamh aig Comhairle ùr Comunn na h-Oigridh beagan làithean mun bheil mi 'sgrìobhadh. Bha Iain MacGhille-na-Brataich, bhuir n-Athair ùr, anns a' chathair, agus bha dealas is iarrtas air adhartas air an leigil ris air gach taobh. Faodaidh sibhse, a chlann, a ghabhail gu cridhe gur e rùn na Comhairle gach ni a ghabhas deanamh a chur an cleachdadh gu ar cànan bhlàth féin a bhith a' faotainn a' mheas as dùth dhi am measg na h-oigridh. Cha robh Camp na h-ath-bhliadhna ach air aon ni de iomadh ni eile a chnuasaich sinn. Chan 'eil rùn agam an ceartair gus an còrr a ràdh ach gum bi an Camp 'na uidheam an ath-shamhradh car mu'n aon àm san robh e air ghleus am bliadhna. Tha deas-làimh is eanchainn Dhòmhnail MhicPhàil, air a bheil sibh uile eòlach, cheana an gréim anns a' chùis is a thaobh gach ni, beag is mòr, a tha reutanach a chum 's nach bi cnap-starra air taobh no taobh.—Bhuir Caraaid Dileas,

EACHANN MACDHUGHAILL.

CATAIBH.

God tha àireamh an t-sluaigh an diugh cho beag, ged tha raointean torrach talmhainn agus àiteachadh, agus ged shiùbhlhas greighean fhiadh agus treudan chaoarach thar nam monaidhean, cha b'e sin daonnan an suidheachadh ann an Cataibh. Nam biodh comas labhairt aig clachan nan iomadh càrn a tha air an sgaolaidh air feadh a' ghlinne, bu taitneach an eachdraidh a dh'inneadh iad mu theaghlachan mòra 's an tighean-seilb a nis 'nan càrnan fuara.

Còrr is ceud bliadhna air ais bha bailtean gasda anns a' ghleann—Cill Donain—a tha nis fàisil. Bha croitearan intinneach, sòlasach ag cur seachad an latha mar bha an athraichean rompa, ann a bhith saothreachadh gu dìcheallach air an imairean torrach agus ag gabhail còmhnaidh ann an tighean blàtha tughaidh. Bha an athraichean beò agus fhuair iad bàs fo sgàil nam beann ud, fad iomadh linn, agus b'e dòchas nan ginealaichean ùra an ni ceudna a dheanamh.

Bha an sluagh uasal agus treun Ceilteach so ag coimhead air am fearainn bheaga mar an cuid fhéin, ged a bha cùmhannan àraidh a thaobh màil air an leagadh orra leis an uachdaran. A chionn so bha iad unhal do'n uachdaran, agus bha iad beò ann an comhfhurtachd agus ann an toileachas simplidh.

Ach an uair a ruaigeadh na Gàidheil aig Cùil-lodair anns an ar-a-mach sa' bhliadhna 1746, chaidh ceud shìol na bochdainn a bha ri leantainn a chur. A ris, an déidh nan cogaidhean aig crìoch an ochdamh linne deug, bha ar tìr air a dùnadh a mach bho bhathar a' tighinn thar chuain, agus bha daoine an crochadh air na rachadh aca air fhàs air an tigh.

B'e ceann a deas Bhreatainn a bu torraiche ann an gràn, agus rinneadh suas gum feumadh na garbhlaichean an cuid a thoirt seachad de bhìadh feòla. B'e so an t-aobhar ana-ceart a thug do mhuinntir an taoibh deas luchd-àiteachaidh na Gàidhealtachd fhuadach air falbh, agus crodh, caorach, is feidh a chur 'nan àite. Thòisich na h-uachdarain ùra so, do nach b'aithne nì mu thim-cheall càinam agus cleachdaidhean nan Gàidheal, air na croitearan iosal so a chur air fudach as na glinn, agus rinn iad sin ann an dòigh a bha anabarrach an-ìochdmhor.

B'ann sa' bhliadhna, 1814, a fhuair luchd-àiteachaidh Chill-Donain bàirlinn an tighean fhàgail, agus air ball thòisich a' gheur-leannhainn. Gun teagamh, rinn an t-Ard Riaghladh cnusachd mu'n bhochdainn a bha anns an taobh tuath, ach cha b'urrainn do na Gàidheil an gearainean a dheanamh ach anns a' Ghàidhlig, agus cha robh e air a dheanamh soilleir leotha-san a dh'eadar-theangaich e cìod e na deuchainnean a bha aig na daoine a bhàtar ag cur as an cuid fearainn.

A chum an tuilleadh cabhaig a chur air muinntir Chill-Donain thugadh seachad òrdugh ann frach a chur r'a theine. Leagadh an sin saibhlean agus muileannan, agus mu dheireadh loisgeadh dachaichean nan daoine, gun iochd is gun truas. Chaidh baile an déidh baile a chur 'na smàl, agus chunnacas seallaidhean brònach ann feadh 's a bha na croitearan bochda sin 'gam fudach as a' gheann a dh'aitich iad rè iomadh linn. Cha do bhuail a' mhuinntir so aon bhuile a chum iad fhéin a dhìon, ach, roimh neòil dhòrcha de chèò tigh, chaidh an iomain a dh'ionnsaigh a' chladaich far an deach cuid dhiubh air bòrd shoithichean a bha a' dol a null thairis chum am beò-shlainte a dheanamh an sin. Am beagan a dh' fhan chaith iad na bha air thoiseach orra de'n là air raoitean fàisil ri taobh a' chladaich.

“Cuimhnich air na daoine bho'n tàinig thu.”

CAIRISTONA POLSON.

(Choisinn an oidhirp so a' cheud duais anns a' chomh-fharpais, “Oidhirp Litreachail Ghàidhlig,” aig Mòd Chataibh, 1947.)

CLANN AN FHRAOICH.

Céilidh air son Mhgr. Moffatt-Pender.

Tha Mgr. Iain A. Moffatt-Pender air an t-slighe do'n dùthaich so à Astràlia, agus tha dùil gun ruig e mu'n aona-la-deug de'n mhìos so. Air Dì-satharna an 13 de'n mhìos tha Clann an Fhraoich agus Céilidh nan Gàidheal le chéile dol a chumail céilidh ann an Aitreach nan Gàidheal an Glaschu, gus fàilte a chur air ar seann charaid, ceud Athair Clann an Fhraoich.

Bithidh Mgr. Eachann MacDhùghaill, Athair Clann an Fhraoich agus Ceann-suidhe Céilidh nan Gàidheal, air ceann na cuideachd, agus fosglar a' chéilidh aig leth-uair an déidh seachd feasgar.

Tha cuireadh air a thoirt do Chlann an Fhraoich agus do bhuill Céilidh nan Gàidheal a bithi làthair. Gheibhear copan tea agus crioman ri ithe, agus air son sin agus air son cosgais na h-oidheche iarrar air gach aon dà thasdan a phaidheadh aig an dors.

So againh deagh-chliù air ar caraid à Astràlia le neach aig a bheil deagh aithne air agus a tha e fhéin “Air Fògar” 'nar measg an ceartair.

“Tha mi chuinntinn gu bheil Iain MacAlasdair Moffatt-Pender air an t-slighe gu an dùthaich so aon uair eile, agus is mi tha cinnteach gu bheil sibhse a tha 'nur buill de'n Chomunn Ghàidhealach ann am barail gu bheil sibh air fad glé eòlach air an duine chòir; ach tha mise cinnteach nach aithne dhuibh e cho math 's a tha sibh a' smaointinn.

“Tha mise glé eòlach air fhéin agus air an obair a tha e a' deanamh o chionn iomadh bliadhna air son na Gàidhlig ann am baile Mhelbourne ann an Astràlia.

“Ma bha riamh neach ann an Astràlia a rinn uibhir air son na Gàidhlig no a chaidh gu leithid de dhragh air sgàth ar càinam, cha chuala mise iomradh air; agus bha mi fhìn còrr agus deich bliadhna fichead anns an dùthaich!

“Nan robh An Comunn a' tabhairt bonn-cuimhne do'n fheadhainn as motha a dheanas air son na Gàidhlig, chuirinn geall gum bi Moffatt-Pender agus a bhean air mullach a' chrainn!”

FACAL SAN DOL SEACHAD.

An t-Ollamh Alasdair MacDhòmhnaill. — Rinn sinn uile gairdeachas, mu thuath is mu dheas, an uair a chuala sinn gur e an t-Ollamh Urramach Alasdair MacDhòmhnaill, Ministear Eaglais Chaluim-Chille an Glaschu, a tha air a thaghadh gu bhith na *Mhoderator* no 'na Ard-cheann-suidhe air Ard-sheanadh Eaglais na h-Alba air an ath-bhliadhna. Is math a dheas an duine eòlach an t-urram, agus bha mòran againn làn chinnteach gun tigeadh e chon na h-inbhe so uair no uair-eigin.

Tha meas sònraichte aig Gàidheil Ghlaschu air Eaglais Chaluim-Chille, ged nach 'eil uibhir 's a bu chòir 'ga frithealadh. A dh'aindeoin sin is e coimhthional mòr a tha fo chram an Ollaimh Dhòmhallaich, agus anns na h-ochd bliadhna deug a tha e air an ceann mheudaich is neartaich e gu mòr iad. Is iomadh ministear ainmeil a bh'aca san eaglais so, ach tha cliù aig ar caraid cho àrd 's a bh'aig gun aca-san a bh'ann roimhe.

Comasach an labhairt, glie ann an comhairle, cìoin ann an còmhraidh, eagnaigh ann an gnòmh is saothair, coibhneallaidh ris na h-uile, dòigheil an ceann oibre, coimhionadh an t-Ollamh Dhòmhallaich dleasanasan cudthromach na h-inbhe airde ann an dòigh a bheir mòr-thlachd do'n Eaglais. Gu sònraichte, an uair a chuireas e cuairt air na Cléirean is na Sgìrean Ghàidhealach bheir e misneach is togail do na Gàidheil 's na h-Eileanaich, agus 's fheàirde an Eaglais agus a' Ghàidhealtachd gu mòr e bithi 'nam measg mar so mar cheann-tùil.

Tha sinn ag cur meal-an-naidheachd air agus ag guidhe dha slainte is sonas san dreuchd. Tha sinne anns a' Chomunn air leth pròiseil mu'n chis oir tha chinn féin, 'na bhall de'n Chomhairle Ghnìomhaich againn, agus iomadh uair rinn e seirbhis dhuinn mar Bhreitheamh aig a' Mhòd Naiseanta.

Dìreach air dhomh a bithi sgrìobhadh nam briathran so chuala mi gu bheil an Eaglais Shaoir air an ath-Mhoderator aca fhéin a thaghadh, agus 's e fear de'n aon ainm a tha iad air

taghadh—an t-Urramach Alasdair Dòmhnallach, Ministear Eaglais *Duke Street* an Glaschu. Tha ean glé aithnichte cuideachd an Glaschu agus air a' Ghàidhealtachd, mar dhùine comasach àirdheil, agus tha sin an guidhe dhàsan cuideachd làn-bheannachd 'na dhreuchd.

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 “Oideas na Cloinne.”—Dìreach air dhomh stuth na h-àireimh so de'n *Ghaidheal* a thrusadh agus mi air ti am pasgan a chur do'n chlo-bhualaidh, thàinig gu mi làimh leabhran trì ris an d'rinn mi mòr-ghàirdheas. B'e sin “Oideas na Cloinne,” fear a chur ri chèile le Mgr. Alasdair MacNeacail, Glaschu, air a tha, chan e mhàin 'na sgoilear mòr Ghàidhlig, ach mar an ceudna 'na sheanchaidh is lán a chinn 's a chridhe aige de shaidhbheas beul-aithris air daoine. Cha d'fhuair mi tìne air an leabhran a leughadh gu h-iomlan, ach so na cuspairean air a bheil e ag aithris: Ceilearadh nan Eun, Conaltradh Ainmhidhean agus eadar Daoine is Ainmhidhean, Briathran Cairnichte is Briathran Cearclach, Briathran Tachraiste, Ràdhan mu Chraobhan, Luibhean, etc., Briathran Gearasgach, Cleasan is Duain, Duain nu Nithean Nàdurach, Orain Mara, An Side, Duain Bhreugach no Bàrdachd gun Seagh, Duain Calainne. Is maith 's fhìach an leabhran ceithir tasdain is sia sgillinn, agus tha e saor aige. Tha mi dol a dh'iarraidh air neach as comasach na mi fhèin breith chothromach a thoirt air an leabhar san àth-àireamh de'n *Ghaidheal*.

EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn Gaidhealach was held in the Highlanders' Institute, Glasgow, on Friday, 14th November, 1947.

The President, Dr. John Cameron, LL.B., was in the Chair, and the following members were present:—Robert Bain, Glasgow; J. M. Bannerman, M.A., B.Sc., Balmaha; Mrs. J. M. Bannerman, Balmaha; Mrs. M. Barron, Glasgow; Miss C. B. Cameron, Glasgow; Mrs. Iain M. Campbell (Airds); Nicol Campbell, Inverness; General Sir A. F. Philip Christison, K.B.E., C.B., Edinburgh; Mrs. C. B. Dunlop, Glasgow; Mrs. M. C. Edgar, Bearsden; Donald Grant, M.A., Milngavie; F. S. Cameron-Head of Inverlort; James S. W. Henderson, B.Sc., Glasgow; D. J. Ewing Hunter, Helensburgh; Rev. Alex. MacDonald, Archdattan; Donald MacDonald, Inverness; Rev. John MacDonald, M.A., Onich; Kenneth MacDonald, B.Sc., Glasgow; Roderick MacDonald, Dundee; Hector MacDougall, Glasgow; Miss Mary MacInnes, Glasgow; Rev. John MacKay, M.A., Glasgow; Hector MacKenzie, M.A., Glasgow; Lachlan MacKinnon, M.A., Port William; Donald MacLean, Glasgow; Rev. Malcolm MacLean, M.A., Conon Bridge; Murdo MacLeod, M.A., Millerston; Alex. C. M. MacNeill, Glasgow; Farquhar MacRae, M.A., B.Sc., Glasgow; John A. MacRae, M.A., L.R.A.M., Glasgow; Wm. C. MacRae, Baillieston; Angus Matheson, M.A., Glasgow; J. H. Miller, Glasgow; Donald Morrison, Glasgow; Rev. T. M. Murchison, M.A., Glasgow; Charles Reppeke, Campbelltown; Dr. Colin Sinclair, Glasgow; Donald Thomson, M.A., Oban; Duncan Thomson, Glasgow.

In attendance—Neil Shaw, General Secretary; James T. Graham, C.A., Treasurer; Alasdair Matheson, Assistant Secretary; Donald MacPhail, Northern Organiser; Miss Chris. Turner, Clerks.

Before proceeding with the business, the President extended a cordial welcome to General Sir A. F. Philip Christison (Vice-President), Mr. D. J. Ewing Hunter and Mr. Hector A. MacKenzie, who were attending the Executive Council for the first time. The meeting also cordially welcomed Mr. Donald Thomson on his first appearance after his recent illness.

A HIGHLAND MODERATOR.

The President also said that it was with great pleasure and pride that it was recently learned that a member of the Executive Council, the Rev. Dr. Alexander MacDonald of St. Columba's, Glasgow, had been selected as Moderator-Designate of the next General Assembly of the Church of Scotland, the highest honour the Church can confer. Dr. MacDonald, he said, was wise in counsel, clear in judgment, eloquent in speech, with a great-hearted friendliness, kindness, and

helpfulness. He was held in the highest esteem by the large Highland community of Glasgow and was greatly beloved by his own Congregation. His selection for this high office was hailed with delight not only in the Highlands and Islands and in Glasgow but throughout the whole country. Dr. MacDonald had given devoted service to our language and to the work of An Comunn, particularly for many years as a Gaelic Adjunct-curator at National Museums. Dr. Cameron expressed the congratulations and good wishes of An Comunn to Dr. MacDonald and to Mrs. MacDonald, who would assist him with ability, understanding, and grace in the arduous duties of the Moderatorship; he felt sure that Dr. MacDonald's term of office as Moderator would be as distinguished as that of any of his illustrious predecessors.

The Minutes of the two previous meetings were read and approved on the motion of Mr. J. M. Bannerman, seconded by Mrs. Edgar.

Apologies for absence were intimated from several members of the Council.

MARRIAGE GIFT TO PRINCESS ELIZABETH.

Minute of joint-meeting of the Finance Committee and the Mod and Music Committee was read. The Committees had met together to consider the remit from the Executive Council concerning the suggestion to send a marriage gift to H.R.H. the Princess Elizabeth on behalf of the members of An Comunn Gaidhealach. At the joint-meeting it was decided to present to her Royal Highness a silver Cuch bearing the badge of An Comunn and a suitable inscription in Gaelic. Dr. Colin Sinclair kindly undertook to advise on the Celtic ornamentation and to see the work completed. On the motion of Mr. Robert Bain, seconded by Mrs. Dunlop, the Minute was approved.

Mr. Farquhar MacRae, Convener of the Education Committee, stated that, as no quorum was present at the meeting of his Committee called for 12th November, he had no Minute to submit.

Minute of meeting of Publication Committee was read, in which it was reported that the last 500 copies of the “Elementary Course in Gaelic” were now being bound, and that a decision must soon be made whether to reprint, to issue a revised edition, or to let the book be replaced by some more suitable book. After a full discussion it was agreed that, if the type is still standing, another 1000 copies should be printed and the type kept standing for some time longer. The Minute also asked for authority to proceed with the publishing of Mr. Allan MacLean's “An Approach to Gaelic” Part I, it being understood that Parts II and III are also ready for publication; authority was also sought to print Mr. K. C. Craig's edition of “Sgeulachd Chois O Cein” The Minute was approved on the motion of Rev. T. M. Murchison, Convener.

MISS IRENE MACCOWAN.

Minute of meeting of Propaganda Committee was read. The Committee recommended the appointment of Miss Irene MacCowan as part-time Music Teacher in the Northern Area. The Minute was approved on the motion of Mr. Donald MacDonald, Convener. For the information of the Council, a Minute of meeting of the Northern Propaganda Sub-Committee was read. Mr. Hector MacDougall stated that there was no quorum at the meeting of the Southern Propaganda Sub-Committee, and he deplored the fact that some Committee meetings were so badly attended by members.

The General Secretary reported that the Dunoon Branch of An Comunn had been reconstituted, and that there are 14 Gaelic classes, under the Continuation Class Code, operating in the Southern Area.

Minute of meeting of Art and Industry Committee was read. It was reported that Celtic design Christmas and New Year Cards were being printed and would be on the market at the beginning of December. A letter had been received from Mr. George Bain suggesting a lecture on the analogy between Celtic Art and Music might be given at the Perth Mod, but, because of the shortness of time, it was impossible to arrange such a lecture; the Committee recommended that Mr. Bain be invited to lecture at a specially arranged Ceilidh in Glasgow some time in the New Year. On the suggestion of Mr. Lachlan MacKinnon, the Committee agreed to arrange for a com-

petition in Celtic Art at the next Lochaber Provincial Mod. The Minute was approved on the motion of Mrs. Iain Campbell (Airds), Convener.

Minute of meeting of Mod and Music Committee was read. The Committee had prepared a panel of Adjudicators for the 1948 Mod and had also been considering the rules and conditions in the Mod Syllabus, which it was hoped to bring up to date for the 1949 Mod. Rev. Malcolm MacLean suggested that additional members should be co-opted to the Mod and Music Committee. The Minute was approved on the motion of Mr. J. M. Bannerman, Convener.

Minute of meeting of Clann an Fhraoich Committee was read, in which it was noted that the Annual Ceilidh of Clann an Fhraoich is to be held in the Highlanders' Institute, Glasgow, on Saturday, 13th December, at 7.30 p.m., in conjunction with Ceilidh nan Gaidheal, and that on that occasion Captain Iain A. Moffatt-Pender, first Convener of Clann an Fhraoich, hopes to be present, as he is now on his way to this country from Australia. The Minute recommended that there should be a joint-meeting of the Committee with the Mod and Music Committee to consider a scheme for establishing standard tests for learners and more advanced students of Gaelic, in conjunction with Gaelic classes, such tests to replace the present system of Gaelic tests for Mod competitors. The Minute was approved on the motion of Mr. Hector MacDougall, Convener.

YOUTH WORK.

Minute of the first meeting of the newly formed Comunn na h-Oigridh Committee was read. The Committee recommended that Regional Committees should be formed, under the general oversight of this Committee, to develop the work of Comunn na h-Oigridh, the suggested areas being: (1) Lewis, (2) Harris, (3) North Uist, (4) South Uist and Benbecula, (5) Barra, (6) Skye, (7) South-West Ross, (8) Sutherland, (9) Western Inverness-shire, (10) Mull, (11) Islay, (12) Tiree, (13) Ardnamurchan. The Committee also agreed to hold next year's Camp as follows:—Girls, 8th to 19th July; Boys, 22nd July to 2nd August; the Camp to be at Inverailort. The Minute was approved on the motion of Mr. J. M. Bannerman, Convener, who, in moving its adoption, made reference to the outstanding service rendered to Comunn na h-Oigridh by Mr. Hector MacDougall as Convener of Clann an Fhraoich Committee.

Minute of meeting of Copyright Sub-Committee was read, in which it was reported that An Comunn had acquired from Mr. Malcolm C. MacLeod the copyright of "An Lon Dubh," Parts I and II, and had also received from him 1,930 copies of Part I and 500 copies of Part II, together with the stereo plates. The Committee had continued consideration of the position in regard to "Coisir A' Mhoid" and "Orsin A' Mhoid," but considerable additional information had to be sought before the position could be clarified. The Minute was approved on the motion of the President, who is Convener of the Committee.

THE MOD—ARE CHANGES NECESSARY?

Mrs Iain M. Campbell (Airds) gave notice of the following motion:—

"In view of the long time now needed for competitions at the National Mod, five days should be devoted to these, with Sunday intervening."

Mr. Charles Reppke said that there was room for improvement in the running of the Mod and suggested that a Committee should be appointed to consider the matter.

It was decided to hold the next meeting of the Executive Council in Glasgow on Friday, 16th January, 1948, at 6 p.m.

On the motion of Mr. Donald Thomson, it was agreed that all Standing Committees, except the Propaganda Committee, should meet not less than a fortnight prior to meetings of the Executive Council, because such Committees which did not have a quorum at their first meeting might be able to meet again.

Mr. Roderick MacDonald raised the matter of the education of deaf and dumb children in the Highlands and Islands. After discussion, it was agreed to remit the matter to the Education Committee for consideration.

A letter was read from "An Aimear Cheilteach" ("The Celtic Time"), Cork, seeking the co-operation of An Comunn

in securing signatures to a petition in support of the demand for facilities for the teaching of Breton in Brittany and for the cessation of the persecution of Bretons which it is alleged is carried on by the French authorities. After full discussion, a special committee was appointed to make further enquiry and report to the next meeting of the Executive Council.

A letter was read from the National Council for Civil Liberties regarding a conference on Human Rights, but it was decided to take no action in the matter.

The meeting concluded with a vote of thanks to the President.

CORRECTION.

In the November issue, p. 23, "Executive Council," the third paragraph should read, "... That the financial year of the Association should run from 1st May to 30th April instead of from 1st June to 31st May."

PROPAGANDA NOTES. Northern Area.

Arrangements are proceeding apace with the work of the new session, and it can safely be said that, generally, there is more interest in the Gaelic Cause than there has been for some time. The Organiser had already covered a large part of Sutherland and Ross-shire, and the intention is to get the mainland under way before the real winter sets in.

Sutherland.—At a meeting of branch representatives in the County of Sutherland, held at Lairg, it was decided to hold a County Mod at Lairg on 25th June next, and the Mod Syllabus is now in the printers' hands. The Mod held at Lairg last June proved eminently successful and in order to assist An Comunn in its efforts in the Highlands a donation of £30 was sent to the Central Fund. Sincere thanks are due to the Sutherland Mod Committee, and especially to the Hon. Secretary, Mr. R. D. MacDonald, for promoting such a successful Mod and for making such a handsome donation to the general cause.

The Organiser was present at a Branch Ceilidh at Lochinver recently, and the Branch is in a very healthy condition. He also visited Durness, Melness, and Lairg, and made arrangements for the Organiser for Gaelic Music and Drama, Mr. Iain A. MacSween, to organise music classes throughout the county. This work has now commenced. From Sutherland Mr. MacSween goes to South-West Ross and then to Skye.

Badenoch and Strathspey.—The Badenoch Strathspey Provincial Mod Committee has decided to hold next year's Mod at Newtonmore on Friday, 4th June, and the Syllabus is now in course of preparation. There is a strong Gaelic background at Newtonmore, and the local Committee can be relied on to do their utmost to make this Mod worthy of Badenoch. Such stalwarts as Miss Farquharson of Invercauld and Mr. Thomas Grant, alas, are no longer with us, but there are others who are determined to hold aloft the Gaelic banner in Badenoch.

Newtonmore Branch held their opening Ceilidh recently, and there was a large attendance. The Gaelic Choir has also restarted for the new session under their talented Conductor, Miss Margot Campbell. The success of this Choir at Perth has created further interest.

South-West Ross.—The South-West Ross area has been re-organised, and the newly re-constituted Kyle Branch are to promote a South-West Ross and Glenelg Provincial Mod next year. A meeting of branch representatives in the area is to be held at Kyle to arrange a date and to prepare a Mod Syllabus.

Lochaber.—The Lochaber Provincial Mod is to be held at Fort William on Friday, 25th June, and the Mod Syllabus is in course of preparation. With Mr. Angus Whyte (President), Mr. L. MacKinnon (Hon. Secretary), and Miss M. MacInnes (Hon. Treasurer) at the helm, success is assured. Fort William Branch have already held a most successful Ceilidh, with the Hon. Secretary, Mr. Lachlan MacKinnon, as Fear-an-tighe.

The Organiser presided at the opening Ceilidh of the Nether Lochaber Branch at Onich. The Branch President, The Rev. John MacDonald, spoke in Gaelic and impressed on all present the need to support the Branch and especially to enrol for the Gaelic Class to be started shortly.

Dingwall.—Dingwall Branch, under the presidency of the Rev. Malcolm MacLean, is to make every endeavour to hold a Mod next year, and an effort is to be made to re-form Branches which have been in abeyance during the war years and to form new ones as feeders for the proposed Mod. The opening Ceilidh of the Dingwall Branch, with the Rev. Malcolm MacLean as Fear-an-tìghe, was very well attended. The Organiser gave a short address in Gaelic and English.

Skye.—A meeting of the Skye Provincial Mod Committee is to be held on 6th December with a view to resuscitating the local Mod next year. It will be remembered that prior to the war Skye staged some of the most successful Mods in the country, covering two full days, one for juniors and one for seniors. May we hope for a repetition next year! The lack of Gaelic music teachers is a serious drawback, but no effort will be spared to have a Skye Mod next year.

Lewis.—With the success of the Lewis Choirs at the National Mod there is increased enthusiasm and we can look forward to a successful Mod there, probably during the last week of June. The Committee are to meet shortly. An interesting item of news from Lewis is that there is a demand for Gaelic Drama Classes among the youth on the island and next month's "Notes" will give further information. This much can be said meantime, that too much stress cannot be put on the value to Gaelic which accrues from Gaelic Drama competitions. The lack of suitable halls for the production of plays is the main obstacle at the moment, but under "Further Education" every effort is being made to provide facilities for our young people throughout the Highlands and Islands.

Gaelic Classes.—It is most encouraging to hear of so many Gaelic Continuation Classes this session. At the moment there are 17 of these classes in action, and arrangements are being made to increase that number considerably.

Northern Committee.—A meeting of the Northern Propaganda Sub-Committee was held at Inverness on 8th November. There was a record attendance, members travelling from places as far away as Dornoch, Embo, Tain, Fort William, Onich, and Tomdoun. There was a heavy agenda, including a report on the present position in the area by the Organiser. Special stress was laid on the need for more Branches throughout Ross-shire, an intensive drive for Gaelic Drama Classes wherever possible, and especially the need for regular visits by the Organiser to small villages on the western mainland where Gaelic is still the everyday language of the people. Looking forward to the National Mod at Inverness in 1949, it was felt that every corner must be contacted and encouraged to play its part in the general propaganda sponsored by the Committee. The Committee are sponsoring a Gaelic Discussion Group which has its opening meeting in the Inverness Royal Academy on 28th November, and on the following day a special meeting of the Committee will be held to consider the 1949 National Mod provisional arrangements. After the meeting of the Propaganda Sub-Committee on 8th November the Northern Education Sub-Committee was constituted for session 1947-48 and a Convener was appointed.

D. McP.

Southern Area.

Largs.—The Largs Branch opened the session with a largely attended meeting in MacKay's Tea Rooms on 16th October. Miss May F. Hunter, President, presided and opened the meeting with a short address in Gaelic. The General Secretary was present and addressed the gathering in Gaelic and English. During the evening a presentation was made to Mr. Malcolm Black, former President, who is now resident in Killin. Mr. Black gave valuable service to the Branch for many years and was highly esteemed by all for his courteous and efficient manner. Mrs. Black and Miss Jeffrey were also remembered for past services.

A fine programme of Gaelic and Scottish songs was rendered by the Greenock Gaelic Choir and by individual members. Mr.

Donald MacAllister, the popular Choir Conductor, intimated the various items and also played the accompaniments. Tea was served, and Miss Hunter was congratulated on the success of her first Ceilidh as President. Votes of thanks to the Choir and others who assisted were proposed by Mr. Alasdair Brown.

Dunoon.—On 5th November, the General Secretary attended a meeting in Craggan Hotel for the purpose of resuscitating the Branch which had lapsed during the war years. The meeting had been advertised in the local Press and some fifty people attended, a very encouraging response. Mr. Shaw paid tribute to former office-bearers—Mr. Donald MacDonald, Mr. Donald Buie, and Mr. Hugh Matheson—and outlined the duties and functions of a Branch. He then asked those present if they were in favour of reviving the Branch, and the response was wholeheartedly and unanimously in favour. Mr. Angus MacTavish, M.A., was appointed President and took over the duties of Chairman for the remainder of the evening. He was cordially welcomed by Mr. Shaw and the company. Other offices were filled as follows:—Vice-Presidents, Mr. Neil MacLean and Mr. Angus MacKay; Secretary, Mr. Duncan Ferguson, M.A., "Dunella," 79 Edward Street, Dunoon; Treasurer, Miss Cathie Faulds; and a Committee of nine members. Mr. Donald MacDonald, M.A., a former President of the Branch, was appointed to represent the Branch on the Executive Council of the parent Association. Over forty members were enrolled, and it is confidently expected that this number will be brought up to 100. It was reported that the Gaelic Class conducted by Mr. Neil MacLean was well attended and that the pupils were making good progress. Mrs. Walter Malcolm was present and promised full support; and another member of long standing who attended was Mr. A. Clark, late of Cambuslang.

N. S.

NATIONAL MOD: GLASGOW, 1948.

Motherwell and Wishaw Highland Association.—A very successful concert was held in the Y.M.C.A. Hall, Wishaw, on 22nd October, under the auspices of the above Association and on behalf of the 1948 Mod Fund. Dr. John Cameron, President of An Comunn Gàidhealach, occupied the Chair, and the programme was arranged by Mr. Alasdair Matheson. Dr. Cameron referred to the many occasions on which the Association had responded to appeals from An Comunn, and he congratulated them on their efforts to maintain Highland customs and traditions, and especially on the success achieved in establishing a Gaelic Class in conjunction with the Lanarkshire County Education Committee. This Class was started this year at the request of the Association and already over forty students have enrolled. The teacher is Mr. Donald Dunn, the popular Gaelic singer.

There were over 350 present at the concert, and the artistes had to respond to many encores. The programme, which was bi-lingual but predominantly Gaelic, was sustained by three Mod Medallists—Miss May Margaret MacMillan, Mrs. Petrine M. Stewart, and Mr. Donald MacVicar. They were ably supported by Mr. Alasdair Matheson, Mr. Donald Johnston (Violin), and Piper Thayne and troupe of Highland dancers. Miss Chris. Turner was an efficient accompanist.

We have pleasure in recording our sincere thanks to Mr. Lachlan MacLachlan (President), Mr. Samuel Bruce (Secretary), and the Committee of the Association for arranging this excellent function which it is expected will benefit the Mod Fund to the extent of some £25.

Glasgow (Central) and Govan Branches.—On 12th November, Mr. Alasdair Matheson, Assistant Secretary, presided at the weekly ceilidh of the Govan Branch. This Ceilidh continues to attract a full audience each week, which augurs well for the Mod Fund as this Branch, in conjunction with the Glasgow (Central) Branch, are concentrating their efforts on raising money for the Mod.

There was another fine attendance at the Joint-Branches Concert in the Christian Institute on Saturday, 15th November, when Mr. Coll MacDougall, President of the Govan Branch and of the Oban and Lorn Association, was in the Chair. The next Joint-Concert will be held in the same place on Saturday, 20th December, and for it a first-rate programme has been arranged.

THOUGHTS FOR STUDENTS OF CELTIC ART.

By AUGUSTA LAMONT.

We have travelled far from the artistic standpoint of the long ago when the early Celts took delight in decoration by means of purely abstract or geometric forms of ornament. So much is this the case that in these modern days it is difficult to get away from the idea that pictorial art is art *par excellence*, and that decoration must necessarily consist in depicting some known object or representing the forms of Nature.

How familiar to us all are the little boxes ornamented by a view or a horse's head, the notion that Scotland must be symbolised by a terrier dog or a representation of the bagpipes! How inevitable is the idea that scenes, human forms, birds or flowers must necessarily form the basis of decorative design! Not that the use of natural forms in decoration is in all cases to be deprecated, but, when it goes to such lengths as to indicate that a draughtsman is imitative because he has no originality of idea, it does go to show that his outlook is poles apart from that of the Celtic craftsman of olden times whose imaginative thought found expression in the limitless variety of abstract design.

The first step, then, in the appreciation of Celtic Art is to acquire insight into the characteristics of abstract or geometric art in general of which the Celtic is a special development.

This leads quickly to the second point which it is essential to grasp. The Celts had no monopoly of this abstract form of art: other peoples made use of it too, but the Celts developed it in so special and characteristic a way as to make it peculiarly their own. One of their characteristics was to retain balance and rhythm while avoiding uniformity. If, then, you come across a border of interlace repeating endlessly the same pattern with dreary monotony, or an over-all key-pattern on an extended surface making the eye long for something plain on which to rest—these mere patterns are far from being Celtic in conception. The border of interlace would be broken up here and there by some pleasing variety in design; the key-pattern would be used to fill up some small space requiring ornamentation, and not made to cover a large area having the effect of wearying the eye. Interlace work, scroll or key patterns, zoomorphic designs and so forth are not in themselves Celtic, but they were adapted by the Celts with the characteristic taste and imagination which gave a special impress to their artistic work.

Where the Celts signally failed was when they turned aside from their natural bent of abstract art and attempted figure drawing. The style of the figures in the Book of Kells is held to be due to Byzantine influence, and it seems therefore that the old illuminators, instead of allowing free scope to their own exuberant fancy for decorative design, became in this respect mere imitators. It is not desirable that we should become imitators at second-hand, and present-day students would do well to avoid attempting to incorporate in their work figures in this style, merely because examples happen to occur in a Celtic manuscript. Those who wish to combine Celtic ornament with figures, or to illustrate a Celtic theme in appropriate style, could not do better than consider how successfully the former aim has been attained by the late Mr. John Duncan in his window in Paisley Abbey, and the latter by Miss Helen Lamb in her beautiful little illuminated panel of Saint Columba recently exhibited in Glasgow.

Another important point for the student to bear in mind is the relation of the design to the material on which it is to be executed. The intricate and minutely detailed designs of the old manuscripts were executed with pen and brush on vellum, and are quite inappropriate for application to textiles by means of needle and thread. Generally speaking, the coarser the material the simpler and bolder should the pattern be. However skilfully executed a complicated pattern may be, the effect is not pleasing if it is applied to some unsuitable material. The craftsman of the Ardragh Chalice doubtless felt his work to be a kind of worship—no time, no skill, no trouble were to be spared in ornamenting an object of supreme and lasting importance; even the under side of its base had to be made as

beautiful as the parts which meet the eye. But for lesser things less elaboration is necessary. Ornamentation applied with restraint produces a more satisfying effect than laborious intricacies when these are out of proportion to the importance of the object ornamented or to the length of time it is likely to last.

Let us consider also the relation of ornament to the object to be ornamented, especially in the case of pottery, wood-carving or metal work. In the first place, such objects must themselves be of good design, otherwise no amount of decoration will serve to beautify them. Given a well-designed object consider secondly: does it require decoration at all? Imagine, for instance, the case of a jug of pleasing form; shape and colour may be quite sufficient to satisfy the eye, and the application of ornament may merely produce the effect of fustiness, distracting attention from a graceful outline. The craft-worker must therefore be careful always in the first



The Silver Cuach presented by members of An Comunn Gaidhealach to Her Royal Highness The Princess Elizabeth, on the occasion of her marriage, bears the inscription:—"Do A Mòrachd Rìghshaid A' Bhan Phrionnsa Ealasaid bho bhùil a' Chomunn Gaidhealach—20/11/47."

The Cuach is engraved with Celtic ornamentation designed by Dr. Colin Sinclair. On the oak base, which also has a Celtic design, is the badge of An Comunn in silver.

place to ask himself: will the beauty of this object, or will it not, be enhanced by the application of ornament? Having decided that it will be enhanced, the ornament to be used must be selected with taste and discretion, or, best of all, it should be specially designed to suit the object to be decorated. When the designer and the craftsman are one, an artist may result, and it can scarcely be doubted that the La Tène metal work owed its elegance and beauty to such artists, each possessing both imaginative thought and skilful hands.

These thoughts have been put on paper by the writer in the hope that they may be of service to those who love the old art of the Celts but are as yet novices in its application. If the young craft-worker feels that much that has been said is in the nature of criticism, let him not be discouraged. It is only by recognising our failures that we can hope to improve. Further improvement, and further improvement still, must always be aimed at, and, even though few can hope to reach the goal, progress towards it is within reach of all.

FATH A' MHOR-FHUAIM.

20/11/1947.

(Latha-pòsaidh a Mòrach Rìoghail a' Bhan-phrionnsa Ealasaid).

Tha farum 'nam chluais
A' buaireadh mo chadail fo'n fhòd ;
Ard-chaitheam mhòr-shluaigh
Nach cuais a shamhuil ri m' bheò.
An sior ghàir, cìod a brìgh,
A' sgaradh mo shìthe o m' dheòin,
Mar staran o Thim
Gu Flath-innis mhìn nan Og ?

A ! Bhan-rìgh ro threun,
A ! òigh a ghlas spéis do shluaigh,
Ge fad thu san eug,
Is éigin gu fairich thu buaidh—
Gu fìdir thu geum—
Nan iolach tha 'g éirigh suas
Seach iomall nan speur
Thar inghilt nan reul bith-bhuan.

Ged tha luathghair an Sasainn
Air sgapadh dhuibh uail na Spàin',
Bu shuarach bhuir prasan,
Bhuir n-acfhainn bha suail, beag-stà ;
Aig baile sibh gann,
Gun neach idir taobh thall an t-sàil ;
Bhuir ceòl bha car fann,
Cha bu shamhla e do ghloir ar là.

Bu ghineach an nàmhaid
Philip na Spàine dhuit féin ;
Cha chogadh no àr
A thàlaidh ar Philip-ne ceum,
Ach deagh-ghan is baidh
Do àilleagan barrachd' gun bheud,
Ban-phrionnsa ar gràidh,
Bean t'ainme de àl nan seud.

Thu féin cha do phòs ;
Cha tug thu do bhòid san fhéil,
Ged bha prionnsa na h-Eòrpa
Trang ort an tòir le deim'.
Anns an linn bha thu beò
Bha cumart ro mhòr sa' cheum ;
Bu shaorsa t'ùil-ròid,
Do mhaighdeanas glòir do réim'.

Chan 'eil sinne fo fhiamh
Gun tagair fear fìar an crùn.
Tha cumart na Spàine
Is eagal a' Phàpa air chùl.
Ged is fheudar a ràdh
Gu feuchair leinn sgàilean as ùr,
Bha sin ann a riamh ;
Is suai-cheantas iarmailt niùil.

Ard-riaghlair an lò
An diugh chuir gach sgòth fo a sgéith,
A dh'amharc am pòsaidh
Le beannachadh sòlaimne cléir'.
Mur d'innis luchd-sgeòil
Agus glòir beul-aithris a' bhreug,
Tha manaidhean òirdhearca
An còmhail leannan na Gréig'.

Do-àireamh an sluagh,
Le luathghair bhilean is theud,
Tha ag guidhe dhaibh buaidh
Is suaimhneas maireann le chéil'.
So fath a' mhòr-fhuaim
A chual a' gach fearann fo'n ghréin.
An ionghnadh gun ghluais
A suain uile Innis nan Treun ?

NEWS FROM CANADA.

As is well known, there are many Gaelic speakers in Canada, particularly in Nova Scotia. During the war many of us were glad to make the acquaintance of Gaelic-speaking Servicemen from the great dominion, some of whom spoke much better Gaelic than is heard among ourselves. These were the descendants of folk who emigrated from our Highlands and Islands generations ago.

It is most desirable that every effort be made to maintain close contact between the Gaels of Scotland and the Gaels of Canada. The Canadian Gaels have made and are making their own quite valuable contribution to Gaelic literature and culture. The fullest account known to me of "Scottish Gaelic in Canada"—its position, literature, characteristics, etc.—is that given in a very interesting and informative article under that title by Mr John Lorne Campbell of Canna, which was published in *American Speech* in 1936, and which it is hoped to make available to our readers in the near future. The Rev. D. M. Sinclair has also published a useful survey of "Gaelic Newspapers and Prose Writings in Nova Scotia" (1944), while Mr C. W. Dunn, as a research student, made a special study of "Gaelic in Cape Breton," and we hope to publish his account of these researches soon.

This year, at our request, the Rev. D. Maclean Sinclair, M.A., Sydney, Nova Scotia, kindly agreed to furnish us from time to time with news of the Gaels in Nova Scotia. Some time ago he sent Press cuttings and a report of the Gaelic Mod held at St. Ann's in July, "the big event for Cape Breton Highlanders this summer." In his letter he added:

"The Celtic Ceilidh programme is off the air for the summer months. This morning (1st July) I broadcast a fifteen-minute devotional period in Gaelic over Radio Station CJCB in Sydney. Our Gaelic broadcasters are Rev. J. A. MacLellan, Rev. James Fraser and myself. We have other Gaelic preachers in Cape Breton but they are too far from Sidney to come in to broadcast.

"It may interest you to know that the first prize for an original translation of a hymn, given by An Comunn Gaidhealach in Vancouver, was won by Mr. John Campbell of Sydney. He translated 'Come, thou fount of every blessing.' Mr Campbell is a Gaelic singer and preceptor.

"The Cape Breton Highlanders Scottish Regiment, whose motto is 'Siol nam Fear Fearail,' held their first post-war re-union in Sidney this past week-end."

The ninth annual Gaelic Mod was held at St. Ann's on 30th and 31st July and 1st August, and was attended by several thousands, which is not surprising as it is stated that about half of the 70,000 people in Cape Breton are Gaelic-speaking. The Mod opened with the "Opening Theme Song":—

"S e Ceap Breatainn tìr mo ghràidh,
Tìr nan craobh's nam beanntan ard ;
'S e Ceap Breatainn tìr mo ghràidh,
Tìr as àille leinn air thalamh."

And the "Closing Theme Song" was, of course, "Soraidh leibh is oidhche mhath leibh."

The three-day programme included Highland Dancing, Gaelic Singing (solo and choral), Violin and Bagpipe Playing. There was also an exhibition of "Scottish culture as preserved in Cape Breton." The proceedings were all held in the open air in the grounds of the Gaelic College at St. Ann's, where also is a "Craft Centre and Highland Folk-Museum." There was a demonstration of weaving the Scottish clan tartans by "craft-centre graduates and student apprentices." In the choral competition 50 per cent. of the competitors had to be Gaelic-speaking. There were prizes also for the best-dressed man, woman and girl in Highland costume. One competition was for "Gaelic singing, humorous, Cape Breton composition."

The chief feature of this year's Mod at St. Ann's was the visit of Flora, Mrs. MacLeod of MacLeod. She was introduced by the Hon. Angus L. MacDonald, Premier of Nova Scotia, and her visit aroused much interest and helped to swell the numbers attending the Mod, MacLeods in particular coming long distances to see and hear their

Chief from the old country. The Right Hon. Ian A. MacKenzie, Ottawa, also took part in the Mod proceedings.

On Sunday, 3rd August, the "Annual Outdoor Gaelic Service" was held, "memorialising the St. Ann's pioneers," and particularly the Rev. Norman MacLeod, "stern pioneer minister who established New Scotland on the shores of St. Ann's Harbour 127 years ago." This Gaelic service was conducted by the Rev. A. A. MacLeod, Whycomagh; the preacher was Rev. D. J. MacLeod, Orangedale; the precentors Malcolm A. MacLeod, Skir Dhu, and Dan K. MacLeod, North River; and the Scripture Lesson was read by Rev. Roderick MacLeod, Elmsdale. The Gaelic service was followed by an English one, conducted by Rev. Donald MacLeod, Toronto, the preacher being the Very Rev. Dr. Norman A. MacLeod, Brockville, Ontario. After the English service the "MacLeod Memorial Park" was dedicated and a commemorative plaque was unveiled by Flora, Mrs. MacLeod of MacLeod.

T. M. M.

FOLKLORE INSTITUTE OF SCOTLAND.

Comunn Beul-Aithris na h-Albann.

At a meeting held in Glasgow on 20th September, 1947, the above organisation came into being.

The objects of the Institute are to conserve and promote interest in Scottish Folk-Culture, and more particularly to undertake systematically and energetically the collection of Folklore in Scotland, especially Gaelic Folklore: to establish an Archive where folklore material may be permanently preserved and made available for study and research; and to publish and aid in publishing such material.

The following office-bearers were elected: President, Mr. John Lorne Campbell of Canna; Vice-Presidents, Mr. John M. Paterson and Mr. Lewis Spence; Chairman of Council, Rev. T. M. Murchison; Secretary, Mr. Duncan MacDougall, 20 Glebe Street, Renfrew, and Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.2.

For seven vacancies on the Council twenty-four nominations were made and a postal ballot was taken, in which the following were elected:—Dr. John Cameron LL.B., Glasgow; Miss Annie Johnson, Castlebay; Mr. Hector MacDougall, Glasgow; Mr. John MacLean, M.A., H.M.T.S., Glasgow; Rev. Malcolm MacLean, M.A., Conon Bridge; Mr. John N. MacLeod, Beaulieu; and Mr. Alex. Nicolson, M.A., Glasgow.

The terms of membership, for individuals, are: Ordinary Members, £1 1s per annum; Life Members, one payment of £10 10s or fifteen annual payments of £1 1s. It is hoped to establish a folk-lore journal at an early date, and it is understood that members will be entitled to receive copies at reduced rates.

It was remitted to the Council to fix the terms on which Societies and Associations and other corporate bodies as well as certain categories of individuals may be associated with the Institute.

Persons interested should communicate with the Secretary or Treasurer.

THE LATE MAGGILLVIRAY OF MACGILLVIRAY.

The death took place on 15th October of Dr. Angus MacGillivray, 28th Chief of Clan MacGillivray, at the age of 82. He was born at Abriachan, Glenurquhart, and spent most of his life in Dundee as an eye specialist. He founded the Department of Ophthalmology at Dundee Royal Infirmary and was Reader in that subject at University College, Dundee.

Dr. MacGillivray was keenly interested in the Gaelic movement and helped in various ways. The "Queen Elizabeth Coronation Trophy" in connection with the National Mod was presented in his name.

AN GALL 'GAR CAINEADH!

Bha caraid dhomh, fear a mhuinntir taobh siar Siorrachd Chataibh (cha robh Catabh air tús air an taobh siar ann!), agus e sa' charbad-jarainn air a' Ghalldachd, agus chaidh e fhéin agus a luchd-compartment a chainnt. Thuit m' dhuine gu robh e o thuath, agus dh'aicheadh e gur e "Highlander" a bha ann (agus cha robh e gun uail bheag air air a shon!). Ghrad loisg Gall de mhuinntir na Crìch Shasannaich air gu h-àrd agus gu sgaitheach, agus ars esan, "Daoine as truaighe a thachair rium air mo chuairt. Thug mi na bliadhnaichean 'nam measg. Is leig leotha mu thuath air taobh an ear na Gàidhealtachd aiceachadh gur Gàidheil iad agus na daoine aig a bheil a' Ghàidhlig 'nam measg tha iad 'ga chleith! Is tric a chuir iad fearg orm fhéin, mar Albannach, gum biodh nàire orra air son an nì as Albannaiche san tìr, a' Ghàidhlig. Cha mhór a thug iad dhomhas de chuideachadh agus mi feuchainn ris a' Ghàidhlig a thogail, ach tha iagam; agus chan e mhaìn gum bruidhinn mo nighean i ach leughaidh i agus sgrìobhaidh i."

Dh' aicheadh mo charaid nach deanadh e fhéin a h-aon de na dhà sin. "Agus," ars esan, "chuir e làn mo chraicinn de nàire orm leis an t-ul-fhìrlinn."

Agus sin sin, a nìs!

BODACHAN.

DAIL NAN EARBALL.

Is ann an sin a chaidh na h-earball a ghearradh far nan each aig na Rothaich agus iad a' dol troimh Athall gun chead! Thill na Rothaich agus sgrìos iad an tìr mun cuairt le creid a bha mìlteach; ach air an t-slighe dhachaigh leum Clann an Tòisich orra fhéin agus chuireadh blàr ainmeil, fuilteach a tuath air Inbhir-nis.

Ann's gach sgeulachd a rinneadh mu'n chùis bha luaidh air "Dail nan Earball," ach o chionn leth-cheud bliadhna air ais cha robh ann duine beò air na crìochan sin aig an robh lorg air càit an robh a leithid de dh'àite gus an d'fhuairadh bodach an sgrìe eile aig an robh cuimhne air an dearbhadh, agus a dh'inns gu soilleir an dearbhadh làrach.

Chan 'eil fhios a nìs an robh duine eile beò sa' ghinealach ud aig an robh fhios air sin ach am bodach, agus mur b'e e bhith ann dh'fhaodadh daoine eagnaigh a ràdh, "O! cha robh an 'Dail nan Earball' ach rud gun bhun gun bhàrr." B.

IN BRIEF.

Gaelic's Last Stronghold.—We welcome Professor Myles Dillon who has now entered upon the duties of the Celtic Chair at Edinburgh University. In his inaugural lecture, he stressed the urgency of making a thorough survey and record of the Gaelic dialects still spoken, a task which Scandinavian scholars had been engaged on before the outbreak of war. One statement made by Professor Dillon—or at least the statement as reported—has caused some surprise. The Professor is alleged to have said, "The number of speakers of Gaelic in the Highlands is now more than twice as great as the number in Ireland, and thus Scotland is the last stronghold of the Gaelic dialects." According to the figures usually quoted, there are less than 140,000 Gaelic speakers in Scotland and more than 600,000 in Ireland. What did Professor Dillon mean?

Wick Branch.—Wick is in an area where Gaelic, if it ever took root, has been ousted long ago, but the Wick Branch of An Comunn is in its twenty-first year and at present has over sixty regular members, which is a fine tribute to the enthusiasm of the Branch. The President is Mrs. A. Rosie; the Vice-Presidents are Mrs. Taylor, Dr. F. W. Robertson, and Mr. Charles Begg; and the Hon. Treasurer, Mr. F. R. Cochran. Miss E. M. Miller, the Hon. Secretary, reports that, "though Wick people have not the tongue of the Gael, they have the spirit; throughout the years, at their many ceilidhs, there have been programmes of Gaelic songs, including waulking and other working songs, besides many lectures on the Western Isles and the life of the Gael by notable authorities on these subjects." The Branch is looking forward to the future with confidence.

T. M. M.

RECENT PUBLICATIONS.

Gaelic Studies.

SCOTTISH GAELIC STUDIES, Vol. VI., Part 1 (September, 1947) (Blackwell, Oxford, 112 pp., 9/-).

Five years have elapsed since the last issue of this excellent journal, and this new number will be cordially welcomed. Professor Myles Dillon contributes the text, with translation, of "The Lamentation of Oilill Olum." Donald T. Mackintosh writes about "James Macpherson and the Book of the Dean of Lismore" (he dealt with the same theme in *Transactions of Inverness Gaelic Society*, Vol. XXXVII., p. 347 ff.) and some "Notes." John Lorne Campbell, who has already published valuable work both on early Gaelic vocabularies and on Mac Mhaighstir Alasdair, contributes two important papers—"Some Words from the Vocabulary of Alexander Macdonald" and "The Second Edition of Alexander Macdonald's Poems." Kenneth Jackson writes "Notes on the Gaelic of Port Hood, Nova Scotia." Other contributors are W. M. Alexander, Margaret E. Dobbs, and Alexander S. Ferguson. The Editor, Mr. John Macdonald, King's College, Aberdeen, is to be congratulated on a fine number, and not least for the tribute he pays to the late Professor John Fraser. We hope that the next Number will not be so long delayed and that all interested in Gaelic will support this indispensable journal by becoming regular subscribers.

After the Forty-five.

THE SCOTTISH HISTORICAL REVIEW (October, 1947) (Nelson, 6/-) contains a variety of learned and interesting articles. We refer specially to one on "Conditions in the Highlands after the Forty-five" by John Mason. Mr. Mason has been doing research among the "Forfeited Estates Papers" in the Register House, Edinburgh, and he concludes that "by the forfeiture of the Estates, by their annexation, and by their management at the hands of Commissioners, economic conditions were greatly improved, the social state" (of the Highlands) "was advanced."

On reading this interesting and admittedly well-documented article, I read again the paper on "The Effect of the 1745 Rising on the Social and Economic Condition of the Highlands," contributed to *The Celtic Review*, Vol. X (1914), by the late Rev. Professor Donald MacLean, who knew Highland history both from Highland and from non-Highland sources. This was Dr. MacLean's conclusion: "If the Commissioners on Forfeited Estates, instead of pocketing or wasting on themselves £84,936, and spending £50,000 on the Record Office in Edinburgh, £25,000 on the Leith Harbour, £50,000 on the Forth and Clyde Canal, and £1000 on a jail at Inverness, had suggested to the legislature to place upon the land the men who loved their land, and fought and bled for it, with fixity of tenure or as peasant proprietors, and with these moneys secured stock and agricultural implements for them, how much misery might have been averted, and how many generations of Highland sons and daughters would have risen up in our now desolate straths and glens and called them blessed!"

It would seem that there are still some—"historians" even—who regard the Forty-five as the dividing-line between "a past of alleged unmitigated barbarity and ignorance and a new and glowingly glorious dispensation." The fact is, as Dr. MacLean wrote over thirty years ago, the Forty-five ushered in "one of the saddest and soul-harrowing chapters in our chequered Highland history." If the history of the Highlands is ever to be competently and fairly written, more than the data provided by factors and State Commissioners will have to be drawn on.

Something for Christmas.

CROFT and CELIDH, or Corra Chagailte, by Colin Macdonald (Moray Press, 144 pp., 7/6), is another fascinating book by the author of "Echoes of the Glen" and "Highland Journey." Mr. Macdonald knows the Highlands and the Highland crofter as few do, and here he writes with authority about crofting life and relates with real humour many a fireside tale.

AN IONA ANTHOLOGY, edited by F. Marian McNeill (Eneas MacKay, Stirling, 114 pp., 5/-). This fascinating little volume by a well-known Scottish writer consists of numerous selections in prose and verse relating to Iona, its history and topography,

St. Columba and other famous people connected with it, legends and dreams associated with the island, impressions and tributes by visitors, etc. The sources drawn on range from ancient tunes and Adamnan to Neil M. Gunn and Hugh MacDiarmid. Miss McNeill packs an amazing quantity of useful information into a four-page introduction. This will make an excellent Christmas gift for anyone upon whom Iona has cast its spell or even for those who are yet strangers to the holy isle.

A BOWL O' BROSE, by John Morrison (Celtic Art Society, Glasgow, 56 pp., 5/-), with illustrations by Sheila Neill, contains some eighty recipes of "national dishes from Scotland." Here (pace Mr. Strachey) we may read about, if we cannot sample, Powsowidie and Cock-a-leekie, Cullen Skink and Partan Broe, Rizzard Haddies and Free Kirk Pudding, Gruel and Cranach. By the way, "Crappit Heid" seems to be a civilised form of "Ceann Chnopaig!" (Lewis readers will find my address on the front page of *An Gaidheal*!). This book will also help with the Christmas Gift problem.

And Some Others.

SCOTTISH AFFAIRS, by George Blake (Bureau of Current Affairs, No. 34, 16 pp., 7d.) is the pamphlet about which there has been some fuss, the War Office having banned its use in Army discussion groups. But why? It seems rather an innocuous document, with nothing new and nothing very exciting in it except the author's remarkable feat in compressing so much information into such limited space. But it does raise some pointed questions, and, once you begin asking questions and arguing, there's no saying where it will all end.

"Their not to reason why,
Their but to do and die . . ."

A POCKET GUIDE TO SCOTTISH CULTURE, by Maurice Lindsay (Wm. Macellan, 52 pp., 1/6) provides a reliable brief sketch of Scottish literature, drama, art (in its various branches) music, historic buildings, art galleries, museums, etc. Gaelic literature and Celtic art are given a fair amount of attention and on the whole are as well treated as is possible within the small space permitted by so brief a booklet. Mr. Lindsay, who knows all the corners of the wide field, has done his work exceptionally well.

SCOTTISH HILL TRACKS: Northern Scotland, by D. G. Moir (Albyn Press, 64 pp., 2/6), lists 171 hill tracks, old highways, and drove roads in the Highland area and Skye, and gives detailed routes along with several maps. It is quite exciting to sit by the fire on a winter's night, and with the aid of this booklet, traverse in imagination the routes one knows: how much better, when winter is gone, to take to the hill-track again; or is it?

LISTEN AND LEARN, 3rd Series, by Aindrias O Muimhneachain (Educational Company of Ireland, 80 pp., 1/6), is the third in the series of booklets designed, in conjunction with broadcast lessons over Radio Eireann, to teach the basic framework of the Irish language. There is great need of something similar for Scottish Gaelic.

Art Postcards.

The Celtic Art Society, 96 Maxwell Street, Glasgow, C.I., has issued ten very attractive postcards, with the promise of more to follow.

There are six "McLan Postcards" (large size 6 x 4), being reproductions from McLan's famous prints which were first published in 1845. These are priced at 7d. each. The six already issued are MacLeod, MacDonald of Glencoe, MacIntosh, Stewart, Drummond, and Cameron.

In the "Heraldic Series" four cards have been issued (large size 6 x 4, price 6d. each). They are "Suaicheantas na h-Albann" (The Arms of Scotland), "Bratach Rìgh na h-Albann" (The Banner of the King of Scotland, i.e. the "Lion Rampant"), "Bratach na h-Albann" (The Banner of Scotland, i.e. the "St. Andrew's Cross" or Saltire), and "Alba, Tìr nan Gàidheal" (Gaelic Map of Scotland). There are two or three errors in the Gaelic inscriptions and in the Gaelic place-names on the map, but nevertheless the cards are beautifully done, and the Celtic Art Society is to be congratulated on its enterprise. The heraldic postcards have been designed by Mr. J. H. Miller, a member of An Comunn Eòrpaiche and active in assisting Mr. George Bain in establishing the College of Celtic Culture. All the cards carry short descriptive notes. T. M. M.

SUIL AIR AIS.

Thug an sealladh mun cuairt iomadh rud gu m' chuimhne na tulaich ghorma le 'm blàthan maiseach far an robh mi 'nam ghiollan dh' a' cuallach nam bó, na feadain chama-lubach 's an d'fhuir balaich agus coin gu leòir gun am pathadh a chasg air latha bruthainneach faing; tobhtaichean briste nan àirighean a' dol fas le deanntagan is dloganan; aodainn nam poll mònach air liathadh le cion buain; uachdar a' ghlinne cho fad 's a chitheadh an t-suil a' crathadh fo fhianach nach do lùb fo chorran o chionn fhichead bliadhna.

Cha robh fìu 's na fèitheachan fèin nach robh air fàs beag; bha fraoch am bruach, mar gum b'eadh, a' stri ri lotan na mòintich a shlanachadh. A' nach ann an sin a bha an cothrom air geugan sùbailte. Ach, mo chreach, 's lag an làmh a spionadh iad 's a dhèanadh sìoman diubh. D. McT.

GAELIC GREETING CARDS.

Christmas and New Year Cards, in four different Celtic Designs, with appropriate colours and each with a separate Gaelic Greeting, have been issued by the Art and Industry Committee. These may be had from An Comunn Office, 131 West Regent Street, Glasgow, price, 7½d each.

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Designed by George Bain, J. H. Miller, and Stiubhart Cunningham. Fourteen beautiful designs inspired by the ancient MSS of Kells, Lindisfarne, and Durrow are now available. Price 6d and 10d each from William MacLellan, 240 Hope Street, Glasgow, C.2.

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To enable An Comunn to meet its current obligations, and place it in a position to launch a propaganda campaign now that the war is over, and thus regain the ground lost during the years of its enforced inactivity, donations, large or small, will be gladly received by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, O.I. Remittances should be made payable to "An Comunn Gàidhealach."

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THE OFFICIAL MAGAZINE OF
AN COMUNN GAIDHEALACH

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Leabhar XLIII.]

Am Faoilleach, 1948.

[Earrann 4

CLAR-INNSIDH.

Principal Contents.

Gaelic.

Fàilte na Bliadhna Uire	41
Sgrìobhaidhean Gàidhlig	42
Litir Comunn na h-Oigridh	42
Sgrìos Feachd Sheannacherib	44
An Fheannag agus am Madadh-ruadh	44
Comunn na h-Oigridh an Ile	44
Alt-Chéilidh: Clann an Fhraoich is Céilidh nan Gaidheal	47
Mar a fhuair Diarmad am Ball-seirce	49

English.

The Mechanical Recording of Folklore and Folk-songs	45
Propaganda Notes (Northern and Southern Areas)	47
The Late Miss Mary D. MacQueen	50
Recent Publications	50
Correspondence	51

FAILTE NA BLIADHNA UIRE.

Aig toiseach na bliadhna tha sinn ag guidhe gach beannachd do ar leughadairean agus do bhuill a' Chomunn uile, agus 's e dùrachd gach aoin gun toireadh a' bhliadhna ùr so d'ar n-ionnsaigh agus do na slòigh uile comharan air sith, agus dhuinne mar Ghàidheil aobharan dòchais anns an t-saothair a tha an earbsa ruinn a chum leas ar Gàidhealtachd, maith nan Gàidheal, agus beòthachadh na Gàidhlig.

Air dhomh a bhith sgrìobhadh so tha fios air tighinn gu bheil àrd-riochdairean nan ceithir dùthchannan mòra air dealachadh, gach aon a' dol dhachaidh 's gun còrdadh deanta. Cion-earbsa 'na chéile mar bhalla-dealachaidh eatorra. Mas ann air slighe shleamhainn a tha an cinne-daonna, chan e toil nan daoine cumanta anns gach dùthaich gum biodh a' chùis mar sin, oir is iadsan a dh'fheumas aghaidh a chur ris an stoirm ann an latha na gaillinn. Chan e so am gu ceann a leagadh air cluasaig shocair nam brùadar meallta. 'S ann bu chòir do gach mac màthar —a réir a chothroim—tlachd a ghabhail anns gach meadhon a chuidicheas a chum sith is a chum ceartais is a chum bràithreachais.

* * * *

Agus a thaobh na Gàidhealtachd agus nan Gàidheal, an tug a' bhliadhna a tha seachad dad nas fhaide air adhart sinn? Neo-ar-thaing bruidheann! Ach gnìomh? Chan fhaic mi idir air fàire eadhon sgàile nan nithean a tha mòran againn a' miannachadh a chum maith ar tire agus ar sluagh. Nan robh sinn mar shluagh nas èasgaidhe agus nas aonaichte na tha sinn, chitheadh a' bhliadhna ùr so ceatharnaich na Féinne ag éirigh air an casan, 's chan ann tuilleadh air an uilinn no 'nan cadal.

A dh'aindeoin na thubhairt mi, tha mi de'n bheachd gu bheil fada barrachd de ar sluagh air tòiseachadh ùidh a ghabhail anns na chisean a bha feadhainn againn ré àireamh bhliadhnachan air ais ag cur air aghaidh mar stéidh-leasachaidh na Gàidhealtachd.

Gliocas nan Gàidheal.—Am fear a thug buaidh air fhéin thug e buaidh air nàmhaid.

* * * *

Firinn air son a' Mhìos so.—Is fearr an t-là tha mall a chum feirge na gaisgeach, agus an t-là riaghlas a spiorad féin na cean a ghliocas àrd-bhaile.—Gnath-Fhocail xvi. 32.

A thaobh na cànan fèin, nach misneachail an t-iomradh a tha againn anns a' mhìosachan so mu chusairt Nèill an Rùnaire an Ile? Faisg air dà cheud gu leth de bhàlaich is de chaileagan air an cur ri Comunn na h-Oigridh agus coig meuran de'n Chomunn air an ath-shuidheachadh—agus sin ann an aon eilean an taobh a stigh de chòig latha! Cò chreidheadh e?

Agus, mu thuath, chan 'eil caomhnadh air saothair 's chan 'eil Dòmhnaidh idir na tàmh. 'S gann gu bheil e dà oidhean an dèidh a chèile san aon leabaigh! Agus tha daoine eagnaidh dicheallach a' saothrachadh còmhla ris.

An Glaschu fhéin, fa chomhair Mòd mór na bliadhna so, tha Gàidheil a' Chomuinn a' dol gu uched an dicheill, agus tha leithid eile ri aithris mu iomadh àite agus iomadh buidhinn air feadh na dùthcha, mu thuath 's mu dheas agus anns na h-eileanan.

Deagh shoirbheachadh dhuibh uile agus suas leis. a' Ghàidhlig!

SGRIBHDAIDHEAN GAIDHLIG.

LE IAIN N. MACLEOD.

Car son an uair a bhios daoine a' sgrìobhadh an Gàidhlig an diugh nach bi iad a' luaidh air cuspairean a bhuineas do ar latha fhéin? An uair a leughas tu am beagan de Ghàidhlig a tha air fhoillseachadh am paipèaran-naidheachd agus am mìosachain aig an àm so, is ann mu sheann nithean a bha ann ri linn mo shì-seanar a bhios iad a' sgrìobhadh, agus shaoileadh tu nach 'eil duine beò an diugh a tha labhairt an càinean no a' deanamh gnothaich sam bith innte.

Tha e gun teagamh riatanach gum biodh luaidh air a dheanamh air seann sgalachdan is bàrdachd is laoidh Ghàidhealach a choisinn buaidh anns na blàraibh, ach tha eagal orm nach leugh a' mhòr-chuid de ar daoine rosg Gàidhlig mur bi e tighinn air iomairtean an latha anns a bheil sinn fhéin beò.

A bheil nì idir a' tachairt air a' Ghàidhealtachd an diugh as fhiach aithris a dheanamh air? Bheil daoine bruidhinn air cuspair sam bith ach an droch thìde agus eu-ceartan an luchd-riaghlaidh? Is iad a tha. Nach 'eil Seòras Mòr agus an sgioba aige a' faighinn crùn am punnd air na giomaich aig margadh Bhillingsgate, agus tasdan am punnd air sgairbh is faoleagan is gugaichean? Nach 'eil muinntir Bhaile-Ailein 'nan sgeir airgid le obair a' chlà-mhóir, agus boirionnach an Taib anns na Hearadh a' faighinn dusan tasdan air stocainnean briogaibh ghoirid? Agus nach 'eil muinntir Bhearntraigh na Hearadh ag iarraidh air an Ard-riaghladh drochaid a chur air Caolas na Hearadh a null gu Port nan Long; agus muinntir Uidhist a' Chinn-a-tuath a' tagradh air son drochaid a chur air an fhaoghal mhóir?

Saol thu nach b'fhiach gach naidheachd a tha sin a chur an cèill an Gàidhlig anns a' Ghàidheal is am paipèaran Gàidhlig eile, ged nach biodh ann gach gun cuireadh sanas de'n t-seòrsa sin brosnachadh ann am muinntir eile air son an còirichean fhéin a thagradh?

Tha fios againn uile an tlachd a bhios aig daoine ann a bhith leughadh chumntasan anns na paipèaran

làitheil mu àiteachan air a bheil iad eòlach, agus car son nach biodh luchd-sgrìobhaidh na Gàidhlig ag innse mu gach tachartas mar sin a tha air iomairt anns a' chlachan far a bheil iad fhéin ag gabhail còmhnaidh?

Gun teagamh chan 'eil e soirbh an diugh sgrìobhadh Gàidhlig sam bith fhaighinn an clò, ach am beagan fhéin a gheibhear air fhoillseachadh saoilidh mi gum biodh barrachd tlachd ann do na leughadairean nam biodh na sgrìobhaidhean sin a' toirt iomraidh air iomairtean a tha dol air aghaidh aig an latha an diugh.

Ged a bhios mi fhéin fo lionn-dubh gu tric, an uair a chì mi mar a bhàsaich ar cànan an Airde Mhic Shimidh far a bheil mi fhéin, tha fios agam gu bheil mòran de sgoilearan Gàidhlig anns gach clachan 'nar Gàidhealtachd a tha glé mhurrach air son gach naidheachd a bhuinneas do an cèrnaidh fhéin a chur an Gàidhlig chumir; ach chan 'eil iad ag cur peana air paipèar uair sam bith, seadh, air son an cànan fhéin a sgrìobhadh.

Sin far a bheil a' bhochdainn uile gu léir. Agus cànan sam bith nach bithear ag cur an clò o àm gu àm, théid i am mugha ri tide, agus is eagal leam gu bheil an driad-fhortan sin an aorabh ar càinean aig an latha an diugh. Agus cò aige tha a' chaire againn fhéin?

LITIR COMUNN NA H-OIGRIDH.

Ged a dh'fhaodas deagh réis de'n Bhliadhna Uir a bhith air ruith muh faic bhuir sùilean-sa lide de'n litir so, dh'iarraim an toiseach deagh dhùrachd na Bliadhna Uire a thoirt dhuibh-se uile; mar sin—

Biodh gean is math 'nur fàrdaichean,

Le lànachd de gach nì;

Bhur cuibhreann bhith gun fhàillinn ann,

Bhur gréim bhith pailt 's an t-slàint' agaibh,

Am Freasdal féin dhuibh tàbhachdach,

'S bhur sporan làn gun dìth!

Tionndaidh sinn a nis, gun còrr seamasain, ri paipèaran nan Sàr-Ghàidheal, agus an toiseach beachdaicheamaid air a' Ghàidhlig gu Beurla far a bheil Iain Mór a' sgaileadh grinneil air an rathad mhór is clann bheag na sgoile ri còmhradh ris. Cha b'ann "ag coiseachd" a bha Iain Mòr, mar a bha aig aon; agus cha b'e aon chuid criadh no clachan a bha e a' sgaileadh air an rathad, ged is dòcha gu robh an dà chuid criadh is clachan anns a' ghriinneal. Agus cha b'e "foot-path" a bha ann ach rathad mór an Rìgh. Mun deante "foot-path" dheth is e "frith-rathad" a dh'fheumadh a bhith ann. Agus cha b'e "great discussion" a bha eatorra ach còmhradh beag, laghach (conversation).

Chuir e mór iongtas an aon cho beag (a réir coltais) 's a thuig gur e Flòraidh rùnach, an ainm a theasraig am Pionnna Tearlach, a bha ann am Fionnghal NicDhòmhnaill. Cha b'e "Fingal" is cha b'e "Fionnlagh" a bha ann— agus so a thighinn bho sgoilearan an Uibhist a' Chinn-a-deas seach àite eile air an t-saoghal!—bha e dìreach neimheil! Bha na h-ùiread nach do thuig ciall an fhacail "rùnach";

rinneadh "brave," "well-known," "famous," is "faithful" dheth, agus, ged a bha i sin uile agus an tuille, cha b' e sin "rùnach." Agus cha b' e "for the favour of the Prince" uile gu léir an ciall a tha aig "air sgàth a' Phrionnsa." Bha na h-uiread nach do thuig ciod a bha "as leth ceartais" ag ciallachadh. Bha aon a rinn "half-right" dheth. Agus cha mhò a thuig cuid ciall nam facal "as a leth." Uile gu léir, tha e ri fhacinn gu soilleir, mar a chomharraich mi a mach an litir a' mhòs a dh'fhalbh, nach 'eil a' chlànn as motha, nas mo na an fheadhainn as òige, idir eòlach air mòran de na gnàthas-èidean air an robh na Gàidheil uile eòlach anns an àm a dh'fhalbh.

Dhearbh "gnìomh misneachail" a bhith 'na dhroch chnap-starra do chuid. Chan e "mischief" a tha ann. Agus bha esan a chuir sios "to erect a memorial on his behalf" buileach air seacharan; agus is cinnteach, le bhith "glé dhùilich," nach ann "glad" a bhios balach no caileag. An aon de na ràidhteanaid a thubhairt Iain Mòr bha so: "Ma tha gnìomh . . . r'a dheanamh . . . nach 'eil aon agaibh nach dean e." Faicibh mar a tha an dà "nach" so a' tighinn a stigh ann. Bha mòran nach robh ro chinnteach á làn chiall an ràdh so, agus tha mi an dùil gum faodadh na maighstirean is na bana-maighstirean sgoile a leithid so a mhìneachadh do'n chloinn; agus chan 'eil mi 'ga ràdh sin air chor sam bith le beachd a bhith "ag comharachadh a mach an deasanaid" dhaibh.

A rithist, thoiribh an aire gu bheil dà chiall co-dhiubh aig an fhacal "còir" ("còir is ceartas," mar a tha againn an so). Seallaibh air an ràdh so—"Bha còir aig Seumas air a bhith còir; is ann do na daoine còire a bhuneadh e." Tha sin a' toirt dhuibh ràdh anns a bheil dà chiall an fhacail a' tighinn a stigh. Is e an ceud chiall a tha aige an so ("right"). Is e "truth and kindness" a rinn aon dheth.

An tionndadh ris a' Bheurla gu Gàidhlig a nis, is cinnteach nach e "luchd tadhail" (*visitors*) a bhith a' tighinn an rathad a tha an "occupations that come the way." Chan 'eil "beautiful spring day" ag gabhail a stigh gu bheil an latha grìanach uile gu léir, no gur e latha grìanach a tha ann. Agus bha aon a rinn "am foghar" de "spring"; aon a rinn "an samhraidh" dheth; is aon a rinn "deireadh a' gheamhraidh" dheth. Is dòcha nach 'eil so fada ceàrr a thaobh na sìde a bhios againn glé thrìce anns an earrach, ach fathast is e "earrach" a dh'fheumar a ghabhail mar ionannachd ri "spring." Bha mòran nach do thuig làn chiall "very low tides of spring," agus bha so 'na iongantach leam—bho Eileanaich. Thuiginn an teachd-gèarr so bho balach no bho chailleig fada a stigh anns an dùthaich air a' mhòr-thìr far nach 'eil mòr eòlas aca air na sìul-mhara.

Dhearbh "opportunity," "crop," "manure," is "season" a bhith 'nan cnapan-starra do chuid. Rinneadh "talamh," "croit," is mar sin sios, de "crop." Rinn aon "siantan" de "season," is rinn aon eile "suidh" de "manure." Is cinnteach gur e deagh leasachadh grunn da a tha ann an suidh ach cha cho-ionann facail e ri "manure." Tha "manure" ag gabhail a stigh gach seòrsa leasachaidh no mathachaidh a ghabhas cur air fonn, is chan 'eil an "suidh,"

"inneir," "aolach," no "feamainn" ach aon seòrsa dheth.

Chan e "da dhòigh" a tha ann an "four ways." Chuir "raft" an cùil chumhaing a' chuid a bu mhotha de'n chloinn. Bha iad ann a rinn "bàta," "geola bheag," "eithear" (no "eadhar," mar a bha am facal air a litreachadh) dheth. Is e "maois" am facal air a bheil mise eòlach. Bha aon a rinn "maoth" dheth, is bha esan air an t-slighe cheart, ged nach robh an litreachadh mar a dh'arramaid e.

Bha mòran nach tug oidhirp idir air Gàidhlig a chur air "appetite." Is e "càil" am facal, is chan e "acras." Bha aon no dhà a fhuair am facal ceart gun teagamh, ach a rinn "càl" dheth. Nach faodainn innseadh dhuibh gur fìor thoigh leam fèin càl, agus nach biodh dùisean ceart mur biodh càil agam dhà! Chuir mi mar so e gu a leigeil ris dhuibh gu soilleir an t-eadar-dhealachadh ciall a tha eadar an dà fhacal.

Tha "spring day" a' tighinn a stigh a rithist aig deireadh a' phaiper aig agus rinneadh na ceart mhearachdan, le "samhradh" is an còrr a dheanamh dheth.

Chan 'eil rùm agam gu dol nas doimhne na sin anns an sgrùdadh, ach leigidh so fèin ris gum faodteadh deanamh fada na bh'fheàrr na rinneadh; ach tha mi làn-eòlach as aibh gun dean sibh nas fèarr an ath uair, mar a chuir Donnchadh Bàn e a thaobh an latha cion-seilge a bha an sud.

"Bidh sinn beò an dòchas ro-mhath,
Gum bi chùis nas fheàrr an ath-la."

Anns a' cho-dhùnadh feumaidh mi innseadh dhuibh gu robh cèilidh mhòr, chaidreach aig Clann an Fhraoich agus aig Céilidh nan Gàidheal Ghlaschu an Aitreach nan Gàidheal air oidheche Di-sathuirne, an 13mh de'n Dùbhlachd. Tha iomradh mhìonaideach oirre air taobh-duilleig eile, agus mar sin cha deanar an so a' bheag ach ainmeachadh gu robh a leithid de oidheche againn. B'e am fiùbh, "Iain an Fhéilidh" (ainm as docha leis fèin), ceud Athair Clann an Fhraoich, a bu phrìomh-aighn na h-oidheche, 's e gun atharrachadh air a ghean no air a chruth bho'n cheud latha a chunna sinn e. Bha oidheche againn an sud còmhla air am bi cuimhne aig na bha ann ré iomadh latha.—Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

"Cò dhiubh as sine an duine na an fheusag?"

"Is sine an fheusag; oir bha obair a' chruthachaidh uile deanta roimh an duine, agus bha feusag air na gobhair mun robh an duine ann."

"Ciod e an rud nach faca an Cruithfhear riann, is nach faic riighrean ach ainmig, agus a chl mise a h-uile latha?"

"Chan 'eil Cruithfhear ann ach a h-aon. Uime sin, chan fhaic e coimeas da fèin. Chan 'eil riighrean ach tearc; uime sin, chan fhaic iad a chèile ach ainmig. Ach mise—chl mi mo choimeas fèin a h-uile latha a dh'èireas mi—peacaich eile mar mi fèin."

Chaidh fear gun suilean dh'ionnsaigh craoibh air an robh ùbhlain;

Cha d'fhàg e ùbhlain oirre 's cha tug e ùbhlain dith.

—S' e dà ubhal a bha air a' chraoibh, 's thug e a h-aon leis.

(Campbell's West Highland Tales.)

OISINN NA H-OIGRIDH.

SGRIOS FEACHD SHEANNACHERIB.

(O bhàrdachd a' Mhòrair Byron.)

Thug an t-Assurach sìtheadh mar fhaol-chu air crò,
'S bha chuid laochraidh sàr-loinnear am purpur 's an òr.
'S bha lannir an lannan mar fhaileas nan reul
'S iad a' boillsgeadh san oidhch' air muir gorm Ghalilé.

Mar ùr-dhuilleach coille 's an samhradh aig àird'
Bha 'm feachd ud le'm brataichean 'n cìradh an là;
Mar chriòn-dhuilleach coille 's gaoth fhoghair air séid'
Bha 'm feachd ud sa' mhadainn sgapt' rag air an réidh.

Oir Aingeal a' Bhàis sgaol e sgiathan a mach,
Is shéid e an aghaidh an nàmh san dol seach;
'S chinn shùilean nan cadalach trom agus lag,
Phlog an cridhe ach aon uair 's gu Là Luain rinn e stad.

An sud laigh an steud-each le chuinnleannan séidt',
Ach trompa cha d'harraing e 'anail do réir;
'S bha cobhar a sgamhain sneachd-gheal air a' bhlàr,
'S cho fuar ri cop mara measg sgeirean na tràgh'.

'S an sud laigh am marcaich gun chumadh gun snuadh,
An dealt air a mhala 's a' mheirig air a chruaidh;
Bha na pàillainean tosdach, na brataichean tréigt',
Na lannan gun togail, an trompaid gun bheuc.

'S tha banbrataichean Assuir ag caoineadh 's ag gair,
'S tha na h-iodhalan brist' ann an teampull Dhé Bhaal;
Chaidh uamhar nan cinneach gun bhuille am mi-rian,
Is leagh e mar shneachd ann an làthair an Triath.

LUGHRUBAN.

AN FHEANNAG AGUS AM
MADADH-RUADH.

Bha an fheannag is am madadh-ruadh maith air
moch-éirigh, agus air latha grianach a bha sud chuir
iad geall có a bu luaithe a dh'èireadh anns a' mhadainn.

Chaidh an fheannag suas am bàrr craoibhe agus
thuit i 'na cadal, is dh'fhan am madadh-ruadh aig
bonn na craoibhe is a shùil suas air na speuran fiach
cuin a thigeadh an latha, ach cha do chaidil e idir.

A cheart cho luath is a mhothaich esan gu robh an
latha briseadh anns an àird an ear ghlaodh e, "Is e
an là bàn e!"

Bha an fheannag gun smoisleachadh fad na
h-oidhche gus a sin. Ghrad dhuig i an uair a chuala
i glaoth a' mhadaidh-ruaidh, is fhreagair i, "Is fhada
o b'è: is fhada o b'è e!"

Chaill am madadh-ruadh an geall is bhuinnig an
fheannag.

IAIN N. MACLEOD.

Cha mhotha e na gràinean còrna,

'S còmhachaidh e bòrd an rìgh.

—Clach na sùla.

(Campbell's West Highland Tales).

COMUNN NA H-OIGRIDH AN ILE.

Eadar an cogadh agus a h-uile driadh-fhortain a
lean 'na lorg cha d'fhuair mise còthrom air sgrìob a
thoir do lè na aon air bheil eile de na h-eileanan gus am
bliadhna, agus mar sin bha Feachdan Comunn na
h-Oigridh gun frithealadh rè sheachd bliadhna.
Feumaidh mi a ràdh gu robh na Cinn-Feachd glé
dhileas agus gun do ghabh cuid de na Feachdan pàirt
anns na deuchainnean litreachais. Ar làn taing
dhaibh uile!

Ràinig mi Bogha-mór air feasgar Di-luain agus air
madainn Di-màirt bha mi air mo rathad do'n sgoil far
an do chuireadh fàilt is furan orm leis an luchd-
teagaisg agus na sgoilearan. Tha mu ochd de'n
luchd-teagaisg anns an sgoil mhóir so a labhras
Gàidhlig, agus tha a' chànnain air a teagasg gu coimh-
lìonta le Niall Mac a' Ghoill. Tha mi duillich nach
robh an t-Ard-mhaighistir, Mgr. Winnard, e fhéin
air chomas a bhith anns an sgoil ach thadhail mi air 'na
thigh fhéin an déidh làimhe. Thugadh cead dhomh
seasamh anns gach seòmar san sgoil agus bruidhinn
ris a' chloinn—tha còrr is dà cheud anns an sgoil uile
gu léir agus Gàidhlig aig a' chuid as motha dhiubh.
Is ann an Gàidhlig a labhair mi riutha, agus mun
tàinig mo chuairt gu crìch bha mi air gabhail ri trì
fichead 's a naoi an Comunn na h-Oigridh.

Bha mi an la-arna-mhaireach an sgoil Leodamais,
no Port Ilean (mar as fheàrr a thuigeas mo luchd-
leughaidh). Tha còrr agus ceud anns an sgoil so,
agus fhuair mi an còthrom ceudna gu bruidhinn ris a'
chloinn. Chuir mi leth-cheud ris an àireamh anns an
sgoil so—barrachd is a bha dùil agam, oir chuala mi
anns a' bhaile mhór gu robh a' chlànn òig anns a'
bhaile so ag call na Gàidhlig. Tha Niall MacEacharna
a' Tìrìodh air ceann nam buidhnean Gàidhlig, no co-
dhiubh bha e agus o chionn ghoidh, agus gabhaidh esan
ùidh ann an obair Comunn na h-Oigridh, agus tha
dòchas gun bi iad a' rithis comasach air cuid a ghabhail
anns na deuchainnean litreachais.

Chaidh mi bho'n sgoil so gu sgoil na h-Airde-bige,
agus chuir mi seachd buill air fhichead ri Comunn na
h-Oigridh an sin. Tha Gàidhlig aig an dà bhan-
sgoileir, agus tha a' chlànn a' faighinn leasain anns a'
chànain.

Thadhail mi an ceithir sgoilean Diar-daoine. Anns
a' Chill tha ban-sgoilear a tha iomraiteach anns an
eilean air son a dealais do thaobh na Gàidhlig, agus
a tha 'ga teagasg anns an sgoil bho chionn mòran
bhliadhnaich. Chan 'eil mòran cloinne fo a cùram,
ach chuir mi aon deug ri àireamh Comunn na h-Oigridh.

B'i an ath sgoil Cill-Mheanaidh. Chan 'eil mòran
cloinne san sgoil so, ach tha iad a' faighinn còthrom
air Gàidhlig a leughadh 's a sheinn. Cha d'iarr mi
duanag bhuapa an so ach fhuair mi dà òran laghach
ann an sgoil na Cille. Chuir mi ochd ris an àireamh an
sgoil Chill-Mheanaidh.

Chaidh mi an déidh so gu sgoil Bheul-an-àth, no
Newton, mar a chluinneas agus a leughas sinn an uair
a tha an sgoil so air a h-ainmeachadh. Tha fear-
teagaisg air ceann na sgoile so a tha 'na shàr-sgoilear
Gàidhlig agus a tha ag cur a thàlant gu feum ann

a bhith a' teagasg na cloinne anns a' chàin. Chuir mi fhichead ris an àireamh san sgòil so.

Chaidh mi gu sgòil bheag Mhuileannraidh an déidh mheadhon-là. Chuir mi seachd ris an àireamh an so, agus fhuair mi duanag bheag Ghàidhlig bho'n chloinn. Bha a' bhan-sgoilear ag iarraidh orm leabhar beag bàrdachd fhaighinn air a son agus nì mi mo dhìcheall gu sin a chur thuice. Tha a' chlann déidheil air a bhith ag aithris rannachd Ghàidhlig.

Chan 'eil ainm Ghàidhlig agamsa air *Port Charlotte*, ach is ann an sgòil a' bhaile bhig sin a bha mi goirid an déidh mo lòn-maidne air Di-haoine. Chan 'eil Ghàidhlig aig a' mhaighstir-sgoile, ach tha gu leòr aig an té a tha 'ga chuideachadh, agus tha a' chlann air an deagh theagasg. Chuir mi seachd deug ris an àireamh anns an sgòil so.

Tha sgòil bheag eile faisg air Bruthach a' Chladaich ris an abair iad an Goirtean. Tha Ghàidhlig aig gach neach anns an sgòil ach aig anan, agus cha bhain esan do'n àite. Tha iad a' faotainn Ghàidhlig gu cothromach, agus tha a bhlàth 's a bhuil; tha iad deas gu freagairt anns a' Ghàidhlig, ag innseadh an ainm 's an sloinneadh. As a' bheagan a bha ann os cionn ochd bliadhna chuir mi deich ris an àireamh.

Bha mi ann Port na h-Abhann san fheasgar agus fhuair mi gnothaichean gu mo riar an sin—Gàidhlig gu leòir aig a' chloinn agus dà bhan-sgoilear a theagaisgeas iad gu coimhlionta agus gu dìcheallach. Chuir mi seachd ar fhichead ris an àireamh an so.

Bha e 'na mhisneach agus 'na bhrosnachadh mòr dhomh gu bheil a' Ghàidhlig ag gleidheadh a h-àite san Eilean Uain 'ileach, ged a dh'fhaodas sinn coire fhaotainn do chuid bheag de phàrantan nach 'eil ag cleachdadh Ghàidhlig anns an dachaidh—an t-àite anns am freumhaich i gu ceart. Ach, theagamh, an déidh na cuairt so gun gabh iad na chaidh a ràdh riutha is umpa gu cridhe agus gun atharraich iad am beachd 's an cleachdadh.

So na h-àireamhan bhalach is chailleag mar a ghabh mi riutha anns gach sgòil fa leth:—

Sgoil.	Balaich.	Caileagan.	Gu léir.
Bogha-mór	43	26	69
Leodamas	24	26	50
An Aird Bheag	10	17	27
A' Chill	6	5	11
Cill-Mheanaidh	3	5	8
Muileannraidh	5	2	7
Beul an Àth	9	11	20
Port Charlotte	6	11	17
An Goirtean	8	2	10
Port na h-Abhann	16	11	27
An t-ìomlan	130	116	246

NIALL.

MEARACHD 'S A' CHLO.

Leis cho gann 's a tha am paipear agus uiread ri chur anns a' Ghàidheal gach mìos tha cuibhearn mòr de'n mhìosachan ann an clò meanbh. Cha ghabh so a sheachnadh, ged a tha e trom air sùilean an luchd-leughaidh agus 'na dhragh mòr do'n Fhear-dheasachaidh. Mar sin, a dh'aindeoin gach chràim gheibhear mearachdan 's a' chlo an dràsda 's a rithist, agus is iongantach nach 'eil barrachd mhearachdan ann, oir is ann an cabhaig a dh'fheumas *An Gàidheal* gu tric a bhith air a chur ri chèile agus air a cheartachadh. Tha fhios againn gun ceartaich an luchd-leughaidh na mearachdan-clò dhaibh fhéin. Ach corra uair tha mearachd ag èirigh a tha toirt atharrachaidh ann an aiall is seann na chaidh a sgrìobhadh agus feumar aire a tharraing g'a ionnsgaigh.

Ann am "Facal san Dol Seachd" air a' mhìos mu dheireadh, anns an iomradh a rinn sinn air ar caraid, an t-Ollamh Alasdair Dòmhnallach, anns an naoidheamh sreath deug de'n iomradh m'a thimcheall, thuit an litir bheag "i" a mach as an fhacal "coimhlionadh," agus cha tug sinn an aire dha gus an robh e ro anamoch a' cheartachadh. Chan ann a' toirt comhairle air an duine chòir a bha sinn ach ag cur an cèill ar cinnte, agus 's e a sgrìobh sinn, "Coimhlionadh an t-Ollamh Dòmhnallach dleasan-anan cudthromach na h-inbhe àirde ann an dòigh a bheir mòr-thlachd do'n Eaglais." F.D.

THE MECHANICAL RECORDING OF FOLKLORE AND FOLK-SONGS.

By JOHN LORNE CAMPBELL.

(President, Folklore Institute of Scotland.)

The writer of this article has been recording Gaelic folk-songs, stories, and place-names by mechanical means for over ten years, and his experience may prove of some interest in view of the fact that the organisation of this work is—none too soon—being put on a proper footing.

There are three different types of machines which can be used for this work. Two are electrical and one is driven by clockwork.

THE CLOCKWORK EDIPHONE.

The clockwork Ediphone records on wax cylinders to a playing time of about seven minutes. Once the cylinders have been transcribed they can be scraped by another machine and re-used. The Ediphone has the great advantage that it is independent of outside sources of power. It is well suited for taking down any kind of material, provided that a permanent recording is not wanted. It is quite possible for the recorder to make notes at the time that the reciter is speaking or singing into the machine.

The disadvantages of this machine are: first, its great weight—about 50 or 60 pounds—makes it an uncommonly uncomfortable burden to carry around on the average township road or footpath; secondly, the cylinders are easily broken and, what is worse, liable to be attacked and ruined by mould for which no cure seems to be known; and, thirdly, the use of a mouthpiece or speaking-tube means that the reciter has to take up rather an unnatural attitude and speak to the machine rather than to his audience.

Nevertheless, very useful work has been done in Ireland with clockwork Ediphones. I myself have used this machine a great deal in Barra and Cape Breton, and it is undoubtedly practical for this kind of work.

ELECTRICAL RECORDING MACHINES.

Broadly speaking, there are two different types of electrical recording machines now on the market, but unfortunately only in America, where they have been produced in large quantities.

The first type records on ordinary discs which are aluminium or steel-sanded discs coated with acetate. This is essentially the same type of machine, though a smaller size, as that which is used by the B.B.C. and similar institutions when, for example, they record the reaction of British housewives to Mr. Strachey's ration cuts for their feature programmes.

The second type records either on metal tape or metal wire magnetically. There is also a machine which records on film strip by means of a small needle.

The Editor regrets that, owing to unavoidable circumstances, the December issue of the magazine was late in appearing.

The best known electric recording machine on discs is the Presto recorder. The portable model, called the J.6, weighs only about 35 lbs., is easily set up, and can give, under favourable conditions, a very satisfactory performance. This model is now actually considered obsolete by the makers, who have replaced it by the K.8 model which is a considerably heavier and more substantial machine.

The J.6 cuts at a uniform speed of 72 r.p.m., which means that a 12-inch disc has a playing time of about four minutes per side. The K.8 recorder has two playing speeds of 72 r.p.m. and 33 r.p.m. The slow playing speed gives about seven minutes playing time to a 12-inch disc. The discs made by these Presto recorders have very fair permanence and in playing quality are certainly equal, and sometimes superior, to commercial gramophone recordings. The records can, or could (we are told the material is not yet available), be easily used as the master discs for reproduction of recordings of Gaelic folk-songs. I have long had a project of this kind in mind, but the war has brought practical difficulties which still seem insuperable.

The drawbacks of these electrical recording machines are, first, that, being designed for American voltage, one has to work with a transformer in nearly every circumstance. But, apart from that, in country districts it is often necessary to use two 6-volt batteries and a transformer stepping up the voltage to 110. This in turn requires access to a battery-charging plant, because even 6-volt batteries of large capacity do not retain their charge very long when driving a transformer of this kind.

It also means that if one is going to travel about the country using the machine in different houses, one must have a car in which to carry the batteries, transformer and recorder. The blank discs cost 5s. apiece in America; so the whole apparatus and the manner of using it is apt to become rather expensive. Although the old Presto J.6 costs only 150 dollars, the new model costs over 350 dollars.

These electrical recorders all work with a microphone, which enables the singer or reciter to perform in a natural way. At the same time, of course, the microphone will pick up and record any other sound or aside that is made in a room, a fact which the recorder will need to warn his party of in advance.

To go back to the Presto. A machine of this type using steel or sapphire cutting needles may sometimes give trouble. If, for instance, the needle cuts too deeply, the recording will give an echo; if it cuts too lightly, the record will lack tone; if the needle is at all blunt, there will be a scratch in the record; if one of the valves is not properly seated, there will be a howl; if the machine is not properly earthed, there will be static; if the driving shaft of the motor is not in contact with the disc turn-table at the right pressure, there may be recording at uneven speed with consequent variation in pitch. The needles cut from the outside edge of the record inwards and consequently it is necessary for the person working to stand over the machine and to sweep the hair cut by the needle into the centre of the disc in order to prevent it fouling the needle on the next revolution, while at the same time he has to watch the volume indicator to make sure that the record is not being made either too loud or too soft. The result of all this is that the recorder has to give his entire attention to the working of the machine and cannot himself do much to note what is being said or to keep his reciter in the right frame of mind. In other words, when recording with the Presto it is very desirable to have an audience in the room beside the reciter, including someone who can encourage the reciter to give the songs or stories which are wanted.

THE SOUND MIRROR.

I have not so far had an opportunity to use the tape, wire, or film-strip type of machines, but I have been able to have a trial of the first and the last. There is no doubt at all that there are very definite possibilities about the tape recorder which is called the Sound Mirror. This records on spools of metal tape by means of magnetic impulses. No needles are required; one spool of tape plays for 35 minutes continuously; the

spools can be replayed apparently any number of times without the recording showing signs of wear; they can be cut and spliced so that it would be possible to record, for instance, a whole ceilidh and afterwards remove any trivial matter and retain what is really worthwhile; the machine is light and portable, and for folklore recording it would, of course, have to be worked with batteries and a transformer like the Presto.

Naturally, anything recorded by one type of machine can be played back and be re-recorded on another (all the machines I have described give an instant play-back of the material recorded). Part of my method is to re-record two or three verses of songs recorded on Presto discs on to the Ediphone wax cylinders. This enables one to transcribe the tune from the perishable wax instead of wearing the good quality Presto recording while doing so.

With the reciters themselves my experience has been that many of the best of them are only too glad to get their material recorded permanently, as they know only too well that it is not being preserved by the younger generation. At the same time everything is to be gained, first, by seeking the help and advice of someone locally who is interested and can help to put the old people at their ease and remind them of the kind of songs and traditions they should remember; secondly, if work of this kind is going to be done properly, the person who does the recording must be prepared to live amongst the people himself, without any undue formalities, to speak their language (preferably to go to some trouble to pick up their local dialect) and get on friendly terms with the old people whom he wishes to cultivate. The best results are often not reached until after weeks or even months of work with the same reciters. It is certainly not possible to obtain really satisfactory results by arriving in a district one day, trying to arrange a recording session the next, and then going somewhere else on the third.

I hope very much that these words will be of some practical help to any workers who are taking up this subject on behalf of the new Scottish Folklore Society. We need machines and blank discs and a place to store the records, as well as the people to work them. I believe myself that there are institutions in America which might very well help in some of these things in return for receiving copies of the records made, and we know for a fact that the Irish Folklore Commission, under the inspiration of Professor Delargy, will be glad to give what help it can.

FOLKLORE INSTITUTE OF SCOTLAND.

Lecture by Dr. Christiansen.

Under the joint-auspices of the Folklore Institute of Scotland and the Glasgow Branch of the Saltire Society a lecture on Folklore was delivered in the Saltire Club, Glasgow, on 4th December, by Dr. Reidar Th. Christiansen.

Dr. Christiansen, who is Librarian and Archivist of the Norwegian Folklore Archives, University College, Oslo, has acquired an international reputation as a scholar and folklorist. He is an accomplished linguist and has a very good knowledge both of Scottish and Irish Gaelic, while he is thoroughly familiar with Gaelic folklore. Among his writings the work of greatest interest to Scottish Gaels is "The Vikings in Gaelic Tradition."

In his lecture Dr. Christiansen gave a masterly introduction to the field in which he has so long laboured, and he dwelt more particularly on the connections and contacts between Scotland and Norway from the point of view of a folklorist.

The meeting was presided over by Mr. John Lorne Campbell of Canna, President of F.I.O.S., and a cordial vote of thanks to Dr. Christiansen was moved by Mr. T. S. Gorie, President of the Glasgow Branch of the Saltire Society.

The Folklore Institute has appointed the Chairman of Council, Rev. T. M. Murchison, 14 Kinross Avenue, Glasgow, S.W.2, to act as Interim Hon. Secretary in place of Mr. Duncan MacDougall, who has resigned from the office of Hon. Secretary. The Hon. Treasurer is Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.2., to whom membership subscriptions should be sent—Ordinary Members, £1 ls. per annum; Life Members, one payment of £10 10s. or fifteen annual payments of £1 ls.

CLANN AN FHRAOICH IS CEILIDH NAN GAIDHEAL.

Faillte air Mgr. Iain A. Moffatt-Pender.

Bha oidhech mhór—alt-chéilidh chaidreach—aig Clann an Fhraoich agus Céilidh nan Gaidheal Glaschu an Aitreach nan Gaidheal anns a' bhaile sin air oidhech Dè-sathuine, an 13mh de'n Dùbhlachd. B'e so 'a' cheud alt-chéilidh de'n t-seòrsa a ghleidheadh, oir, ged a bha céilidh aig Clann an Fhraoich gach gearmhadr bh'o'n a chuireadh air bhonn e anns a' bhliadhna 1927 gus an do bhris an cara dogadh mòr a mach, agus Céilidh nan Gaidheal ag coinneachadh gach Sathurna rè leth-bhliadhna gach gearmhadr, cha do choinnich iad riamh mar so 'nan an còmhlan caidreach gus an oidhech ud.

Tha buill na dà chuideachd fada an comain Chaitpein Iain Alasdair Moffatt-Pender a chionn tha a thoirt do'n smuain sin a dheanamh. Agus, a nis, is còir dhomh a ràdh gur fearr leis a' Chaitpein chòir dìreach "Maighstir" no "Iain an Fhéilidh" a chur r'a ainm na "Caitpein," agus is ann mar "Iain an Fhéilidh" a dh'ainmicheas sinn e bho so a mach.

Rùnaicheadh bho chionn greis air ais gun rachadh céilidh Clann an Fhraoich irachadh air a' gheamhradh so; agus is ann mar a bha aig a' cheart àm gun tàinig togar an cridhe Iain chòir, aig a bheil a dhachaidh am baile-mòr Mhelbourne an Astraila a nis, cuairt a thoirt a nall do Albainn a rùn. Leig e fios gum b'fìor thoirh leis nam biodh e comasach a' chéilidh so a ghleidheadh an co-altachas ri Céilidh nan Gaidheal an Glaschu; agus cha bu luaithe bha an togar air shìubhal na rinnadh ullachadh freagarrach gu sin a dheanamh, agus sin le mòr dhealas. Bha e ro fhreagarrach gum biodh iarrtas ceud "Athair" Clann an Fhraoich—oir is e sin a tha ann an Iain an Fhéilidh—air a thoirt gu buil. Is iarr a bha e fèin maille ri Céilidh nan Gaidheal, agus tha cuimhne aig a' Céilidh air sin.

Rinneadh deasachadh sònraichte air cheann na h-oidhech so. Chaidh clèith-sheinn is ciùil a lorgachadh, le Alasdair MacMhathain, a bha ré àireamh bliadhnaichean na Rùnair aig a' Céilidh is e a nis 'na Rùnair-cuideachaidh aig a' Chomunn is Clann an Fhraoich, air cheann an lorgachaidh. Chaidh mar an ceudna ullachadh cubhaidh a dheanamh gu tea Ghàidhealach a bhithe aig a' chuideachd uile; agus bha sin ann, is deagh chuideachd, oir bha Talla Beag na h-Aitreibh cho làn 's a sholaraidh àite-suidhe, le cuid de na bha deirreannach 'nan teoirde riarachaidh gu leòr le ceàrnag bheag de'n ùrlar gu seasamh oirre!

Is e Eacchann MacDhùghail an dà chuid Ceann-suidhe Céilidh nan Gaidheal agus Fear-gairme Clann an Fhraoich, agus b'esan Fear-an-tighe na Céilidh so. Cha robh, mar sin, feum air crann a chur no cuinneadh a thigheadh, mar a tha 'na nòs aig fìne sònraichte aig a bheil trì cinn-fheadhna, gus feuch co a ghabhadh deasanas na cathrach! Bha esan a' riochdachadh an dà chomunn, is iad co-iomann na rùn.

Bha mòran de chinn-ùil an dà chomunn air gach làimh dheth air a' chlàr-uachdair. Air a làimh dheis bha am prìomh-aigh, Iain an Fhéilidh, is gun e ach air aon oidhech ceadail fhaoitain bh'o'n a bhuail buinn a chos fonn coisrigte na h-Albann. Nam biodh a leithid de nì ri gaillinn gearmhadr aca an àm Astraila fhàgail, nach ann a bhiomaid a' toirt sùla feuch an robh sneachd air a bhàran! Ach is e a bha aca toiseach samhraidh an uair a dh'fhàg e thall, agus is ann an Albainn fein a chunnac e a' cheud sneachd. Air a' chlàr-uachdair maille ris bha an t-Urr. Tomas M. MacCalmain, Fear-deasachaidh a' Ghaidheil; an t-Urr. Iain MacAoidh; Niall MacGhille-sheathanaich, Rùnaire a' Chomunn; Aonghas MacDhonnchaidh, an Captein Dughall MacCarmag; a' Bhean-uasle NicDhòmhnaill is Dòmhnall MacGhille-Iosa, dà Iar-cheann-suidhe Céilidh nan Gaidheal; le Anna NicLeòid, Rùnaire, is Gillesbuig Mac-a-Phearsain, Ionmhaisir Céilidh nan Gaidheal, air cheann an deasanasan fèin.

An dèidh do'n alt-chéilidh a bhithe air a foghladh le ùrnuigh leis an Urr. Mgr. MacCalmain, chuir Fear-an-tighe faillte air Iain an Fhéilidh is a' chuideachd gu léir. Chuir e an cèill clùt ceud Athair Clann an Fhraoich, cho math ris an fhear nach maireann, Seòras Marjoribanks, a lean Iain anns an dreuchd sin 's a bha roimh fèin ann; agus, ged nach robh iarrtas aige air smuaintean brònach a dhugadh 'nan cridheachan, thug e faineur gu robh e cubhaidh gum biodh iad air a leithid so de oidhech ag cuimhneachadh 's ag ionndrain nan sonn mar a bha Seòras còir a chail iad bh'o'n a bha a' chéilidh mu dheireadh aca.

Thug Iain an Fhéilidh freagairt do'n fhàilte a chuireadh air an dèidh-làimhe le oraid Ghàidhlig a bha fìor thlachdmhor ri éisdeachd rìthe, agus sin an rìgha na Gàidhlig—"Clann uasal nan Gaidheal," mar a thubhairt e fèin rìthe. Leig e ris nach do chail e a sheann teòmachd mar fhear-labhairt Gàidhlig no 'na ghràdh dhi le bhithe cho fada air taobh eile an t-saoghail. Ma tha atharrachadh sam bith air, is ann a tha e air cur ri a calaicheachd mar fhear-labhairt. Agus an uair a chualas an teist a thug an Captein Dughall MacCarmag—deagh Mhùileach—is esan e fèin air chuairt an Albainn an ceartair, thug sinn, ged a dh'fhàg Iain an Fhéilidh Alba bho chionn bhliadhnaichean, nach do threig e a' Ghàidhlig, agus gur ann a mbeudaich e (ma bha sin idir comasach dha) a rùn dhi.

Bha taghadh de sheinneadairean is de luchd-ciùil cruinn aig Alasdair MacMhathain. Sheinn e fèin an toiseach, agus 'na dhèidh sheinn Eilidh NicMhaoilein, nighean air a bheil buil Comunn na h-Oigridh a bhiodh anns na campan samhraidh gè eòlach, oir bha i air an ceann anns gach camp a chuireadh 'na uidheam bh'o'n a ghleidheadh a' cheud aon an Sonachan an làithean Sheòrais Ghallda. Bha a piuthar, Màigh Mairghread, ann mar an ceudna; agus an dèidh dhi seinn choimhlin Niall MacGhille-sheathanaich (bho nach robh e comasach do'n Ollamh Iain Camshron, Ceann Suidhe a' Chomunn, a bhithe an làthair gu a dheanamh) deasanas sònraichte. B'e sin bonn-duaise Comunn an Obain is Lathurna, a choinis i aig Mòd Obar-dheadhain an uiridh, a chur 'na làimh. Cha robh am miotail r'a sholar air an àm gus an t-aon so nas motha na buinn-duaisean eile a lùbhairt dhaibh-sa a bhuidhinn iad; ach fhuaras an t-aon so, is bith an còrr air aghaidh mar an ceudna an tìne gheàrr. Sheinn Sìne Chamshron NicGriogair (Greer), Aonghas MacGhille-bhàin, is Iain Dùbghlas, agus chluich Iain MacNeill ceòl fìdhle. Bha cluich a' bhinneadain an earbsa ri Mòrag NicGhille-na-Braataich.

Is fhaich e ainmeachadh gu robh trìtìr de na bàird a rinn cuid de na h-òran a sheinneadh an làthair anns a' chéilidh ag éisdeachd ri annas an làimhe fèin. B'iad sin Niall MacGilleathain, Aonghas MacDhonnchaidh, is Niall MacGhille-sheathanaich.

Bha rabhadh air a thoirt seachd gu robh tea is "gréim" ri bhithe againn; agus cha b'e sin a h-uile gréim (an àm gainne) a bha coltach ris! Rinn cuid de mhnathan an dà chomunn cuideachadh comharrachaidhe gus nach biodh dìth cagnaichd air aon fo na sparran, aran coiree is càise, aran cruithneachd, briogaiden is aran milis; agus gu dearb bu mhat a b'fhiaich an fhéid a bha ann an t-altachaidh a rinn an t-Urr. Iain MacAoidh. Is ann mar a bha gu robh deagh chuibhreann air fhàgail an dèidh do gach aon a bhithe àsachaidh. Air iarrtas Dòmhnail Mhìcheille-Iosa, Iar-cheann-suidhe Céilidh nan Gaidheal, thugadh taing dh'arachadh do gach aon a chuidheh le obair na h-oidhech, is chuireadh crìoch air céilidh iomraiteach leis an òran, "Oidhech Mhath Leith," a sheinn.

E. MACD.

PROPAGANDA NOTES.

Northern Area.

Faillt is fùran air na h-uile! Nollaig chridheil agus bliadhna math ùr do gach leughadair aig toiseach na bliadhna!

Elgin.—Mr. D. C. Cowan, President of the Elgin Branch, has lost no time in getting the new session under way. On 12th November the Organiser brought four singers with him to the opening ceilidh. There was a large attendance, and a very happy evening was spent. At the close of the ceilidh, the President appealed for pupils for a Gaelic class which he himself is to instruct. Fifteen names were enrolled for this class.

Badenoch-Strathpey.—The Organiser was present at a meeting of the Propaganda Committee and of the Executive Council at Glasgow, and on the following day, 15th November, he broke his journey at Kingussie and attended a meeting of the Badenoch-Strathpey Provincial Mod Committee, which was called for the purpose of arranging a syllabus for the local Mod. There was a full attendance of members despite heavy snow and keen frost.

Inverness.—To complete the day, the Organiser went on from Kingussie to Inverness and attended the second meeting of the session of Ceilidh nan Gaidheal an Inbhir-Nis.

Mr. Lachlan MacKinnon was the speaker for the evening, and his subject was "Strange Happenings" ("Annasnan"). Those present—over three hundred—gave Mr. MacKinnon a great reception, and later in the evening he sang a number of Gaelic songs to the delight of everyone.

The newly formed Gaelic Discussion Group met for the first time on 28th November in the Royal Academy, Inverness. There was a representative attendance, and the subject under discussion was the Agricultural (Scotland) Bill now before Parliament. A keen discussion took place, especially on that part of the Bill which deals with restocking the deer forests with cattle and sheep.

South-West Ross and Glenelg.—On 21st November, the Organiser was present at Kyle at a meeting of representatives from the South-West Ross and Glenelg Mod area. Arrangements for this Mod, which is to be held at Kyle on 11th June, were brought forward and a syllabus was prepared. The Kyle Branch has made an auspicious opening for the new session and already three successful ceilidhs have been held. There is a Gaelic class also, with about thirty members, and also a Junior and Senior Gaelic Choir.

Dornie Branch has also organised a Gaelic continuation class with a roll of fifteen, and it is hoped to have a Junior and a Senior Choir.

Lochcarron Branch, which has been reconstituted, is also under way. Their first ceilidh was well attended, despite severe weather. A Gaelic class is also functioning there.

Beaulieu and Black Isle.—At a meeting held at Beaulieu on 1st December, it was unanimously decided to form a branch of An Comunn. The new President is none other than Mr. John N. MacLeod or—as he is better known—"Alasdair Mór." The Hon. Secretary is Mr. Ewen Campbell, a member of the Northern Propaganda Sub-Committee. The President conducts a Gaelic continuation class, meeting once a week, with a roll of twenty-five.

The Organiser paid a visit to North Kessock district, and from contacts made there, it is hoped to form a new branch to cover part of the Black Isle area.

Raasay.—On 4th December, Mr. MacPhail visited the Island of Raasay, and, after he had given an address on the activities of An Comunn, it was unanimously decided to form a new branch to be known as "Comunn Gàidhealach Ratharsaidh." The President is Mr. Hamish Davidson, the Hon. Secretary Mrs. Craigie, and the Hon. Treasurer Miss Chrissie MacPhee. Mr. John MacLean, M.A., H.M.I.S., Glasgow, was appointed to represent the branch on the Executive Council. Mr. Calum MacLean, M.A., Collector of Folklore in the Outer Isles, also spoke and stressed the need for a branch of An Comunn in Raasay. The meeting afterwards resolved itself into a discussion group and a profitable and enjoyable hour was spent in this way.

Skye.—On the following day the Organiser proceeded to Portree where a meeting had been called. The response, however, was not satisfactory, and no meeting was held. However, Mr. MacPhail attended the Annual Supper of the boys and girls in the Hostels in Portree, and in every way it proved a most successful event.

A meeting of the Skye Provincial Mod Committee had been called to coincide with the Organiser's visit, and all parts of the island were represented at the meeting held in the Royal Hotel, Portree, on 6th December. Colonel MacDonald of Viewfield, presided. It was unanimously decided to hold a Mod at Portree, the dates chosen being 29th and 30th June, 1948. The Mod syllabus was arranged, a sub-committee was appointed to arrange for feeding the children from the rural areas, adjudicators were appointed, and the general Mod arrangements were brought forward. Mr. John F. Steele, M.A., is again Hon. Secretary, and the people of Skye can look forward to another successful Mod in 1948. By the way, it was thought that the available accommodation for the Mod (Senior) Concert would not be sufficient to meet the needs of supporters; it was therefore decided to hold two concerts on the closing day of the Mod, the first at 7 p.m. and the second at 9.15 p.m. A Grand Dance will be held in the Skye Gathering Hall on the same night.

National Mod, 1949.—Consideration has been given to the National Mod of 1949 which is to be held in Inverness, and early in the new year a meeting will be called

to elect an executive council and to appoint appropriate committees, etc. Meantime it can be said that the Mod will be held on 4th, 5th, 6th, and 7th October, 1949, with the Annual General Meeting of An Comunn on Saturday, 8th October.

Gaelic Drama in Lewis.—With reference to last month's "Notes" on Gaelic Drama, it can now be stated that the Lewis Provincial Mod Committee have arranged to include a competition for Gaelic Plays in the Mod syllabus, and, if a sufficient number of teams come forward, a special session will be devoted to this phase of the Mod's activities. Mr. Iain A. MacSween, Organiser for Music and Drama in the Highland Counties, is to visit Lewis early in the new year with a view to helping teams in this direction. D. McP.

Southern Area.

ISLAY TOUR.

Bowmore.—I travelled to Islay on Monday, 8th December, and attended a meeting that same evening in Bowmore. There was an attendance of over two hundred people, young and old, and, following an address in Gaelic, I had no difficulty in having the Branch re-formed. Mr. John Forrest, County Councillor, was appointed President; Mrs. MacQueen, Vice-President; Mr. Neil MacGill, Gartloist, Secretary and Treasurer; with a committee of six members. A fine programme of Gaelic songs and bagpipe music was gone through and tea was served by willing helpers. This was one of the best meetings I ever attended at Bowmore.

Port Ellen.—The following evening (Tuesday) I attended a meeting at Port Ellen. The number present was much smaller than at Bowmore, due to the fact that another meeting was taking place at the same time. Those present were keenly interested, and it was unanimously decided to have the Branch reconstituted, and the following Office-bearers were appointed:—President, Mr. Neil MacKechnie, Junior Secondary School; Vice-President, Mr. Peter Campbell; Secretary, Miss Annie MacNiven, Ardbeg; Treasurer, Mr. Duncan MacCalman; with a committee of eight members. Following these appointments a nice programme of Gaelic songs was submitted.

Kilmény.—Wednesday evening was wet and stormy, and only a few people attended the meeting in Kilmény School, Ballygrant. A ceilidh had been held in the neighbouring village of Keills on the previous evening, and preparations were being made for a British Legion function on the following evening. The Branch was revived and the following appointments were made:—President, Mr. Alasdair MacEachern; Vice-President, Mr. Donald Bell; Secretary, Mr. Gilbert MacPhail; Treasurer, Mr. Donald Bell, Junr.; with a committee of six members.

Port Charlotte.—There was a large attendance at Port Charlotte on Thursday evening, and here also a fine programme of Gaelic songs was submitted, and tea was served by the local ladies. The Branch was reconstituted and Office-bearers were appointed as follows:—President, Mr. Alasdair MacIndoor; Vice-Presidents, Mrs. MacTaggart and Mr. Gilbert Clark; Secretary, Miss Maisie Brown, Vestend; Treasurer, Mr. Robert MacArthur; with a strong working committee. Mr. Alexander MacArthur, ex-President of the Glasgow Islay Association, was present and moved votes of thanks at the close of the meeting.

Portnahaven.—The closing meeting of the tour was held at Portnahaven on Friday evening, and here also there was a very good attendance of young and old. The Branch was re-formed, with Mr. Neil Gillespie as President; Mrs. MacNab, Vice-President; Mrs. MacKillop, Schoolhouse, Secretary; and Miss MacNiven, Schoolhouse, Treasurer; with a committee of five members. A short programme of Gaelic songs was submitted.

Islay Local Mod.—At all these meetings the speaking was entirely in Gaelic, and one was greatly encouraged by the evident enthusiasm of the people to have the Branches re-established and to have the Local Mod revived. It has been arranged that each Branch will appoint representatives to form a Mod Local Committee for the purpose of preparing a syllabus and fixing a date for the Mod. It may not be possible to have senior choirs this year, but there will certainly be junior choirs, and provision will be made for senior oral and solo competitions.

During the tour I also visited the schools and enrolled 246 boys and girls in Comunn na h-Oigridh, but of this I have written in Gaelic on another page.

I am greatly indebted to all who contributed to the undoubted success of the tour, and particularly to Mr. Robert MacArthur, who suggested the itinerary, and to Messrs. Neil MacGill, William White, Gilbert MacPhail, Alasdair MacIndeor, and Neil Gillespie, for local arrangements.

AIR A' GHALLDACHD.

During the past month I have had the honour of presiding over the Annual Gathering of three of our Affiliated Societies, and at each I made a plea for the Society's support of Gaelic culture and tradition. Most of our Highland Societies have as one of their aims the preservation of the language and music of their particular district, and I thought it appropriate to remind so meof them of their obligation in regard to the native language.

Glasgow.—The Glasgow Jura Association's Jubilee Gathering was held in the Highlanders' Institute on 14th November, and was very successful from the point of view of attendance and the quality of the programme.

Gourock.—On 28th November, I presided over the Annual Gathering of the Gourock Highland Society in the Gamble Institute, Gourock. The hall was full and a very fine programme of Gaelic and Scottish songs and instrumental music was submitted. This Society holds regular monthly meetings, and at each of these Gaelic is kept well to the forefront.

Govan.—The Govan Branch's weekly meetings are maintaining their high standard of entertainment, and are being well supported. I presided at a ceilidh there on 3rd December, and conveyed the thanks of An Comunn to Mr. Coll MacDougall and his Committee for the excellent work they are doing for the Cause in this area of the city.

The monthly concerts promoted by the Joint-Committee of the Govan and Glasgow (Central) Branches are attracting large audiences. From these concerts the Mod Fund will benefit considerably.

Dunfermline.—The Dunfermline Highland Society held its Annual Gathering in the Carnegie Hall on 5th December. The programme was similar to those provided by Highland Societies in Glasgow and Edinburgh and gave much enjoyment to the large number who attended. I took the occasion of complimenting Miss Jean Hastings and the members of the Choir on their appearance at the Perth Mod, the first time a Choir from Dunfermline has competed at the National Mod. The Choir contributed to the evening's entertainment, and gave fine renderings of Gaelic and English songs. They are preparing for the Glasgow Mod of 1948.

Crieff.—Mr. Alasdair Matheson, Assistant Secretary, attended a ceilidh under the auspices of the Crieff and District Highland Society on 8th December. This Society was resuscitated last year, after having been in abeyance during the war. Under the leadership of their President, Miss Cameron, the Committee are most enthusiastic and are being encouraged in their work by a good attendance at each ceilidh. Mr. Matheson gave a short talk in Gaelic and English and also sang several songs. Mrs. Petrine M. Stewart was also present and ably assisted with the programme. The Society has resumed affiliation with An Comunn. N. S.

MAR A FHUAIR DIARMAD AM BALL -SEIRCE.

Le IAIN N. MACLEOD.

Là bha sud chaidh Diarmad sin Conan is Goll is Oscar a mach do'n bheinn-sheilge agus chaidh iad air astar cho fada mach anns a' mhonadh is nach fhaigheadh iad dhachaidh feasgar, agus air an adhbhar sin chuir iad seachad a' chiad chuid de'n oidhche a' siubhal troimh na coiltean agus a' buain dheargag agus 'gan ithe.

Agus mu mharbhan a' mheadhon-oidheche chunnaic iad solus agus rinn iad air. Thàinig iad gu tigh beag agus solus chuilmeanach a' deàrsadh a mach air na h-uinneagan agus chaidh iad a steach agus chunnaic iad seann duine 'na shuidhe aig an teine. Chuir e falte chridheil orra gu léir, ag ainmeachadh gach aoin aca air an ainm, agus chan fhaca iad neach anns an tigh ach an seann duine agus caileag òg agus

cat. Agus dh'iarr an seann duine air an nighinn biadh a dheasachadh do Fhéinn na h-Eireann oir bha acras mòr orra uile.

Agus an uair a bha am biadh ullamh agus air a chàradh air a' bhòrd thàinig mòl mór a bha air a' cheangal an eilais an tìghe agus leum e suas air a' bhòrd agus an robh iad 'nan suidhe, agus an uair a chunnaic iad sin sheall iad air càch a chéile.

"Eirich, a Chonain," arsa Goll, "agus ceangail am molt anns an àite an robh e roimhe."

Dh'èirich Conan agus rug e air a' mholt, ach chrath am molt e fhéin agus thig e Conan sìos fo a chasan.

Chunnaic a' chuid eile a bha 'nan suidhe aig a' bhòrd mar a thachair agus an sin thuirft Goll, "Eirich thusa, a Dhàrmad, agus ceangail am molt."

Dh'èirich Diarmad agus rug e air a' mholt, ach chrath am molt e fhéin dìreach mar a rinn e roimhe agus, an uair a leag e Diarmad, chuir am molt a chas air a mhuineal.

Sheall Goll agus Oscar air a chéile agus bhuaill tur nàire iad a chionn gun d'rinn mòl diol mar sud orra. Dh'èirich Oscar, ach, ma dh'èirich, leag am molt e agus chuir e a chas air a mhuineal, agus an sin bha na trì suinn aig a' mholt fo a chasan.

An sin dh'èirich Goll agus rug e air a' mholt agus chuir e gu làr e, ach, ma chuir, cha b'fhada gun an robh am molt air a chasan a rithis, agus thig e Goll 'na sheitich fo a chasan.

Is ann an sin a thuirft an seann duine, "Is mór am masladh gun deante diol mar so air Féinn na h-Eireann. Eirich thusa a nis, a chait," arsa ean, "agus ceangail am molt anns a' bhàd an robh e."

Dh'èirich an cat agus rug e air a' mholt agus ceangail e e 'na àite fhéin an ceann an tìghe.

Dh'èirich na fir an uair sin. Cha robh càil aca air son gréim bith ithe tuille oir bha iad air an dearg nàrachadh a chionn gun d'rinn am molt a leithid de dhìol orra.

"Faodaidh sibh tuille bith ithe," arsa an seann duine, "agus an uair a bhios sibh àsàichte seallaidh mise dhuibh gur sibh na laoiach as tréine a tha an ceithir ranna ruadha an domhain an diugh."

Mar sin dh'th'iad an seachd sàth agus labhair an seann duine riutha agus is e so mar a thuirft e:

"A Ghoill," arsa ean, "is tu as tapaidhe de laoiach an domhain oir rinn thu gleachd ris an t-saoghal agus chuir thu fo do chasan e. Tha neart na cruinne anns a' mholt, ach thig am bàs eadhon chun an t-saoghail fhéin, agus is e sin am bàs," arsa ean is e a' sealltainn a' chait dhaibh.

Bha iad ag conaltradh r'a chéile mar sin agus bha iad air am biadh a ghabhail, agus thuirft an seann duine gu robh na leapannan aca dèiseil agus gu faodadh iad dol a chadal. Chaidh an sin an ceathrar aca do aon seomra, agus an uair a bha iad 'nan laighe thàinig Spiorad na h-Oige an cruth na h-inghe òige a bha anns an tigh a steach do'n t-seomra còmhla riutha, agus bha soille a' bòidheach a' dealradh air na ballachan mar sholus coinnle.

An uair a chunnaic Spiorad na h-Oige Conan a' tighinn far an robh i, is e thuirft i ris, "Na tig faisg orm. Bha uair a bha mi agad, ach cha tig an là a bhios mi agad tuille."

Chaidh Conan air ais do'n leabaibh agus thàinig fo Oscar gu rachadh e fhéin a null far an robh i. Arsa ise ris, "Càite bheil thu dol?"

"Tha mi air son a bhith 'nad chomunn fhéin car greise," arsa ean.

"Na tig faisg orm," arsa Spiorad na h-Oige; "bha uair a bha mi agad, ach cha tig an là a bhios mi agad tuille."

An sin dh'èirich Diarmad is e fhéin dèidheil air a bhith an companas an Spioraid.

"Càite bheil thu dol, a Dhàrmad?" arsa ise.

"Tha mi air son a bhith 'nad chomunn fhéin car greise," arsa ean.

"O Dhàrmad," arsa ise, "chan urrainn sin a bhith. Bha uair a bha mi agad, ach cha tig an là a bhios mi agad tuille. Ach thig a null an so, a Dhàrmad," arsa ise, "agus cuiridh mise ball-seirce ort, agus chan urrainn boirionnach air an talamh sealltainn ort gun gràdh a cridhe is a cèlbe a thoirt duit."

Mar sin chaidh Diarmad a null far an robh i, agus chuir i a làmh air a bhatlais agus dh'fhàg i am ball-seirce an sin, agus cha robh boirionnach a chunnaic e an dèidh sin a b'urrainn gun ghaol a cridhe a thoirt dha.

THE LATE MISS MARY D. MACQUEEN.

A Pioneer in Gaelic Teaching.

We much regret to record the death, on 1st December last, of Miss Mary D. MacQueen, for many years Teacher of Gaelic in Oban High School.

Miss MacQueen belonged to Ellenabeich, Easdale, and held teaching appointments in Benbecula, Easdale, and Rockfield School, Oban. From the latter she was transferred to the High School in Soroba Road, Oban, there to be chiefly concerned with the teaching of Gaelic. She retired in 1931.

Twenty years ago *An Gaidheal* published a series of articles on "Teachers of Gaelic," and pride of place was given to Miss MacQueen. From that article our quotations here are taken.

"The Oban School Board . . . was probably the first to appoint a specialist teacher in Gaelic, and the first candidates were presented for Lower Gaelic in the Leaving Certificate examination in 1910. . . . The first teacher, Miss Macrae, continued to present pupils with much success until she resigned her post in 1914," when she was succeeded by Miss MacQueen.

"In those days Gaelic teaching was carried on under considerable difficulty: suitable textbooks were not available, and *Caraid nan Gaidheal* provided most of the reading matter. The teachers, who in those pre-war days (i.e. pre-1914), in spite of many disadvantages, produced work which demonstrated to the Department that Gaelic could be placed on the same footing as other languages in schools, deserve no little credit. A Higher Paper was established in 1916," and at the time of her retirement in 1931 Miss MacQueen was the only teacher in Scotland (or elsewhere) who had continuously presented candidates for Higher Gaelic in the Leaving Certificate examination since the Higher Paper was instituted.

"The preparation of a scheme of study for this (Higher) paper was pioneer work of great value and no little difficulty. There was little or nothing to go by; the paper required five or six years of continued study, and the syllabus had to be comparable in standard and scope with those long established in other languages." While Miss MacQueen's original scheme of study has been greatly extended since then, she must be held in honour as a real pioneer in the teaching of Gaelic.

Apart from her work in her classroom, Miss MacQueen devoted much time to giving tuition in Gaelic, and for many years she was Gaelic instructor to the Oban Gaelic Choir. She was long associated with the Oban Branch of An Comunn and many competitors prepared by her gained prizes at the Mods.

In expressing our deep sympathy with her relatives and friends, we cannot do better than close this tribute by quoting again from the article of twenty years ago:

"Examination results and Mod successes . . . , after all, are only valuable as visible evidence of good work; things that are seen are temporal, but the inspiration imparted to young minds, the loyalty to An Comunn's ideals, and devotion to the Gaelic Cause cannot be measured. *An Gaidheal* . . . pays its tribute to an efficient and faithful worker in the Gaelic field."

T. M. M.

RECENT PUBLICATIONS.

The Crofting Problem.

SCOTLAND'S MARGINAL FARMS: Regional Report VI—The Highlands (H.M. Stationery Office, 44 pp., 1/-).

The future of the Gaelic language is closely linked with the future of the Highland population; therefore anything bearing on the economic condition of the North and West must be of interest to members of An Comunn.

The Department of Agriculture for Scotland, having made an extensive survey, has published this series of regional reports on "Scotland's Marginal Farms," and the sixth report deals with the Highlands (defined as Zetland, Caithness, Sutherland, Ross and Cromarty, Inverness-shire and Argyll). "Marginal farms" are farms "not considered to be making a satisfactory profit, i.e. a worker's wage for the farmer plus interest on his capital." Of the 9,800 holdings in Scotland regarded as marginal farms, 3,370 are in the Highland region, and many of these are crofts.

The total number of crofts in the six counties specified is estimated at 20,485, that is, about one-quarter of the 78,000 agricultural holdings in Scotland in 1944. A large proportion of crofts receive subsidies (hill sheep, hill cattle, and marginal land subsidies, chiefly the first-named). In Sutherland almost 60 per cent. receive subsidies; on the Ross-shire mainland 45 per cent.; on the Inverness-shire mainland 19 per cent. No figures for subsidies are given for the Outer Isles and Skye.

Crofts, as we all know, are of several types and vary in size (from 1 acre to 70 acres, the average being 2 to 10 acres of arable with a share in the common grazing) and in rent (from a few shillings to £50 per annum, the average being £4-£8). The number of crofters is very much less than the number of crofts, as there is a tendency for a number of crofts to be worked together as one unit. There is a very marked absence of young people in the crofting townships. Only a few crofters are dependent for their livelihood solely on their crofts.

This survey does not give a very encouraging picture of the social and economic position of the crofting population. The average level of output is low and most crofts are not worked on a commercial basis but rather as a spare-time occupation, and therefore tend to be neglected. Possibly crofts should either be large enough to provide full-time work or small enough to be regarded merely as a kind of garden. But there will probably always be some demand for the intermediate type of holding from those who have retired or who have some other source of income.

The average-size croft will only yield a reasonable full-time livelihood if production is greatly intensified, i.e. if output per acre is increased. This could be achieved if crofts were able to concentrate mainly on such intensive forms of enterprise as milk production, pigs and poultry, fruit and vegetables. The main difficulties would be (1) lack of suitable buildings and equipment and of capital for stocking, a lack which might be met by financial aid from the State; (2) absence of markets for produce, which lack might be met by developing the tourist industry and also by developing an export trade, which again would require cheap and efficient transport. There are also promising possibilities in the development of ancillary industries— weaving and tweed-making, forestry, and industries dependent on hydro-electric power.

None of these suggestions in itself is admitted, may be the whole solution to the crofting problem, but a combination of all of them might greatly improve the situation.

It will be seen that there is nothing new in all this, but this further survey at least serves once more to focus attention on the situation. What is wanted is thorough and comprehensive reconstruction of the Highlands and Islands by "unified resource development" on the lines indicated by the great TVA enterprise in the United States of America.

National Parks.

NATIONAL PARKS AND THE CONSERVATION OF NATURE IN SCOTLAND (H.M. Stationery Office, 72 pp., 2/-) is the Report of the Scottish National Parks Committee (Chairman, Sir J. Douglas Ramsay), of which it happens that two members of An Comunn's Executive are members while a third member of our Executive is the Secretary of the Committee. Perhaps this explains why this is probably the first Government White Paper to contain a piece of Gaelic poetry, in this case some lines from Donnchadh Ban's "Farewell to Beinn Doran."

The reviewer, having shared in framing the report, is not in a position to pass judgment on it, but merely draws attention to it because of the effect its recommendations, if implemented, may have on the future of the Highlands.

The five areas proposed as National Parks are all within the Highland area and total about 2000 square miles. These would not only provide "a lung" for the urban population and attract visitors from abroad; they could also be so developed as to make them of considerable benefit to the Highland area itself.

A National Park must not be conceived of as a wilderness or a "museum piece." The Highlands were once in large measure made desolate to be the play-ground of the wealthy few; it is little better to make them the playground of the

urban proletariat. This Report again and again stresses that in the National Park areas thriving rural communities must be maintained, with a flourishing tourist industry, intensive agricultural development, afforestation, hydro-electric development and associated rural industries. If the ideas in this Report are ever put into practice, these areas will eventually maintain, not a depleted and ageing population, but a much larger resident population than there is at present.

And the cost of all this? The cost of acquisition and establishment of the five parks (spread over a period of years) is estimated at £3,250,000 (to be paid out of the Exchequer's Land Fund of £50,000,000). The annual cost of upkeep, maintenance and administration will be about £150,000—not a large sum when one recalls that the city of Glasgow spends £250,000 a year on its parks and open spaces.

An addendum signed by eight of the Committee contains suggestions for working out the recommendations of the Report in a specific area, the area chosen being Glen Affric.

Natural History.

NATURAL HISTORY IN THE HIGHLANDS AND ISLANDS, by F. Fraser Darling (Collins, 304 pp., 16/-), is a magnificent volume, beautifully produced, with 32 colour plates and many more plates in black and white. The book is worth the money for the colour photographs alone. The author, of course, is an expert alike on natural history and on Highland economics.

In this fascinating book you may read about the geology and climate and scenery of the Highlands and Islands—the background and setting of the life of man and the other creatures. Here you may discover some astonishing facts as you read of the part played by man, both in destroying and in creating. Here also are the life histories of the deer and of the Atlantic grey seal, and a wealth of information about the flora and fauna of the Highlands and Islands—the fish of the sea and rivers, the fowl of the air, almost “every living thing that moveth upon the earth,” and plants of all kinds. There are also maps showing the distribution of certain animals in the Highlands. The “Badger Map” suggests that badgers are not found in Glenelg or Skye. They are.

Much interesting information is given about the “wood of Caledon,” traces of which still remain. This ancient Caledonian Forest was destroyed in historic times, partly between A.D. 800 and 1100 by the Vikings (many local traditions still persist about this), partly between the 16th and 18th centuries when these ancient woods were exploited by commercial interests from Lowland Scotland and England.

The brown bear survived in the Highlands till the 9th or 10th century A.D., the reindeer till after the 12th century, the elk and moose till about 1300, the beaver till the 15th or 16th century. The last wolf was killed by a MacQueen on the lands of the Mackintosh of Mackintosh, Inverness-shire, in 1743. The polecat has become extinct in this present century. The crane and bittern became extinct in the 18th century, the last great auk was killed in St. Kilda in 1840; the osprey disappeared about fifty years ago, and the white-tailed or sea eagle became extinct about 1890, while the ptarmigan has now become extinct in the Outer Isles.

Among the many items of curious information is the story of how in 1685 rats, which landed from a wrecked ship, consumed the entire food supply of the thirty inhabitants of North Rona, and as a result the people starved to death, the steward of St. Kilda finding the last woman lying dead on the rocks with her child on her breast. Then the rats also died of starvation.

There is an interesting aerial photograph of Rockall (“Rocabarraidh”).

The most intriguing feature of Highland natural history is not even mentioned—“Uile-bheist Loch Nis!”

This is definitely a book to buy while copies are available.

T. M. M.

EDAR SINN FHEIN.

Gaelic in Perthshire.

A Charaid Urramaich,—The following earlier references to Gaelic in Perthshire are of interest.

Vitis Episcoporum Dunkeldensis has the following references.

1. Sir Thomas Greig appointed Dean of Atholl and Drumalban “because of his knowledge of the local idiom.”
2. Gaelic was spoken “in the upper parts of the parish of Caputh.”

The date of these references is c. 1485.

A Description of Six Parishes in Perthshire, 1724, by Alexander Graham of Duchray, gives the following information:—

Balquhider—all speak Gaelic.

Callander—all speak Gaelic.

Port—the “inhabitants of the most part of this parish” speak Gaelic.

Aberfoyle—the “most part of the inhabitants” speak Gaelic.

The division of the parish of Caputh into Highland and Lowland parts over 450 years ago shows how little the language boundary changed until comparatively recently.—*Le mòr-mheas*, J. L. C.

HIGHLANDERS AND THE NEWER PROFESSIONS.

Dear Sir,—I note that a number of new Highland Societies have been formed and that a number of these have intimated that their aim is to provide bursaries for higher education. Up to the present, most bequests from Highland sources have been made for the purpose of aiding students entering the profession of medicine or answering the call of the ministry. There is an abundance of such bequests.

May I suggest that these new bequests be used to aid Gaelic-speaking students entering the professions of agriculture, horticulture, veterinary science, forestry, and electrical engineering—professions directly related to Highland economy.

New industries are appearing in the Highlands, and southern eyes are turning more and more to the Gaidealtachd as a possible field for exploitation. Far from being a hindrance, it is evident that the Highlands are becoming, not only useful, but essential to the economy of the British Isles by virtue of their potential material wealth and the latent power of our lochs, etc. This may bring material benefits to the inhabitants of the Highlands, but it is doubtful if these inhabitants in the future will be Highland in origin or Gaelic-speaking. The Highlands, as we know them, may well disappear, and our traditions with them. It is only by providing, from our own midst, the technicians and officials to control these schemes that we shall ensure that (a) the needs of our Highland population will be considered, (b) Gaelic speakers will be encouraged instead of ostracised, and (c) our young people will find the outlet for their energies and aspirations in their own glens instead of in the emigration ships.—Is mise, gu dleas,

A. D. TELFORD GOVAN.

P.S.—Why does Clann an Fhraoich receive so little publicity? There is no indication in *An Gaidheal* how one may join the Clann and little mention of their activity.

UNIVERSITY RECRUITMENT FOR AN COMMUN.

Dear Sir,—At our Annual Business Meeting at Perth one of our members raised a question of no small importance. I shall not trouble to consider the form which the question took or the form of the answer, but I may, by your leave, record it as my considered opinion that the matter is not so slight as it might be made to appear. Time and again the desirability and the possibility of directing enthusiastic and able Celts from the University Societies to active membership and leadership in An Communn Gaidealach have been matters of thought for me. The desire is good and the aim is laudable. It is not a mere matter for debate.

The Editor will be glad to receive contributions in Gaelic prose, stories, sketches, essays (length, up to 1,400 words).

It is not to be taken for granted that members of the University Societies with which we are concerned become members of our Association as a matter of course! I can write for my own contemporaries at Edinburgh University, and record that two of us are active members of An Comunn Gaidhealach to-day. I cannot be certain that more than 2 per cent. of the force which centred round our University Celtic Society are now in our Communn. And I have frequently regretted the absence of certain among them from our Council halls. For the other Universities I cannot write, but, even if it is possible that they all surpass this record five times over, it may well be that the majority of our University force never arrives to reinforce us. I am firmly of the opinion that any method to direct them towards us is worthy of some consideration. An annual letter, for instance, to each such Society, inviting their members to join An Comunn, would not fail to secure a more substantial recruitment. How very valuable our "propaganda" might become at once if their members (under our Junior Membership rule) came into possession of our monthly magazine! What an opportunity for us!

Much as I appreciate the genius of my fellow-Gaels, I have not yet found among them an inordinate readiness to widen their sometimes closed and attenuated ranks, and I am thoroughly persuaded that a greater readiness to seek the co-operation of the whole body of the class under review is the way of promise. Quite obviously, something bigger than anything we have yet contemplated is necessary, if we are to do for Gaelic in Scotland greater service than to give it finally a good "keening." For any stubborn stand, and for any advance, we need the full strength and equipment of all our trained minds. It behoves us not only to welcome this type of recruit, but to search for it. Let us persuade them to join us. We have opportunity and means.

Time and again in my associations with the so-called professional class I have been surprised to find how many ministers, doctors, schoolmasters, and others, are not in the habit of reading *An Gaidheal*, a token that they are not members of An Comunn. I have persuaded one or two to do better!

Our strength and our capacity, our fitness to command success, depends now as never before on our weight of members and on the skill and talent of our full force; and I consider it worthy of some care to endeavour, very directly and systematically, to recruit all the force that the Universities have to offer annually to us.—Yours heartily,

MALCOLM MACLEAN.

AN COMUNN CENTRAL FUND.

To enable An Comunn to meet its current obligations, and place it in a position to launch a propaganda campaign now that the war is over, and thus regain the ground lost during the years of its enforced inactivity, donations, large or small, will be gladly received by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1. Remittances should be made payable to "An Comunn Gaidhealach."

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THE OFFICIAL MAGAZINE OF
AN COMUNN GAIDHEALACH

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Leabhar XLIII.]

An Gearran, 1948.

[Earrann 5

CLAR-INNSIDH.

Principal Contents.

Gaelic.

Ri Guaillibh a Chéile	53
Litr Comunn na h-Oigridh	54
Crodh-Sidhe Bhearnaraidh	55
Am Fear-Cibíl	60
Aig Gleann-Fhionain	62

English.

A Royal Letter	56
Leaving Certificate Examination Papers (Gaelic), 1947	56
Saint Bride	59
Propaganda Notes	61
Individual Efforts Campaign (1948 Mod)	62
Obituaries	62
Correspondence	63

Gliocas nan Gàidheal.—Is lag gualann gun bhràthair an àm do na fir teachd an làthair.

Firinn air son a' Mhios so.—Dh'amhairc mi agus cha robh fear-cuideachaidh ann; agus b'ionghnadh leam nach robh fear-taice ann.—Isaiah lxiix.5.

Cha tìg gearmhadh gu cùl Callainn no earrach gu cùl Fhéil Pàdraig.

LEOBAG.

Bha Coinneach Bàn a bha ann a' Bhaltois Uige Leòdhais feasgar a bha sud ag iasgach liabagan còmhla ri sgiobaidh de ghillean òga a mach o na Phrioga, is thòisich na bàlaich ri tarraing as.

"A Choinnich," arsa fear dhiubh, "a bheil car cam am bial gach leòbaig a tha anns a' mhuir?"

"A bhalach," arsa Coinneach, "chan fhaca mise gach leòbag a tha anns a' mhuir idir. Am faca tu fhéin?"

I.N.M.

RI GUAILLIBH A CHEILE.

"Clanna nan Gàidheal ri guaillibh a chéile, Faicibh a' tighinn iad 's farum 'nan ceumaibh."

Chan 'eil nì air an t-saoghal as docha le daoine a bhith bruidheann uime na aonachd agus chan 'eil nì ann as duilge a thoirt gu buil. Bithidh cinn-iùil nan dùthchannan mòra daonnan ag òraideachadh mu aonachd ach, nuair a shuidheas iad còmhla mu thimcheall a' bhùird-chòmhraidh, is ann a shaoileas tu orra gu bheil a h-uile fear riamh is biodag aige am folach 'na phòcaid-achlais is sùil air fhiaradh aige a null 's a nall am measg na cuideachd.

Cha robh na Ceiltich no na Gàidheil riamh iomraiteach air son spiorad aonachd a nochdadh am measg a chéile. Tha e air fàilneachadh orm àm no linn sam bith a shònraich anns an do sheas na Gàidheil ri guaillibh a chéile fada gu leòir agus an nì a bha 'nan rùn a choimhlinnadh.

Am fìor thoiseach eachdraidh na dùthcha so thàinig na treubhan Albannach còmhla ann an comh-bhann no comh-chaireabh an aghaidh feachdan cumhachdach na Ròimhe. Leis a' ghaiceach uasal, Calgach, air an ceann chathaich iad taobh ri taobh agus, mur an tug iad buaidh, chuir iad pilleadh air na Ròmanaich. Ach cha b'fhada a mhair aonachd an latha mhóir ud agus ré iomadh linn bha Alba air a h-àiteachadh le treubhan is rìoghachdan beaga a bha tric a' sabaid am measg a chéile. Eadhon an déidh do'n dùthaich gu h-iomlan a bhith air a h-aonadh 'na h-aon rìoghachd bho Abhainn Thuaidh gus am Parbh lean easaonachd. An taobh deas na h-Albann, air a' chrioch Shasannach, fad iomadh ginealach, agus anns a' Ghàidhealtachd agus anns na h-Eileanan an Iar air son ùine eadhon nas fhaide, lean tuasaid is strì.

Tha fhios againn gur e cumadh de'n t-seòrsa sin a tha air eachdraidh gach dùthcha agus is léir dhuinn na h-aobharan a rinn agus a chùim beò spiorad easaonachd am measg sluagh, ach is e a' bhochdainn gu bheil spiorad easaonachd ro thrice a' mairsinn fada an déidh do na h-aobharan seargadh as.

Is e nàdur na dùthcha anns an robh iad ag còmhnaidh agus an seòrsa fìosrachaidh a bh'aca 'nan eachdraidh na prìomh aobharan a tha ag giùlan toradh na h-easanaich. Tha so gu sònraichte soilleir ann an eachdraidh nan Gàidheal. Bha muir is monadh mar bhallachan-dealachaidh eadar eileanan is glinn. Cha robh rathaidean is goireasan-siubhal ach tearc. Bha daoine am bitheantas aineolach air an fheadh-ainn a bha fuireach an ceann eile na sgìreachd. Ged a bha cliù aig na Gàidheil a bhith coibheil do choigrich, mar is trice is e aon choigreach ris an gabhadh iad gu fialaidh. Nam faicheadh iad leth-dusan choigreach a' nochdadh air faire, rachadh a' bhiodag a chàradh an àite deiseil agus bheirteadh a nua an claidheamh bho na sparran.

Tha sinn an diugh ann an saoghal ùr—agus nach sinn a tha seachd sgèth de bhith duinntinn nan dearbh bhriathran sin!—saoghal a tha air fàs cho beag agus gun cuir duine cuairt air cearcall-meadhonach na talmhainn an àireamh uairean a thìde ann an itealan, agus fosglaidh e a bheul an Lunnainn is grad-chluinnear e ann an leth-mhionaid an Astràlia; saoghal, mar an ceudna, anns a bheil innleachd is acfhainn a dh'fhaodas air an aon làimh cuideachadh gu beatha bhuadhmhor shona chomhfhurtail a thairgse do na h-uile chinneach no, air an làimh eile, a dh'fhaodas an saoghal 's na bheil ann a chur 'na chaoiribh dearga agus 'na smàl. Bràithreachas no bàs?—is e sin an roghainn.

'S ann a tha clann nan daoine coltach ri àireamh choigreach air an cròthadh còmhla ann an aon tigh beag is seilcar an tìghe làn de fhùdar-spreadhaidh. Mur an amaisear air tighinn beò gu ciallach, càrdeil, faodaidh cuid-eigin ann an teas feirge sradaig a thilgeil air an fhùdar, agus an sin—!

Air dhuinn beachd a ghabhail air na tha tachairt an dùthchannan eile an ceartair, tha aobhar buidheachais againn gu bheil sinn anns an dùthaich so a' mealtainn tomhais cho mòr de dh'aonachd. Tha iomadh seòrsa barail is creidimh is miann 'nar measg, ach fhathast, fa chomhair an t-saoghail, is aon sluagh sinn, agus gu ma fada a mhaireas sin!

* * * *

A thaobh nan Gàidheal, tha an t-seann easanaichd air seargadh as gu ìre mhór. Chan e nach 'eil sinn air ar roinn 'nar buidhean agus 'nar seòrsachan. Chluinnear iomradh fhathast air na frith-ainmean no na far-ainmean leis an robh na seann Ghàidheil ag comharrachadh muinntir an ath-bhaile no an ath-eilein no na h-ath sgìre—Eireagan Chearara, Na Doideagan Muileach, Oisgean Lios-mór, Faochagan an t-Sratha is Colich Shléibhte, Coin Thròtairnis, agus a leithid sin. Chluinnear cuideachd an Leòdhasach a' toirt glamaidh air an Sgitheanach agus an Sgitheanach a' deanamh a leithid eile air an Leòdhasach. Ach tha fhios againn gur ann am fealadh a tha sin uile am bitheantas.

Ach, a dh'aindeoin sin, cha do dh'amaid na Gàidheil fhathast air seasamh agus saothrachadh ri guailibh a cheile. Taing do Nì Maith, chan 'eil sinn air ar roinn ann am buidhean naimhdeil, ach ro thrìc tha sinn air ar bacadh o bhith tighinn còmhla a sheasamh agus a chathachadh air sgàth nan nithean sin a bhuineas do

aobhar ar cànain agus do leas ar dùthcha agus ar daoine.

Is iomadh comunn is buidheann is seòrsa a tha ann am measg nan Gàidheal mu thuath 's mu dheas agus eadhon thar sàile. Ann a bhith cuideachadh le aobhar na Gàidhlighe tha e fosgailte dhaibh uile tighinn ri guailibh a cheile fo sgèith a' Chomunn Ghàidhealaich. Ann a bhith strì gus cor na Gàidhealtachd a leasachadh faodaidh iad seasamh còmhla fo sgèith Comunn Aiteachaidh na Gàidhealtachd. Anns an dà Chomunn sin faodaidh a h-uile Gàidheal agus a h-uile comunn no buidheann am measg nan Gàidheal tighinn còmhla mar aon shluagh, oir ann an aonachd tha neart is gealladh na buaidhe.

LITIR COMUNN NA H-OIGRIDH.

Is e mo cheud chuspair seanachais an dràs an leabhar fiachail so a tha agam aig mo làimh 's a tha air ùr-thighinn a mach à beairt a' chlàidh is bho làimh Alasdair MhicNeacail, "*Oideas na Cloinne*." Is e sin a tha ann gu cinnteach—leabhar fiachail, do'n oigridh mar a tha sibhe gu sònraichte, ach do gach Gàidheal òg no sean eile a leughas e.

Chan 'eil mise an so am beachd buntainn ris an leabhar so nas fhaide na a mholadh bho ghrunn mo chridhe, oir tha aon eile (theagamh anns an àireimh so féin, co-dhiubh, an ùine glé ghoirid) dol a thoirt cunntais air an duilleagan a' *Ghàidheil*. Ach their mi so: tha dòchas agam gun faigh gach aon agaibh-se seòl no dòigh air a chuid féin no a cuid féin a dheanamh de'n leabhar so. Tha mi féin am beachd aon do dhà dhiubh a thoirt seachad mar dhùisean an uair a thig ám a' cheasnachaidh (air cheann bràisdean Làn-is Sàr-Ghàidheal) mun cuairt nas fhaide air aghaidh anns a' bhliadhna.

Mar a thubhairt mi, chan 'eil mi dol a bhuntainn ri nì de na tha anns an leabhar féin; ach tha mi dol a thoirt dhuibh ranghal nach 'eil idir ann, ach a tha de'n aon ghnè ri iomadh aon a tha ann. Tha ag ranghal so de'n t-seòrsa a tha an t-ùghdar ag cur fo'n roinn, "*Brathrachas Tachraiste*"—seadh, tha e a' leudachadh 's a' leudachadh car mar a bha "*an Tigh a thog Iamhgan*" anns a' Bheurla. Tha e mar an ceudna de'n t-seòrsa a tha ag cur grabaidh-labhairt air a' chuideachd a tha anns a' chluich; agus, ma labhras aon roimh ám, tha am peanas a tha air a chomharrachadh a mach anns an ranghal air a dheanamh air.

Tha, ma tà, esan aig a bheil riaghladh na cluiche ag cur a dhùirn dhùinte air a ghluin féin, taobh na lùdaige gu h-ìosal is taobh na h-òrdaige gu h-àrd. Tha e an sin ag cur srideag sìle as a bheul d'a dhùirn, agus their e, "*Càit an deach am bainne ud?*" "*Do'n chuinneig ud eile,*" their aon de'n luchd-cluiche, is aig a' cheart àm cuiridh e féin a dhòrn dhùinte air muin na dùirne eile. Tha an gnìomh ceudna, a' cheist cheudna, agus an fhreagairt cheudna air an ath-chur. Tha an sin am fear-riaghlaidh ag cur a dhara dòrn féin, mar an treasa aon, air muin na tè mu dheireadh, an gnìomh ceudna air a dheanamh, a' cheist cheudna air a cur, is an fhreagairt cheudna a'

tighinn. Tha am fear eile, an sin, ag cur a dhara dòrn fèin air muin nan trì dùirn eile, an gnìomh ceudna air a dheanamh, agus a' cheist cheudna air a cur, "Càit an deach am bainne ud?" ; ach is e an fhreagairt a gheibh e air an turus so, "Dh'òl an cat bàna e." Tha a nis an sruth air shiubhal, agus tha an ranghal uile a' dol mar so :—

"Càit an deach am bainne ud?"

"Càit an deach an cat bàna?"

"Càit an deach an sop?"

"Càit an deach an teine?"

"Càit an deach an abhainn?"

"Càit an deach an t-each dubh

's an t-each donn?"

"Càit an deach a' choille?"

"Càit an deach an tuagh?"

"An robh an gobha no a bhean a stigh?"

"Càit an robh iad?"

'Ghlong, glang, galar nam muc
's nan geadh 's nan con ; 's
a h-uile creutair a
labhras romhamsa, gheibh e trì
dùirn dheug, paidhear smusag,
is trì smotagan am bàrr na sròine!"

Saoileam féin, a nis, a bheil sibh uile a' tuigsinn ciod gach nì a bha air a mhaoidheadh mar so orra? "Trì dùirn dheug"—tha sin furasda gu leòr a thuigsinn; agus mar a bha am fear a bha ann an Sgìre Maccheallaig, thuigeadh e gu ro-mhath e an uair a gheibheadh e siaradh de'n bhata no ciod air bhith leis am biodh na buillean air am bualadh, anns a' chleas so an dòrn! Ach ciod a tha ann an "smusag"? Sin buille air an eòlaiche sinn fo'n ainm "peailleart," dèarrsach mu'n ghruaidh 's mu'n leth-cheann le bas na làimhe fosgailte; agus "smotag?"—bhiodh e fada na b'fhàsa dhomhsa sin a leigil fhaicinn dhuibh na chur ann am fuar-bhreacadh clòdh far nach faic an t-sùil ach briathran a mhaìn. An uair a gheibh an innealach ris an abrar *television* cho fada ri duilleagan a' *Ghàidheil*, theagamh gun téid agam air a leigil fhaicinn dhuibh nas soilleire ciod a tha ann a "smotag." Tha bàrr na coirre no na meur mheadhoin cùnte fo chumhachd na h-òrdaige, agus an sin air a leigil air falbh mar bhogha a' chuspariaiche; agus, far a bheil aon a tha math aig an smotag (no smutag), bhiodh i glé ghoirt air bàrr na sròine no air a' chluais!

Thug an smotag gu m' mheomhair cleas eile a dh'fhaoidteadh a chur fo'n aon cheann ri so, "na gnoigeanan." Leis nach 'eil an cleas so nas mo an "*Ordeas na Cloinne*," bheil mi dhuibh e; ach feumaidh mi fhàgail gus an ath litir, oir fòghnaidh na dh'fòghnas de so aig aon àm.

Mar chloirnachadh an dràsd bheil mi dhuibh sreathan fìor thaitneach de dheagh bhàrdachd a fhuair mi bho mo ghàidheal féin is bhur caraid-sa, an t-Urr. Calum MacGilleathain, an Srath Chonain, fear-cinnidh mo dhà sheanamhar féin is aon seanar. Chan

'eil feum aca air mineachadh sam bith, oir tha am mineachadh anna féin. So agaibh iad :—

BUAIDH.

Thog "An Leóghann" guth MhicDhòmhnaill, Meirg bha aig a sheòrsa tràth, Ged a chuir e fonn Chlann Choinnich Air a cheilearadh san dàn; Coma leam de mhòrt 's de bhòilich; Coma leam de ghloir gun stà, Buille bheag is buille chòmhannard, 'S buille bhòidheach air do ràmh.

Fada 'n turus, fann is ocrach, Sgith gun socair bith na seòid, Na deanadh fearan as a thoiseach Bòsd 'na choisachd, bòsd 'na threòir. Seasadh e gu ciùnn gun bhoindeil A gheibh onair anns na blàir; Cha bhiodh bheul aige r'a fhosgladh A bhios beò aig deireadh àir!

Och! gur dearg leam snuadh na fola Chraobhaich, cheannaich dhomh mo chòir; 'S an fhéin-àicheadh leam bu ghile Chleachd mo ghillean anns an tòir; Ach a' bhuaidh! A snuadh gur buidhe, An ceann-uidhe! fàth mo sgeòil; Far 'm bu chiùine fiamh a' ghàire Shil gu sàmhach, tlàth na deòir.

Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

OISINN NA H-OIGRIDH.

CRODH-SIDHE BHEARNARAIDH.

Air taobh an iar eilean Bhearnaraidh na Hearadh tha mol nach 'eil anabarrach fada am meadhon bàigh.

Mu chiad bliadhna air ais bha gille òg a' feamanadh còmhla ri phiuthar, bho'n bha fearainn air an taobh an iar an uair sin nach 'eil ann an diugh idir. Tha seann làraich a' toirt fianuis gu robh tighean ann an sud anns an t-seann aimsir. Is ann an so a rugadh Aonghas MacAsgaill, an duine treun, ainmeil a bha ré ùine mhór a bheatha beò ann an Ceap Bhreatainn.

Ach, ri tilleadh ri mo sgeul, an uair a bha an gille òg 's a phiuthar a' feamanadh chunnaic iad crodh ag coiseachd sloch chun na mara. Dh'aithnich iad nach b'e crodh talamhaidh a bha ann is thuig an gille gur e crodh sidhe a bha ann.

A nis chuala an gille aig seann bhodaich, nam bualadh neach an talamh a bha fo a chois air a' chrodh shidhe, gun stadadh iad, agus is ann a dh'fhalbh an gille 's thog e an ùir a bha fo a chois dhéis is dh'fhuach e air a' chrodh e. Bhuaile b'ò agus ghrad stad i, agus thug an gille dhachaidh i.

Chuir e do'n bhàthaidh i is chuir e iarann an doras na bàthcha, agus an deidh d'a phiuthar a' bhò a bheoghann chaidh iad a chadal.

An oidhe sin chualas guth binn aig an tigh 's aig a' bhàthaidh, ag ràdh: "Mo mholag odhar, mo mholag odhar, m'iodhlann, m'àth, 's mo shabhal!"

Ach cha do leig an gille a mach a' bhó, ged a dh'aithnich e gur e ban-shidhiche a bha ag éigheach.

Chunnaic piuthar a' ghille sidhiche 'na cadal 's dh'iarr i oirre a' bhó a thoirt dhi, ach cha d'rinn an gille sin.

Gu cionn-ghoirid bha sìol na bà sin am Beàrnaraidh 's bha slat dhonn an druim gach bà.

MURCHADH ALASDAIR MAC-AN-TUAINNEIR.

A ROYAL LETTER.



BUCKINGHAM PALACE

20th December, 1947.

Dear Mr. Shaw,

It is most generous of An Comunn Gaidhealach to send me so acceptable a present as the silver quaghs which I have received from them.

I can assure you that the Association's choice is one that has given me real pleasure, and I ask you to thank all concerned for their kindness, their generosity and their goodwill.

Yours sincerely,

Elizabeth

This is a reproduction of the letter received from H.R.H. The Princess Elizabeth in acknowledgment of the Silver Cuach (a reproduction of which appeared in the December issue) presented to her by members of An Comunn Gaidhealach on the occasion of her marriage.

Because of the short interval of time between the opening of the fund and the date of the Royal Marriage, it is possible that some members may not have had an opportunity of contributing. The Presentation Fund, therefore, has not yet been closed, and subscriptions will still be gladly received. They should be sent to the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1.

SENIOR LEAVING CERTIFICATE EXAMINATION, 1947.

Gaelic

LOWER GRADE

Tuesday, 25th March—9.30 A.M. to 12 NOON

The value attached to each question is shown in brackets after the question.

N.B.—Begin the answer (or fair copy of an answer) to each question on a fresh page. Write legibly and neatly, and leave a space of half an inch between the lines. Marks will be deducted for writing that is difficult to read.

1. Translate into English, paying careful attention to idiom:—

Is ann an coille bhitig a thachair e ri Teàrlach, a bha nise 'n a fhògarrach bochd agus ag cruaidh-fheuchainn seòl air chor-eigin fhaotainn gu eileanan Innse Gall a ruigheachd, oir cha robh teàrnadh ri fhaicinn air tirmór agus an t-arm dearg air a thòir. A thuilleadh air sin bha cabhlach Shasuinn anns a'choimhearsnachd air son a ghlacadh. Arsa am Prionnsa ri Dòmhnall, "Tha mi an teanntachd; thatar ag innseadh dhomh gur duine onorach thu; tha m'earbsa annad, agus tha mi 'g am thigheil ort air son cobhair." Fhuaradh bàta ochd-ràmhach le sgioba an uidheam. Bha coltas gailbheach air an iarmailt an oidhche Shathurn ud, agus bha oir-thir Uibhist trì fichead mìle mara bho Àrasaig. Chomhairlich Dòmhnall an oidhche a chur seachad far an robh iad; ach bha Teàrlach misneachail thar tomhais agus chan fhanadh e ged rachadh e foin is an sgioba fo'n doimhne. B'fheudar cur rithe agus Dòmhnall air an stiùir. Am meas nan lann cha d'fhuair gealtachd àite.

An Gaidheal. (25)

2. Translate into English, paying careful attention to idiom:—

Seachran Seilg

Chaith mi 'n latha an dèidh na faghaidh, Air feadh bheann, is ghleann is dhoire, Gus an d'chail mi anns a'choille

Toirm nan gadhar 's lorg an fhéidh; 'S o'n bha 'n oidhche air tighinn frasach, Sheall mi air son àite fasgaidh, Far am faighinn leaba nasgaidh,

Am meas chàrna glasa 'n t-sléibh'.

Fhuair mi sud aig bun a'bhruithaich, Bothan-àirigh air dhroch thughadh, Toll 'na mhullach air son luidheir,

Sgroth 's an uinneig, taobh na gaoith'; Sgathach bheithe air son còmhla, Nach ceileadh a bheag de'n dòlas, 'S a chur eagal air na bòcan,

Rinn mi dòigh air teine fraoich.

Dh'fhàs an sin an oidhch' ro shalach,
Bhrùchd na tuitlean troimh na gleannaibh,
Fhreagair creag is beinn le farum,

Fuaim na gaillinn air an raon :
Las an iarmailt suas mar fhùineis,
Le tein'-adhair ghatlach, lùbach,
'Na dearg still mu chinn nan stùcan,
Leum 'na spùt o thaobh gu taobh.

Am Fear-Ciùil : Dòmhnall Maceacharn. (25)

3. Translate into Gaelic, paying careful attention to idiom :—

The Scottish Thistle

In the days when the Norsemen strove to be supreme in Scotland, the Scottish Army one night lay encamped on the banks of the Tay, at the spot now known as "Thistle Bridge."

Across the bridge the invaders cautiously proceeded hoping to take the Scots by surprise. As luck would have it, one of them trod on a thistle with his bare feet, at which he could not forbear crying out loud enough to warn the Scotsmen of the presence of their enemies, whom they quickly routed.

There and then, as the story goes, the thistle came to be regarded with special esteem in Scotland. (25)

4. Write in Gaelic a continuous story based on the following summary. **The story should be about the same length as your answer to question 1.** Failure to comply with this instruction may lead to a loss of marks.

An old keeper had toiled nearly half a day to bring a young sportsman within fair shooting distance of a stag, only to see him make a most humiliating miss. The young man instead of honestly admitting his inaccuracy began to make a minute inspection of the gun. The old keeper, with a sour expression, commented dryly :—

"Is the gun good, sir?"

"Oh yes!" was the forced admission . . .

(Complete the story in your own way.)

HIGHER GRADE—(FIRST PAPER)

Tuesday, 25th March—9.30 A.M. to 11.30 A.M.

The value attached to each question is shown in brackets after the question.

N.B.—Begin the answer (or fair copy of an answer) to each question on a fresh page. Write legibly and neatly, and leave a space of half an inch between the lines. Marks will be deducted for writing that is difficult to read.

1. Translate into idiomatic English :—

An uair a bha cuid a'saoilinn gu robh càllachadh na h-Eòrpa a'dol air adhart cho dòigheil is cho ciùin ann an subhaileas na h-intinne, thuit peithir 'n am measg agus chaidh cinnich an amhaichean a chéile mar a b'abhaist anns na seann linn-tean. Nach b'e an

toradh e air deagh bheus agus aidmheil cràbhaidh ! Bha rud-eigin càrr. Ciod e ? Sin agaibh dìreach a'cheart cheist a tha na feallsanaich agus na daoine inbheach a'farraid. Cha do thog, arsa iadsan, Eòrpa na h-iar bunait sheasmhach, agus a nis tha cunnart ann gu bheil càllachadh is nòsan ar linne a'dol a thoirt mu'n cuairt rud-eigin na's miosa na an ceannairceas a chuir an Fhraing bun os cionn còrr agus ceud bliadhna roimh an diugh, mur am mothaich ar maithean am feum air an staid-intinn tha comasach i féin a chumadh ri tograidhean a' mhór-shluaigh ; agus gu bheil e mar fhiachaibh orra faireachadh daonnach agus conaltrach, ma shàbhaileas iad an tìr bho dhroch bheusan. Feumaidh, arsa iadsan, luchd-stiùraidh a'phobuill a bhì air an uidheamachadh le beachdan farsuing agus seaghail.

Dòmhnall Mac-a-Pì. (32)

2. Translate into idiomatic English :—

Chriosda gléidh dhùinne
Ar buachaille cluìteach,
Ar n-uachdaran dùthcha,
Tha chùram an dràs' oirnn ;
Allail ar fùran,
Smearail is grunn-dail,
Fearail ri dhùsgadh

Nan tionndadh a mhànan ;
Ar baranta mùirneach,
Carraig ar bundaist,
Ar n-aon 's ar cairt dhùbailt
'S ar crùn air an tàileag ;
An ràmh nach 'eil bristeach,
Ar lann an am trioblaid,
Ar ceannard 's ar misneach,
Fear bristeadh a'bhàire.

An dùsgadh no 'n cadal duinn,
'N ùrnuigh no 'n attheuinge,
Ar déirce 'g a nasgadh
Thu thighinn dhachaidh sàbhailt ;
Mùint' ann an cleachdadh thu,
Cluìteach ri d'chlaistinn thu,
Mùirneach ri t'fhaicinn

Air each no air lár thu ;
Ar n-aighear 's ar sòlas,
Ar fion air na bòrdaibh,
Ar mire 's ar ceòl thu
'S ar dòigh air ceòl-gàire ;
Ar connspunna féilidh
A dhèanaich Mac Dé dhuint
Gu còir chur air stéidhe
'S gu eucoir a smàladh.

Iain MacCodrum. (32)

3. Turn carefully into Scottish Gaelic, or translate into English :—

Ionann iomorro Feis Teamhrach is rìoghdhàil choitcheann, amhail pharlaimeint, mar a dtigeadh coimhthionól uasal is ollamhan Eireann go Teamhair gacha treasa bliadhna um Shamhuin, mar a gcleachtaoi leo reachta is dligthe d'ordughadh is d'athnuadh, is fromhadh do dhéanamh ar

annálaibh is ar sheanchus Eireann. Is ann fós do h-orduighthí ionad suidhe da gach aon d'uaislibh na hEireann do réir a chéime is a gharna féin, agus fós is ann do h-orduighthí ionad suidhe da gach ceann feadhna da mbiodh os cionn na laochraidhe do bhiodh ar buannacht* ag ríghaibh is ag tighearnaibh Eireann. Do bhíodh fós do nós i bhFeis Teamhrach cibé do dhéanadh éigean no goid, do bhuaileadh neach no d'imreadh arm air, bás do thabhairt do, agus gan neart ag an rígh féin na ag aon oile maithmheachas do thabhairt do san gniomh soin. Do cleachtaoi leo fós bheith ar feadh sé lá ag comhól sul do shuidheadh an ríoghdháil, mar atá trí lá roimh Shamhuin is trí lá da héis, ag snadhmadh síothchána is ag ceangal cáirdeasa ré chéile.

Foras Feasa ar Éirinn. (20)

(¹) *fromhadh*—dearbhadh.

(²) *buannacht*—cairtealan saora.

HIGHER GRADE—(SECOND PAPER)

Tuesday, 25th March—1.0 P.M. to 1.30 P.M.

This paper must not be seen by any candidate.

To be read out by the Teacher at 1.0 P.M. in the presence of the Supervising Officer.

To be written by the candidates on the separate sheets provided, which must be collected before the Second Gaelic Paper is distributed.

DIRECTIONS FOR TEACHER

1. *Inform the candidates that they may not ask for the repetition of any word or phrase.*
2. *Read the passage aloud distinctly and deliberately, but not slowly, in order to bring out the meaning of the whole as clearly as possible.*
3. *Then dictate the passage slowly, saying each group of words (as indicated by vertical lines) twice, and pronouncing every word very distinctly. The punctuation should be indicated.*
4. *After an interval of five minutes read the text over again in the same manner as on the first occasion, but do not on any account repeat separate words or phrases at the request of individual candidates.*

DICTATION

Air feadh nan garbhlaich | is nan stùc, | tha an damh donn cabarach | ag ionaltadh | le a threud eilidean; | caoraich bhàna is dhubh-cheannach | an linn-mhorachd | anns na srathan mìn-fhearach; | b'ric a' leum | air linne chiùin, | is bradan balla-bhreac | a'direadh nan easan casa; | eòin dhubha is ruadha | ri tùchan, | air feadh nan raointean molach | agus gach uile ghnè eile na h-ealtainn | ri coireil shòlasaich | am preas, | agus an àird na h-iarmaidt. | Tha e iomchuidh | gun cumamaid | gach ni dhe so f'ar comhair, | mum beachdaich sinn gu ceart | air staid intinn a'bhàird, | agus a'bhuaidh | a bha aig an t-suidheachadh sin | air a mhac-meanmna. | Cha robh starrum | no gleadhraich | ag cur dragha air aigne; | bha e aig fheis leis a' Cheòlraidh. (20)

HIGHER GRADE—(SECOND PAPER)

Tuesday, 25th March—1.45 P.M. to 3.45 P.M.

The value attached to each question is shown in brackets after the question.

N.B.—Begin the answer (or fair copy of an answer) to each question on a fresh page. Write legibly and neatly, and leave a space of half an inch between the lines. Marks will be deducted for writing that is difficult to read.

SECTION I

All the questions in this Section should be attempted.

1. Write an essay in Gaelic, of not more than two pages in length, on any one of the following subjects:—
 - (a) Là a'bhàird is math na càirdean.
 - (b) "Ged is còmharnard na sràidean, Is mòr a b'fheàrr a bhi air àirigh."
 - (c) Our school concert or sports' day.
 - (d) The post-war outlook in the Highlands.

(40)

2. Translate into Gaelic:—

For about six weeks we had magnificent weather—clear sunny skies, and calm seas; and I greatly enjoyed my evening rambles among the hills, or along the sea-shore. I was struck, in these walks, by the amazing abundance of the wild flowers which covered the natural meadows and lower hill-slopes—an abundance, as I have since remarked, equally characteristic of both the northern and western islands of Scotland. The lower slopes of Gairloch, of western Sutherland, of Orkney, and of the northern Hebrides generally—though for the purposes of the agriculturist, vegetation languishes, and wheat is never reared—are by many degrees richer in wild flowers than the fat, loamy meadows of England.

Hugh Miller: My Schools and Schoolmasters.

(30)

3. Translate into Gaelic:—

(a) The housewife has as much reason to be proud of her work as the business or professional woman.

(b) Wherever Scotsmen go they always think with affection of their native land.

(c) Many Highland students attend the universities of Aberdeen, Edinburgh, Glasgow, and St. Andrews.

(6)

SECTION II.

Two questions should be attempted from this section. The answers may be either in Gaelic or in English, except when otherwise indicated.

4. Quote eight lines from any Gaelic sea poem, hunting song, or elegy; name the author with approximate dates and give shortly the substance of the poem. (10)

5. Name and locate the territories, mainland or insular, which are normally associated with the following names:—

Maighistir Mhioghraidh, Siol Torcuil, Fear Fòlais, Clann an Aba, MacNeill, Na Duibhnic, Clann Mhuirich. (10)

6. Mention three Gaelic prose writers of the 19th century and criticize briefly the work of one of them from your impressions of matter, language and style. (10)

7. Write notes on the meaning and historical origin of:—Earraghaidheal, Innse Gall, Dun Chailleann, Cataibh, A'Mhanachainn, A'Chomraich, Dun Breatunn. (10)

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SAINT BRIDE.

The Mary of the Gael.

By ANGUS DUNCAN.

Among Gaels, both in Scotland and Ireland, February is known as St. Bride's month, the Saint's festival falling on the first day, or, according to the old reckoning, the thirteenth day of the month.

BRIDE OF KILDARE.

The person who evoked a veneration equal to that of St. Patrick in Ireland and St. Columba in Scotland was Bride of Kildare, who was born at Dundalk in the middle of the fifth century, and thus forms a personal link between St. Patrick on the one hand and St. Columba on the other.

In giving her genealogy, some lists go back eight generations, and some ten, but they agree in giving *Dubhghall* (literally, "dark stranger," applied by Gaels to the Danes) as her father's name. *Dubhghall*'s father was *Aodh*, a common Celtic name, surviving in *MacAoidh* or *MacKay* (the letter "K" being merely a duplication of the "c" of "mac"). The next generation, going backward, gives *Art*, a shortened form of *Artur* or *Arthur*, common to Wales and Ireland and probably related to the Roman name *Atrivius*; while *Art*'s father is given as *Conn*, the name of the famous second century king of Ireland who is known as "Conn of the Hundred Battles," and from whom the Clan Donald claims descent. If the name of Bride's father be authentic, it seems to indicate the presence in Ireland of Danes, as distinguished from Norsemen (or "fair strangers"), much earlier than the eighth century, when the first recorded Norse invasion took place.

The historical Bride or Brigit, the latter being the regular Irish form preserving the true nominative case (Brigid), established a convent at Kildare, with which town her name has ever since been associated. Near her shrine in the Celtic mother-church of Kildare, a fire, popularly regarded as inexhaustible, was kept burning in her honour for many centuries. It is of this that the Irish lyric poet, Thomas Moore, was thinking when he wrote:—

"Like the bright lamp that shone in Kildare's holy fane,
And burned through long ages of darkness and storm."

Bride of Kildare died in the year 525, while Columba was a child of three or four years. With the coming of St. Columba and his followers to our country in 563, the name of the first Abbess of Kildare would soon be familiar to converts, and two centuries later the church of Abernethy, on the Tay, was dedicated to her.

THE BRIDE OF LEGEND.

As the name "Kilbride" testifies, the virgin saint of Ireland is commemorated in our own land to this day; but her real memorial is found in the tradition which devout Celtic imagination has gathered round her name.

Filling a felt gap in the story of the Nativity, the Gaels introduced Bride of Kildare to the stable of Bethlehem to aid the Mother and receive the Child, and, not content with this, they thought of her as taking charge of the Child and nursing Him as if her own. So well known is this tradition that few Gaels to-day fail to recognise her in the title, "Foster-mother of the Christ."

This simple, unadorned tradition, which gives the impression of a mystic, or other-world, succourer, has developed into a circumstantial account of her worldly position, and of her meeting with the Holy Family. Daughter of the Bethlehem innkeeper, she was left in charge while her father went to look for water in a time of great drought. As there was only one bannock of bread and a little water left, Bride's father charged her to admit no one while he was away. Then, one night, two strangers came knocking at the door, one an old man with brown hair and grey beard, the other a beautiful young woman with golden hair to the waist. They asked for food and water and a place in which to rest.

Alas! Bride could offer no shelter, but, as the bread and water had been left for her own use, she brought both to them. The strangers took a piece each of the bread and a drink of the water, and, when they had thanked her, they went on their way, Bride wistfully watching them, for she learned more than the strangers told her.

Going, at last, into the house, there was new cause for wonder. The bannock of bread was again whole and the cog of water again full. Quickly following the strangers, who had by that time vanished from the road, Bride found them in the stable and was in time to receive the Child into her arms.

When her father returned home, he knew by the welcoming music of the burn and the bright star above the stable door that the Messiah had come, though his cradle was but a horse's manger.

BRIDE LORE AND RITUAL.

Two hundred and fifty years ago Martin Martin, author of "*A Description of the Western Islands of Scotland*," witnessed the ceremony known as "Bride's Bed," of which the noted folklore collector, Dr. Alexander Carmichael, gives a fuller account.

On the Eve of St. Bride's day a sheaf of oats was dressed as a woman and placed in a large basket, with a straight, peeled wand beside it. Then someone went to the door and called softly, "Bride's bed is ready!", to which one of those within added the words, "Let Bride come in; Bride is welcome!"

"This they do," says Martin, "just before going to bed, and, when they rise in the morning, they look among the ashes, expecting to see the impression of Bride's wand there, which, if they do, they reckon it a true sign of a good crop and prosperous year, and the contrary they take as an ill omen."

Bride's name occurs over and over again in "*Carmina Gadelica*," Dr. Alexander Carmichael's remarkable collection of Hymns, Charms, and Incantations, which is the most valuable work we have in this class. Although known as "The Mary of the Gael," Bride does not supplant either angels or apoetles in those harmless verses, the music of which even a master-interpreter such as Alexander Carmichael is not able to reproduce in translation. Bride takes her place beside the Virgin Mary; Michael, chief of angels in Celtic hagiology or, more strictly, angelology; St. Peter and St. Paul; Patrick and Columba.

The Celts, however, associated Bride, as the ritual of "Bride's Bed" suggests, with the increase of the land and of the flocks, which is natural, as her festival marks (in the Celtic reckoning) the beginning of Spring. She is known as "The Shepherdess Bride" and "Bride of Milk and Kine," with the result that her name is usually found in the class of labour-hymns which deal with the herding and milking of cattle, as well as in the Charms used for averting or curing animal distempers.

Whether Bride shared with Michael the patronage of the sea and its wealth, or whether it be for purely seasonal reasons, the men of Barra, in Dr. Carmichael's account, cast lots on her Feast Day for the deep-sea banks to be worked in the great-line fishing for the year. Alasdair Alpin MacGregor, in his book "*Behold the Hebrides*!" mentions the yearly inauguration

of the fishing season in Barra with a religious service on St. Bride's Day.

ST. BRIDE'S BIRD.

In both the Outer and Inner Hebrides, the Oyster-Catcher bears a name which commemorates the Celtic Brigit or Bride. How this bird's watchfulness and shrill cry can be put to good account may be judged by Dr. Kenneth MacLeod's story, from his native Isle of Elgg, of the three children who clambered into a coracle and by midnight had drifted on an outflowing tide close to giant-peaked Rhum.

"Quietly over the waves," he writes, "came Bride, the Foster-mother, answering the call of her sea-bird, and from an armful of moorland *cannach* she took the soft, white tufts, and with them made a bed for the motherless three. And as she guided the coracle home on the inflowing tide, she lulled them to sleep with a croon . . .

U-vil! u-vil!
Motherless three:
Cold and weary,
U-vil! u-vil!"

A MODERN INSTANCE.

To a mechanistic age such as ours, an age that resorted to charms and spells on man or beast seems very remote. Nevertheless, a modern Scottish writer, who does not (so far as I know) borrow from the literature of the subject, gives a lengthy and meticulous account of the use of a charm for sprain in the case of a heifer. The story (in Colin MacDonald's "*Echoes of the Glen*") is told with all the circumstance of an actual occurrence, and even mentions the knotted thread prepared by the woman who knows the charm for tying loosely round the sprained limb.

Thread or a piece of string was often used; not, indeed, as a direct means of help, but, formed into a loop or circle, as a magical means of protection. Once the charm was repeated—and it was sometimes done with the thread enclosing the reciter's head or mouth—the thread thus used could be discarded.

THE IDEAL OF GOODNESS.

The cultural value of those ancient Hymns and Incantations, which have come floating down the slow-moving stream of Time in the Islands, can be assessed from the language in which they are clothed. It is both simple and melodious, restful to the eye and pleasant to the ear. Of a large number of epithets describing St. Bride only two dissyllabic words are known to me. The rest are all monosyllables.

She is gentle, calm, pleasant, beneficent and mild, and, in appearance, fair, with clustering locks. The reticence in regard to her physical appearance is interesting. The Celts had their ideal of physical beauty in three figures from the second and third centuries, namely, Emir, Cuchullin's wife; Grainne, who eloped with Diarmid; and, above all, Deirdre, who followed the three brave sons of Uisneach to this country from Ireland.

Only rarely is Bride described as sweet-voiced, which is strange, for the Isleswomen, with their hereditary love of music, thought of her when the nurse was sent for, and a cradle-croon would soon be heard. The personification of goodness was her part in the thoughts of the people, as Deirdre was to them the personification of beauty.

The incarnation of song in a woman's voice awaited, as it seems, the coming of the sweet singer of the Isles, the seventeenth century clan poetess, of whom Kenneth MacLeod, translating an original Gaelic saying of his own, writes:

"The Gael, in his high mood, thinks of Deirdre for beauty, Bride for goodness, and Mary MacLeod for song." "*Deirdre air son àilleachd, Bride air son maitheis, agus Màiri NicLeòid air son òran.*"

Mìos Faoillich, seachdain Feadaig,
Ceithir là deug Gearrain, seachdain Caillich,
Tri là Sguabaig—suas an t-Earrach.

Seachdain na Feadaig: an tras seachdain de'n Earraich.

Millidh aon bhò buailte: millidh aon bhean baille.

AM FEAR-CIUIL.

Bho chionn bliadhna no dhà thubhairt caraid rium. "Tha leabhar agam aig an tigh, agus chan 'eil e chum feum sam bith dhomh. Is ann sa' Ghàidhlig a tha e agus tha fhios agad nach 'eil faeal de'n t-seann chàinain sin agam-sa. Bheir mi dhuit e—theagam gu dean thu feum leis."

Cha ruig mi leas a ràdh gu do ghabh mi e gu toilichte, agus thubhairt mi gu robh mi fada 'na chomain. An uair a chunnaic mi ainn an leabhair, "*Am Fear-Ciùil*," bha fios agam air ball gun còrdadh e rium, oir tha mi 'nam dhòigh bhig fhéin 'nam sheòrsa de fhear-ciùil, ged a tha mo bhean ag ràdh rium corra uair, mar a thuir an sionnach ris an fhithcheach, 'Cha toir do cheòl do mhòran chuideachd thu!"

Gidheadh, tha mi gu maith dèidheil air ceòl de gach seòrsa, agus mar sin bha ainn an leabhair taineach dhomh. Roimhe sin bha a' chuid as motha de na leabhraichean Gàidhlig air an robh mi eòlach car stòlda, ged a fhuair mi beagan àbhachd an dràsda agus a rithist. Ach is e "*Am Fear-Ciùil*" a' cheud leabhar anns an robh an rud taineach so cho pailt.

Mar sin thug an leabhar toil-inntinn mòr dhomh. Tha mi a' smaoinachadh a nis gur e an t-aobhair air sin gu robh an t-ùghdar 'na dhruine gun choslas falsail, agus sgrìobh e air son dhaoine cumanta coltach riumsa. Nochdadh e a spiorad càirdel, coibhneil daonnas, agus mhothaich an leughadair mar gu robh e ag éisdeachd ri seann charaid a bha a' bruidhinn ris ann an doigh taineach mu chùisean de gach seòrsa, àrd agus iosal.

Fhuair mi anns an leabhar gliccas agus feallsanachd, daonnas le fo-sruth de dh'àbhachdas cùin, no, mar a thair iad, cridhealas "*paawy*," agus ann an gnàth coibhneil. Tha e soirbh fhaicinn gu robh an sgrìobhadair 'na leughadair dicheallach agus mar an ceudna 'na fhiar fheallsanach.

Am measg nan òraidean anns an leabhar tha aon dhiubh a fhuair mi air leth taineach—an òraid air Omar Khayyam, bàrd Persianach. Gu cinnteach tha mòran ag ràdh nach robh ann ach fear-fanoid agus nach bu chòir do Crìosdaidhean maithe fear sam bith a thoirt air. Ach an aghaidh sin uile tha mi làn chinnteach gun d'fhuair iomadh Crìosdaidh a bha toigheach air fìor bhàrdachd cheòlmhoir toil-inntinn mòr 'na rannan. Thèid mi an urras nach 'eil iad ach gann an fheadhainn a tha dèidheil air bàrdachd a tha gun fhios air an rann so air an do chuir MacEachainn deise ghrinn Ghàidhealach:—

"Thoir crioman arain is searrag fhion,
Leabhar rannan, mar ri caraid mìn,
Is crabbh an fhàisich deanamh sgùil o'n ghréin,
O, bhiodh am fàsach dhomh mar Phàras féin."

Agus an rann eile far a bheil am Persianach a' nochdadh a chridhe bàidheil:—

"Do d'charaid, seadh, 's do d' nàmhaid, coibhneas nochd,
Cha dealbh an cridhe bàidheil ceig no lochd;
Ni mi-rùn nàmhaid dhuit a' caraid grìdh
'S ni coibhneas caraid dhuit a' bròillean nàimh."

Air son an neach a tha toigheach air àbhachdas, gheibh e anns an òraid, "*Am Fiaidh*," iomadh rud taineach. A reir an ùghdair bha a thubaistean iongantach—da-rìreadh tha eagal orm gu bheil e an sud agus an so a' meudachadh na cùise, ach tha sin 'na shochair aig na h-ùghdaran uile.

Tha iomadh òraid eile anns an leabhar a tha làn àbhachd. Gheibh an fheadhainn a tha toigheach air na coin agus na cait iomadh rud a thogas gaire an uair a leughas iad na h-òraidean mu na h-ainmhidhean-teaghlach sin. Chi an leughadair gu robh an sgrìobhadair 'na fhear-amhaich geur agus air leth toigheach air air càirdean balbha.

Chan 'eil taobh-duilleig anns an leabhar a tha neo-chiatach, tioram, no draolunneach; agus tha e glé fhuasda fhaicinn gun dubhairt an t-ùghdair an fhìrinn an uair a sgrìobh e anns an roimh-ràdh,

"Mar bhraoin air blàth do m'anam fhéin
Tha ceòl is sgeul is beagan àbhachd."

STEFHAN A. CATHAN.

PROPAGANDA NOTES.

Northern Area.

Camp Site.—As the field which was occupied as a camp site for Comunn na h-Oigridh last year is to be ploughed up, the Northern Organiser visited Inverailort and, together with Mr. and Mrs. F. S. Cameron-Head, inspected another field kindly put at the disposal of An Comunn for this purpose. It was found that this field will be quite suitable if a little draining is done in the early summer.

Schools Visited.—Visits were made to the following schools—Kinlochiel, Arisaig, Morar, and Mallaig—and prospects for the Lochaber Provincial Mod were discussed. Miss Gillies of Arisaig School has for many years prepared a Junior Gaelic Choir for the Lochaber Mod, and year after year she has been very successful. She assured the Organiser that she would once again prepare a Choir, provided someone could be found to conduct the Choir at the Mod. Miss Gillies is to be congratulated on her consistently excellent work for the Gaelic Cause, and to-day many former pupils are grateful to her for the sound musical training received in Arisaig School. *Saoghal fada dhùibh, a bhan-Ghàidheil Chòir.*

Fort William.—On Christmas Eve the Organiser was present at a Ceilidh held under the auspices of the Fort William Branch, under the chairmanship of the Rev. John MacDonald, Onich. A very happy evening was spent with song and story.

Dingwall.—At a meeting of the Dingwall Branch on 26th December, the question of holding a local Mod in 1948 was discussed. It was decided not to hold a Mod but that opportunity should be given for competitors in Gaelic solo and choral work at the Ross-shire Musical Festival. Rev. Malcolm MacLean, President, presided, and the Organiser was also present.

Lochcarron.—New Year's night found the Northern Organiser presiding over a Ceilidh held under the auspices of the Lochcarron Branch. There was a very large attendance, which included Dr. C. D. Ferguson and the Rev. Robert Robertson. Songs, stories, instrumental music, and a Gaelic dialogue were features of a very interesting programme. This Branch is to be congratulated on the fine work being done for the Gaelic Cause at Baile-Sìne and in the neighbouring district.

Balmacara.—Through the kindness of Mrs. Archie MacDonald of Balmacara Hotel a Ceilidh was held in Balmacara Hall on 5th January. This was in aid of the South-West Ross and Glenelg Provincial Mod funds. The President of the Kyle Branch, Sgt. Donald Nicolson, was Fear-an-tìghe, and by his genial personality and apt repartee he made this gathering a most happy one. There was no lack of talent and, while it might be invidious to name anyone in particular, one may mention three young men, who gave excellent renderings of pùirt-a-beul, and also Mr. Ronald Gillies, who had travelled from Inverness with the Organiser. It is understood that a sum of about £20 will be available for the Mod funds, and the Mod Committee would like, through the medium of these "Notes," to thank Mr. and Mrs. MacDonald of Balmacara Hotel for all they have done to make this effort so eminently successful.

During the Ceilidh Mr. MacPhail suggested that the time was opportune to form a Branch of An Comunn at Balmacara and, on the motion of Mr. C. I. N. MacLeod, it was unanimously agreed to do so. The President is Mr. A. MacDonald, who held a similar office in Mull when resident there. The Hon. Secretary is Mrs. MacDonald, who, as Mrs. Adamson, was Hon. Secretary of the Dundee Highland Society for a number of years and was also Local Secretary to the National Mod at Dundee in 1937. The Hon. Treasurer is Mr. MacPhail, The Stores, Balmacara. Mr. C. I. N. MacLeod was appointed Bard to the Branch—a fine selection indeed, as Mr. MacLeod is a crowned Bard of An Comunn Gàidhealach.

CENTRAL FUND CONCERTS.

Inverness.—On 3rd January, an All-Gaelic Concert, in aid of the Central Fund, was held in the Town Hall, Inverness, with Mr. Donald MacDonald, Convener of the Propaganda Committee, in the Chair. The guest artists were Miss Helen T. MacMillan (Glasgow) and Mr. Duncan M. MacKenzie (Newtonmore), both Mod Gold Medallists and

favourite Gaelic soloists on concert platforms and on the radio. There was a strong supporting programme, which included Mrs. MacLeod (Croy) and her son Torquil, Miss Rhoda M. G. MacPherson (clarach), Miss Helen R. MacRae (violinist), Miss Betty MacLeod (pianoforte selections), the Chisholm Troupe of Highland Dancers with Piper Jack Chisholm, Mr. Malcolm MacInnes (bagpipe selections), and Miss Rhoda MacLeod as accompanist. Votes of thanks were moved by the Northern Organiser.

Leachkin.—On 7th January, a Concert was held in the Recreation Hall of the Mental Hospital at Leachkin, Inverness, under the chairmanship of Dr. William MacWilliam, Medical Superintendent. This Concert served two purposes: it provided entertainment for over two hundred of the patients in the hospital, and it also provided accommodation for several hundreds of the general public. The guest artists were Petrine M. Stewart and Angus Whyte (both Mod Gold Medallists) and Iain A. MacSween. They were supported by Ronald Gillies, Rhoda M. G. MacPherson (clarach), Malcolm MacInnes (piping selections), the Chisholm Troupe of Highland Dancers and Piper Jack Chisholm. This Concert was in aid of An Comunn's Central Fund, and, although the roads were icy and dangerous, there was a satisfactory attendance. Mr. MacPhail moved the votes of thanks and expressed the warm appreciation of his Committee to Dr. MacWilliam for his continued support of the Gaelic Cause.

Dingwall.—On the following evening a similar Concert was held in the Town Hall, Dingwall, with Mr. Alasdair R. MacKenzie, a member of the Northern Propaganda Sub-Committee, in the Chair. The guest artists were Petrine M. Stewart, Angus Whyte, and Iain A. MacSween, who, whether they sang love-songs, hunting-songs or pùirt-a-beul, gave of their very best. Miss Isobel Gill, who has only recently taken up the study of Gaelic, made a fine impression with her sweet rendering of several Gaelic songs. The kilted Chisholm Troupe swung gaily into the steps of the reels, sword dance, and seann triubhais. Messrs. Morris MacKenzie and Willie Malcolm, with stirring selections on the violin and piano, completed an excellent programme. Mr. J. F. Brown, A.T.C.L., skilfully played the accompaniments. The Northern Organiser introduced the various concert items and gave some interesting notes on the various contributions. Votes of thanks terminated a very successful function. The net proceeds will be devoted to the Central Fund of An Comunn.

Gaelic Discussion Group.—The second meeting of the Inverness Gaelic Discussion Group was held in the Inverness Royal Academy on 9th January, with Miss Morag MacDonald as Chairman. An interesting discussion took place. The next meeting of the Group will be held in the Academy on 30th January, at 8 p.m. All interested are invited to these meetings.

Provincial Mod Dates.—On 10th January, a meeting of the Northern Propaganda Sub-Committee was held in the Northern Organiser's Office, at 81 Church Street, Inverness. Despite the icy condition of the roads, there was a satisfactory attendance, some members having travelled from Foyers, Gollanfield, Conon Bridge, and Abernethy. Mr. Donald Graham, Convener, presided, and many matters of interest were dealt with. The Northern Organiser intimated that arrangements had been completed for six Provincial Mods in the month of June, as follows:—4th June, Badenoch-Strathspey at Newtonmore; 11th June, South-West Ross and Glenelg at Kyle of Lochalsh; 18th June, Lochaber at Fort William; 24th and 25th June, Lewis at Stornoway; 25th June, Sutherland at Lairg; 29th and 30th June, Skye at Portree. It was also intimated that Miss Irene MacCowan, Oban, had just commenced in Skye as an itinerant teacher of music. Several other requests for the services of a Gaelic music teacher were considered and every effort will be made to supply the needs of these districts, if at all possible. An effort is to be made to form new Branches in the Gairloch area of Ross-shire in the near future.

Ceilidh nan Gàidheal an Inbhir-Nis.—At the monthly meeting of this organisation, the Northern Organiser gave a resume of the work of An Comunn in the Northern Area, and at the January meeting Mr. Farquhar MacLeod, President, is to give an address on "Gnàthasan Cainte." D. McP.

AIG GLEANN-FHIONAIN.

Bha cruinneachadh mòr gasda ann an Dail-an-tùir aig Gleann-Fhionain air an 20mh là de'n Lùnasdal. Thàinig cuid leis an each iarainn, mòran le carbadan-ùillidh, feadhainn le rotharan, agus (tha mi cinnteach) grunnan d'an cois. Chaidh mi fhéin agus gràinne mhath eile suas Loch Seile, cuideaginn air an *Lady of the Lake* agus an còrr air an *Clanranald II*.

Bha an latha fìor bhrìgha; chan 'eil mi smaoinich gu robh neach f'òr ghréin a' b'urrainn talach air an aimsir. Ma bhà, thòill e a bhogadh air son greis ann an lub-nan-tunnag agus an sin coin is gràisg a' bhaile a chur ri shàiltean!

Bha bho bhàid gach beinn gu ùrlar gach glinne còmhdaichte ann an trusgan na maise. Cò an rìgh no a' bhan-rìgh a bha riagh a' gearradh 'nan uile ghloir cho maiseach ann an cruth 's an dealbh? Ach saoilidh mi air a' mhadainn àlainn son gun tug Gleann Alladail bàrr air càch. Gus an do bhris cogadh Hitler a mach bha an gleann so 'na fhrith ach tha caoraich air an diugh. Dé bu mhille na grèim de fheòil aise tri-bhladhnaich muilte bhàrr Croit-bheinn còmhla ri "Kerr's Pink" a tha anabarrach tiorad ann bliadhna?

Bha ministear còir gasda leinn air an *Lady*. Chuir e greis d'ha shaghal seachad an Africa an Iar, ach, ma chuir, cha robh bàth bathair a bha riagh greis air cùrsa an Loch Suainear nach robh forfhais air oire. So agaibh roinn dhiubh — an *Argyle*, *Jura*, *Pioneer*, *Carabineer*, *Lady Ambrosine*, *St. Clair of the Isles*, *Handa*, *Brenda*; agus thug mi fèin iomradh dha air an *Innismore* a bha aig Mrs. Chespe. Ma chuireas leughadair sam bith de'n *Gaidheal* tuille ris an àireamh, bidh mi toilichte a chluinntinn.

Thachair mi air Dòmhnall MacPhàil. Bha e cho trang ri dithis thimeall nam plobairean a bha cluich, agus bha deagh chruinneachadh dhiubh-san ann le na phlobaire de iarmad Chluanaidh 'nam measg. Choisinn i duais na dhà.

A mach bho Iain MacChonnochaidh agus Dòmhnall Méinn 's e nigheanan a bha anns na dhannsaich gu léir an measg nan inbheach, agus bha mòran de chloinn-nighean san òigridh cuideachd.

Chunnaic mi Fear Cheann-a-chreagain. 'S e "Fear Inbhir-àilleart," tha mi creidsinn, air fèadhainn ris, ach 's e "Ceann-a-chreagain" a theireadh iad ris an oighreachd ri linn a sheanar, Donnchadh an t-Seanalar. Thuig mi air gu bheil e gu math dealasach air son an cruinneachadh a chumail air aghaidh.

Bha ruith is leum, cur na cloiche, tilgeil an tìrd 's a' chabair ann. Fhuair Eachann MacGriogair a' cheud duais air son a' chabair, agus tha mi cinnteach gu bheil mu dhà fhichead bliadhna 's e còig bho'n a thòisich e air an obair so.

Dh'fhàg sinn Gleann-fhionain mu leth-uair as deidh seachd, agus eadar a h-uile stad a bh'ann bha an duibhe a' teannadh dlùth nuair thàinig sinn a dh'Àth Tharracail.

Nis, mu bheannachd anns an dealachadh air sgìoba nam bàtaichean a ghitilain sinn gu sàbhailte—Aonghas Dòmhnallach, an sgìobair gràdhach; Dòmhnall Camshron, an t-ionnhasair cairdeil; Seumas Stiùbhart is deagh Mhaiclain; Uilleam fein chan fhaodar a'icheadh gach robh shìnsreadh an tìr Chlann Raognail; deagh MhacColla a Ceann-tràgh is Leathanach an leadain bhàin.

TAOBH-TUATH EARRACHAIDHEAL.

THE NATIONAL MOD, 1948.

The National Mod, 1948, will be held in Glasgow on 28th, 29th, and 30th September and 1st October.

ANNUAL GENERAL MEETING.

The Annual General Meeting of An Comunn will be held in Glasgow on 2nd October.

MALCOLM MACLEOD MEMORIAL.

The bronze plaque in memory of the late Mr. Malcolm MacLeod, Govan, a former President of An Comunn Gaidhealach, will be unveiled in the Highlanders' Institute, Glasgow, on Saturday, 21st February, 1948, at 3 p.m.

1948 NATIONAL MOD (GLASGOW).
INDIVIDUAL EFFORTS CAMPAIGN.

£1000 Target and Eight Months to go.

100 Pioneers Needed.

A SPECIAL APPEAL is being made by the Entertainments Committee for the GLASGOW MOD (1948) to raise throughout the Highlands and Islands the sum of £1000 by Individual Efforts, such as Ceilidhs, Dances, Whist Drives, Bridge Drives, Sales, etc.

Every effort, however small, will be deeply appreciated, and sums received will be acknowledged in this column and in the *Oban Times*.

The Organisers are Mrs. M. L. Cameron, 7 Churchill Drive, Glasgow, W.1 (Tel. West 2389) and Mr. Angus MacIver, 44 Airlie Street, Glasgow, W.2 (Tel. West 5107), and the Treasurer is Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1.

There are only eight months in which to reach our target. PLEASE ORGANISE A LITTLE FUNCTION NOW.

Sincere thanks this month to the following for the sums stated:

Mrs. Bannerman, Balmaha—Proceeds of Work Party outing to Balmaha ..	£11 5 0
Mrs. M. L. Cameron, Glasgow—Proceeds of Ceilidh in Grand Hotel ..	44 5 6
Mrs. Pat MacLaren, Edinburgh—Proceeds of a Bridge Drive ..	20 0 0
Mrs. Petrine Stewart, Aberfeldy—Proceeds of a Ceilidh ..	4 0 0
Mrs. Hunter, Schoolhouse, Duror, Appin—Proceeds of School Concert ..	5 0 0
	<hr/>
	£84 10 6

Moran Taing!

BAS CHAIRDEAN.

Mr. Latimer MacInnes.

The death occurred, on 5th January, of Mr. Latimer MacInnes, Campbeltown, at the age of eighty-seven. A native of Lincoln, Mr. MacInnes was secretary of the Argyll Steamship Company, and later of the Campbeltown Shipping Company.

Mr. MacInnes was a life member of An Comunn Gaidhealach for many years, and was an ardent supporter of the Campbeltown Branch. A keen student of Gaelic, he was a member of the Gaelic Circle, of which he and the late Sheriff MacMaster Campbell were two of the founders. From time to time he contributed Gaelic items to this magazine.

An active member of the local antiquarian society, Mr. MacInnes did much valuable research in the Kintyre peninsula, so rich a field for the antiquarian. He was particularly interested in the place-names of Kintyre, and the results of his own and his colleagues' labours were published in the local newspaper.

Mr. MacInnes was also a poet of no mean order, and a collection of his English compositions was printed for private circulation.

Miss Debenham and Mrs. Burgess.

The Kinloch Rannoch Branch has suffered grievous loss by the death of Miss Mary H. Debenham and Mrs. G. S. Burgess.

Miss Debenham, whose home was in Hertfordshire, was a frequent visitor to the district, and took a warm interest in the local branch and the pipe band. She contributed generously to the support of these, and never missed the opportunity of attending a Branch Ceilidh.

Mrs. Burgess was Treasurer of the Branch for many years. She was well versed in local lore, and was a great lover of Gaelic, of which she was a fluent speaker.

Both Miss Dehenham and Mrs. Burgess were members of the parent association and supported An Comunn in all its efforts.

Special reference to the loss sustained through the passing of these worthy members was made by Mr. James Grant Scott, President, at a recent meeting of the Branch.

We extend our sincere sympathy to the bereaved relatives.

N. S.

EADAR SINN FHEIN.

Sgrìobhadhainn Gaidhlig.

A Charaid,—Leugh mi bristhran Iain MhicLeòid le mòr ahuim, ach, a laochain, 's e cheist a chuir mi orm fèin aig an deireadh, "Cia meud paiper-naidheachd a bhiodh deònach eumntas thoirt seachad air tachartasan dùthchail anns an t-seann chànan?"

Ged a chuireas mi fèin corra uair sreath no dhà de shalm no lèoidh Gaidhlig còmhla ri cunntas am Beurla mu mhaise is buaidh neach a dh'èug a dh'ionnsaigh *Tìm an Obain*, is ainm a chuireas iad an clò e, agus, nuair a ghuidheas mi "A h-uile latha sona, 's gun latha idir dona" do fheadhainn air ùr-phòsadh, soillidh mi gur h-ann eadar dà theagamh a chuireas iad ann e.

Agus chan 'eil mi idir cinnteach nan innsinn do'n *Ghaidheal* gu robh muinntir Ardtoigha ag iarraidh rathad mòr 's iad fhathast ag giùlan a' ghuais air an dromag (chan fhaigh iad am poca mine), nach crathadh Tòmas còir fhein a cheann.

Co-dhiubh, soillidh mise, mun gabh sa a dheanamh anns a' *Ghaidheal*, gum feum e bhith air a mheudachadh agus a phrìseir air a h-àrdachadh.

TAOBH-THUATH EARRAGHAIDHEAL.

A Charaid,—Tha am fear a sgrìobh ann an àireamh a' mhios so glé cheart nuair a thagair e gum bu choir dhùinn barrachd suim a ghabhail de rudan a tha tachairt 'nar n-àm fhéin an àite rudan eile a thachair ann an linn ar sì-seanar.

An oidheach mu dheireadh a bha mi aig Cèilidh nan Gàidheal, rug fear air làimh orm air deagh phlacadh a thoirt dhi thuirt e, "Chan 'eil thu 'gam ainneachadh?" Ach nuair a fhuair mi sealladh ceart air, thuirt mi: "Thà. Nach e Tìoni Dhòmhnaill Pharaig a bh'ann?" Bha mi ceart, agus, le deagh chrathadh eile, dh'fhalbh sinn a mach còmhla.

Choisich sinn gu socrach agus an ceann tacain thuirt Tìoni, "An euala tu ionnradh riamh air a' chat mhòr a bh'aig m'athair?" Cha d'fhan e ri freagairt agus lean e:

"O, 's e cat uamhasach a bh'ann!" 'S ann b'ann a bha e, agus bha e cho mòr sin! Is shùin Tìoni a dhà làimh mu dhà thoirigh gu leth o chèile.

'Feasgar an siud thadhail am ministear air m'athair. Bha an cat mòr 'na shiodh aig an teine mar a bha riamh, is e 'na leth-chadail. Thuirt am ministear, 'Nach breagha an cat a th'agaidh, a dhùine! Nach dona gur h-ann b'ann a tha e, chionn chan 'eil cait de'n dath sin no m'athair sealg."

"Nach 'eil!" ars amhodach; "Chan 'eil cat eile eadar dà choicidh Mhuile as fheàrr air sealg na am fear sin!"

"Bha iad an sin sàmhach tacan agus thoisich luchaidh air tighèan a mach as na frògan. Chuala an cat mòr iad is thug e seil bhàrr a ghuala, ach cha d'rinn e an còrr.

"Rinn am ministear gaire, ag ràdh, 'Chan 'eil an cat mòr 'na shealgach cho math 's a shaoil sibh, a Dhòmhnaill! Chan 'eil e toirt oidhirp air na luchaidh a ghlaicadh!'"

"Tut, arsa m'athair, 'chan 'eil an sin ach na luchaidh againn fhin! Stada' s'hihse gu an tig a h-aon choimheach a stigh agus an sin chl' s'hih an seorsa sealgair a th'ann!"

Ach dh'fhalbh am ministear nu'n tàinig coigreach do'n tigh."

DUGALL MACCORMAIO.

Ceol No Canain?

A Charaid Uasail,—Còig bliadhna air ais sgrìobh an t-Urramach Calum MacLeòid, am fear-deasachaidh còir nach maireann, mar so: "Bha sinn ag coas nan ceudan, bha, mas maith mo chuimhne, suas ri mìle not sa' bhliadhna ri ceòl is

òrain roimh na chogadh, agus chan 'eil air cànan a bheag nas fàillaine an diugh air thàillidh sin. Nan rohh a leth air a chur an leabhraichean"

'Cha léir dhòmhla dearbhadh air bith, no cadhon fann chomharradh fhathast gu bheil Ard Chomhairle A' Chomuinn air atharrachadh righailte. Bha bruidheann gu leòr mu leabhraichean ùra sgoile, ach chan fhaic mi gin diubh air faire. Tha "Alba" bocht air chail bho chionn còrr is hliadhna gun fhios cuin thogas e ceann. Agus an t-ionnradh mu dheireadh air Comhairle an Fhòghluim agus air Frith-chomhairle a' Chraoibh-sgoilidh sin Taohh Deas, gu robh àireamh cho beag an làthair agus nach b'urraimear coinneamh a chumail. Direach sin!

Am Prògram Mòr Mòr Pheairt chi mi taobh duilleig làn de ainmeanan na muinntir a choisinn am bonn òir air son seinn a nuas o 1893, agus air an taobh eile na còisèan a chloinn Sgiath Shuaicheantais Thulaich Bhàrdainn. Tha sin glan mar bu choir, ach ciod mu chaint aghs mu litreachas? Ciod uime-san a choisinn "sàr urram a' Mhòid?" Cha d'fhuair mi am facal "hàrd" eadar dà cheann an leahair. Chan 'eil lideadh ann a bharrachd mu dhùine riamh a fhuair am bonn òir no a' chuch airgid, àrd dhùisean nan inbheach an litreachas, ged theaird gur prìomh chuspair A' Chomuinn "a' hith a' brosmachadh agus ag adhartachadh teagasg agus cleachdadh na Gaidhlig" mar chànan.

Is fìor gur mìle còl, agus tha na h-òrain da-rihirh taitneach ach càite am biodh ar n-òrain mur hiodh na bàird? Ciamar chumar cànan heò an diugh ma sguirear de a sgrìobhadh, agus ciod taibh an cèol an latha bhàsaicheas a' Ghaidhlig, agus nach chumear tuilleadh i am beul peathar no bràthar, air teanga màthar no gineil?

Suas ri mìle not sa' bhliadhna ri ceòl! Agus ar caint na' dol às. Sin spòlagan beaga bu choir greis cagnaigh a chumail ri Gaidheal no dhà air son mìos cò dhùihh.—Gu dèilais,

I. A. M.

(Is fìor na tha ar caraid ag ràdh, ach feumar so a ràdh cuideachd. Chan e coire a' Chomuinn no neach sam bith a hhuineas dha gu hheil aon chuid na Leabhraichean Sgoile Gaidhlig no *Alba* fhathast gun tighinn a mach. Choimhlinn fear-deasachaidh nan Leabhraichean Sgoile a chuid fhéin de'n òhair glé sghoialta, agus is iomadh mìos bho'n a chuir e an stuth sgrìobhte a dh'ionnsaigh na clò-bheairt. Tha còrr is hliadhna gu leth h'ann a chuir ri fheasachaidh *Alba* an stuth sgrìobhte aca fhéin as an làmhain. Is e na clò-bhualadairan a tha tarraing tìne, agus chan urrainn An Comunn dad a dheanamh anns a' chùis ach feitheamh gu foidhidinneach. Ma dh'iarraas tu an dràsda air clò-bhualadair leabhar a clò-bhualadh dhuit, their e riut aona chuid "Chan urrainn dhomh; chan 'eil paiper agam, no tha cus oibreach agam cheana fo m' làimh," no "Fàg agam e; ni mi mo dhìcheall ach cha gheall mi cuin a bhios an òhair deanta; 's dòcha gun toir e dà hliadhna." Agus an dèidh an leabhar a clò-bhualadh còsgar tìne eile 'ga cheangal. Bithidh mise, mar Fhear-gairme Comhairle a' Chlò-bhualaidh, glé fhada an comain neach sam bith a h'eir fios dhomh mu clò-bhualadair a ghabhas os làimh stuth-leughaidh Gaidhlig a chur an clò gu grinn agus gu sghoialta agus air prìs chothromaich.—F.D.)

The Bretons.

A Chars,—We read in *An Gaidheal* of this month that a special committee had been appointed to make further enquiry and make report to the next Executive Council meeting of An Comunn Gaidhealach about the Petition we have asked to sign in favour of the teaching of the Breton language. We further read that we are reported to have sought the co-operation of An Comunn "for the cessation of the persecution of Bretons which it is alleged is carried on by the French authorities."

We wish to point out that we never asked for the co-operation of An Comunn "for the cessation of the persecution of Bretons" as stated. We only asked that the forms of the petition be distributed through the medium of *An Gaidheal*, and this form is strictly concerned with the teaching of the Breton language and Breton history.

We thought that it is a minimum that Celts can give to one another without cost on a matter which they cannot but agree upon and entirely devoid of "politics" and therefore of possible disagreements.

Will you be kind enough to publish this rectification in your next issue, so that no confusion should be unfairly brought about.—Le gach h-uile dèaghadh dhurachd.

B. NI MHATHUNA,

Cork, 17/12/47.

Publisher, *An Aimsir Ceilteach*.

AN COMUNN CENTRAL FUND.

To enable An Comunn to meet its current obligations, and place it in a position to launch a propaganda campaign now that the war is over, and thus regain the ground lost during the years of its enforced inactivity, donations, large or small, will be gladly received by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1. Remittances should be made payable to "An Comunn Gaidhealach."

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AN COMUNN GAIDHEALACH

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Leabhar XLIII.]

Am Màrt, 1948.

[Earrann 6

CLAR-INNSIDH.

Principal Contents.

Gaelic.

Inneal Maol	65
Litir Comunn na h-Oigridh	66
An Adharc-shnaoisein Shianta	67
Flùraichean (bardachd)	68

English.

Scottish Gaelic in Canada	69
Executive Council Meeting	72
Late Dr. Archd. MacDonald	73
Late Dr. A. B. Scott	74
Propaganda Notes	74
Miss MacAskill appointed Organiser	75
Individual Efforts Campaign	76

INNEAL MAOL ?

Tha gearan 'ga dheanamh o' am gu' am mu'n t-seòrsa chuspairean a' bhios am bitheantas aig sgrìobhaichean is òraidichean Gàidhlig. Gu tric 's e bhios aca seann sgeulachdan is seann eachdraidh is seann bhàrdachd agus cleachdaidhean is euchdan nan linntean o' chian, agus gun fhacal aca mu chùisean a' bhuineas do shaothail nam beò. Chan 'eil fad sam bith bho bha Mgr. Iain N. MacLeòid a' sgrìobhadh mu'n cheart chuspaire seo anns na duilleagan againn (faic *An Gaidheal*, Faoilleach 1948, t.-d.42).

Tha ceist glé chudthromach air a togail an seo, oir thèid cànan sam bith a' dhiùt mur 'eil i air a' cleachdadh mar mheadhon-còmhraidh is mar mheadhon-sgrìobhaidh mu ghnòthaichean ar latha féin.

'S e aon bhoehdainn a' th'oirn mar Ghàidheil an ceartair gu bheil a' mhòr-chuid againn 'ga fhaotainn nas fhasa còmhraidh am Beurla na an Gàidhlig. Cìod as aobhar? Cleachdadh na Beurla is cion-cleachdaidh na Gàidhlig, a' cheud aobhar: aineolas air a' Ghàidhlig shaidhbhir uasail a' bh'aig ar sinnsirean, sin an dara aobhar: beachdan is dòighean is innleachdan ùra ar latha-ne, agus a' leithid de nithean ann air nach do smuainich ar n-athraichean riamh eadhon ann am brudaran na h-oidhe: an leig: agus aobhar no dhà eile.

An e gu bheil a' Ghaidhlig mi-fheumail agus mi-fhreagarrach gu bhith cur an cèill cùisean is beachdan an t-saoghail an diugh?

* * *

Aireamh bhliadhnachan air ais sgrìobh Gàidheil, d'am bheil spéis againn uile mar sgoilear agus mar sgrìobhaiche Gàidhlig, mar seo:

"Chan 'eil anns a' Ghàidhlig ach cainnt bho chd agus chearbach air son teagaisg, a' chionn gun do stad a' Ghàidhlig Albannach de fhàs o' chionn fhada. Tha an saoghal agus rìghachd an eolais a' fàs gun sgar, agus feumaidh cànan fàs cuideachd, ma tha

Gliocas nan Gàidheal.—Is duilich bùrn glan a thoirt & tobar salach.

Fìrinn air son a' Mhios seo.—An cuir tobar a mach as an son shìl uisge mìlis agus searbh?—*Seumas* iii. 11.

"Ubh air Inid, eun air Càig,
Mur bi sin aig an fhitheach, bithidh am bàs."

"Seachd seachdainean gearr goirid eadar Inid is Càig."

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i ri bhith 'na ball-acfhuinn leis an dean daoine obair choimhlionta. Cha ghabh sin a dheanamh leis a' Ghàidhlig an diugh . . . ach is e coire ar daoine féin a tha ann. Leig iad an searg innte gus nach urrainn iad an diugh dad a dheanamh leatha ach an là a mholadh d'a chèile. An uair a thèid iad gu seachas as doimhne na sin bheir iad tarraing air a' Bheurla . . .

"Ma sheallas tu air na cuspairean air am bi Gàidheil a' bruidhinn aig na céilidhean agus na coinneamhan a bhios aca anns na bailtean móra, agus anns na bailtean beaga anns a' Ghàidhealtachd cuideachd, chì thu gur e na h-aon chuspairean a tha aca o chionn fichead bliadhna . . . òraid mu Chéilidh anns an t-seann t-saoghal no mu Sheanfhacail no mu Thoinnseachain no mu Thurus do'n Ghàidhealtachd no mu Bhliadhna Thearlaich no mu Chalum-cille no mu Chleachdaidhean nan Athraichean, is cuspairean eile de'n t-seòrsa sin a fhuair an deagh ehireadh cheana.

"Ciod as aobhar do'n bhochdainn seo? Tha, gu bheil a' chainnt deanta cheana anns an labhairt iad air na cuspairean seo; nan labhradh iad air nithean ùra a bhuineas do'n t-saoghal ùr no do rìoghachd an eòlais agus nam beò, dh'fheumadh iad maorach a dheanamh air an son fhéin agus sgaribh a thoirt á creagan dhaibh fhéin; dh'fheumadh iad cainnt a lùbadh ann an dòighean ùra gus am freagradh i d'an smuaintean. Agus sin rud nach 'eil furasda a dheanamh; tha e cho duilich 's gur e duine anns an fhichead a dh'fheuchas ris."

Aig a' eile sgrìobh an dearbh sgrìobhaiche seo: "Feumar aiceachadh nach 'eil e furasda do dhuine an diugh labhairt no sgrìobhadh an Gàidhlig, ma tha e a' labhairt no a' sgrìobhadh mu chuspairean a bhuineas do shaoghal nam beò. Chan 'eil ann an Gàidhlig an diugh ach inneal maol gu bhith teagasg innte. Bha i aon uair 'na cànan làidir, shùbailte, bheò—cànan a bha comasach air eòlas is fiosrachadh is smuaintean dhaoine a chur an cèill—ach dh'fhalbh an latha sin, is tha trian mhór de eòlas ùr an t-saoghail a nis air taobh-a-muigh de chrìochan na Gàidhlig uile gu léir . . . Ged tha a' Ghàidhlig 'na ball-acfhuinn maith gu leòr air son saorsainneachd shònraichte, chan 'eil innte ach ball-acfhuinn tuathal air son sheòrsachan eile."

* * * * *

Ar leam gum biodh e doirbh na briathran sin àicheadh, ach, fhathast, chan 'eil mi idir ag aontachadh leotha uile gu léir, agus tha sgrìobhadairean Ghàidhlig an fhìr a sgrìobh na briathran seo shuas 'nan dearbhadh làidir nach 'eil a' Ghàidhlig idir cho maol no cho tuathal 's a tha e ag ràdh, oir is iomadh cuspair ùr agus domhain a laimhsich e fhéin innte de snas agus grinneas.

A dh'aindeoin sin, tha raontan farsaing de eòlas an là an diugh nach biodh idir soirbh a laimhseachadh anns a' Ghàidhlig. A thaobh diadhaireachd is feallsanachd is eachdraidh is litreachas tha e furasda gu leòr; ach a thaobh science is economics is politics 's e na doirbh a bhiodh ann, agus is iad sin na cuspairean

móra a tha air aire dhaoine an diugh. Tha air an dèise f'am chomhair an ceartair leabhran mu'n bhom atomach, mu chiamar a fhuaradh lorg air a dheanamh agus mu'n fheum agus mu'n mhi-fheum a ghabhas deanamh dheth. Is math an duine a rachadh am bad an leabhran sin a thionndadh gu Gàidhlig air a leithid de dhòigh agus gun tuigeadh muinntir na Gàidhlig e. Seo dà leabhar eile a chì mi thall air sgeilpich, "*A Grammar of Politics*" le H. J. Laski, agus "*Economics of Industry*" le Marshall. An gabhadh iad sin a chur an Gàidhlig a thuigeadh sluagh? No "*An Outline of Science*" le H. G. Wells, no Leabhar Euclid?

Tha mise glé chinnteach gun gabhadh leabhrachian de'n t-seòrsa a dh'ainmich mi a chur an Gàidhlig, agus ghabhadh an t-eòlas a th'annta a mhineachadh an Gàidhlig, ach dh'fheumteadh saothair mhór riutha. Dh'fheumteadh mòran de fhacail ùra a chur ris a' Ghàidhlig, agus dh'fheumadh daoine na facail sin ionnsachadh.

* * * * *

Cluinnidh mi cuid-eigin ag ràdh: "Car son a rachamaid do'n dragh sin? Tuigidh sinn uile Beurla; fòghnaidh e na tha dhith oirm de'n t-seòrsa eòlais sin a thogail a leabhrachian Beurla."

Glé cheart, a charaid, ach rinn na h-Eireannaich an obair seo, agus tha iad 'ga dheanamh; agus na Cuimrich agus na h-Iudhaich agus cinneil eile san latha seo. Chan e a mhàin gu bheil eòlas ùr an t-saoghail ùir aca, ach tha e aca 'nan cànan fhéin, gun a bhith an eisimeil chànanneil eile.

Car son a leigeadh an Gàidheal leis a' chànan aige fhéin meirgeadh? Ma tha a' Ghàidhlig 'na h-inneal maol, gabhadh i geurachadh!

◆

LITIR COMMONN NA H-OIGRIDH.

Thubhairt mi an litir a' mhios a dh'fhalbh gun toirinn cùntas dhuibh an litir a' mhios so air a' chluich ris an abramaid "Na Gnoigeanan." Is ann mar a bha gu robh dà chluich againn anns an robh toirt gnoigeanan a' tighinn a steach—aon ris an abramaid "Na Gnoigeanan" mar ainm an coitcheannas, is aon eile ris an abramaid "Am Boc Adharcach" ach le gnoigeanan air cuid de'n iomairt.

Anis, anis a' cheud àite, ciod a tha mi ag ciallachadh leis an fhacal "gnoigean"? Mar an smutag, ma tà, bhiodh e na b'fhasa dhomh a leigeil fhaicinn na mneachadh a thoirt air am briathrachas. Tha an dòrn 'ga dùnadh, rùdain na h-òrdaig air an cur gu teann ri claiogann an fhir air a bheil an gnoigean r'a chleachdadh, is le tionndadh ealamh air an dùrn tha rùdain nam meur, gu sònraichte an lùdag is màthair na lùdaig, a' toirt gliong air a' chlaigionn; agus, far a bheil aon a tha suas ris a' gnoigean a liubhairt, tha e glé ghoirt air a' cheann.

Tha dithis, ma tà, a' dol a chluich air na gnoigeanan, is their aon, "Cò air son so?" Tha e air fhagail aig an fhear eile a rùnachadh cò air son a bhitheas e, is their e, "Air mo shon fhéin" no "Air do shon fhéin." "Mana-meallaibh ort," their am fear eile an sin, is freagairidh esan, "Crò gun tilleadh ort!"

Tha iad an sin a' pasgadh an gairdeanan, leis an dòrn dheas 'nan achlais chli féin, is iad le chéile aig a' cheart thiota a' tarraing a mach na làimhe deise le aon, a dhà, trì, ceithir no na cóig meòir cocte, no theagamh leis an duirn dùinte uile gu léir. Mur tomhais am fear air a bheil a' chluich àireamh nam meur leis an aon uiread a bhith aige féin, tha aon ghnoigean air, is a' dol ris an àireamh gus an tomhais se e mar so: "a h-aon ort," "a dhà ort," is mar sin air aghaidh. Dh'fhaodadh e bhith nach toimheadh e an àireamh gus an dèugaicheadh iad, no eadhon an còrr, agus an uair a bheirteadh a mach an dà dhòrn leis an aon àireamh mheur an còcadh, bha na gnoigeanan air an iocadh is iomlaid air a deanamh anns a' chluich. Dh'fheumteadh a bhith glé fhurachair a chum is nach biodh foill air a cleachdadh le togail no leagail mheur an àm an làmh a tharraing a mach as an achlais.

Bha "Am Boc Adharcach" a' dol car mar so. Bha aon ag cur na h-iomairt air shìubhal le gnoigeanan beaga cur-mar-fhiachaibh a thoirt do'n aon eile leis na briathran so: "Imiricean, amaraicin, cùl an duirn, maide doruis, tomhais romhad, mar a th'agad; cia mheud adharc air a' bhoc?" Leis a' cheist sin air a cur tha e ag cur nan adharc air a' bhoc le aon, dà, trì, ceithir no cóig meòir a thogail, no an dòrn dùinte gun adharc idir, mar anns a' chluich eile. Tha am fear aig a bheil na h-adhaircean air a cheann ri thomhas cia mheud adharc a tha air, agus ma thòimhsas e an àireamh gu còthromach, tha am fear eile ag cnìodachadh a chinn leis na faclai so, "Is firinneach am boc; an uair a thèid mise do chrò nan gobhar, gheibh am boc cobhar is balgam, is bonnach mór, mór, leathann garbhain." Ach mur tomhais e an àireamh adhaircean a tha air, tha e a' faotainn ghnoigeanan an daireadh leis na faclai so, "Is breugach am boc, is bradach am boc, an uair a thèid mise do chrò nan gobhar chan fhaigh am boc breugach cobhar no balgam no bonnach mór, mór, leathann garbhain!"

Nach faodainn, a nis, naidheachd bheag mu na gnoigeanan innseadh dhuibh. Is ann bho bhur caraid, an t-Urr. Calum MacGilleathain an Conan, a fhuair mi i an uair a chunnaic e an litir a' mhios a dh'fhalbh gu robh mi am beachd buntainn ris a' chluich so.

"Bha Ruairidh MacLeòid as an Sgarp bliadhna aig an iasgach Ghallach, agus thòisich e féin is Dòmhnall Nòistein air na gnoigeanan, is gun an còrr aca r'a dheanamh. Is ann an sin a bha a' chainnt, an colg, a' chabhaig, agus an tarraing làmh fo sprogan a chéile! Leum Catach a nall far an robh iad agus ars esan, 'A Dhia, fhearr, biù rianail!' Cha do thuig an Catach dè mun robh a' chluich, agus bha dùil aige gu robh an tabaid air a bonn."

Ach is dòcha leam gu robh eadar-dhealachadh eadar dòigh cur nan gnoigeanan aig an Sgarpach seach mar a bhiodh iad air an cur againne is mar a leig mi ris (cho math 's a b'urrainn dhomh) shuas gu h-àrd.

A' mhadainn a sgrìobh mo charaid, is coltach gu robh an t-sìd ro ghaillinneach an Conan is suas an

sraith; so mar a chuir e an cainnt bhàrdail an seòrsa sìde a bha ann:

"Sneachda trom air beinn àrd;

Chan fheàirde fèidh e.

Sneachda breac air na cnuic;

Droch ceann mhòlt is sprèidh e.

Frasan fuara, stiuc trom, tiugh,

An diugh air muin a chéile:

Fuachd a' gheamhraidh san earrach,

Le barrachd de ghèire,

'S i dorch, sliopach, tais!"

Tha mi an dochas gum bi beagan fèaird air an t-sìd, leis a' Mhàrt aig na dorsan, mun ruig mo bhriathran-sa an dràs bhur shùilean-se. —Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

HOISINN NA H-OIGRIDH.

AN ADHARC-SHNAOISEIN SHIANTA.

Uair a bha siud bha bodach an Tròndairnis anns an Eilean Sgitheanach aig nach robh sràd snaoisein. Thadhail e anns gach bùthainn a bha anns an sgìre ag iarraidh tuilleadh snaoisein, ach bha iad uile air ruith a mach as.

Chuala e gu robh ceannaiche-siubhail ann an Cille-Mhoire aig an robh pailteas snaoisein, agus dh'fhalbh e as a dhéidh. Ach an uair a ràinig e Cille-Mhoire bha an ceannaiche-siubhail air a dhol gu Bhatairnis. Chaidh e as a dhéidh an sin, ach bha an ceannaiche air a dhol do'n Aodann-bhàn. Chaidh e as a dhéidh an sin ach, an uair a ràinig e, bha an ceannaiche air a dhol gu Dun-bheagain. Chaidh e as a dhéidh an sin ach bha an ceannaiche air a dhol gu Port-rìghadh.

Chaidh e as a dhéidh an sin agus, an uair a ràinig e, bha an ceannaiche-siubhail roimhe an sin. Cheannaich am bodach punnd no dhà de'n t-snaoisean agus dh'fhalbh e.

Air a shlighe dhachaidh bhuail am padhadh e agus dh'èl e deoch à tobar a bha ri taobh an rathaid. An uair a bha e tighinn o an tobar chunnaic e seann duine le ceann liath 'na shuidhe ri taobh an rathaid. Thòisich e ri còmhraidh ris agus dh'innis e dha mu'n allaban troimh an deachaidh e mun d'fhuair e an snaoisean.

"Ma tà," ars an seann duine, "bheir mise dhuit adharc làn snaoisein agus, ma thairgeas tu i fosgailte do gach duine a thachras riut, cha tig an là a bhios i falamh."

Ghabh am bodach an adharc-shnaoisein, thug e taing do'n duine, agus thog e rithe air a thurus.

Bha an adharc aige ùine fhada an dèidh sin, ach cha robh an snaoisean a' dol an lughad a chionn gum biodh e an còmhnaidh a' fosgladh na h-adhairce mun sìnneadh e i do neach sam bith a thachradh ris.

Greis mhór an dèidh sin thàinig am Morair MacDhòmhnaill a thogail a' mhàil agus an uair a bha am bodach a' pàidheadh a' mhàil dh'fhosgail e an adharc agus thairg e snaoisean do'n Mhorair.

"An gabhadh tu de bhathais ort," ars am Morair, "an adharc a shìneadh dhomhsa fosgailte? Dùin i agus fosglaidh mi fhéin i."

Rinn am bodach mar a dh'iarr am Morair air agus shin e i dha.

An uair a dh'fhosgail am Morair an adharc shnaoisein cha robh fiù aon ghràinne air a grùnd. Mhìnich am bodach do'n Mhorair an rùn-dìomhair a bha timcheall air an adhaire agus an uair a thuig am Morair gun do chuir e call nach gabhadh leasachadh air a' bhodach bhòchd thug e a' chroit dha saor á grùnd fhad bu bheò e.

(Eadar-theangichte o an *Celtic Magazine*, àireamh na Samhna, 1887).

IAIN N. MACLEOID.

FLURAIICHEAN.

Le DOMHNALL EIRISGEACH.

- De gach sealladh chi mo shùilean,
Gur e flùraichean as fhearr leam.
Bhith 'gam faicinn air na raointean,
Togaidh e mo shunnd 's mo chàileachd.
Muilleanan dhiubh feadh an t-saoghail,
Anns a h-uile cùil san tàrr sinn.
Beannachd bhuan do'n Tì a smaointich,
'S a tha daonnan a' toirt fàs daibh.
- 'S lòn-mhor iad air feadh nan cluaintean,
Air na bruchan 's anns gach gàradh.
Neamhnaidean is seudan luachmhor,
Air broilleach geal uaibhreach Nàdur.
Tha moit oirr' iad a bhith m'a guailnean,
Nuair a bhios na siantan bàidheil,
Gus am paisg i seasgair suas iad,
Nuair thig am a' chruais 's a' ghàbhaidh.
- Bidh mi tric leam fhéin a' feuchainn
Ri beagan de'n cuid breaghad àicheadh,
'Gan coimeas ri, 's 'gan cur air bheulthaobh,
Nithean eil' thug Dia nan gràs dhuinn.
Ach, a dh'aindeoin mo chuid deuchainn,
Aidichidh mi 's théid a ràdh leam,
Nach robh nì gun anam riamh
Cho eireachdail ri flùr á fàsach.
- 'S nuair a bhios mi air mo phianadh
Le deuchainnean an t-saoghail ghrannada,
'S e mo mhiann, ma ghabhas deanamh,
Cuairt a thoirt air fear is fàsach,
Far an dean mi còmhraidh dian
Ri ditheanan 's ro chiatnach fàileadh,
'S far am faic mi clann bheag bhreagha
Gu dìchiollach ri snìomh nam blàth-fhleasg.
- Tha comunn dlùth nach tuig clann daoine
Daonnan eadar flùr is pàisde.
Neochiontachd an cois na h-ùrachd,
Nach caochail gu 'n toir aois am bàrr dhiubh.
Gun trioblaid, gun lochd, gun chùram,
Ann an caidreabh dlùth ri Nàdur,
Toirt Fhlathanaig gu còrs an t-saoghail,
Mar thaisbeanadh air rùn an Ard-Rìgh.
- Cha téid agam dhuibh air innse
Cia lòn mìle 's a tha fàs dhiubh,
Eadar mhachraichean is dhigean,
Eadhon anns an dithreach phàitich.
Tha gach beinn is cnoc fo lì leo,
Tha gach frith is fireach làn dhiubh,
Tha iad anns a h-uile tìr,
Cho tiugh ri sìleanan na tràghad.
- 'S tric a sheallas sinn le àbhachd
Air dathan àrd-bhogha nan speuran,
Ach cha bhì sinn air ach tàireil
Làmh ri àilgheasan an t-sléibhe.
Beanntan air an dath le sgàrlaid,
'S gach dath eile measg a chéile.
Bheathaicheadh e sùil an àilgheis
A bhith 'g amharc air an éideadh.
- Sòbhraichean air dhath na gréine,
Seamragan air dhreach na fairge,
An dail-chuaich mar liath nan speuran,
Neòineanan làn òir is airgid;
Ròsan geala 's dearg air gheugan,
Lilidhean mar sheachd nan garbh bheann;
Cha chuir guth no cainnt an céill
No dealbhadair le spòis air cainb e.
- Nach b'e 'n cothlamadh ro-bhreagha
Eideadh rìomhach ciatach Nàdur,
Trusgan bhios i toirt 'nar fianuis,
Nuair bhios grian is fiath is blàths ann.
Mallachd air ceann liath nan siantan
A bheir fuachd is sneachd an làthair,
Chuireas flùrain bhòidheach dhiadhaidh
A sealladh oirn gu 'n triall na ràithean.
- Mun dealaich mi ruibh, a fhilùrain,
Nach innis sibh dhomh rùn bhuir sòlais.
Tha meas mór aig clann nan daoine oirbh,
Bidh iad tric le gaol 'gur tòrachd.
Chan fhada mbeallas sibh an saoghal,
Cha tig aois le gaoid 'nur còir-se.
Ach fada 'n déidh dhuibh triall do'n ùir
Gum bi mi smaointinn air bhuir bòidheach.
- Sibh teachdairean na sìthe
Chuireas mi-rùn 's fuath air fògradh.
Sibh soluis-iùil na dithreibh
Do neach a bhios an dith air dòchas.
Sibh a thaisbeanas an fhìrinn
Nach gabh dlteadh leam fhad 's beò mi,
Nach e 'n talamh tha toirt brìgh dhuibh
Ach an Tì thug inntinn dhòmhsa.
- Chithear sibh air bùird nan uaislean,
Chithear sibh an graig na òg-bhean,
Chithear sibh an ceàrnan uaigneach,
Chithear sibh aig sluagh a' pòsadh,
Chithear sibh air uachdar uaignean,
Cumail cuimhn' air sluagh a b'eòl duinn.
Tha gach saidhbhir agus truaghan
Bho 'r làthaireachd a' buannachd sòlais.

13. 'S caitheamh-aimsir dhomh 's a' gheamhradh,
Nuair a bhios na beanntan grumach,
A bhith smaoinn air an t-samhradh
Nuair a bhios na gleannan uaine,
Nuair a thig an dealbh gu m' mheomhair,
Cuiridh i mo cheann 'na thuaineal,
'S flùraichean a null 's a nall
Trang a' danna' air feadh mo smuaintean.
14. 'S nuair a thig am bàs 'gam iarraidh,
'S mi 'n cadal sìorrdhail air mo thàladh,
'S a thèid mo thìordhlacadh mar Chrìosduidh
Anns an uigh an Cill na Tràghad,
'S e mo mhiann gum bi na ceudan
De gach seòrsa flùir a' fas ann.
Anns an dùil sin, taing do Dhia,
Air m'anam bidh fiamh a' ghàire.

SCOTTISH GAELIC IN CANADA.

By JOHN LORNE CAMPBELL of Canna.

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Although Scottish Gaelic must have been spoken in America by separate families and individuals since the beginning of the eighteenth century, there is no record of its having become established as the speech of a community until nearly a hundred years later, when the first large-scale emigration to Canada from the Highlands of Scotland took place. This emigration was partly voluntary, due to the pressure of overpopulation and poverty and the desire common among a peasantry who were mostly tenants-at-will to establish themselves on a more secure basis, but it was in large part forced by the policy of eviction adopted by many Highland proprietors with the purpose of ridding themselves of the burden of an impoverished tenantry or of establishing sheep farms, which were very profitable at the time of the Napoleonic Wars. The circumstances of these evictions, which took place between 1784 and 1861, were often extremely discreditable and their memory is still vivid among Gaels both in Canada and in Scotland.

The principal districts in Canada which were settled by these emigrants⁽¹⁾ were: Prince Edward Island, from 1769; Pictou County, Nova Scotia, from 1773; Cape Breton Island, first the south-east coast from Pictou in 1791-1795, then the north-west and west coast from the Highlands in 1802-1843, mostly around 1820. Other settlements were made in Glengarry County, Ontario, about 1800, and in the eastern part of Quebec, The Nova Scotian settlements were alike the most homogeneous and most isolated, and it is in these places that the Gaelic language is to-day still in constant use amongst a considerable portion of the inhabitants.

How Gaelic Cape Breton was sixty-six years ago can be seen from an article on 'The Highlanders in Cape Breton' published in *Mac Talla*, the local Gaelic journal, on 3rd October 1902,⁽²⁾ here translated.

That it may be seen how truly Highland Cape Breton is, mention may be made of the number of places where Gaelic is preached and used in connection with religious services. Nearly all the Gaels belong to one of two churches, the Presbyterian Church or the Roman Catholic Church. The Presbyterians have thirty-nine places of worship in the island, and Gaelic is preached in all of these except six. At the time of writing, they have thirty-five appointed ministers, twenty-nine of whom can preach in Gaelic. The Catholics have thirty-seven parishes and all but six have Gaelic. There are forty-one priests at work, of whom thirty-

one are Gaelic speakers. It we go on to members of Parliament, we see that four out of the five members we send to the Canadian Parliament are Gaelic speakers, and five out of the eight who go to the Nova Scotian Parliament. And of the ninety-eight county councillors of the four (Cape Breton) counties, fifty-eight are Gaelic speakers. Nor should it be forgotten that at Sydney, the principal town of the island, the only Gaelic paper in the world is printed—*Mac Talla*.

In 1932 the writer visited Cape Breton and sent to all the clergymen of various denominations there a questionnaire to discover the number of Gaelic speakers in the island, their distribution, and the present condition of the language.⁽³⁾ The answers received showed that the areas where Gaelic is at present spoken by an appreciable proportion of the inhabitants are as follows: the south-east peninsula of Prince Edward Island; the western part of the county of Antigonish, from Bailey's Brook to the town of Antigonish; and all Cape Breton Island, except the Acadian French villages in Richmond and Inverness counties and the industrial areas such as Sydney and Glace Bay, where, however, a number of Gaelic speakers are to be found.

In the rural areas, out of eleven Roman Catholic clergymen who replied, eight used Gaelic, at least occasionally; and, of thirty-one Protestant clergymen who replied, Gaelic was similarly used by twenty-three. From information privately received, it appears that four or five of the Cape Breton members of the Provincial House of Assembly are Gaelic speakers, including the Nova Scotian Premier, Angus L. MacDonald. Most Gaelic of all the counties is Inverness, where of eighteen parishes reported, out of a total of twenty-eight enumerated, fifteen were given as having more than forty per cent. Gaelic speakers. The total for Cape Breton came to 12, 306, but as the answers were incomplete, one should consider double this figure as the probable number.

In 1931, the Gaelic language was included in the linguistic section of the Canadian Census for the first time, and the number of Gaelic speakers so recorded was made public in 1935. According to this census,⁽⁴⁾ there were 32,000 Gaelic speakers in Canada in 1931, of whom 29,000 were born in the Dominion. All but about a thousand were of Scottish origin, and 24,000 of the total number were living in Nova Scotia. Nearly all were bilingual. The census draws attention to the fact that the proportion of Gaelic speakers does not decrease in the younger age groups, contrary to what might be expected. Criticism has been directed against this census, of which many Gaels are said to have been unaware.⁽⁵⁾ In any case it is a striking indication of the status of the language that, although almost every other European language has been recorded in Canada since the linguistic census began and although many men of Highland origin have been prominent in Canadian public life, the inclusion of Gaelic in the linguistic statistics was delayed until 1931.

In one important social aspect Gaelic is different from many other non-English languages in America, such as the French of Quebec and the German of Pennsylvania; the parent language in its old country had, until recently, a status no better than that it enjoys in the new land. Gaelic in Scotland has been under official disapproval for nearly 400 years, due at first to the identification of Gaelic culture with Catholicism, later to the triumph of Whiggery over Jacobitism and to the spirit of utilitarianism which has been rampant in Scotland since the time of the Industrial Revolution. The extreme political and economic unimportance to which the Gaelic-speaking population of the country has been latterly reduced is sufficient to account for the reduction of Gaelic to a patois, dependent in Scotland as in Canada upon the English language for all its borrowings. When the State took over education in 1870, Gaelic was excluded from the Scottish schools, and it became an understood matter of discipline everywhere that no Gaelic should be spoken in the classroom. This discipline was sometimes extended to the playground. In 1918 statutory provision for the teaching of Gaelic in the

1. For an account of this emigration, see the article by J. G. MacKinnon, 'Na Gàidheil an Ceap Breatain' (The Highlanders in Cape Breton), *Mac Talla*, XI, 62-64, from which these dates are taken.

2. XI, 63.

3. The results of this questionnaire were published at length in the *Scotsman* of 30th January, 1939.

4. *Glace Bay Gazette*, as quoted by *An Gaidheal*, March, 1935.

5. By, for instance, the Vancouver correspondent of the *Okan Times*. The late J. G. MacKinnon told the writer in 1932 that he thought there were then 35,000 to 40,000 Gaelic speakers in Canada.

Gaelic-speaking area was at last made, but the language is not yet used as a medium of instruction outside the primary classes.

The Highlanders who emigrated to Canada were free, for a time, from these repressive influences; but they carried with them the idea that education was coincident with a knowledge of English, and, when state schools were founded in Nova Scotia in 1864, no provision for the teaching of Gaelic was made. Recently it was instituted as an optional subject in the Nova Scotian schools, but at present there are few teachers, and it is taught scarcely anywhere, except at St. Francis Xavier College, Antigonish, where a small class is held. In this respect its position contrasts strongly with that of Acadian French in Nova Scotia. There are no Chairs of Celtic in Canada, and in general the level of Gaelic scholarship and literacy appears to be lower amongst Canadian Gaelic speakers than it is in Scotland.

Corrupt Gaelic can as easily be found in Scotland as in Canada, but in this article we shall consider chiefly those corruptions that involve borrowings of Canadian expressions and terms. In Scotland the scientific study of Gaelic dialects is in its infancy, and it has not yet been extended to Cape Breton.⁽¹⁾ The examples of Canadianisms that follow are partly taken from those heard by the author in Cape Breton in 1932, but largely from the pages of *Mac Talla*, which had the longest life of any Gaelic journal, from 1892 to 1904. Much of the Gaelic in this paper is, as modern Gaelic goes, excellent; nevertheless the English background and education of many of its contributors is constantly evident.

NEW MEANINGS.

First may be taken genuine Gaelic words that have been given a Canadian significance. Such a word is *stòr*, used for 'store' (shop), which in Scotland is *bùth*; *stòr* in Scotland means a treasure, hoard, or store (English sense). *Ruith*, 'run' (for election); in Scotch Gaelic *seasmh* (stand), based on English idiom. *Tigh-obrach*, 'workhouse' (penitentiary); in Britain a 'work-house' is a residence for vagrants and poor people, and *tigh-obrach* in Scotland has this connotation.

BORROWINGS.

Few living Gaelic speakers, most of whom are bilingual, attempt to coin neologisms to describe new objects, although the language has certainly the means within itself to do so. Few of the many new terms invented by writers of Gaelic in Scotland, all of whom know English, have ever become popular, and some would hardly be comprehended by persons knowing no other language besides Gaelic. The popularity of *Mac Talla* is perhaps partly accounted for by the fact that its writers did not inflict complicated neologisms upon their readers, but borrowed the English terms. Although the frequency with which these occur is not immediately apparent, when collected together their number is really very large.

ENGINEERING, MINING, FINANCE, ETC.: *Ar-dhnanager m.*⁽²⁾ (chief manager), *baloon m.*, *block m.* (of a pulley), *bhicycle*, *brakesman m.*, *brick*, *càball* (cable), *canteens*, *coke*, *conductor m.*, *copar* (cooper), *dama* (dam), *derrick*, *dynamite m.*, *electric*, *express f.*, *factoraidh f.* (plural factories or factoraidhean), *freight*, *gas m.*, *gasoline*, *junction*, *millionaire m.*, *mortgage*, *nickel* (metal), *paint*, *painter m.*, *pan* (mining), *patents*, *plasterer m.*, *pilot m.*, *pump m.*, *quarries*, *rails*, *track*, *tramway*, *ticket*, *telegraph m.*, *telephone m.*, *tréin f.* (train) (genitive *tréine*, plural *tréineachan*), *section*, *sero* (zero), *strike f.* (industrial), *stòbh m.* (stove), *stocks*, *shares*, *slope* (mining), *surveyors*, *wagon*, *wire*.

POLITICS AND LAW: *Anarchists*, *bounty*, *bill m.*, *congress*, *Conservative m.*, *corner m.*, *council m.*, *Democrat m.*, *detective m.*, *election f.*, *fineadh* (fine), *Geaneach m.* (Yankee), *grand jury*

m., 'grits', *Independent m.*, *inspector m.*, *jury m.*, *Liberal m.*, *Legislative Council m.*, *license*, *mayor m.*, *politics*, *luchd nam politics* (politicians), *postmhaighstir m.* (postmaster), *procession*, *professor*, *Republican m.*, *Senate f.*, *Senator m.*, *Tammany m.*, *Tories*, *Warden m.*

MILITARY TERMS: *Commission*, *corporal*, *lieutenant*, *sergeant*.

TERMS RELATING TO CITY LIFE: *Address*, *band m.* (music), *bangaid* (banquet), *barracks*, *bocair m.*, *càraichean-sràide* (street cars), *cigars*, *cigarettes*, *cinema*, *circus m.*, *class* (of a school), *dolar*, *dottair m.*, *drugstore*, *exhibition m.*, *firecracker*, *khaki*, *maidseachan* (matches), *mail*, *mat*, *nòt* (of music; in Scotland *nòt* is a £1 note), *opium*, *parmasol*, *picnic f.*, *post office*, *rasar m.*, *rice*, *rink*, *room*, *rubbers*, *rum* (rum), *seacatdh* (skating), *sent* (cent) (plural *seantaichean*), *smuglair m.*, *squaw* (of a city).

TERMS RELATING TO COUNTRY LIFE: *Beech* (proper term *faidhbhile*), *corn* (maize), *buffalo*, *buiséal m.*, *bruish* (brush), *cabin*, *clirichean* (clearings), *feansa* (fence), *léig f.* (which has displaced the Scottish *loch*, though the diminutive *lochan* is still used), *loga* (log) (plural *logaichean*); *mallet*, *mogais* or *mogaísean* (moccasins), *musk* or *panther*, *seín* (chain) (plural *seíneachan*, genitive *seíne*), *skunk*, *spruis* (spruce), *seudair* (cedar), *agua f.* (squaw), *staibh* (stave), *trapaichean*, *yoke*.

ILLNESSES: *Cholera*, *grippe*.

ADVERTISEMENTS: The advertisements that appeared in *Mac Talla* must have been practically the only advertisements ever written in Gaelic, and English terms frequently occur.

Adan felt (felt hats), *bracelets*, *cement*, *dressing cases*, *groceries*, *lace*, *lockets*, *molasses*, *neckties*, *overalls*, *paint*, *putty*, *plaster of Paris*, *policies* (insurance), *reefers*, *stoc m.* (stock), *socs*, *truncaichean* (trunks), *ulsters*, *wringers*.

Mixed sentences are frequent, such as 'Air son càradh Bhicycles tha sinn làn-uidheamichte air son Enamelling Brazing agus Vulcanizing a dheanamh' (For repairing bicycles we are fully equipped, for doing enamelling, brazing and vulcanizing).

COINS: In a letter the late Mr. J. G. MacKinnon wrote, "The \$4.00 pound and the 20 cent. shilling belonged to a regular currency in Canada after it became British. It was usually called 'Nova Scotia currency,' and fitted the 'dollars-and-cents' currency of America. The 'dollars-and-cents' money was adopted in Canada right after Confederation, 1867, but for a long time people counted their money in pounds, shillings, and pence, and Canada kept a \$4.00 note in circulation until a few years ago." For many years the settlers clung to their old monetary nomenclature, based upon the Scots coinage in use before the Union with England in 1707 worth a twelfth of the corresponding English denomination (one Scots shilling equalled one English penny). Thus a nickel was *tri sgillinn* (three English pence), a dime was *sia sgillinn* (six pence), twenty cents were *tasdan* (a shilling), fifty cents were *dà thasdan agus sia sgillinn* (two shillings and sixpence), seventy-five cents were *tri tasdan us naodh sgillinn* (three shillings and nine pence), a dollar was *còig tasdan* (five shillings).

This curious survival is going out of use, and *dollars* and *cents* (*seantaichean*) are the terms now nearly always used. Most of the borrowed terms are masculine in gender and form their plurals with the common terminations *-an* (*-ean*) and *-ichean*, but in some cases the English plurals are used.

LITERATURE.⁽¹⁾

JOURNALS.—*An Cuirtear Oghaidheach*, founded at Antigonish by John Boyd in 1851 and published monthly. This developed into the *Casket*, half in Gaelic and half in English, in 1852. When this article was first published in 1936 the *Casket* was then appearing twice weekly and had two or three columns regularly in Gaelic, edited by Mgr. P. J. Nicolson. It ceased about 1942.

Mac Talla, already referred to. Edited by J. G. MacKinnon, who died in 1944, this paper ran as a weekly from 1892 to 1901 and as a fortnightly from 1901 until 1904. It was entirely in

8. I am indebted to the late Mr. J. G. MacKinnon, Whyocomaigh' Cape Breton, and to the Rev. Mgr. P. J. Nicolson, St. Francis Xavier College, Antigonish, for much of my information under this heading.

6. In Cape Breton the descendants of the settlers have preserved the peculiarities of the Scottish dialects, and are referred to in Gaelic as *Leodhasaich* (Lewismen), *Earragach* (Harrismen), *Sgiathanaich* (Skymen), etc., these being the original homes of the first emigrants.

Kenneth Jackson has printed an example of Cape Breton Gaelic in *Scottish Gaelic Studies*, Vol. VI, Pt. I, p. 260ff. (1947). One noticeable feature is the spread of the 'glug Eigeach' into dialects which do not have it here, e.g. Barra.

7. In the following lists m. and f. denote masculine and feminine. The gender of Gaelic nouns is not ascertainable in every context.

Gaelic and had a circulation of between 1200 and 1500. It paid its way for nearly ten years, a record in Gaelic journalism, and was well known in Scotland. It was brought to an end by a mining boom in Sydney which raised costs of production to a height which the circulation could not meet.

Teachdaire nan Gàidheal, edited by James MacNeill, published at Sydney from 1925 to 1928 as a monthly, and again for a time in 1933. This commenced entirely in Gaelic and ended half in Gaelic and half in English.

Fear na Cùilidh, edited by J. G. MacKinnon. Published as a monthly in 1928, but since suspended. Entirely in Gaelic.

Mosgladh (Awakening), journal of the Scottish Catholic Society of Canada. Edited by Rev. Malcolm MacEachern (Gaelic) and the Rev. R. C. MacGillebray (English), and published monthly at Sydney. About a quarter of the matter included in Gaelic.

An Solus Iùil (The Guiding Light), United Church of Canada journal, published monthly at Sydney from 1925 to 1927. Half in Gaelic and half in English.

POETRY.—*Orain Fhuinn* is *Cladaich* (Songs of the Land and the Shore), by Murdoch Morrison of Ferguson's Lake, Cape Breton. Published in Glasgow, 1931.^(*)

Mr. J. G. MacKinnon informed me that Kenneth Ferguson, who was born on the island, of parents born in Cape Breton, had left a collection of poems in manuscript that were to be published, but I have not heard any more of them.

PROSE.—*Companach an Oganach*, by Alasdair MacGillivray, Pictou, 1836.

Religious books: a great number of catechisms. *Iùil a' Chrìosdaidh* (The Christian's Guide), reprint of a Gaelic prayer book published in Scotland by the Rev. R. Rankin. Printed in Charlottetown in 1841.

Raonull Bàn Mac Eoghain Oig, le Aonghas MacGillfhaolain. Antigonish (no date).

TRANSLATIONS.—*An Triùir Choigreach*, le Tomas Hardy. Thomas Hardy's *Three Strangers*, translated into Gaelic by J. G. MacKinnon. (No date).

Far am Bi Gràdh, *th' Dia*, le Count Leo Tolstoi. Translated, from English, by J. G. MacKinnon. Sydney, Cape Breton, 1924.

Sgeul an Draoidh Eile, le Henry Van Dyke. *The Story of the Other Wise Man*, translated by J. G. MacKinnon. (Printed?)

EDITIONS OF POEMS PRINTED IN CANADA.—*Sàr-Obair nam Bàrd Gaelach*; a new edition enlarged and improved, by Norman MacDonald. James Bowes and Sons, Halifax, 1863. This was merely a reprint of MacKenzie's anthology with a few of the heavier poems and some of the more vulgar ones omitted, and a selection of the poems of John MacLean included.

Fìlidh na Coille, 'The Poet of the Wood.' The poems of John MacLean,⁽¹⁰⁾ together with a miscellaneous collection of other songs, published by the Examiner Publishing Co., Charlottetown, P.E.I., 1901. Edited by Dr. MacLean Sinclair.⁽¹¹⁾

Macalla nan Tùr, edited by Dr. MacLean Sinclair. Sydney, 1901.

Dàin agus Orain le Alasdair MacFhionghain, edited by Dr. MacLean Sinclair. Charlottetown, 1902.

The Gaelic Bards from 1411 to 1725, edited by Dr. MacLean Sinclair. Sydney, 1890.

The Gaelic Bards from 1715 to 1765, edited by Dr. MacLean Sinclair. Sydney, 1892.

Na Bàird Leathanach (The MacLean Bards), edited by Dr. MacLean Sinclair. Two vols., Charlottetown, 1900.

The Glenbard Collection, edited by Dr. MacLean Sinclair.

There are probably others. Many books printed in Scotland, particularly religious works and song books, are read. Some years ago Gaelic musical festivals were started in Sydney and in Vancouver; these gave promise of considerable success.

9. A comment on Morrison's poetry will be found at the end of this article.

10. John MacLean was born in the island of Tiree in 1787. He emigrated to Nova Scotia and in his well known poem, *Gu bheil mi an onraich na' choille ihuumaich*, 'I am alone in the gloomy forest,' describes the discomforts of life there in 1820. It is said that this poem had the effect of turning many Highland emigrants to Australia instead of Canada.

11. Dr. A. MacLean Sinclair deserves mention as the man who has done more for Gaelic literature in Canada than anyone else, except perhaps Mr. J. G. MacKinnon.

DECAY OF GAELIC IN CAPE BRETON

An interesting example of the decay which Gaelic in Cape Breton is apparently undergoing can be found in a short collection of poems entitled *Orain Fhuinn* is *Cladaich*, published by Murdoch Morrison, Ferguson's Lake, in 1931. Morrison was born in the island of Bernera, Harris, Scotland, in 1842, but was taken to Cape Breton at the age of nine months and all his life has been spent in Canada. In these poems English words are borrowed in great number, and, though many of the corruptions could be paralleled from Scottish sources, they are worth quoting in detail to illustrate the process of decay. The borrowings, which are often unnecessary, are usually subject to inflexion in accordance with the rules of Gaelic grammar.

LENTION.—Initial consonants of borrowed words are fully subject to the usual rules of lenition. Examples: 'Dh'fhalbh e leis a' char' (he went away with the car); 'Gun do bheut na Farmers mi 'S mo pharty an diugh gun fheum dhomh' (The farmers have beaten me and my party today is useless to me); 'Dol g'a phomdhadh' (Going to pound him). Other cases will be noticed in the section on verbs.

NOUNS.—The original plurals are sometimes used, as *cars*, *Farmers*, *medicines*, but the commonest plural termination for borrowed words is *-ichean* or *-aichean*, as in Scotland. Examples: *blockaichean*, *bushaichean*, *lineachan* (lines), *logaichean*, *taclachaichean*; *provincean*—in *-ean*, another common termination.

VERBS.—The following terminations are used with borrowed verbs:

Future relative active, *-as*—'Ma phullas sinn comhla' (if we put together); 'Ma shideas e a mach de'n ceann' (if it slides off their top).

First person singular conditional imperfect active, *-ainn*—'Gun startainn air an òran' (I would start on the song).

Third person singular, *-adh*—'Cha phlayadh e dhuibh' (he would not play to you).

Future passive, *-ar*—'Gu 'n callar e sa mhaduinn' (until he is called in the morning).

Uninflected forms, where in Gaelic nouns the root would be used:—

Independent preterite active—'Use i math gu leoir i' (she used it well enough); 'Vote i' s rinn i feum leis' (she voted and did use with it).

Dependent preterite active—'Gun do mhiss e 'n té ruadh' (he missed the red one); 'Cha d' chleir i dachaidh' (she did not clear off home).

Dependent future active—'Mur a patch sibh fèin i' (unless you patch it yourselves); 'Cha phass sinn an corner' (we'll not pass the corner); 'Nach trust thu do chairdean?' (won't you trust your friends?).

VERBAL NOUNS.—These are felt to be the same as English gerunds in *-ing*, and the common termination *-adh* is uniformly used with borrowings, of which there are many. Examples: *backadh*, *blameadh*, *braggadh*, *cheatadh*, *classadh*, *dreadadh*, *floatadh*, *pitchadh*, *pouradh*, *rùladh*, *smashadh*, *smokeadh*, *startadh*, *styleadh*, *tangladh*, *travelladh*, *voteadh*.

These borrowed verbal nouns are used in composition as if they were native terms: 'S a' pharty bha e leantainn Air a smashadh as a chéile' (And the party he was following smashed to pieces, i.e., after its smashing).

CANADIANISMS.—The following loan-words may be noticed in Morrison's poetry: breaker, candy, còbh (cove) (plural còbhan), gang, 'grits', pòn (Atlantic), rig (a cart), shanty, Tory.

It is noticeable that the religious poems in the book are comparatively free from these corruptions.

In 1939 Alexander MacLaren & Sons, Glasgow, printed *Smeorach nan Cnoc's nan Gleann*, a collection of Gaelic poems by Calum Gillies, Donald MacFarlane, Donald MacDonald, and others from Cape Breton. The Gaelic of these poems is good and free from corruptions.

In 1937 the writer and his wife visited Cape Breton again and recorded about eighty old songs, mostly walking songs, amongst the descendants of Barra and Uist settlers, and also from Angus Ridge near Antigonish, an 'Abrach.'

EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn Gàidhealach was held in the Highlanders' Institute, Glasgow, on Friday, 16th January, 1948.

The President, Dr. John Cameron, LL.B., was in the Chair and the following members were present:—J. M. Bannerman, M.A., B.Sc., Balmaha; Mrs. J. M. Bannerman, Balmaha; Mrs. M. Barron, Glasgow; Miss C. B. Cameron, Glasgow; Mrs. M. L. Cameron, Glasgow; Mrs. Iain M. Campbell (Airds); Nicol Campbell, Inverness; General Sir A. F. Philip Christison, K.B.E., C.B., Edinburgh; Mrs. C. B. Dunlop, Glasgow; Mrs. M. C. Edgar, Bearsden; Donald Graham, M.A., Inverness; Donald Grant, M.A., Glasgow; J. S. W. Henderson, B.Sc., Glasgow; Mrs. MacPhail Holt, Airds; Dr. J. Ewing Hunter, Helensburgh; Rev. Alex. MacDonald, Ardochattan; Mrs. A. MacDonald, Glasgow; Donald MacDonald, Inverness; Roderick MacDonald, Dundee; Hector MacDougall, Glasgow; Alex. MacKay, Edinburgh; Rev. John MacKay, M.A., Glasgow; John MacKay, Edinburgh; Captain Wm. MacKay, Inverness; Alex. MacKenzie, M.A., Glasgow; Hector A. MacKenzie, M.A., Glasgow; Lachlan MacKinnon, M.A., Fort William; Lachlan MacKinnon, Clydebank; Allan MacLean, M.A., Tobermory; Donald MacLean, Glasgow; Murdo MacLeod, M.A., Glasgow; A. C. M. MacNeill, M.A., B.Sc., Glasgow; John A. MacRae, M.A., L.R.A.M., Glasgow; Farquhar MacRae, M.A., B.Sc., Glasgow; Hugh MacPhee, Glasgow; Angus Matheson, M.A., Glasgow; Ian Millar, Greenock; Donald Morrison, Glasgow; Rev. T. M. Murchison, M.A., Glasgow; Alex. Nicolson, M.A., Glasgow; Charles Reppeke, Campbeltown; Mrs. E. Shaw, Edinburgh; Dr. Colin Sinclair, Glasgow; Alex. Thomson, M.C., M.A., Glasgow; Donald Thomson, M.A., Oban; Duncan Thomson, Glasgow.

In attendance—Neil Shaw, General Secretary; James T. Graham, C.A., Treasurer; Alasdair Matheson, Assistant Secretary; Donald MacPhail, Northern Organiser; Miss Chris. Turner, Clerks.

Before proceeding with the business of the meeting, the President extended New Year greetings to all present and also conveyed the congratulations of An Comunn to Sir Philip Christison, one of the Vice-Presidents, on his having had conferred on him in the recent Honours List the signal honour of Knight Grand Cross of the Order of the British Empire (G.B.E.).

Minute of previous meeting was read and approved, and apologies for absence were intimated from several members of the Council.

ROYAL MARRIAGE GIFT.

Arising out of the Minute, reference was made by the President to the Silver Chalice presented to H.R.H. the Princess Elizabeth on the occasion of her marriage. Dr. Cameron paid tribute to Dr. Colin Sinclair's skill and artistry in so beautifully designing the Chalice and its Celtic ornamentation, and also to Dr. Sinclair's invaluable services to An Comunn on other occasions when artistic knowledge and skill were required, as, for example, recently when Dr. Sinclair had prepared a Scroll in beautifully illuminated Celtic lettering for presentation to the Bard as a memento of his Crowning at the Mod. The President conveyed to Dr. Sinclair the very sincere thanks of An Comunn. The Secretary then read the letter received from H.R.H. the Princess Elizabeth expressing her appreciation of the gift. (This letter was reproduced in the February issue of the Magazine, and photograph of the Chalice appeared in the December issue).

Minute of meeting of Finance Committee was read in which were given the approximate figures of the financial statement for the National Mod at Perth. The report was considered very satisfactory, and, on the motion of Mr. Alex. Thomson, seconded by Mr. Farquhar MacRae, the Minute was adopted.

EDUCATION DEPARTMENT AND GAELIC.

Minute of Meeting of Education Committee was read. Mr. Farquhar MacRae, in moving the adoption of the Minute, reported on the visit of the deputation to the Scottish Education Department last September. The attitude of the Depart-

ment was very sympathetic towards Gaelic and they had expressed themselves as willing to do all in their power to help the Gaelic Cause. The chief matters discussed were:

(1) The desirability of the Department's issuing a memorandum on the teaching of Gaelic. It was stated that this was being prepared and would be issued in due course.

(2) The possibility of arranging a special Leaving Certificate on a standard to suit people beginning the study of Gaelic on entering a secondary school, as the present Certificate presupposes considerable knowledge of the language. The reply was that for reasons stated this would not be practicable.

(3) The unsatisfactory state of Gaelic teaching in the primary schools in the Gaelic-speaking areas, the neglect of Gaelic being due apparently to the fact that Gaelic is not an examinable subject in primary schools. The deputation urged that two and a half hours per week should be regarded as the minimum time to be devoted to the teaching of Gaelic. The Department promised to do all in their power to bring about a more satisfactory state of affairs.

(4) The importance of appointing additional Gaelic-speaking inspectors, there being only three inspectors so qualified in Scotland, and Inverness-shire at present not having any. To this it was replied that the total number of inspectors in Scotland was strictly limited, and within that limit all the subjects in the curriculum must be provided for, and, as compared with other subjects, Gaelic is already generously provided for. The three Gaelic-speaking inspectors at present on the staff would, however, be instructed to allocate their services as efficiently as possible over the whole Gaelic-speaking area.

Mr. Roderick MacDonald again referred to the teaching of deaf and dumb children in the Highlands and Islands, who, he said, received no education either in Gaelic or English. After a full discussion the matter was remitted to the Education Committee for further enquiry.

Miss C. B. Cameron again raised the question of the exclusion of Gaelic from the Modified Course for students of divinity. Rev. John MacKay stated that there is nothing to prevent divinity students taking Gaelic as a subject. After a full discussion the matter was remitted back to the Education Committee in order to ascertain the facts of the situation.

The Minute of the Education Committee was then adopted. Minute of meeting of Propaganda Committee was read, including minutes of the Sub-Committees. It was noted with satisfaction that thirteen Mods are likely to be held during this present year. Mrs. MacPhail Holt suggested that An Comunn should ask the railway authorities to have the Gaelic names of stations explained on the name-boards. This suggestion was remitted to the Propaganda Committee for consideration, and thereafter the minute was approved on the motion of Mr. Donald MacDonald, Convener.

NEW PRIZES AND TROPHIES FOR MOD.

Minute of Meeting of Art and Industry Committee was read. It was reported that Dr. Colin Sinclair had offered a prize of three guineas for a competition at the National Mod. The Committee accepted the offer and recorded their sincere thanks. The Minute was adopted on the motion of Mrs. Iain M. Campbell (Airds), Convener.

Minute of meeting of Mod and Music Committee was read. The Committee's profound gratitude to those who have acted as Gaelic Adjudicators at National Mods was put on record, and it was stressed that Gaelic Adjudicators have always given their services without any fee. It was intimated that the proprietors of the "Weekly Scotsman" were offering a trophy for annual competition at the National Mod, and it was agreed to express the gratitude of An Comunn to the donors for this magnificent offer. The Committee have decided, subject to the approval of the donors, that the Dalriada Cup, presented by Mr. and Mrs. Smith, Lochgilphead, should be awarded to the rural choir gaining the highest marks for Gaelic in the Lorn Shield Competition at the National Mod. It was also reported that the Marchioness of Ailsa is offering a Silver Cup for competition at the Mod, and it was remitted to the Committee to recommend to the Council a competition for which this Cup may be offered. The Council expressed their appreci-

ation of the Marchioness's generous offer and of her interest in the work of An Comunn on this and previous occasions. The Minute was adopted on the motion of Mr. J. M. Bannerman, Convener.

Minute of meeting of Comunn na h-Oigridh Committee was read. The Committee reported on the Camp held at Inverailort last summer, at which twelve boys and thirty-six girls had attended. The financial statement for the Camp was submitted by the Treasurer. The appointment of Regional Committees was under consideration in order to extend and intensify the work of Comunn na h-Oigridh and also to encourage boys and girls from a wider area to attend the Annual Camp. The Committee also proposed to consider the matter of games and recreational activities for the children during the winter session. On the motion of Mr. J. M. Bannerman, Convener, the Minute was adopted.

MEMORIAL AND THANKSGIVING FUND ORGANISER

Minute of meeting of War Memorial and Thanksgiving Fund Committee was read. For the post of Organiser for the Fund the Convener's Executive Committee had interviewed several applicants and unanimously recommended the appointment of Miss Norma MacAskill, Lochinver, a Gaelic speaker. The Committee approved the recommendation and now submitted it to the Council. In connection with the staging of a Pipe Band Contest this year, it was recommended that a trophy be presented for annual competition at the contest, and that this might form part of the Memorial. It was recommended that this matter be remitted to the Convener's Executive Committee with full powers to give effect to the suggestion. On the motion of Mrs. J. M. Bannerman, Convener, the Minute was adopted.

Minute of meeting of the Special Committee appointed to consider the request that An Comunn should circularise through *An Gaidheal* a petition to the French Government concerning the teaching of Breton in Brittany. The Committee, having fully considered the matter, recommended that no action be taken. On the motion of the President, as Convener of the Committee, the Minute was adopted.

Mrs. Iain M. Campbell (Airds) moved the following motion, of which she had given previous notice:—"In view of the long time now needed for competitions at the National Mod, five days should be devoted to these, with Sunday intervening." After a full discussion, in which various views were expressed, the motion was remitted to the Mod and Music Committee for consideration and report.

Mr. Hector MacDougall proposed that consideration should be given to the recognition of the services rendered by Dr. Colin Sinclair to An Comunn over a long number of years.

Mr. Donald MacLean raised the matter of the Gaelic Tests for Mod Competitors and suggested that these tests should be conducted in the districts where the competitors reside some time before the Mod. Mr. Bannerman, Convener of the Mod and Music Committee, replied that this procedure would not be practicable.

The next meeting of the Council, which will be the Gaelic meeting, was fixed for Friday, 16th April, at 6 p.m. in Glasgow.

The meeting concluded with a vote of thanks to the President.

THE LATE MR. JOHN MACPHERSON.

The Highlands have suffered a severe loss in the death of Mr. John Macpherson, Sporting Stores, Inverness. A Badenoch man, he was naturally a keen lover of the game of shinty and gifted the "John Macpherson Trophy" for school teams. This Trophy is at present being competed for by teams in the North and also in Argyllshire. He was a Vice-President of the Scottish Camanachd Association.

But, above all, he loved the Gaelic language and Gaelic song, and, until his health broke down, both he and Mrs. Macpherson were regular attenders at the meetings of Ceilidh nan Gaidheal an Inbhir-Nis. Mr. Macpherson was a life member of An Comunn Gaidhealach.

The North especially mourns the loss of a warm-hearted Gael, and sincere sympathy is extended to his widow and family.

Bidh sinn 'ga chuimhneachadh' s' 'ga ionndrainn.

D. McP.

THE LATE DR. ARCHIBALD MACDONALD.

Preacher, Pastor, and Scholar.

The Rev. Archibald Macdonald, D.D., formerly Minister of Kiltarlity, died recently in his ninety-fifth year. He was the "Father" of the Church of Scotland, having been ordained almost seventy-one years ago.

Archibald Macdonald was born in 1853 in Harris where his father, the Rev. Roderick Macdonald, was Minister. In 1854 the latter succeeded his father-in-law, the Rev. Roderick MacLean, Archibald's grandfather, as Minister of South Uist.

Educated at Glasgow University, which he entered at the age of fifteen, and licensed by the Presbytery of Uist in 1876, Archibald Macdonald was ordained and inducted to the parish of Hylipol, Tiree, in 1877. He was translated to Stornoway in 1878, Logie-Easter in 1881, Greenock Gaelic Church in 1885, and Kiltarlity in 1892. At Kiltarlity he served for thirty-seven years until he retired from the active ministry in 1929. In 1924 he received the degree of D.D. from Glasgow University.

Dr. Macdonald was a faithful pastor and able preacher, both in Gaelic and English, and, as a close friend has remarked, "in spite of his manifold literary labours, he never neglected the work of the ministry to which he was called and ordained."

The record of his literary work is a long and impressive one. In collaboration with the late Rev. Dr. A. J. Macdonald, Killearnan, he wrote "Clan Donald," 3 vols. (1896, 1900, 1904) and edited "The Poems of Alexander Macdonald" (1924). He also published "The Uist Collection" of songs (1894) and "The Macdonald Collection of Gaelic Poetry" (1911). He translated into Gaelic Neil Munro's "The Lost Pibroch" (1912), R. L. Stevenson's "Kidnapped" (1914), and "Haco's Expedition against Scotland in 1293" (1909). He also wrote "The Old Lords of Lovat" and "Memorials of the '45." To the Transactions of the Gaelic Society of Inverness he contributed many valuable papers over a period of fifty-eight years. He also contributed to other periodicals, especially *The Northern Chronicle*, in which paper much valuable material from his pen appeared, notably "The Literature of the Gael." His brain and pen were active to the end, and in these latter years he devoted himself to translating Homer into Gaelic.

Dr. Macdonald also had the bardic gift, which found expression in felicitous Gaelic translations of English Hymns, some of these being included in *An Laoideadair* (1935).

Although not prominently associated with An Comunn's activities, Dr. Macdonald gave valuable assistance in various ways. He was President of the Kiltarlity Branch and on several occasions adjudicated in the Mod literary competitions. At the National Mod at Inverness in 1928 he conducted the Gaelic Service in St. Mary's.

One may fittingly conclude this tribute to this able and industrious scholar, who through a long life so faithfully served God and his fellows and so greatly enriched the annals of Highland history and the pages of Gaelic literature, with his own translation of Tennyson's "Sunset and evening star," first published in *Life and Work* in 1930:—

"Reul feasgar 's laighe gréin'
'S aon ghairm ghlan bho'n àird,
'S na cluinntear gairn nan oitir-thonn leam féin
Nuair théid mi mach air sàil;
Ach séimh sheòl-mara slòthachail mar aig cìos,
Gun chobhar no gun fhuaim;
Nuair nì e triall gu bhàin bho chuart a' bhos
Gu dhachaigh bhuan.

"Clag feasgar 's dubhar speur
'S an oidhe tuiteam balbh;
'S na cluinntear dubhachas a' bhàin leam féin
Aig àm dhomh fálbh;
Oir, ged a' ghàibhlaean an sruth mi null
Thar crìch mo ròid 's mo là,
M'Fhear-iùil gu faic mi fhathast gnùis ri gnùis
An cala còmh an aigh."

T. M. M.

THE LATE DR. A. B. SCOTT. An Authority on the Celtic Church.

The death took place suddenly in December of the Rev. Archibald Black Scott, T.D., D.D., minister of the parish of Kildonan and Loth, Sutherlandshire, where he had ministered for over fifty-three years.

Dr. Scott, who was in his 84th year, was educated at Turf School and Glasgow University, and during the 1914-18 war he served as a chaplain with the 5th Seaforths and as brigade chaplain.

Dr. Scott was connected with the old Lismore family of MacGill-dhuibh, which has given many members to literature, medicine, and the Church. He was an assiduous student of the history of the early Celtic Church, and the fruits of his scholarly labours have been published in many periodicals, especially in the Transactions of the Gaelic Society of Inverness and the Scottish Historical Review, and in his three important books—"The Pictish Nation: Its People and Its Church" (1918), "St. Ninian, Apostle of the Britons and Picts" (1916, 1918), and "The Rise and Relations of the Church of Scotland" (1932).

This is not the place to discuss Dr. Scott's interpretation of the early period of our history, an interpretation which on many points runs counter to that previously accepted. His main thesis was that St. Ninian had much more, and St. Columba much less, to do with the early Christianising of Scotland than had hitherto been supposed, or, in other words, that the degree of Irish influence in the development of Celtic Scotland is much less than has been generally believed. Other scholars have joined in the debate, notably Dr. W. Douglas Simpson (from the stand-point of an archaeologist) and Professor W. J. Watson (from the stand-point of an authority on place-names). Dr. Simpson's "The Historical Saint Columba," "St. Ninian and the Origins of the Christian Church in Scotland," and "On Certain Saints and Professor Watson" and Dr. Watson's "History of the Celtic Place-Names of Scotland" and papers in various periodicals have all carried the debate a stage further, and the end is not yet. It would seem that here, as often happens, the field of study is so large and the material aspects so varied, that no individual scholar has the all-round equipment necessary to reconstruct the history of that remote time. Each is inclined to over-estimate the value of the material evidence provided by his own particular subject and to minimise the evidence provided by other branches of study.

Whether or not one accepts Dr. Scott's thesis, his studies have thrown new light on an obscure period and have served to stimulate interest in the origins of the Scottish Nation and Church, and to raise some new questions and re-open some old ones, and that, after all, is the purpose of scholarly research—to shed new light on known facts and, if possible, to discover new facts.

T. M. M.

PROPAGANDA NOTES.

Northern Area.

Skye and S.W. Ross.—The Organiser paid a three-day visit to Skye towards the end of January, and arranged an itinerary for Miss Irene MacCowan, who is teaching Gaelic music classes there in preparation for the Skye Provincial Mod to be held next June. The itinerary includes Uig, Dunvegan, Broadford, Sleat, and Kyleakin districts.

The Organiser was present at a meeting at Kyleakin, and, at his suggestion, a Branch was formed there, with Mr. Angus Graham as President, Mrs. Ross, Strathallan, as Hon. Secretary, and Miss Cathie Robertson as Hon. Treasurer. A senior choir was also formed at this meeting, and Mr. Iain A. MacSween had the choir singing in four-part harmony within two hours. Enthusiasm was at a high pitch.

On his way home, the Organiser had an interview with the Rev. John MacDougall, Hon. Treasurer to the South-West Ross and Glenelg Provincial Mod, who reported that the Mod Committee is busy raising funds for this Mod and arrangements are proceeding satisfactorily.

Wester Ross.—On 26th January the Rev. Malcolm MacLean and the Organiser proceeded to Wester Ross and for

the three following days were engaged at Aultbea, Poolewe and Inverasdale.

At Aultbea both were warmly received by a large audience and their addresses were listened to attentively. A new Branch was formed with the following office-bearers: President, Mr. Iain MacLean; Hon. Secretary, Miss Christine MacCann; and Hon. Treasurer, Mrs. Murdoch MacGregor. It is proposed to hold a "Children's Day" at Aultbea in May, and fuller particulars of this will be given next month.

Addresses were also given at a meeting in Poolewe school. At Inverasdale there was a large attendance to hear the speakers and there Gaelic only was used. It was unanimously agreed to form a Branch, and the following office-bearers were appointed:—President, Mr. Charles MacIver; Hon. Secretary, Mrs. Nicolson, Schoolhouse; and Hon. Treasurer, Mr. J. MacLean.

At this stage of the tour, the Rev. Mr. MacLean had to return to Conon Bridge, but Mr. MacPhail addressed a large meeting at Cairloch. Here also it was unanimously decided to form a Branch. Rev. Donald MacDonald was appointed President (in his absence), and Mr. Iain Bain, North Erradale, was appointed Hon. Secretary, and Miss Rhoda MacLeod, Hon. Treasurer.

Very successful all-Gaelic ceilidhs were held after the business meetings, and altogether the visit to Wester Ross was a very successful one. Thanks are due to those who organised the meetings and to the Rev. Malcolm MacLean for his invaluable assistance.

Tain.—On the morning after the Cairloch meeting, the Organiser proceeded to Tain where he attended a meeting that evening, and the Branch, which had been in abeyance during the war, was reconstituted with the following office-bearers:—President, Mr. A. R. MacKenzie; Hon. Secretary, Mr. Donald Campbell, 11 Fountain Road, Tain; and Hon. Treasurer, Mr. Iain Graham. Under the chairmanship of the President a happy hour was spent in song and story. Mr. Alasdair Fraser, M.A., Conon Bridge, travelled with Mr. MacPhail and delighted all with his singing of some of our best songs.

Inverness Mod, 1949.—On 31st January the Northern Area was honoured by a visit from the President and General Secretary of An Comunn. Dr. Cameron presided at a meeting called to make preliminary arrangements in connection with the National Mod which is to be held at Inverness in 1949. The meeting was a very successful one. Captain William MacKay was appointed Mod Convener, with Mr. Donald Graham and Mr. Nicol Campbell as his deputies. The Northern Organiser was unanimously appointed Mod Secretary, with Miss Ena MacInnes as Assistant Secretary. Mr. George Smith was appointed Hon. Treasurer, and Provost Hugh Ross, Inverness, was invited to become Honorary Convener of the Mod Committee. Various Committees were appointed—Executive Council, Finance Committee, Entertainments Committee (Miss E. M. MacLeod, Convener), Ladies' Committee (Mrs. J. A. Macintosh, Convener), Halls and Transport Committee (Mr. Donald Graham, Convener), and Accommodation Committee (Miss J. E. MacKenzie, Convener).

Sutherland.—The Organiser paid a visit to East Sutherland recently and presided at a Concert sponsored by the Golspie Branch. He also visited Brora and Helmsdale and arranged for meetings of these Branches at an early date.

Comunn na h-Oighridh.—During the period under review the following enrolments were made in Comunn na h-Oighridh:—

	Boys.	Girls	Total
Breasclote (Lewis)	16	14	30
Inverasdale (Wester Ross)	5	11	16
Poolewe (Wester Ross)	3	6	9
	24	31	55

Inverness.—A Gaelic Music Class has been started in the Inverness Royal Academy, and it is hoped that this nucleus will ultimately lead to the formation of a Gaelic Choir to compete at next year's Mod. This class is under the auspices of the Inverness County Education Committee, and efforts are now being made to start a Gaelic Drama Class and a Gaelic

Elouction Class under the same auspices. Every encouragement is being given by the Education Committee to projects of this kind, and it is hoped the Gaelic public will be alive to the advantages offered by such classes.

D. McP.

Southern Area.

Skelmorile.—Mr. Neil Shaw, General Secretary, paid a visit to the Skelmorile and District Highland Association on 3rd February, and was accompanied by a party of artistes including Miss Helen T. MacMillan, Miss Chris Turner, Mr. Alasdair Matheson, and Mr. Iain MacMillan. The party was welcomed by Mr. Malcolm Ramsay, the genial President of the Association, and Mr. Shaw introduced each item on the programme and also gave an address on the work of An Comunn. Although it was a very stormy night, there was a large attendance, and the audience thoroughly enjoyed the evening's entertainment.

Vale of Leven.—On 4th February Mr. Shaw visited Alexandria for the purpose of re-forming the Vale of Leven Branch, which had lapsed during the war. Despite the absence of buses because of the bus strike, which affected this area particularly at this time, the hall was packed to capacity, and a most enthusiastic audience gave Mr. Shaw an attentive hearing, and the Branch was given a great send-off by the following artistes, who had to respond to repeated demands for encores:—Misses Jean Cameron Greer, Margaret MacCallum, Chris Turner (Accompanist), and Messrs. Alasdair Matheson, Iain MacMillan, Donald Johnston (Violinist), and Pipe-Major MacLean. It was a great pleasure indeed to renew acquaintance with so many old friends and also to meet many new ones. Mr. Angus MacDonald is once more in his accustomed place as President, and Mr. William Grant, who before the war rendered good service as conductor of the Clydebank Gaelic Choir, has been appointed Secretary. Others who are still to the fore and active in this Branch are Miss Millar-Weir, Mr. Donald Aitken, and Mr. Robert Ritchie. With such stalwarts, along with the infusion of other young and active members and an enthusiastic and hospitable Ladies' Committee, the Branch has certainly got off to a flying start and can be relied on to keep the Gaelic flag flying at masthead in the Vale of Leven.

N. S.

NATIONAL MOD (GLASGOW).

The Local Committee are planning a series of events to aid the fund. These functions will take place after the close of Association activities in March when it is hoped to have the full support of Glasgow's great Highland population.

Two events already fixed are a Grand Pipe Band Contest and Highland Dancing Competition at Glasgow University Athletic Ground, Anniesland, on 22nd May, and a Grand Highland Bazaar in the McLellan Galleries on 18th and 19th June. This will include stalls representative of the various areas of the Highlands, with a special "Clans Stall" represented by Clans Cameron, Campbell, Donald, MacLean, and MacRae. Contributions to these stalls will be gratefully acknowledged by the Bazaar Convener, Mrs. May L. Cameron.

The Associations are also playing their part and an assurance of active co-operation has been received from the following: Lewis and Harris Association and Lewis Society, Incorporated; Uist and Barra Association; Skye Association; Sutherland Association; Wester Ross Association; Inverness-shire Association; Coll Association; Tiree Association; Mull and Iona Association; Morven Association; Oban and Lorn Association; Knightswood and District Highland Association; Luss and District Highland Association; Motherwell and Wishaw Highland Association; Paisley Highlanders; Helensburgh and Clan Colquhoun Association; Govan Gaelic Choir; Greenock Gaelic Choir; Glasgow Highland Club; Clan Donald; and Skelmorile and District Highland Association.

Secretaries of Highland Associations who are organising functions on behalf of the Mod Fund are reminded that such functions are exempt from entertainment duty, and they are advised to contact Mr. Alasdair Matheson, Mod Local Secretary, at An Comunn Office, 131 West Regent Street, Glasgow, C.2., who will apply for the necessary authority.

WAR MEMORIAL AND THANKSGIVING FUND. ORGANISER APPOINTED.



Miss Normanna MacAskill.

As every member and every Branch and Affiliated Society of An Comunn knows, or ought to know, the target set for the War Memorial and Thanksgiving Fund is £20,000, and every effort is to be made to reach this target by the end of 1950.

It is a great undertaking—"too ambitious," some may say—but nothing less would be at all worthy of those whose service and sacrifice for us we seek to hold in perpetual remembrance; and nothing less will be adequate for the main purpose in view, namely, to develop on the basis of Comunn na h-Oigridh a Gaelic Youth Movement with branches in every parish and village, with these branches suitably equipped and organised, the whole centring perhaps in a permanent headquarters which may be the locus of Summer Camps, Summer Schools, and other gatherings and rallies of our young folk. "*Cuimhnich na laovich: cuidich an oigridh.*"

Already about £3000 has been raised, but an immense amount of work remains to be done in order to explain to our people at home and abroad what we have in mind and so enlist their interest and secure their support. This is an undertaking in which every member and Branch and Affiliated Society of An Comunn Gàidhealach must give a helping hand. The task of organising the effort demands the full-time service of someone well qualified for the work.

The Convener's Executive Committee of the War Memorial and Thanksgiving Fund Committee, to whom was given the task of selecting a suitable person for the post, are confident that they have discovered such an one, and they have recommended the appointment of Miss Normanna MacAskill. This recommendation was endorsed by the War Memorial and Thanksgiving Fund Committee, and the Executive Council have now approved the recommendation and have formally appointed Miss MacAskill as Organiser.

Miss MacAskill, who enters upon her duties at the beginning of March, is a Gaelic speaker, and belongs to Lochinver. She took her leaving Certificate at Golspie Secondary School, and thereafter trained as a nurse in the Glasgow Western Infirmary. In January, 1944, she enlisted in the Army as a Nursing Sister. From June, 1944, to May, 1945, she was attached to a casualty clearing station which moved along with the 51st (Highland) Division from Normandy into Germany. In June, 1945, she was posted to Egypt, and in December last, she was demobilised.

Miss MacAskill comes to this new and responsible post with gifts of personality and training, enriched by a varied experience. Above all she has the gift of youth. We bespeak for her a cordial welcome. T. M. M.

1948 NATIONAL MOD (GLASGOW). INDIVIDUAL EFFORTS CAMPAIGN.

£1000 Target and Seven Months to go.

100 Pioneers Needed.

A SPECIAL APPEAL is being made by the Entertainments Committee for the (GLASGOW MOD, 1948) to raise throughout the Highlands and Islands the sum of £1000 by Individual Efforts, such as Ceilidhs, Dances, Whist Drives, Bridge Drives, Sales, etc.

Every effort, however small, will be deeply appreciated, and sums received will be acknowledged in this column and in the *Oban Times*.

The Organisers are Mrs. M. L. Cameron, 7 Churchill Drive, Glasgow, W.1. (Tel. West 2380) and Mr. Angus MacIver, 44 Airlie Street, Glasgow, W.2 (Tel. West 5107), and the Treasurer is Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1.

There are only *seven months* in which to reach our target. PLEASE ORGANISE A LITTLE FUNCTION NOW.

Sincere thanks this month to the following for the sum stated. As a member of the staff during the war years, Miss Macpherson rendered splendid service to An Comunn, and we are grateful to her and to Miss Young, Assistant to the Treasurer, for jointly organising several functions which have realised the substantial sum specified.

The Misses C. M. Macpherson and M. S. Young—Proceeds of several functions —	£25 —
Previously acknowledged	84 10 6

£109 10 6

Moran Taing!

AN COMUNN CENTRAL FUND.

To enable An Comunn to meet its current obligations, and place it in a position to launch a propaganda campaign now that the war is over, and thus regain the ground lost during the years of its enforced inactivity, donations, large or small, will be gladly received by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1. Remittances should be made payable to "An Comunn Gaidhealach."

Previously acknowledged	£136 15 5
Net Proceeds of series of three Concerts held at Inverness, Leachkin and Dingwall	31 19 3
John MacAskill, Esq., Harris	— 5 —
Glasgow (Central) and Govan Branches	100 — —
Angus Murray, Esq., Strachur	— 5 —
Miss W. Simpson, Dundee	— 5 —
Lachlan MacKinnon, Esq., Fort William	— 15 —
Capt. Wm. MacKay, Inverness	2 2 —
Miss Rhoda Dingwall, Hamilton	— 5 —

£272 11 9

NATIONAL MOD, GLASGOW.

Previously acknowledged	£189 1 8
Mr. Donald Duff, Fort William	3 3 —
Individual Efforts Campaign (detailed contributions listed above)	25 — —

£217 4 8

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THE OFFICIAL MAGAZINE OF
AN COMUNN GAIDHEALACH

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Leabhar XLIII.]

An Giblein, 1948.

[Earrann 7

CLAR-INNSIDH. Principal Contents.

Gaelic.

An t-Ollamh Uilleam Iain MacBhàtair	77
Litr Comunn na h-Oigridh	80
Tómas na h-Ordaig	81
Fàilte air Leabhar (Bàrdachd)	82
Caochladh: A' Mhorbhairn	83
Tabhair Urram	84
Dòmhnall Ruadh agus Jack	85
A' Ghàidhlig ann an Eirinn	85
An Sagart MacRaing agus Iain Fada	86
Ceòl no Cànan	87
Dràma Gàidhlig	87

English.

Miss Margrat Duncan	78
Professor W. J. Watson	79
Malcolm MacLeod Memorial	81
Propaganda Notes: Northern Area	82
Secretary's Notes	83
Rockall and its Discoverers	83
UNESCO: Report by Dr. Sinclair	85

Gliocas nan Gàidheal.—Is i an fhoidhidinn mhaith a chlaoidheas an anshocair.

Firinn air son a' Mhìos seo.—Agus na sgithicheamaid de mhaith a dheanamh, oir ann an àm iomchuidh buainidh sinn, mur fannaich sinn.—*Galat. vi. 9.*

Cha dean dubhan rùisgte iasgach.

Ma phòg thu mac a' mhèirlich cùnt t'fhiacail.

Chan uaisle duine na a chuideachd.

AN T-OLLAMH UILLEAM IAIN MACBHATAIR.

Leis an Urr. CALUM MACGILLEATHAIN.

Seo a steach chugam grad-fhios gun do chaochail an duine mòr seo an diugh fhéin (an 9mh là de'n Mhàrt). Bha litir agam sa' mhadaoinn ag innseadh gu robh e gun chainnt is gun dùil ris.

Rugadh e an Aird Rois shuas air a' bhraighe, agus Bàgh Chromba agus an t-Eilean Dubh a deas bhuaithe, agus crò de chnuic is de bheanntan eireachdail air gach taobh ri chùil. Fhuair e togail fhallain a dh'fhàg e foghainteach agus fada thar a' chumantais làidir is lùghmhor 'na bhodhaig, agus cha b'e aon sgeul a mhàin a dheanadh innseadh air a' chuid sin dheth. Choisich e fhéin is òganach eile latha Sàbaid do'n t-searmon aig a' Cheanadach an Inbhir-phoefharsain, agus a' teachd air ais thug am fear eile thairis. Thug MacBhàtair òg dhachaidh gu cùramach air a mhuin e. Anns na h-Oilthighean anns an robh aite aige am measg luchd-eanchainn bha an ceum-toisich aige am measg luchd-lùth.

Fhuair e a' cheud sgoil cheart an Srath Chonain far an robh bràthair athar 'na mhaighstir-sgoile. Sin far an robh an sgoil! Thàinig fear-ceasnachaidh an latha bha seo. Chuir am mhaighstir-sgoile na sgoilearan troimh na cleasan da, agus 'nam measg bha luchd-Laidinn aige agus luchd-Greugais. Thuir am fear-feuchainn ris, mar le magadh, "Am bi thu teagasg Eabhair dhaibh?" Thuir am mhaighstir-sgoile, "Stand up, the Hebrew class!" Agus bha iad an siud!

Chan 'eil an teagamh as lugha nach d'fhuair MacBhàtair òg dà leasachadh an Srath Chonain—feabhas air Gàidhlig agus sùileagan air cìod is fìor sgoil. Le fìor sgoil bha MacBhàtair ag ciallachadh eòlas cruinn, domhain, mion air an nì a b'adhbhar sgoilearachd dha. Agus bu mhòr sin an dìcheall a rinn e fhéin a chum agus gum biodh an cruinneas, an doimhneachd, agus an iomlanachd sin aige fhéin. An uair a chanadh MacBàtair, "He is no scholar at

all," cha robh e ciallachadh nach robh eòlas, is iomadh seòrsa dheth, aig duine: ach bha e ciallachadh nach robh an t-eòlas cruinn is rèidh aige, agus, gu h-àraidh, nach robh e aige mar nì a chuir e fhéin gu dìcheallach troimh an dearbhadh—cha deanadh MacAlla-nan-Creag a' chùis! "An uair a bha mise anns an sgòil," ars e fhéin, "cha robh de dhith oirnn air son an fhòghlum ach duine aig an robh fios air rud agus balach a bha air son gum biodh fhios aige air rud," agus tha mi an dùil gu robh e fhéin gu frinneach anns an dà sheòrsa sin, a reir òige is aois.

Is ann gu Laidionn is Greugais (mar bu dual do Shrath Chonain) a chaidh e air tùs, agus shoirbhich leis mar fhòghlumaiche agus mar fhear-teagaisg anns na cànan sin. Thàinig e gu bhith 'na cheann air Acadamaidh Rìoghail Inbhir-Nis, agus a' sin gu bhith 'na cheann air an Ard-sgoil Rìoghail an Dùn-éideann.

Ach bha rud eile an dàn da! Chaidh leabhar, latha, chur 'na làmhainn air an robh, an Laidionn, e t-ainn *"Tasg de Nìhean Albannach,"* agus fhuair e anns an leabhar sin fiosrachadh air eachdraidh Albann o shear—na daoine, an caitheamh-beatha, an cànan, an éideadh, an cuid seilge, agus an cuid cruadail is gaisge, còirèad is dilseachd; agus air ball thuig e gu robh e beò an t-ir a bha cheart cho làn de nìhean aire-thoilltinneach ris a' Ghréig is ris an Ròimh, ach tìr air an robh a luchd-àitich fhéin a' deanamh dìmeas is eadhon tàire an cùrsan eòlais is sgòilearachd. Thòisich e air eòlas a chur air a thìr fhéin, agus air eòlas a chur ri eòlas, agus mu dheireadh thall b'e sin an t-eòlas.

Is ann air a' Bheurla riamh a b'èòlaiche e mar chaintinn comh-labhairt na air a' Ghàidhlig, ach cha do dh'fhàg sin gun Ghàidhlig e. Theagham gu robh an dara bean a bha aige, NicGille-Mhicheil, na bu chomasaiche an Ghàidhlig Albann na bha e fhéin; ach bha esan e fhéin air leth geur-fhiosrach agus geur-mhothachail air cìod a bhuineadh, mar dhlighe, do'n Ghàidhlig an Albainn. Agus b'e aideachadh follaiseach gu robh uiread oilean an Ghàidhlig mar chaintinn agus mar inneal mòsglaidh is inneal togail do'n inntinn agus a bha anns an Laidionn agus anns a' Ghrèigais. Sin teisteanas a bha cudthromach a' tighinn o dhuine a thug tùs a neirt agus a shaothair do'n dà theanga ud eile. Cha b'e clao-n-bhreith a bha air aire ach ceart breith. Agus sin, gun amharas, a' cheud nì a thog mo chridhe an comh-cheangal ris an duine seo—gum b'e a cheud chùram a bhith ceart. Cìod is fìor, air tùs!

Cha ruigear a leas a bhith sìreachd iomlanachd fo'n ghréin. Is ann aige fhéin a b'fheàrr a bha fios gu robh raoitean de eòlas mun cuairt air anns nach do chuir e crann agus anns nach so shuab e speal. Cha robh e mar chùram air a bhith ag aideachadh an nì nach b'aithne dha, nì motha na sin a rinn e riamh an lochd a bhith tre aineolas a' sparradh nì no nìthean air daoine a b'èòlaiche na e fhéin. "Chan urrainn mi dad a ràdh mu na nìthean sin." Is e duine mòr is duine ceart a bhios ris a' chaintinn sin. Bha fhios aige gu bheil iomadh bealach a' treòrachadh gu meadhon-tìre eòlas nan Gàidheal, ach, nì bu dual is bu cheart, ghabh esan am bealach a b'aithne dha—a' Ghàidhlig.

Is e leth na bochdainn is leth na daorsa an Albainn cho tearc agus a tha a mic a' toirt an fhoghair as an fhonn as i fhéin is a h-eachdraidh, a h-oilean agus a buaidh. Is e leth eile na bochdainn an uair a bhios duine ann aig a bheil eòlas agus comas air a chuid eòlais a reic, nach 'eil féill air no iarraidh chuide. Eiridh àl is àl, is barrachd eòlais aca air Corsaga na tha aca air Lag-nan-cruachan! Cuin a thugear an Albainn, ma tha daoine 'nar measg a' deanamh sgoil Ghàidhlig dhaibh fhéin agus do fhìor bheagan mar iad fhéin, nach 'eil iad ach mar a bha Eachann MacDhùghail agus a bhràthair an uair a theich iad as an sgòil, a' deanamh gach nì ach an nì a chuir an Saoghal Sasannach agus an Saoghal Gallda mar fhiachaibh orra? Cuimhnichemaid seo: cha b'ann an sgòil no an oiltigh a dh'ionnsaich Mac-Bhàtair a chuid Gàidhlig! Tha sgòil is sgòil ann—.

Is e fìor dhuine laghach a bha san Ollamh MacBhàtair, agus duine tuisgeach, cuideachdail. Bu duine e ris na thachair an saoghal cruaidh gu leòir. Chaill e a dhithis mhnathan; chaill e mac maith anns gach cogadh de na dhà. Agus chaill e balachan laghach eile eadar dhà chogadh. Ach cha do chaill e a mhisneach agus a dhìcheall; agus cha do chaill e na nìthean luachmhor a fhuair e 'na òige—no t-uisge a tha anns an tobar, làimh ris a' gheata am Betlehem!

Is ann mar Ollamh ri Gàidhlig an Oiltigh Dhùn-éideann, agus mar charaid, a b'fheàrr a b'aithne dhòmhsa e. Mar Ollamh ri Gàidhlig bha e barraichte agus mar charaid bha e air na barraibh.

THE LATE MISS MARGRAT DUNCAN.

One of our best exponents of Gaelic song has been lost to us by the death in February of Miss Margrat Duncan. A native of Islay, she won the Junior Silver Medal at the Inverness Mod in 1903. Six years later she gained the Gold Medal at the Stirling Mod. Since then no Gaelic singer was more widely known or better liked.

Margrat Duncan had talent and ability, she disciplined her gifts, she had an extensive and varied repertoire of Gaelic and English songs, but, above all, she had that indefinable quality called "personality." She dominated any platform on which she appeared.

She had made for herself a place all her own, and we shall miss her for many a day, at mods and concerts and ceilidhs and on the radio. Her death has left the Gàidhealtachd so much the poorer, but her memory will be cherished by all who knew her and who came under the spell of her artistry. T.M.M.

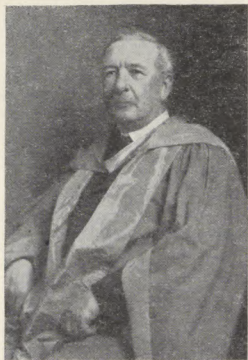
BIADH DA-RIRIBH!

Anns an tigh-chéilidh an Adabroc an Nis bha na h-iasgairean a' deasbud mu'n bhìadh a b'fheàrr air son taice chumail ri na Nisich air an aisgag gu Sìla-sgeir a lorg nan gugaichean, agus so an co-dhùnadh gun a tàinig iad:

"A' bhiorach bheag mhaol òg air a bruthadh is air a gaoradh 'na h-athainn fhéin, is air a càradh eadar dà bhial a' bhonnaich thugh eòrna. Suidh oirre air tobhtaich na h-eithir air son dà uair a thìde gun a téid ola na bìoraich troimh an bhonnach. Sin agad, a nàibaidh," arsa Fear Chrois, "biadh ris an canainn-sa biadh."

IAIN N. MACLEOD.

DEATH OF EMINENT GAELIC SCHOLAR.



[Photo by Drummond Young, Edinburgh.]

Professor W. J. Watson.

Professor William John Watson, M.A., B.A.(Oxon.), LL.D., D.Litt.(Celt.), Emeritus-Professor of Celtic Languages, Literature, History, and Antiquities in the University of Edinburgh, died in Edinburgh on 9th March, 1948, at the age of eighty-three. His death has removed from us one of the best known personalities in the realm of Gaelic scholarship in these last forty or so years, a scholar who in our time, directly and indirectly, exercised upon Scottish Gaelic studies a greater influence than did any other person.

W. J. Watson was born on 17th February, 1865, at Kindeace in the parish of Kilmuir Easter, Ross-shire. He received his early education in Strath Conon, where his uncle was school-master, and then, after a break of a few years, at Boath School, in the parish of Ainess. From 1880 to 1882 he attended the Grammar School of Old Aberdeen, then under the rectorship of a notable teacher of classics, Dr. Wm. Dey.

In 1882 Watson entered Aberdeen University, where in 1886 he graduated with first-class honours in classics, his distinctions including the Seafield Gold Medal and the Black Prize for Latin. After a session as assistant to Sir Wm. M. Ramsay, Professor of Latin at Aberdeen, he gained an exhibition at Merton College, Oxford, where in 1889 he took first-class honours in Classical Moderations and in 1891 first-class honours in Literæ Humaniores. At Oxford he distinguished himself also as an athlete and was awarded a double "blue" for hammer and weight.

There followed three sessions as an assistant master at Kelvinside Academy, Glasgow, then under the rectorship of Dr. James Macdonald, father of Sir George Macdonald, Secretary of the Scottish Education Department and an authority on Roman Britain.

In 1894, at the age of twenty-nine, he was appointed Rector of the Inverness Royal Academy, a post which he occupied with distinction and success until 1909, when he became Rector of the Royal High School, Edinburgh.

In 1914, when Professor Donald Mackinnon, its first occupant, retired from the Celtic Chair at Edinburgh, W. J. Watson was appointed to succeed him, his candidature being sponsored by Sir John Rhys (Professor of Celtic at Oxford, with whom Watson had studied Old Irish during his Oxford career), by Professor Sir Edward Anwyl of the University College of Wales, and by Professor Mackinnon himself. After twenty-four years' tenure of the Chair, Professor Watson

retired in 1938, and was succeeded by his son, James Carmichael Watson, who, alas, lost his life on active service in April, 1942.

Easter Ross and the Black Isle were, in Watson's boyhood days, thoroughly Gaelic, and the future Professor of Celtic was nurtured in the language from his earliest years. During his time at Oxford he came under the influence of Rhys, then probably the leading Celtic scholar in Great Britain, but apparently it was during his fifteen years' residence in Inverness that he first devoted himself to Gaelic studies. In those years Watson was one of a small group of able men connected with the Gaelic Society of Inverness—another leading member was Dr. Alexander MacBain—who applied themselves with diligence to the study of the Gaelic language and literature and Highland history.

It was in philology, and particularly in the study of place-names, that Watson's chief interest lay, especially in the earlier years. "The Place-Names of Ross and Cromarty," published in 1904, was a pioneer work in the scientific study and exposition of Gaelic toponymy, and the Introduction to this book is still of considerable value as laying down the guiding principles of the subject. In 1926 there appeared "The History of the Celtic Place-Names of Scotland," being his Rhind Lectures in Archaeology (first delivered in 1916) in revised and expanded form. This work was a landmark in Scottish Gaelic studies, and it is safe to predict that it is with this book that Watson's name will enduringly be associated. That man has not been born and never will be born, whose work commands universal acceptance, but, while in this great work minor details may have to be corrected, fuller evidence may yet be forthcoming on certain points, and not all the derivations and explanations of place-names may be acceptable to all, nevertheless "The History of the Celtic Place-Names" will long remain a book to be reckoned with, a rich quarry for future researchers. Perhaps the most valuable element in it is the genuine native Gaelic pronunciation of many place-names in districts from which Gaelic has wholly or almost disappeared in the last two generations. Watson has preserved from oblivion a vast amount of oral information of great value, and the recording of much of this material was done when it was almost too late.

If, however, the study of place-names was the main interest of the earlier part of Professor Watson's career, the latter part was given chiefly to the study of classical Gaelic poetry. He brought to light from the oblivion of ancient MSS and inaccessible texts a large amount of the by no means inconsiderable literature of the Gael of which few Gaels and fewer non-Gaels knew anything not so very long ago. The last book which he published was "Scottish Verse from the Book of the Dean of Lismore" (1937), which was the first publication issued by the Scottish Gaelic Texts Society (founded in 1934, largely by the efforts of Watson himself.)

Much space would be required to list the numerous learned papers contributed by Professor Watson to the *Transactions of the Gaelic Society of Inverness*, *The Celtic Review*, *Scottish Gaelic Studies*, *Evangelical Quarterly*, *Proceedings of the Society of Antiquaries of Scotland*, our own magazine (*An Gaidheal*), and other journals. In these, the fruit of long and painstaking research, Watson illuminates many topics. His field of study was extensive, not only place-names and poetry, but early Celtic church history, archaeology and ethnology. He was, however, no bookish recluse, but a lover of the open air, as one might expect from a man of his physical and mental vigour born and bred in the country. He did a considerable amount of field-work in archaeology and his investigation of place-names led him far afield. Next to Easter Ross, Perthshire seemed his favourite district.

When, some thirty years ago and particularly by the Education Act of 1918, Gaelic secured from the Scottish educational authorities a recognition hitherto denied, the schools were found to be ill-equipped with suitable text-books for the study of Gaelic. Within a few years, however, chiefly by the efforts of Professor Watson, the gap was reasonably well filled. In 1908 he had published in *The Celtic Review* a useful series of "Notes on the Study of Gaelic." In 1915 appeared "Rosg Ghaidhlig: Specimens of Gaelic Prose" (2nd edition, 1929) and in 1918 "Barlaachd Ghaidhlig: Specimens of Gaelic Poetry, 1550-1900" (2nd edition, 1932),

both edited by Watson. Some twenty-five years ago there was published the series of six graded Gaelic Readers—"Leabhraichean Sgoile Gàidhlig,"—edited by the late Mr. Donald Macphie (Book IV was edited by the late Mr. John Macdonald), with Professor Watson as Editor-in-chief. These eight books have been of incalculable value both to teachers and students of Gaelic. For myself, when the "Rosg" and "Bàrdachd" first came into my hands sometime during my secondary school course, they were as the opening of a way into a new world.

For years past Professor Watson occupied a place all his own in the field of Scottish Gaelic studies, and he enjoyed a high reputation outside Scotland. It has been well said (by "J. D. M." in *The Glasgow Herald*) that "for several decades Professor Watson held a commanding place in the field of Celtic study, and to-day no scholar would venture to express an opinion on the early history of our country without taking account of his views." As he himself once wrote of Alexander MacBain, "His work will assuredly stand the test of time, and, where it needs correction, it takes an uncommonly good man to correct it."

Professor Watson's second wife was Ella Carmichael, daughter of Dr. Alexander Carmichael, author of "Carmina Gadelica," and herself a Gaelic scholar of distinction who edited *The Celtic Review* for many years. Their son, James, inherited both the ability and the keenness for Gaelic studies of his parents and grandfather, and, ere he gave his life on war service in 1942 at the age of thirty-three, he had already not only given promise of a brilliant career but in some measure fulfilled that promise, but how much more might have been done had he been spared! His loss was keenly felt by all who knew him and by all who are concerned with Gaelic, but how much more by his aged father whose mantle had fallen upon him.

Professor Watson was particularly closely associated with the Gaelic Society of Inverness, of which he was Hon. Secretary from 1904 until his death and of which he was on two occasions elected Chief. He was a life member of An Comunn Gàidhealach and served for many years on the Executive Council, and it was under the auspices of An Comunn that Watson's eight text-books for schools were published. He also edited for An Comunn a little book of Gaelic essays, "An Sòlariche" (1918). He was a Vice-President of An Comunn from 1910 to 1912.

In 1910 Aberdeen University conferred on him the honorary degree of LL.D., and in 1926 the National University of Ireland gave him the degree of D.Litt.(Celt.) in recognition of his work.

At the funeral, which took place from Edinburgh to Tomnahurich Cemetery, Inverness, An Comunn Gàidhealach was represented at Edinburgh by Dr. John Cameron, President, and Mr. Neil Shaw, General Secretary, and at Inverness by Mr. Donald MacDonald, Captain William MacKay, Mr. George Smith, and Mr. Donald MacPhail. A wreath was placed on the coffin with the following inscription:

"An Comunn Gàidhealach. Mar chuimhneachan air sàr-charaid do'n Ghàidhlig." T. M. M.

LITIR COMUNN NA H-OIGRIDH.

Cìod an cuspair seanachais a ghabh an t-òraidiche a bha againn an oidhe roimhe anns a' Chéilidh ach "Cadal," cuspair annasach gu seanachas a dheanadh uime ann an céilidh, ach cuspair air nach 'eil aon sam bith againn 'nar coigrich; is e cho eòlach 's a tha sinn air a chuir nach smaointich sinn air a' bheag a ràdh uime, seadh, gus a bheil e air àicheadh òirn air aobhar sam bith. Agus far a bheil e, mar sin, air a àicheadh air neach, cha dùth do'n neach sin a bhith ro shona 'na inntinn.

Chan 'eil mise, an seo, an dùil beachdan an òraidiche a bha a' bruidhinn air a' chadal a thoirt dhuibhse; ach dh'ùraich a sheanachas dhomh smaointean a chinn 'nam cheann féin uair-eigin mu'n cheart chuspair so. Tha an cadal air aon de na feartan a bhuilicheadh òirn

—air a' chruthachadh uile gu léir—is air an tràithe a tha iomradh againn. Thuit cadal trom air Adhamh an uair a bha e leis féin anns a' ghàrdh, agus tha fios againn ciod a tha an Sgriobtar ag ràdh a thachair an uair sin. Chan 'eil fios againn, ged thà, co-dhiubh a bhà no nach robh a chadal cho suaimheach no cho foiseil 'na dhéidh sin, 's a nis an aise a bha cho balbh 'na chliathaich le comas labhairt aice, gu a chumail r'a dhleasan!

Chan urrainn dhomh a chuimhneachadh aig a' cheart mhionaid seo gun do rinn aon de ar bàird Ghàidhealach riamh rann a b'fhiach iomradh a thoirt air a' moladh a' chadail, agus nach neònach leibh mur do rinn. Neo-ar-thaing nach rachadh iad ionnas gòrach a' deanamh òran mu'n ghaol, mu chogadh, mu sheòladaireachd, mu shiubhal bheann is nithean de'n t-seòrsa sin, nithean ionmholta gu leòr, theagamh, ach cuspairan glé fhaoin an coimeas ri dùth chàraid seo an duine is a' chruthachaidh. "Is e an cadal suaimheach a ruaigeas anshocair," arsa an sean-fhacal; agus tha tuille brìgh an sin na nì sam bith eile a thubhairt na bàird uime riamh.

Bha aon dòigh anns an robh iomradh air a thoirt air a' chadal leis na bàird, agus b'e sin mar a bha beachd-smuaineachadh air na nithean ud eile, mar a bha gaol is an cuid leannan, a' tighinn eadar iad is cadal na h-oidhe. "An nochd gur faoin mo chadal dhomh," arsa aon; "cadal cha tig air mo shùilean" arsa aon eile; agus mar sin air aghaidh; ach r'e na h-èine cha b'e an cadal a bhith 'gan dìth uile gu léir a bha ag cur an dragh orra, ach an fhaoinais a dh'aobharach e!

Bhiodh na bàird mar an ceudna ag cur a' chadail an compantas ris a' bhàs, is iad ag aithris mar a bha an gaol an dèidh an claidh is am milleadh air chor is nach robh nì a' feitheamh orra ach "cadal fuar a' bhàis," "an cadal fuar as nach dùisg," is mar sin air aghaidh; agus is cinnteach gur leòr sin air a' cheann sin.

A nis, saoil mise an cuala sibh an uair a bha sibh 'nur cloinn, co-dhiubh nas lugha na tha sibh an diugh, ainm sam bith air a' chadal mar a tha an t-ainm, "Willie Winkie" a bhios aig na Gaill air? Mur cuala, chuala mise. Tha fios agaibh uile mar a bhios clann an geall air fuireach an taic an teine, gu sònraichte ma bhios luchd céilidh a stigh, gus a' mhionaid mu dhèireadh, eadhon ged a bhiodh iad ag gabhail cùl an dòrnaibh do an sùilean 'gan cumail fogaillte! B'ann an uair sin, is na shùilean a' fàs trom, a chluinntean an t-athair no a' mhàthair ag ràdh, "Thalla, thalla; tha 'Dòmhnall an Smeididh' air tighinn!" Sin agaibh "Willie Winkie" nan Gàidheal, "Dòmhnall an Smeididh."

Bha fear an siud aon uair a bha ag cumail a mach nach robh anns a' chadal ach droch cleachdadh, agus le cathachadh 'na aghaidh gun gabhadh buaidh toirt air. Gu a bheachd a dhearbhadh, oidheche de na h-oidhecheannan, an uair a ghabh an còrr de mhuinntir an tighe mu thàmh, chaidh esan a mach do'n t-sabhal is theann e ri bualadh an arbhair gu latha, agus an uair a dh'éirich an còrr de mhuinntir an tighe, chaidh esan an gréim 'na obair àbhaisteach. An oidheche sin

thug e an sabhal ceudna air, agus anns a' mhadainn theann e ri a obair àbhaisteach a rithist, is an uair a ghabh an teaghlach mu thàmh thug esan an sabhal air. An treasa madainn, an uair a dh'èirich muinntir an tighe, cha robh smid r'a chluinntinn anns an t-sabhal, agus an uair a chaidh iad a mach feach an robh an duine bochd beò idir, fhuair iad e 'na shuain chadail anns an daise chonnlach, agus chaidil e an sin trì làithean is trì oidheannan! Cha chualas an còrr mu na beachdan feallsanach ud a bha aige mu chadal.

Tha mi a nis a' dol a dh'innseadh dhuibh naidheachd bheag eile nach 'eil co-cheangailte ri cadal idir. Ar leam gum faca mi seòl eile oirre uair no uaireigin anns a' Ghàidheal seo féin, ach seo mar a chuala mise i. Tha fios gun tug sibh uile fairnean air a cha a tha ann am beul na liabaig, agus mar a tha a dà shùil air an aon taobh de a ceann. Chan 'eil fios agam, ged thà, an tug sibh fairnean ged a tha car am beul a' bhacaich-cheàrr mar an ceudna, gur ann an rathad eile a tha e, seadh, an uair a tha iad le chèile air ghluasad, tha cùl cinn na liabaig ris an taobh chli, ach is e corp a' bhacaich-cheàrr a tha ris an taobh sin. Bu mhath a thug na seann Ghàidheil an aire dha seo an uair a thug iad "am bacach ceàrr" mar ainm air: a réir coltais, bha iad am beachd gu robh e nàdurra gu leòr do'n liabaig gum biodh an car neònach ud 'na ceann 's 'na beul. Co-dhiubh, bha iad ag gabhail ris gu robh e nàdurra gu leòr; agus nach ann a tha sgeul air sin cuideachd, oir cha robh eadhon an liabag féin le beul cam mar siud oirre an toiseach, agus b'ann air tàille am mìomhaileachd féin a thàinig am breitheanas sin orra.

Tha aithris againn anns na h-Eileanan gur ann mar seo a fhuair iad am beul cam. Aon latha an siud, air do Chalum Cille a bhith air aon de na turuis ud air an tric a bhà e a' searmonachadh an t-òiseig, is e ag grunnachadh thar faodhlach an ionad sònraichte, ciod a thachair air, is iadsan mar an ceudna air an gnothach féin, ach buaile mhór de liabagan.

"Ciod so, a liabagan," arsa esan, "an i an imrich a tha agaibh?"

"Is i an imrich a tha againn gun teagamh, a Chalum Cille na casan cama!" arsa na liabagan á beòil a chèile.

Tha e coltach gu robh rud beag de chrothadh an casan Chalum Chille gun teagamh; agus tha fios agaibh féin nach ann na bu diriche a bhithheadh iad do shealladh na sùla le bhith anns an uisge. Co-dhiubh, mar a bha nàdurra gu leòr, cha do chòrd e ris-san gum biodh na liabagan a' magadh orra.

"Gonadh oirbh!" arsa esan, "ach ma tha casan cama agamsa, bidh beòil chama oirbhe bho seo a mach, mar cheannach air blur beadaidheachd!"

Agus sin agaibhe, a nis, mar a bhà, oir chaidh an car ud nach d'fhàg riamh e am beul na liabaig, agus gun a latha diugh tha comharradh a mìomhaileachd air a gròib. — Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

OISINN NA H-OIGRIDH.

TOMAS NA H-ORDAIG.

Bha fear ann uair a bha siud do am b'ainm "Tómas na h-Ordaig," agus cha bu mhotha e na òrdag duine foghaintich.

Chaidh Tómas là a bha siud a ghabhail cuairt, agus thàinig fras garbh de chlachan meallain agus chrùb Tómas fo dhuilleig copag. Thàinig dròbh mór chruidh seachad agus bha tarbh mór riabhach 'nam measg, agus bha e ag itheadh timehall na copagaich. Dh'ith e Tómas na h-Ordaig!

Dh'ionndrainn a mhàthair is a athair e agus chaidh iad 'ga iarraidh. Bha iad a' dol seachad air an tarbh riabhach, agus thuirt Tómas na h-Ordaig mar seo:—

"Tha sibhse an sin 'gam iarraidh-sa,

Feadh mhineagan is mhonagan;

Is mise an seo am aonar

Am maodal an tairbh riabhach."

An sin mharbh iad an tairbh riabhach agus bha iad a' rùrach fiach am faigheadh iad Tómas air feadh mionach an tairbh, ach thilg iad uatha an caolan taomaidh agus sin far an robh e.

Thàinig cailleadh an rathad agus thug i leathas an caolan taomaidh, agus air dhi a bhith dol thairis air féithe dh'èibh Tómas, "Tut, tut, a chailleadh!" agus leis a' bhriogadh a ghabh ise thilg i uaithe an caolan.

Thàinig sionnach an rathad is thog e leis an caolan, agus ghlaodh Tómas na h-Ordaig, "Bis-taille! an sionnach. Bis-taille! an sionnach."

An sin ruith na coin an dèidh an t-sionnach agus rug iad air is mharbh is dh'ith iad e, agus ged dh'ith iad an caolan cha do bhuin iad do Thómas na h-Ordaig.

Chaidh Tómas dhachaidh far an robh a mhàthair is a athair, agus is ann aige a bha an sgial neònach ri innse dhaibh.

IAIN N. MACLEOD.

MALCOLM MACLEOD MEMORIAL.

Unveiling Ceremony.

Mr. Malcolm MacLeod, a former President of An Comunn Gaidhealach, died in 1943, and on the afternoon of Saturday, 21st February last, in presence of a large audience there was unveiled in the Highlanders' Institute, Glasgow, a bronze plaque which will on the walls of the Institute perpetuate the memory of a great Highlander.

The plaque, which has a likeness in relief of the late Mr. MacLeod, was designed by Dr. Colin Sinclair, and was executed by Mr. Alexander Proudfoot, the eminent sculptor, both of them close friends of Mr. MacLeod. The inscription on the plaque is as follows:

MAR CHUIMHNEACHAN
AIR CALUM MACLEOD, 1865-1943.

FÌOR GHÀIDHEAL SAR DRUIN-USAAL
BHA E 'NA ARD CHURRAIDH AIR TAOBH
NA GAIDHLIGE AGUS NAN GAIDHEAL
COMHARRAICHTE AIRSON STAIRCEIS
GLIOCAIS, ÌRÌOSLAIDH-INNTINN AGUS
CAIRDEAS CRÌOSDUIDH.

MOR ANN AN COMHAIRLE
CUMHACHDACH ANN AN GNIOMH.

MAIRIDH 'AINM GU SUTHAIN SIOR.

At the Service of Unveiling and Dedication Dr. John Cameron, President of An Comunn Gaidhealach, presided, and the praise was led by members of the St. Columba Church

Gaelic Choir, Glasgow Gaelic Musical Association, and Govan Gaelic Choir, under the leadership of Mr. J. Norman McConochie. The Order of Service was as follows:

Prayer: Rev. T. M. Murchison, M.A., Minister of St. Columba-Copland Road Church, Govan.

Psalm cxxi. (Tune, "French").

Memorial Address (Gaelic) and Unveiling of Plaque: Mr. Angus Robertson, ex-President of An Communn Gaidhealach.

Gaelic Prayer of Dedication: Rev. Alexander Macdonald, D.D., Minister of St. Columba Church, Glasgow, and Moderator-Designate of the General Assembly.

Gaelic Psalm lxxxiv, 4-5 (Tune, "Torwood"): Precentor—Mr. Peter MacLeod.

Acceptance of Plaque on behalf of the Highlanders' Institute, by Rev. Magnus J. G. Macintosh, M.A., President of the Institute.

Tributes, by Dr. W. M. Morison, Mr. Peter Marshall, M.A., F.E.I.S., and Mr. Iain M. Moffatt-Pender.

Gaelic Psalm xxiii, 1, 2, 6 (Tune, "Wiltshire").

Gaelic Benediction: Rev. John MacKay, M.A., Minister of Gorbals-John Knox Church, Glasgow.

"Cumha Chaluim MhicLeòid," a bagpipe lament composed by Dr. Colin Sinclair and played by Pipe-Major Robert Reid.

Mr. Angus Robertson paid tribute to Mr. MacLeod's character and qualities and to his long and faithful service to the Gaelic movement. Dr. Morison, speaking as a close personal friend from boyhood days in Stornoway, recalled many interesting episodes and features of Mr. MacLeod's life and career, and referred especially to his sense of justice and fairness, his charity which knew no limits, his gracious and friendly personality, his tact, and his ability in debate and in negotiation. Mr. Marshall, formerly Headmaster of Bellahouston Academy, paid tribute to Mr. MacLeod's work as an educational administrator, while Mr. Moffatt-Pender, in beautifully phrased Gaelic suffused with deep feeling, pronounced a most worthy eulogy.

In all the fine things finely said by friends who knew and valued Mr. MacLeod's life and service, there was one feature of his life that might have been stressed a little more. He gave long and distinguished service as an educational administrator, and through many years he was an acknowledged and respected and hard-working leader in the Gaelic movement, but what lay closest to his heart was the Church, its worship and service. As his minister, acquainted with him from my student days, but particularly closely associated with him during the last six years of his life, I feel bound to say that that was where his heart chiefly lay. To hear him engage in prayer was to become aware of the deep spiritual resources from which he drew.

After all expenses in connection with the Plaque have been met, the residue of the Memorial Fund is to be used to aid in the publication of Gaelic books of recognised merit and popular appeal, to help create a new interest in Gaelic literature and music and Gaelic culture generally. These books will be known as the "Malcolm MacLeod Memorial Volumes," and each will carry a special dedication containing an appreciation of Mr. MacLeod's life and work.

On the Order of Service for the Unveiling Ceremony the following summary of Mr. MacLeod's life and work was printed, and it is well that it should be placed on record in this magazine in which he was so keenly interested during the long period of his Conventership of the Publication Committee.

"MALCOLM MACLEOD

1865-1943

"He was Clerk of the Govan Parish School Board (1906-1919) and Depute Clerk and Treasurer of the Glasgow Education Authority (1919-1930).

"Connected throughout his whole life with St. Columba Free (later United Free) Gaelic Church, Govan, now St. Columba-Copland Road Church, he was an Elder for 45 years, Session Clerk for 13 years, Gaelic Precentor for 17 years, and for over 40 years conducted the Bible Class

He served on many Committees of the Presbytery and General Assembly, especially the Highlands and Islands Committee. He was a Vice-President of the Ladies' Highland Association and a Director of the Glasgow and West Coast Mission.

"Closely identifying himself with An Communn Gaidhealach, he served on the Executive Council for 36 years. For 23 years he was Convener of the Publication Committee, and was also Convener of the Mod and Music Committee. He was President of An Communn from 1912 to 1919, and rendered notable service in helping to secure recognition for Gaelic in the Education Act of 1918. He was a founder and for 25 years President of the Lewis and Harris Association, and for over 30 years President of Ceilidh nan Gaidheal. He also served on the Highland Trust and the Highlands and Islands Approved Society.

"To all who were privileged to share his friendship, he was a true and loyal friend. Speaking ill of none, appreciative of all, courteous and generous, wise in counsel, a man of faith and a lover of peace, the memory of his life and the influence of his personality remain to bless and inspire.

"Air chluimhe gu brath bidh am firean.

"The righteous shall be in everlasting remembrance."

T. M. M.

FAILTE AIR LEABHAR.

Fàilte air do leabhar, a Dhòmhnaill,
Fàilte ro mhòr air do sgeul;
Urram is onair gu leòir dhuit,
Fear do chùineis, do ghòir is do bheus;
Fear do chridhe 's do dhùrachd do'n Ghàidhlig,
Fear do mheas air an t-sàr bhean ghlé—
A' chaint a' chualas am Pàrras
Aig Adhamh 's beul àlainn Eubh!
A' chaint na air cnuc Baile Mhòirne,
'S an gleanna glas ri do thoir,
A' chaint bha aig Gobaig gu siùbhlaich,
'S aig Barr Fionn a bha muinte min,
Bha aig naomh agus aig righ agus àrd-righ,
Aig fath agus bàrd agus draoidh,
Aig fìdh is uasal làidir,
'S aig làn imis Fàil nan saoidh;
Fàilte air do leabhar, a Dhòmhnaill,
Fàilte ro mhòr le soidh.

CALUM MACGILLEATHAIN.

PROPAGANDA NOTES.

Northern Area.

Aultbea Junior Mod.—In last month's "Notes" it was mentioned that an effort was being made to hold a Children's Day at Aultbea in May of this year. Arrangements are now in hand to stage a Junior Mod at Aultbea on Saturday, 8th May, commencing at 2 p.m. It is open to all children within the Parish, who will be under the age of 16 years at the date of the Mod. The Mod Syllabus comprises competitions in oral, solos, duets, and unison singing by Choirs. It is hoped that this effort will pave the way for a full provincial Mod next year.

South-West Ross.—The South-west Ross area, which was re-organised this session, is doing splendid work. Branch Ceilidhs are being held regularly at the various centres, Junior Choirs are being prepared, and Gaelic Continuation Classes are being well attended. Duncraig School for girls and Balmacara School for boys hope to have large entries in several sections of the local Mod. Recently the Organiser was present at a Concert at Kyle of Lochalsh, promoted for the purpose of raising funds for the Local Mod. There was a large and enthusiastic attendance presided over by Mr. Archie MacDonald, President of the Balmacara Branch.

Skye.—The arrangements for the Skye Provincial Mod, to be held on 29th and 30th June, are proceeding apace. Miss MacCowan, Gaelic Music Teacher, has very successful

classes at Broadford, Kyleakin, and Sleat, and Concerts have been held at all these centres to meet the cost of the classes and to support the Skye Provincial Mod Committee.

Lewis.—Mr. Iain A. MacSweeney paid a short visit to Lewis recently to assist local Gaelic Drama Teams in preparing for the Lewis Provincial Mod. Should a sufficient number of entries come forward, a special session of the Mod will be devoted to this phase of Gaelic propaganda and culture.

Badenoch.—The Organiser visited Badenoch recently, and Senior Choirs were formed at Abernethy and Aviemore. On Miss MacCowan's termination of her period in Skye, she will attend at these centres for a few weeks, so that Choirs from these districts may be prepared for the Badenoch-Strathpey Provincial Mod on 4th June.

Concerts.—Concerts in aid of the Central Fund will be held at Kiltarity and Glen Urquhart on 17th and 19th March. Alasdair Matheson and Angus Whyte are coming north for these functions, and they will also assist the Dingwall Branch at a Concert to be held on 18th March.

Sutherland.—The Brora Branch was recently re-constituted, and at a Concert sponsored by the Branch Mr. MacPhail presided. The hall was full to capacity and an excellent programme was submitted. The Organiser also presided at a Branch Ceilidh at Helmsdale, when there was a large and appreciative attendance.

Nairn.—The Nairn Branch continues to hold monthly meetings and Ceilidhs and these functions are being well supported by the public. There is also a Junior Gaelic Choir under the auspices of the Branch, and this Branch is to be complimented on their good work in an area which is not Gaelic-speaking.

Beaully.—The Beaully Branch, formed this session, made an auspicious opening, and have now formed a Senior Gaelic Choir in addition to the Junior Gaelic Choir started some time ago.

1949 National Mod.—The Entertainments Committee met recently and considered various schemes for the raising of money for next year's National Mod. The Convener is Miss E. M. MacLeod, a native of Lochinver and a teacher in the Inverness Royal Academy.

THE GLENMORISTON CAIRN.

In the heart of Glenmoriston stands a rough-built cairn of native boulders and small stones to commemorate the good and gallant deed of a member of the Clan MacKenzie who died in the service of Prince Charlie in the year 1746. The cairn stands about eight feet high with a flat slab of stone some three feet high, on the top. On the side of the cairn facing the public road (Glenmoriston to Kyle of Lochalsh) is a flat slab, possibly freestone, with a fine surface and on it the story is told as follows:—

"At this spot, in 1746, died Roderick MacKenzie, an officer in the army of Prince Charles Edward Stuart, of the same size and of similar resemblance to his Royal Prince. When surrounded and overpowered by the troops of the Duke of Cumberland, he gallantly died in attempting to save his fugitive leader from further pursuit."

I was on my way from Inverness to Kyle of Lochalsh on a beautiful Spring day, on 26th February of this year, and it occurred to me that the readers of *An Gaidheal* might be interested in the story of the Cairn.

D. McP.

SECRETARY'S NOTES.

Pertshire Provincial Mod.—At a meeting of representatives of An Comunn Branches in Perthshire, held at Aberfeldy on 6th March, it was decided to resuscitate the Perthshire Provincial Mod this year, and it was suggested that the Mod should be held at Aberfeldy in the beginning of September. Mr. Neil Shaw, General Secretary, was in attendance and the Branches were well represented. A Syllabus was prepared, and the following Office-bearers were appointed:—

Convener, Rev. Ian MacLellan, M.A.; Secretary, Mrs. Campbell, Cul Alluinn, Aberfeldy; Treasurer, Mr. Alex. Low, Union Bank, Aberfeldy. A Committee representative of the area covered by the Mod was formed.

Largs.—There was a fine attendance at the closing Ceilidh of the Largs Branch, when the Rev. Archd. Beaton, Dundonald, presided. An excellent programme was sustained by Miss Cathie B. MacLean, Miss Chris Turner, and Messrs. Angus Whyte, Alasdair Matheson, and Neal MacEachnie, and Piper Clark. This Branch has had another successful session, and Miss May F. Hunter, President, and her enthusiastic committee are to be congratulated on the fine effort they are making to keep the Gaelic alive in this part of Ayrshire.

Edinburgh Local Mod.—The Edinburgh Local Mod will be held on 22nd May. This year the Committee have decided to accept entries from competitors outside the Edinburgh area.

CAOCHLADH—A' MHORBHAIRN.

Bha an t-Ollamh Urramach Iain MacLeòid leth-cheud bliadhna 'a' mhinistear anns a' Mhorbhairne. So iomradh air deiradh a' latha.

"Bha na bliadhnaichean nu' dheireadh air an cur seachad aige an aonrachdas a bha brònach. Chunnac e a phàraiste gu ire bhig air a falamhachadh de dhaoine. Chaidh glèann an dèidh glinn a chur fo chasan nan coarach; agus chaidh na tighean anns an d'arsicheadh ginealach an dèidh ginealach de na Gàidheil thapaiddh, agus anns an d'fhuir iad bha, fhàgail gun chinn-tighaidh agus am ballachan 's an stuaghan mar luchd-bròin 'nan seasamh ri taobh na h-uaigne; agus leigil le lios beag agus le atharnach a dhol fo fheur 's fo mhòintich.

"Chunnac e gach fearann a bha 'sa' phàraiste air a reic, agus ged a thàinig uachdarain a bha an tomhais mhóir coibheall agus taitneach an àite nan seann teaghlachain, cha robh iad ach 'nan coirich do'n t-slugh, gun aithne aca air an cainnt no air an cleachdaidhean.

"Is e bhui a bha sin gu robh e eucomasach daibh an call garbh a thug iad fhéin mun cuairt a thuisginn.

"Le aon stròc de'n pheann, thuit e rium le gnùis a bha brònach agus diombach, 'chaidh dà cheud de'n t-slugh òrdonachadh air falbh. Cha robh mac màthar aca nach b'aithe dhomh agus an athraichean romha, agus cha d'fhàg fir is mnathan bu ghriune riann a' Ghàidhealtachd'

"Chan 'eil ceò an sin a nis', chanadh e le tiamaichd."

BODACHAN.

ROCKALL AND ITS DISCOVERERS.

This sea-girt rock was considered by the pagan Celts to be sacred to *Balar* (Dearly One), the god of death, symbolised by the old moon, and also to the war-god, symbolised by the after-noon sun. Hence it was known as *Rockall* (Render), of which the present name is a corruption.

As in ancient Sumer, the moon was looked upon as a bisexual symbol of deity, the ancestors of the Celts like those of the Sumerians having come from Western Siberia.

Another name for the rock was *Ailioll Olum* (Great Rock of Shorn Sheep), from the fancied resemblance of the breaking surf to the shearing of sheep, an animal sacred to the war-god because of the sympathetic magic of the name *caora* (sheep) with that of *caor* (thunderbolt).

At the Autumnal Equinox, on the occasion of the festival of the war-god, the people assembled at *Ail na Mìreann* (Rock of the Divisions) on the Hill of *Uisneach* (Generous Man) in the centre of Ireland and there partook of roast mutton and triangular oatcakes kneaded with sheep milk.

The present-day name of Rockall is the macaronic one of *Roc a' Bhearrha* (Rock of the Shearing), which fanciful description the aerial photo published in *The Times* of 16th August, 1947, admirably confirms.

The Gaelic sagas tell of a sea-girt tower of gold or crystal called *Tàr Conaing* (Tower of the Noble Dog). "The Noble Dog" was a kenning for the war-god—the sun being looked

upon as a trinity symbolising a god of knowledge, a god of fertility, and a god of war, hence triple-headed like Cerberus.

Another name for the tower was *Tùr Breigain* (Tower of the Fireborn One), the god of death, symbolised by the old moon and an indication that these old peoples were aware that the moon reflected the sunlight. This wonderful tower was said to be in *Eusbaine* (the void) and surrounded by the sea.

The Celts (Warriors) were so named by their Teutonic neighbours. They were divided into P-Celts from Gallia and Q-Celts from Germania. Among the former were the *Fir Bolg* (Cowmen), a section of the Volcae from Tolosa (Fawn Hill, the Little Fawn, *Oisín*, being a kenning for Apollo). They arrived in Ireland about 250 B.C. and brought with them the Ogham alphabet which was constructed from the Western Greek, they having been long in contact with the Phœacians of Massalia and through them with the culture and religious beliefs of the Ancient East. The *Fir Bolg* were accompanied by the *Gaileoin* (Efficient Warriors) from Armorica. Both tribes are mentioned by Ptolemaeus (who lived about 125 A.D.) under the name of *Ousidai* (Tribe of the Bright Fawn) and *Koriondoi* (*Corai-onda*, Reliable Warriors).

The first tribes of the Q-Celts to arrive in Ireland (about 150 B.C.) were the *Tuatha Daídh Anann* (Peoples of Vital Ana, the Earth-goddess). They were composed of the *Ulaidh* or *Alaidh* (Builders of Tumuli from Als, Denmark) and the *Chauci* (Noble Tribe, in Gaelic *Earnai*) from N.W. Germania. Ptolemaeus refers to them as *Ovolountioi*, *Kauko*, and *Iouerno*.

About 120 B.C. the *Fomoiré* (Coast Dwellers) began to settle on the coasts of the Irish Sea. They were composed of various tribes, such as the *Fir Domhann* (Men of the Deep, the *Dumnonii*), the *Manapioi* (Tribe of the Knowing One of the Water, i.e. Apollo), the *Cimbri* (Boatmen), and the *Dál Araidhe* (Division of the Gunwale). At a later period these became known as *Picti*, from their habit of tattooing as a tribal rite so that in case of drowning they could be recognised by the spirits of their departed tribesmen in the other world. They spoke Q-Celtic (Gaelic), the neutral and velar root vowels of which they modified in *umlaut*. As the *Fir Bolg* had occupied St. Kilda (*Inis Fhìrlì*, Grave Island), it can be truly said that at one period a Celtic language was spoken from that lone isle in the West to Derba in Anatolia, where the blond descendants of the Celts may still be seen.

It was the intrepid *Fomoiré* in their hide-covered coracles that discovered Rockall. They must have landed on the rock and found the rockallie in order to be able to spin the traveller's tale of the sea-girt crystal tower: they anticipated Munchausen by at least a couple of millennia. They even adventured further: they discovered Iceland which they called *Inis Tuile* (Flood Island), also *Ir Rùith* (Land of Surf), the Ultima Thule of the classical writers. There they further discovered the Forge of *Culann* (Ashes, the Vulcan of the Celts who possessed a wonderful watch-dog) in *Sliaibh nEalga* (Sacred Mountain, now Hekla). It has even been suggested that those adventurous old sailors may have reached the coast of America; anyway, the descendants of the *Fir Domhann* adventured much further than their forefathers—they sailed round the earth with Drake.

GILFANN COMHANN.

ART AND INDUSTRY COMMITTEE.

Celtic Art Ceilidh.

A Ceilidh organised by the Art and Industry Committee of An Comunn and presided over by Mr. Farquhar MacRae was held in the Highlanders' Institute, Glasgow, on 18th February. A most stimulating lecture on Celtic Ornament was delivered to a highly appreciative audience by Mr. George Bain of the College of Celtic Art and Crafts, Drumadrochit.

Mr. Bain, in the simplest possible manner, by a series of blackboard illustrations, conveyed to his audience the true beauty and meaning of this ancient Celtic art.

Taking examples from the Book of Kells, the illuminated manuscripts of Lindisfarne, and from the numerous carved Scottish stones and crosses, he dealt with the elaborate inter-

laced patterns of this form of ornament, fascinating in their intricacy, and brought out the underlying basic principles in such a way as to hold the interest of his audience throughout his lecture. He made it a living thing, something which could be practised in the home by even the youngest, and so help to keep alive this lovely thing which belongs to the history of the Celtic race.

Mr. Bain is an enthusiast, deeply imbued with his subject, and he made it clear that only through the people themselves could the survival of this ancient art be achieved. He has written a number of text books dealing fully with this subject, and those interested could obtain them through their bookseller.

Miss Margaret Hill-Boyle artistically played appropriate Highland music as Mr. Bain was drawing his intricate designs on the blackboard and during intervals Gaelic songs were finely rendered by Miss Annabella MacLeod, Angus Whyte and Iain MacMillan.

Mrs. C. B. Dunlop moved votes of thanks at the close.

TABHAIR URRAM.

Ged the luchd-riaghalaidh Shasainn troimh na linteanaidh a' toilltainn coireachaidh a thaobh cur na Gàidhlig, chan 'eil na Gàidhlig fhéin idir neochiontach anns a' chùis so.

Air do Mhaois na h-Eabhair a sheoradh bho ghabhadh nan Eipitheach, agus air dha a bhith 'gan treòrachadh troimh an fhàsach gu tìr a' gheallaidh, thug e dhaibh, troimh dheachdadh spiorad Dhé, reachdan a bhiodh 'nan riaghailt stiùradh dhaibh 'nam beatha. B'e so an de bhunastean-stèidhidh nan reachdan sin: "Tabhair onair do 'tathair agus do d' m'athair a chum gum bi do làithean buan air an fhearnan a tha an Tighearna do Dhia a' toirt dhuit" (Ees. XX, 12).

Is aithne do na Gàidheil an aithne so gu math ach is dòcha gur tearc iad a bheireadh mìneachadh cothromach oirre. An Leabharraichean a' Cheasnachaidh againn tha air luchd-teagaisg a' labhairt mu dhleasan nan iochdaran agus mu pheacaidhean nan uachdaran, mu ghealladh air saoghal fada do luchd-còmhaidh na h-aithne so, agus mu nìthean eile mar sin, ach a réir mo bheachdas tha iad ag call seallaidh air fìor sheagh nam briathran. Ciod an t-àgò mòr a ruigeadh air fùdhach an sud is an so mar thoradh air fad làithean dhaibh fhéin gu pearsanta? Ciod an tairbh a tha an saoghal fada do neach air bith? Nach tug Maois e fhéin freagradh foghainteach do an cheist so? "A thaobh làithean air bliadhnachan," tha e ag ràdh, "annta tha tìr fìched hìadhnna agus a deich; agus le tuilleadh neirt ma bhios ceithir fìched ann, is saothair agus dòighes a' chuid as mhotha dhiubh." (Salm XC, 10).

Thugadh an aithne ud do mhòr shluagh Israeil—"sè ceud mìle fear de an cois a tuilleadh air cloinn"—ag earalachadh orra dìth leantainn ri mnádh agus ri cleachdaidhean an sinneair; ag cur impidh orra àite urramach a thoirt a gnàth do aidmheil agus do chràbhach an aithrichean; ag toirmeasg dhaibh air aon achd spéis a nochdadh aon chuid do eisimpleir no do chànan nan cinneach. Bha an aithne a' deanamh soilleir ciod a thachradh nan deanaidh iad dearmad oirre. Chailleadh iad seilbh air an fhearnan; shluigeadh na cinneach suas iad; thigheadh crìoch orra mar shluagh. Nach bu shuarach an nì beagan làithean a bhith air an cur ri beatha chorr fùdaich an coimeas ris gum biodh an cinneach gu léir a' mealtainn am fearainn dhùthchassach bho linn gu linn mar shluagh eadar-dhealaichte agus comharraichte bho gach sluagh eile? Tha an aithne so troimh na linteibh ri gach sluagh air thalamh; agus mar tha blàth a còimhlionaidh cinneach, tha buil a brisidh do-sheachaint do gach cinneach.

Tha buntanas sònraichte aig an aithne so ris na Gàidheil, oir bhris iad sin mar nach do bhris mòran eile. Ciod an easonair as motha as urrainn do dhùine a chur air a thair air dearmad a' deanamh air a theistean agus air a chùil, agus chùil a chur ri a oideas agus ri a cleachdaidhean? Ciod an t-eas-urram eile no an tuilleadh tàire a tha e comasach do mhac no do nighinn a thoirt do am màthair, a dh'altuim iad gu gràdhach agus a dh'aràich iad air blioich blàth a clèibhe, na gun dìtadh iad blasad 'nam beul air a' chanain mhilis, thlàith sin leis an do rinn i gu minig an tàladh, agus leis an do chuidich i an ceud

cheileireadh? Nach lìonmhor mac Gàidhealach agus nighean Ghàidhealach a tha clontach de na nithean so, agus nach an-aoinbhin do na Gàidheil mar shluagh na bhuanachas iad air an t-slighe sin? Gu deimhin cha mhead iad fearann an aithrichean; shluagair suas iad le sluaigh coimheach; thèid an ainm truagh bàs ach mar eadhradhaid, agus cò dhùraigeach tagradh gum bu cheart a chaochladh?

Ach nar leigeadh Dia gum tachair sin, oir b'antrom am beud e do ar dùthaich, agus bu mhòr an diùbhaile e do an domhan gu h-iomlan.

I. A. M.

UNESCO.

A meeting of the national co-operating body for Arts and Letters was held at the Ministry of Education, Curzon Street, London, on 6th February, 1948, Sir Ernest Pooley presiding.

An interesting discussion was chiefly concerned with matters arising from the work of the second annual conference held at Mexico City, at which Sir John Maud, Permanent Secretary to the Ministry of Education, was one of the United Kingdom delegation.

Throughout its programme for 1948 Unesco will seek to make more real the idea of a world society by promoting collaboration in specific tasks, between governments and peoples, and between educators, scientists, scholars, creative artists, experts in radio, films and the press, and all workers in related fields.

Within the field of interest of An Comunn probably the most important activity envisaged by Unesco is included under the head of "Cultural Interchange," under which Unesco will undertake measures to produce translations of great books, i.e. such books as may be regarded as classics; and the General Conference recommends to member states that wherever possible through their National Commissions they should each set up a committee of experts to prepare lists of literary, philosophical, and scientific works, with a view to eventual translation, and also that they should co-operate with Unesco through the various stages of the project.

At the meeting of the Arts and Letters co-operating body I had the privilege of reminding the members that Celtic literature should not be overlooked, and had pleasure in suggesting that Dr. Cameron, our President, should be invited to join the working party which was in process of being set up, a suggestion which was cordially accepted.

Another project in contemplation relates to reproductions of works of art, in which connection I ventured the opinion that our Celtic illuminated MSS were worthy of inclusion.

COLIN SINCLAIR.

DOMHNALL RUADH AGUS JACK.

Nach b'è Beinn-a-Bhoghla an t-eilean a bu ionnluinne leis an Fhèin? Cò dhiùbheil, chan 'eil eilean nas brèagha ri a fhaicinn eadar Hiort agus Peairt. Tha am fearann torach agus còmhland. Tha na machraichean anns an t-samhradh air an còmhachadh le lusan de gach gnè. Tha bàrr na talmhainn, crodh, caoraich, agus eich aig na tustanaich anns an eilean so ris am faod farmad mòr a bhith aig na Sasannaich — agus aig na h-Eireannaich cuideachd!

An uair mu dheireadh a bha mi fhéin ann Beinn-a-Bhoghla b'ann còmhla ri Dòmhnall Ruadh, Post, a bha mi. Is e as ainm ceart do Dòmhnall Ruadh Dòmhnall MacAonghais 'Ic Dòmhnall 'Ic Ruairidh 'Ic Aonghais, agus is ann an Lìon-chleith a tha an tigh aige. Bu tric, anns na lathaichean dh'fhalbh, a chaidh Dòmhnall agus mi fhéin sìos rathad Chille-eàra-bhàigh le chéile leis na lùichean. Bha cò aig Dòmhnall na bha doannan maille ris — cò dubh agus geal, air an robh "Jack." Ged nach mòr nach 'eil ficeadh bliadhna a nis ann bho nach fuaib mi Dòmhnall Ruadh agus Jack, tha iad le chéile 'na m' smaointean a h-uile latha — agus tha fhios agam gu bheil Dòmhnall na' smaointeachd dh' thric ormsa.

Fhuair mi litir bho Dòmhnall an latha roimhe, agus is mise a latha toilichte a chluinntinn buaichte. Tha agaidh Ghàidhealach, eireachdail, ghlan air Dòmhnall — aron dìreach, beul ghe, sùilean tuisgeach. Chan e duine mòr a tha ann — chan e duine reamhar, tigh a tha ann idir — chan e — ach

coimheadaibh air Dòmhnall agus e ag gluasad thar a' mhònaidh le maille an rìgh air a dhruim agus their sibh nach mòr nach 'eil e cho luath ri fad — "Sud e, mo ghaisgeach! Nas luaithe na an earba!" mar thubhairt Iain Mac Fhearachair féin — Iain MacCòdrum, am bàrd Uibhisteach.

Bha am feasgar ag iarraidh an uair dh'fhàg sinn beannachd aig a chéile an turas mu dheireadh a bha sinn ann còmhla. Bha a' ghrian air dhòl fodha cheana a muigh anns a' chuan mhòr, agus bha a' ghealach ag èirigh anns an air-d-an-ear so cionn bheanntan an Eilein Sgitheanaich. Rug Dòmhnall air làimh orm, agus dhealaich e rium. Sheas mi car tamuil air cnoc feurach, agus chunnaic mi Dòmhnall agus Jack a' dol sìos do ionnsaigh an tìghe. Thionndaidh Dòmhnall aig an dorus, agus — le a làimh air a togail — chuir e a bheannachd orm aon uair eile. Tha na daoine air agaidh an t-sgoil aig a bheil cridhe glan — agus tha gu leòir dhiùbhl ann — tha an Dòmhnall so 'nam measg.

Nach eil sinn fo chomhain an Fhreasdail, a Dhòmhnaill, gu bheil e ceadachd dhuinn a bhith fhathast ann.

IAIN AN FHEILIDH.

A' GHÀIDHLIG ANN AN EIRINN.

Chaidh mi gu Baile Atha Cliath an là-roimhe le itealan Albannach & Turnhouse, faisg air Dùn-éideann — sgrìob-adhair a mhair uair is fichead mionaide. Ann am Baile Atha Cliath thachair mi air ceithir no còig luchd-labhairt Gàidhlig Eireannaich, agus bha sinn a' bruidhinn gum dail mu chor na Gàidhlig anns an tìr sin.

Fèumaidh clann Eireannach ann an Eirinn fhéin ionnsachadh anns an sgoil a' Ghàidhlig a leughadh agus a sgrìobhadh, ged nach e Gàidhlig a bha aca mus deachaidh iad do'n sgoil. Cha robh Baile Atha Cliath am measg nam bailtean anns an robh Gàidhlig air a labhairt nuair a rugadh Saorstad Eireann, ach a nis tha ainmean nan sràid uile air an clò-bhuailte anns an dà theanga — Gàidhlig an toiseach agus an dèidh sin Beurla — ach is fheudar dhomh a ràdh nach do thachair mi air mòran Eireannach a b'urrainn an leughadh anns a' Ghàidhlig, ged a fhuair iad Gàidhlig anns an sgoil. Cha chumhnaich iad mòran de'n Gàidhlig a dh'ionnsaich iad.

Ged tha, thachair mi air mòran a bharrachd an sin aig an robh facal no dhà de'n Gàidhlig na tha mi air tachairt ann an Inbhir-nis no san Oban, ged a dh'fheumas mi a ràdh gu bheil mi air tachairt air mòran nas motha de luchd-labhairt Gàidhlig ann an Dùn-éideann agus an Glaschu na anns na trì bailtean sin gu léir. Tha mi air bhith aig cèilidh no dhà anns na bailtean-móra Albannach far an cuala mi Gàidhlig gu leòir, agus cluinidh mi mòran Gàidhlig air busaichean agus carbadan-dealain Dhùn-éideann, ach cha mhòr de'n Gàidhlig a chuala mi an Inbhir-nis no san Oban. Is e seòul eile a b'urrainn dhomh innseadh mu Phort-rìghaidh is Steòrnabhagh is Ile.

Ann am Baile Atha Cliath, co-dhiùbhl, thachair mi air Sean O'Faolain, sgrìobhadair ainmeil sa' Bheurla a tha 'na fhear-labhairt Gàidhlig cuideachd, agus Tomás O'Faolain, rùnaire an *Irish Tourist Association*, agus Sean O' Murchú, fear-leughaidh an iomraidh ann an Gàidhlig thar Radio Eireann. Dh'innis iad uile dhomh gu robh a' Ghàidhlig a' falbh a mach as na h-aitean, eadhon anns a' Bhlascaid fhéin, a bha ainmeil air son an Gàidhlighe maithe. Tha mi air an seòul ceudna a chluinntinn aig iomadh Eireannach eile ann an Albainn, agus tha an t-Ollamh Myles Dillon (sa' Chathair Cheilteach an Dùn-éideann) air mac-samhal an sgoil uir a ràdh.

Bha an tritir dhaoine Eireannach sin a dh'ainmich mi uile 'nan luchd-labhairt dùthchasach, agus bha gràdh na Gàidhlig laidir aca gu léir. Thubhairt iad gu robh a' Bhlascaid a' fas Sasannach ro-luath, leis na cuairtearan is an ràdio is na pàipearan-naidheachd is an cinema-labhairt. Nach e sin an seòul a chuala sinn cheana an Albainn?

Thachair mi, co-dhiùbhl, air duine do'm b'ainm O Maille aig an robh bùth mòr ann am Baile Mòr Ghallalbh ann an Eirinn an iar, agus thubhairt e rium gum b'i a' Ghàidhlig a labhairt e fhéin agus a luchd-obrach anns a' bhùth sin.

Agus tha leabhar 'ùir tighinn a mach ris an abrar "Peig," le seann bhoireannach as a' Bhlascaid do'n ainm Peg Sayers,

a tha ceithir fichead is naoi bliadhna a dh'aois, agus ise gun litir 'na coann mar a bha Donnachdhan Bhan agus Mairi Nighean Alasdair Ruaidh agus Iain Lom agus Rob Donn, ach, mar a bha iadsan, le faclachd gu leòir. Dh'innis i a sgeul fhéin do phearsa eile agus chuir e ann an leabhar e. Uime sin, ma gheibh a' Ghàidhlig Eireannach bas uair-cigin, chan 'eil i marbh fhathast.

ALBERT DAIBHIDH MACAODH.

FIRST GAELIC MOD IN LOS ANGELES.

The following report is taken from *The Leader*, a San Francisco weekly:—

"Mr. R. Southard, Mrs. Angus MacRitchie, Mr. Neil Graham, and Seumas MacGaraidh were visitors at the first Gaelic Mod to be held in Los Angeles, on Saturday, 15th November.

"There was a good attendance, and there were competitions in Gaelic singing, reading, and Sgeulachd (story-telling). The arrangements were in the able hands of George Stewart (a former pupil of the Gaelic class conducted by Seumas MacGaraidh in the University of San Francisco) and Norman Stewart, a native of Armadale, Skye.

"Prominent among contestants and prize-winners were:—Rev. Dr. Roderick Dhu Morrison, Pasadena; Norman Stewart, Los Angeles; Mannin MacDonald; William MacDonald, also of Los Angeles; and Mrs. Thomson, Mrs. Hall, Margaret Howland, Jean Howland, and Dr. Kibbe, all of Pasadena. Also of Pasadena were Iain Graham MacDonald (native of Airdrie), who acquired his Gaelic in the same Gaelic class conducted in San Francisco, and who teaches the Gaelic class in Pasadena where there is a very enthusiastic group, and Mr. Padraig O'Connor, who is making great strides in acquiring the Scottish dialect of Gaelic.

"In the Literary section the chief winners were Seumas MacGaraidh of San Francisco, Malcolm Campbell (Leodhasach) of Ontario, California, and Mrs. Morrison of Los Angeles.

"The opening address at the Mod was delivered by Mr. Norman Stewart, who spoke in fluent Gaelic, and who pointed to the recent Mod at Perth as an inspiration to Gaels abroad. Many learners of Gaelic took part in the contests. Mannin MacDonald, who was awarded 1st for reading, is a learner, as were Mrs. Thomson, the Howland sisters, George Stewart, Iain G. MacDonald, and Seumas MacGaraidh, who was awarded two 1st and a 2nd in Literature. Rev. Dr. Morrison (who had 1st in male voice singing), a native of Glengarry, and Dr. Kibbe are enthusiastic members of the Pasadena Gaelic Class.

"Much credit is due to Norman Stewart and George Stewart for their organising ability, and to Mr. I. G. MacDonald who is leader of the Pasadena group."

AN SAGART MACRAING AGUS IAIN FADA.

Ged tha còrr is ceithir fichead bliadhna 's a deich 'n shèil Mgr. Raoghull MacRaing a bha 'na shagart am Mùideart gu ruig Astraila, tha ainm clùiticheach san tìr fhathast. Dhòirt dèagh chuibhreamn de spiorad na bàrdachd air Raoghull, ged nach d'fhuair e uile gu léir gu mullach cnoc Pharnassus.

Bha Iain Fada a' chuir air bonn briuthais uisge beatha, "Dealb Bheinn Nibheis," an làthair aig a' cheart àm, agus bha e fhéin agus an sagart gu math àraidh. Daonnan nuair thachradh iad bhiodh iad a' feuchainn air a' chéile.

Latha bha seo thubhairt *Long John*, "S' e mo bheachd nach dean bàrd duanag as a thoma-tamh." "O, ui," fhaig air an sagart, "Chan ead," ars Iain. "Ni," ars Raoghull.

"Mar dhearbhadh," thuir Iain, "an dean thu féin rann an dràs ann am bi na faicil so—burraidh, Gray, sagart, agus uisge-beatha?" ("S e Gray a tha air a' chiallachadh an *so text-book* ainmeil cùnnais a bh' ann san là ud. Ma bha thu còimhlionta ann an Gray bha thu 'nad dheagh chùnnair).

So mar a chuir Raoghull e:

"S e burraidh thubhairt nach deanainn dhan
Nas mios na Gray na corra-ghrithnach;
'S ann do'n t-sagart thug e fuath,
'S do'n uisge-bheatha luaidh a chridhe."

TAOBH-TUATH EARRAGHAIDHEAL.

FOLK-LORE INSTITUTE OF SCOTLAND.

Mr. Ian M. Campbell, M.A., has agreed to become Hon. Secretary of the Folklore Institute. He is a graduate in Classics of Glasgow University and Oxford, where he was an exhibitor at Balliol College. During his war service he held the rank of Captain. He is now Lecturer in Humanity and Comparative Philology at Glasgow University.

Mr. Campbell studied Old and Middle Irish with the late Professor John Fraser at Oxford, and has spent a considerable time in the Highlands, particularly in the Outer Hebrides. He is a great-great-grandson of Patrick MacIntyre, the author of "Cruachan Beann." He himself was brought up in Ayrshire, and is keenly interested in Lowland dialects and folklore as well as in Gaelic Folklore.

DUNDEE HIGHLAND SOCIETY.

Lecture by Dr. John Cameron.

On 20th February, 1948, Dr. John Cameron, President of An Comunn Gàidhealach, delivered a lecture to the Dundee Highland Society and dealt with some old records relative to the Highlands, such as the MacDonald Charter and the Contract of Forfeiture of Sir Rory MacLeod, and also the Gaelic grants of land in the Book of Deer.

Before proceeding with his lecture, Dr. Cameron referred to the work of An Comunn, and also to the great interest taken and help given, financially and otherwise, by the Dundee Highland Society.

Mr. Ivan Chalmers, Chief of the Society, thanked Dr. Cameron for his interesting lecture and for honouring the members with a visit. Mrs. Petrine Stewart and Mr. Alasdair Matheson sang several songs at a ceilidh which followed.

MEUR INBHIR-PHEOFHARAIN.

Air oidhech Dhi-ardaoin, an 22 de'n Fhaoilleach, chruinnich còmhlan gasda de luchd na Gàidhlig gu céilidh an talla mòr baile Inbhir-pheofharain. Bha iad an sùd as gach cùil is cearmaidh agus a réir coltais chòrd an oidhech riutha.

'S e an Lìgiche Galbraith a bha 'na Fhear-an-tìghe agus 'na dhòigh shéimh, shocrach fhéin chum e an gnothach a' dol gu fonnhor, toilichte.

Bha na seinneadairan gann, ach bha an ceathrar a bha againn ciatach. Tha féil mhór air Alasdair Frisæl doonnan agus abair gun chòrd e ris a' chuideachd an oidhech ud. Tha ar banacharaid Beaton cho beò, comasach 's a bha i riamh agus is i fhéin a thog fo'n chéilidh. Sheinn Bean NicCòinnich grunn òrain thainneach, agus gu dearbha cha robh duine sgith 'ga cluinnint. Thàinig Murchadh MacMhathain astar mhilt-ean a ghabhail òran, agus cha b'òle a chaid e riutha.

Ach 's e an òraid a chuala sinn bho'n Ollamh MacLeod cùil a' b'fhearr de'n chuir uile. 'S ann air àbhdhachas a' Ghàidheil a bha e bruidhinn, agus is iomadh sgeulachd bheag neònach a dh'innis e gu blith toirt fo ar comhair cho gear deas is a bha na Gàidheil gu ndurraich. Tha an t-Ollamh MacLeod aithnichte agus ainmeil anns a' Ghàidhealtachd uile or is iomadh bliadhna a thug e a' tadhal nan sgoiltean ag coist-neachdhan agus a' sgrùdadh. Tha e anabarrach ealanta 'nar cànain.

N. McL.

MOD SYLLABUS AND SONGS.

The complete Syllabus for the 1948 National Mod in Glasgow is now available (price 6d, postage 1d), as is also "Orain Aon-Neach: Mod 1948," which contains the prescribed solos (junior and senior) and also the senior oral pieces (price 1/6, postage 1d). These are obtainable from An Comunn Office,

AM FILIDH LATHARNACH.

The second edition of Malcolm C. MacPhail's book of Poems and Songs is now ready and can be had from Donald MacPhail, 81 Church Street, Inverness. Price 5/-, plus 4d. postage.

EADAR SINN FHEIN.

Ceol No Canain?

A Charaid,—Is e ceist ro chudthromach a thug I.A.M. fo ar comhair anns an àireamh mu dheireadh de'n *Ghàidheal*, an uair a thug e tarraing air an airgead mhór a tha an Comunn ag cosg gach bliadhna air gach Mòd mór ann an duaisean air son ceòl na Gàidhlighe—"Suas ri mìle noit sa' bhliadhna ri ceòl, agus ar cainnt a' dol às:" mar a tha e fhéin ag ràdh.

Chan 'eil guth bréige agais, agus is ann againne a tha fuireach air a' Ghàidhealtachd a tha làn fhios cho truagh is a tha cor ar cainnte 'na measg, gu h-àraidh am measg na h-òigridh. Ach, ged a tha an Comunn a' deanamh an dèidh ann a bhith gintinn muirn anns na Gàidheal a thaobh an cànaine, cha bhi adhartas air bruidhinn na Gàidhlighe ann feadais gun an gabh ar daoine gu cridhe gu bheil e mar fhìachaibh orra an cainnt fhéin aiseag do an cloinn mar an dileas ga luachmhoire as urrainn daibh fhàgail aca.

Chan 'eil slugh fo shìleadh nan speur cho dearmadach ri na Gàidheal againn anns a' chùis sin—agus tha a bhuil, agus bithidh, agus an tuig iad gu bheil cànain is dùthchas aca as fhìach an cumail air mhaireann. Ged bhiodh Mòd mór le seinnceadairean barrachd air a chumail an Glaschu gach là diag de'n bhliadhna, cha chum sin ar cainnt air blàr mu bi i air a labhairt timcheall an teallaich leis an linn a tha ag èirigh suas.

Bha sibh fhéin, a charaid urramaich, a' toirt tarraing air cho duilich agus a tha e dhuibh leabhrachaidh Gàidhlig a chur an clò, agus cha robh guth bréige agais anns a' chùis sin. Ach, nan rachadh sibhse gu clò-bhuailtear le leabhar Gàidhlig agus nam b'urrainn sibh a ràdh ris car mar so, "So leabhar Gàidhlig, agus, ma ghabhas sibhse os làimh e, geallaidh mi dhuibh gu reicear dà mhìle dheth an trì mìosan," cha bhiodh e fada gun an leabhar a chur anns a' bheairt. Ach cha b'urrainn sibhse an gealladh gasda sin a thoirt da, agus fìos agais nach ceannaich a' mhòr-chuid de na Gàidheal leabhar Gàidhlig idir—is is fhearr leotha a bhith beò air sgudal am Beurla Shasainn, rud a bheir gaire orra.

IAIN N. MACLEOD.

A Charaid,—Is fìor mìlis ceòl agus tha na h-òrain darribh taitneach, ach càite am biodh ar n-òrain mur biodh na b' àrd?

Tha e air aithris gu tric leotha-san a tha àrd-ionnsaichte ann an ceòl gur e bàrdachd bonn-steidh a' chùil. Is e mo bheachd-sa gur h-ann air an dòigh eile a tha a' chùis, co-dhiubh leis a' mhòr-chuid de bhàird na Gàidhlighe.

Ma sgrìdhar a' bhàrdachd gu mion, tha e gu léir sòilleir gur h-ann le seòrsa de bhàrd-fhoghlum air ceòl dùthchail na Gàidhealtachd as bun-aoibhar do'n bhàrdachd. Chuala mi gu pearsanta bho dhà bhàrd a chòisinn sàr-urram a' Mhòid gum bu mhaith leo daonnann fonn a bhith aca mun tòiseachd iad air òran a dheanamh.

Cò an Gàidheal nach togadh a cheann 's a chasan nuair a chluinneadh e port aotrom air a' phlob mhóir?

A thuille air a sin, nach e an t-Òllamh Blackie a labhair air a' chùis mar so:

"Gum bu chòir e bhith comasach do dhùine sam bith seinn fad an rathaid gu nàmh le Sàilm Dhaibhidh ann an làimh dhéas agus na h-òrain aig Ralbert Burns ann an làimh chli?"

Cò dhiubh, a nìs, as treise—Ceòl no Cànain? D. M.

Language and Literature.

A Charaid Uassil,—All Highlanders appreciate the lead taken by an Comunn Gàidhealach in every movement tending to the moral, social, and intellectual advancement of the Highlands, but the Highlanders themselves must work out their own advancement by keeping alive their native tongue. The attitude, "She's no lady: she speaks Gaelic," must be wiped out.

I.A.M., in his letter "Ceòl no Cànain," states that the Mod does much for music but little for language or literature. Is the National Mod not becoming a musical festival at which there is not much encouragement for the native speaker? The audiences at the oral competitions vouch for the interest in language and literature.

I hope there is enough patriotism left in the Highland people to initiate a movement in the right direction and again give language and literature its rightful place.—Is mise, gu dilleas,

ENA A. FLETCHER.

The Essentials.

Sir.—The Rev. Calum MacLean's article, "Coimeas: Ioslaind agus Innshe-Gall," is worthy of more than study, namely, action.

The day (or, better, evening) when every Gaelic-speaking child in Scotland turns with joy to his up-to-date Gaelic book and then reads a chapter from the Gaelic Bible will be a happy one for all of us who practise what we preach—"Tir gun chàinain, tir gun anam."

Amongst the Romantics speakers I found the same sentiment in the Engaine: "Ama tia Patria e stima quella" ("love your country and value it.")

Well, there is one way alone to lead in the Highlands, and that is to concentrate on the essentials:

1. A sound agriculture, based on our ancestral ways and speech.

2. Co-operation.

3. A Gaelic rural university, combining science and the humanities, where Gaelic is as is Hebrew in the University of Jerusalem.

4. A modern Gaelic drama.

5. Every Gael to have the opportunity of reading his native language once a day in modern Gaelic papers, weeklies or what you will.

6. Every child to be brought up as a Gaelic-speaking Highlander—and that includes every Scottish child planted on us in various forms—and proud of it.

We are not putting the clock back when we say that "football pools" and other urban amusements are unnatural to a fishing and agricultural society, such as we in the Highlands should be and the Icelanders are.—I am, Sir, gu dilleas,

ALEXANDER McKECHNIE.

Alach na Mara.

A Dhuine Chridhe,—Is mór is fearr de dhùine uiread de'n mhaithreas agus a tha anns a' mhiosachan a nis, ach an dràsda agus a rithis tha e dol o'n mhaith chun an ro-mhaith, agus rinn e sin soilleir an turas seo le "Fhàraichean," an dàn grinn, tuigseach, seaghail aig Dòmhnall Eiriseach.

Tha e 'na chùis-ionghnadh leam; agus tha e cho ro-mhaith agus gun deanadh daoine ulaidh mhòr dheth nan robh e air a bhaisteadh air Donnchadh Bàn no air Mac Mhaighstir Alasdair! Tha seo 'na thogail cridhe nach beag do dhaoine tha sìleachadh tulgach ceart, colgach, ceòlmhor eile air an iomradh aig "àlach na mara."—Do dhùine dilleas mise,

CALUM MACGILLEATHAIN.

Dràma Gàidhlig.

A Charaid,—Is ann aig an am seo de'n bhliadhna a chli sinn mòran bhuidhean air a' Ghàidhealtachd a' strì ri Dràma am Beurla Shasainn a chur air iomairt, ach chan fhaicear ann sgìoba fhéin a' foillseachadh Dràma Gàidhlig. Agus ged dheante sin mar i nann Comunn Dràma a' Aird-Ghobhair an uiridh, cha ruigeadh iad a leas fughair a bhith aca ri mòran èisdeachd am measg Ghàidheal gun Ghàidhlig agus Góil agus Sasannaich.

Tha ar cànain murrach air son Dràma. Tha i làn de ghnàthasan-cainnte eirmiseach, agus tha mòran de ar seann chleachdaidhean nach biodh idir duilich a chur an eagair a chum a bhith air am foillseachadh mar chuspairinn Dràma.

Nach 'eil a làn-thìde againn buidhean Dràma Gàidhlig a chur air chois? Tha na dealbh-chluichean againn cheana ri ar làimh agus gu leòr de Ghàidheil is de bhana-Ghàidheil dealasach a chuireadh na cluichean sin air blàr. Nam biodh aon bhuidheann fhéin de luchd-cluich sgoinneil ann a rachadh thall is a bhos troimh an Ghàidhealtachd a' foillseachadh cuspair Dràma a bhuidheann do ar cainnt is do ar dùthaich, is mór an togail a bheireadh sin do'n Ghàidhlig. Nach bu ghasda nam biodh buidheann no dhà de'n t-seòrsa sin againn fo gheith Comunn na h-Òigridh? Chan 'eil teagamh sam bith again nach cuireadh iadsan Dràma Gàidhlig air blàr le mor dhealas.

Cò aca a sheidhas an fhìdeag airgid an toiseach?

IAIN N. MACLEOD.

1948 NATIONAL MOD (GLASGOW). INDIVIDUAL EFFORTS CAMPAIGN.

£1000 Target and Six Months to go.

100 Pioneers Needed.

A SPECIAL APPEAL is being made by the Entertainments Committee for the GLASGOW MOD (1948) to raise throughout the Highlands and Islands the sum of £1000 by Individual Efforts, such as Ceilidhs, Dances, Whist Drives, Bridge Drives, Sales, etc.

Every effort, however small, will be deeply appreciated, and sums received will be acknowledged in this column and in the *Oban Times*.

The Organisers are Mrs. M. L. Cameron, 7 Churchill Drive, Glasgow, W.1. (Tel. West 2389) and Mr. Angus MacIver, 44 Airlie Street, Glasgow, W.2 (Tel. West 5107), and the Treasurer is Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1.

There are only *six months* in which to reach our target. PLEASE ORGANISE A LITTLE FUNCTION NOW.

Sincere thanks this month to the following for the sums stated.

Mrs. Bessie MacArthur, Elvanfoot	£2 — —
Mrs. Angus Whyte, Glasgow	2 — —
	4 — —
Previously acknowledged	109 10 6
	£113 10 6

Moran Taing!

NATIONAL MOD, GLASGOW.

Previously acknowledged	£217 4 8
Charles Davidson, Esq., Aberdeen	1 1 —
Mull and Iona Association	10 — —
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[Earrann 8

CLAR-INNSIDH. Principal Contents.

Gaelic.

Teanga na Tràille.. .. .	89
Litir Comunn na h-Oigridh	90
Am Madadh-ruadh agus am Bonnach Beag	91
Oran a' Choirneil Chamshroin	96
Seallaibh ris an Am ri Teachd	96
Dun-Tuilm air a' Charrraig	98
Ceòl no Cànan ?	98

English.

Duncan Ban McIntyre: A Modern Interpretation	92
Propaganda Notes: North and South	97
National Mod, Glasgow	98
Important Dates	99

Gliocas nan Gàidheal.—Deireadh a' chrochadair a chrochadh.

Firinn air son a' Mhìos seo.—Agus chroch iad Haman air a' chroich a dheasaich e do Mhordecai.—Ester vii. 10.

Tha an Ràith Samhraidh a' tòiseachadh air Latha Buidhe Bealtainn agus ag crìochnachadh an latha roimh an Lùnasdal. Seachdain na feadaireachd, ceud seachdain an t-samhraidh. Car son a' theirear seo ris ?

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TEANGA NA TRAILLE.

Le I. A. M.

"Cìod feum tha sa' Ghàidhlig? Chan 'eil feum air bith." Cò nach 'eil eòlach air a' cheist agus air an fhreagairt, ach nach mór an cion mothachaidh agus an dìth cèile a bheir air Gàidheal briathran mar sin a chleachadh?

Bha a' Ghàidhlig, agus tha fhathast, feumail air dòigh no dhà do shluagh na h-Eòrpa agus eadhon do mhòr-shluagh an domhain, ach tha i ro-fheumail air fad do na Gàidheil fhéin. Nach i dileab an aithrichean? Nach i tigh-ionndais an eachdraidh agus an eòlais, agus nach ann innte tha an rian beatha agus am meadhan saorsa ag co-sheasamh? Ma ni Gàidheal, le dimeas no dìth dìh, a call agus cainnt eile a chur 'na h-àite, nach 'eil e ag giùlan suaicheantas cinnteach na daorsa mar shabhaird thruim air a anam, agus ma thréigear na Gàidheil gu léir i, nach co-ionann sin agus am bàs? Is i a' Ghàidhlig cànan nan Gàidheal, agus mar nach mair a' Ghàidhlig beò ach am measg nan Gàidheal, cha mhotha mhaireas na Gàidheil aithnichte mar Ghàidheil as eugmhais na Gàidhlig.

Am measg gach fàbhair is maitheas a bhàirig Dia a riamh air sluagh dùthcha chan 'eil ni eile cho luachmhor dhaibh ri an cànan shuaithneasail fhéin. Cailleadh cinneach an cànan agus dealaichidh gach dualachas agus gach dùthchas buatha. Cha robh seo am falach air an Ròmanach léirsinneach, Tacitus, an uair sgrìobh e mar seo: "Teanga an fhir buadhach am beul an fhir chionnaichte, da-rìribh teanga na tràille;" no mar gun abradh e, "Esan thréigear a chànan fhéin air sgàth cainnt an fhir sin a tha air buaidh fhaotainn air, is tràill thrugh e sin." Mo thruaighe, ma is fìor seo, mar is eadh, nach mór daorsa ar dùthcha, agus nach lìonmhor tràill air feadh Albann!

Ach ge air bith cho dall agus dh'fhaodas Gàidheil a bhith a thaobh luach an càine fhéin, tha e faicsinneach an eachdraidh an t-saoghail cho eudmhor, dealasach agus a bha gach cinnean ceannasach, buadhach a chum cur as do chainnt gach sluaigh air an d'fhuair iad smachd. Bha gach luim air a chur air gheus agus gach deuchainn air a cleachdadh leis an luchd buaidhe gu bunluchd na tire a dh'èabhadh de gach dùthchas is duinealas a bhuneadh dhaibh mar chinneadh; gus am fàsadh tioram de gach gnàth is cleachdadh a bha 'gan nasgadh ri an aithrichean; gus an slugadh suas mo dheireadh ionnas nach biodh luaidh orra chaoidh tuilleadh mar shluagh sònraichte, eadar-dhealaichte bhuatha fhéin. Bha e mar seo bho thùs, agus tha eachdraidh nan Gàidheal a' dlùth-chòrdadh ri eachdraidh gach slòigh eile anns a' chùis seo.

Tha iomadh dòigh air milleadh sluaigh agus air faòtainn buaidh orra seach an cur gu bàs le faobhar a' chlaidheimh. Far an robh na Gàidheil air an treòrachadh le cinn-feadhna seaghail, smiorail, bha seòltachd air a cleachdadh 'nan aghaidh, agus mur toireadh sin buaidh, cha robh gainne air ceilg uair air bith. Ach far an robh na Gàidheil a' nochdadh na laghuise a bu lugha troimh eas-aonachd no dìth stàirleadh, cha bu diù tighinn gu còrdadh riù, agus cha robh sòradh air an làimh-làidir. Caecladh uairean, le ùghdarras bho àrd-riaghaltais na rìoghachd, thugadh ionnsaigh air a' Ghàidhlig a sgrìos eadar fheumh is gheug, gus nach fàigheadh for agus nach cluinnteadh seul air fear no té a labhradh lideadh dhith. Chaill na Gàidheil an cinn-feadhna, agus an dèidh sin thugadh bhuatha an diùd fearainn. Chaith iad fhéin a fharfhuadach an sear is an siar air feadh an t-saoghail, agus chaith féidh ruadha agus caeraich a chur 'nan àite. Bho an tuineachas bochd an cois na tuinne chlì am beagan a tha air am fàgail dhiubh bàtaichean-sgrìobaidh Shasainn, a Shàbaid agus a sheachdain, ag argnachadh na mara aig an dèrsan. Chaith slat-tomhais nan Sasannach a chur ri fearann is ri fairge, ri éideadh is ri earradh, ri cleachdadh is ri cànan.

* * * *

Faodaidh duine an siud a bhith ag àrach air a' Phrionnsa Teàrlach, agus fear an seo a bhith ag cur na coire air Blàr Chuil-lodair, ach ge air bith an luthadh cuspair a dh'ainmichear mar chinn-fàth cor anfhann na Gàidhlig an diugh, chan 'eil annta air fad ach toraidhean air slò a chuireadh san t-sean aimsir, cinneas fìor air innleachdan a bha ag abacadh fad nan ceudan bliadhna le suaicheantas Shasainn agus blas na Beurla air gach aon diubh. Ged is dòcha gun do ghreas Blàr Chuil-lodair mòr-chàs nan Gàidheal, cha robh an sin ach mar gum b'eadh aon rann dubhach an cumha mòr nan trioblaidean a thòisich air ais anns an aona linn deug.

Saoilidh mi nach robh "An Cuairtear" fìosrach fada bho an fhìrinn an uair sgrìobh e an *Gàidheal* na Sultuine, 1942: "Nì aon bhean ghallda an aon baile beag Gàidhealach sgrìos obann a chur air a' Ghàidhlig." Cha b'fhaearrde ar cànan idir na

mnathan gallda. Faodar a ràdh an latha thug an rìgh, Calum a' Chinn Mhóir, bean ghallda a' Sasainn gun do thòisich earcail nan Gàidheal agus eucail na Gàidhlig. Fhuair na Sasannaich mar sin cas-a-steach air fearann Albann, agus a riamh bho an latha sin bha iad fhéin agus am Beurla, uidhe air an uidhe, a' taisbeanadh an cumhachd agus a' leudachadh an ùghdarras air feadh ar dùthcha.

LITIR COMMUN NA H-OIGRIDH.

Bha mi a' tighinn dhachaidh an raioir beagan an dèidh do'n oidhche dorchadh, agus an uair a bha mi a' tarruing dlùth air an tigh, cha robh mo chridhe ach glé iosal. Bha fras air dol seachad, agus a nis an t-adhar anns an àirde an iar a' teannadh ri fosgladh glan, gorm. Ann an siud, is i air leum a mach bho chùil neòil (no, theagamb, mar bu chòir dhomh a chur, an neul air gluasad thairis oirre-se) bha an reult bhoillsgeach, Bhénus. Bha i aig an àm aig àird a soille, agus i na bu bhoillsgeile do'n t-sùil leis gu robh am bad de'n speur anns an robh i cho glan, 's an neul dorch a bho an tàinig i cho dlùth oirre. Thog i mo chridhe rud beag bho na smuaintean tùrsach a bha air m'intinn, agus dh'ùraich i mo chuimhne air nì no dhà. Nach b'e seo an cuspair a thug dùsgadh do bhàrd ainmeil Inbhir-àir ann a bhith ag cur 'na chuimhne oidhche eile a bha an reult seo 'na glòir anns an speur; is thug sin dhuinne rannan cho drùidhteach 's a tha am bàrdachd ar dùthcha, "Màiri ann an Nèamh." Chan 'eil aon againn nach 'eil a Mhàiri féin, agus tuille na aon, as dùth tighinn fainear dha co-cheangailte ri smaoin de'n t-seòrsa seo; ach chan ann air sin uile gu léir a tha mi a' tighinn an ceartair. A bheil fios agaibh nach robh mise ach aona-bliadhna-deug an uair a fhuair mi a mach air mo shon féin gu bheil Bhénus r'a faicinn an làn sholus na gréine an uair a tha i aig àird a soille. Theagamh gun d'innis mi dhuibh uair-eigin mar thà ciamar a fhuair mi sin a mach; ach a chum 's gum faic sibhse sibh féin i le solus goal na gréine, innseam dhuibh mar a bhà. Bha an reult seo aig a h-àird a soille; agus thoiribh an aire nach ann idir an uair as dlùthe i dhuinn as boillsgeile a thà i dhuinne, oir an uair as dlùthe i do'n t-saoghal seo, tha i eadar sinn 's a' ghrian, no dlùth dhi, agus chan fadcair i leis an t-sùil luim. Is ann an uair a tha i dlùth air a bhith cho fada air falbh bho'n ghréin 's a thèid i (bho ar n-ionad-amhairc-ne) as boillsgeile i.

Feasgar an siud, is i aig àird a maise, chunna mi gu robh a' ghealach ùr anns an iar air inntreacadh dlùth oirre. Chuimsich mi 'nam inntinn ciod cho fada bhuaipe 's a bhithheadh i an ath latha, is fios agam mar a tha a' ghealach a' sìor thuiteam air a h-ais 's ag gluasad sear latha an dèidh là is oidhche an dèidh oidhche. Is e deireadh an earraich no toiseach an t-samhraidh a bha ann, is aig trì uairean an làrna-mhàireach 's a' ghrian a' tarruing ris an iar, sheall mi air son na gealaich is fhuair mi i. Tha cuimhne ghasda agam a' cheart bhad de'n rathad

nhór air an robh mi, dìreach ri taobh nan Cnocain Bhreaca. Sheall mi an sin far an do chuir mi ri mo shùil am biodh mo reult, is bha Bhénus an siud, furasda gu léor r'a faicinn leis an t-sùil luim. Cha nìhór nach dannsainn leis an toileachadh! 'Na dhéidh sin gheibhinn i uair sam bith de'n latha an uair a bhiodh an speur glan, agus chunna mi i eadhon bho theis-meadhoin Baile Ghlaschu aig aon uair an déidh mchaidhon-là.

Bha companach agam, agus b'ann an uair a bha i 'na reult mhaidne a fhuair esan a mach gun gabhadh i faicinn ri solus geal na gréine. Bha e a' bualadh anns an t-sabhal a' mhadaunn seo, is thug e fairear, 's an dorch fathast ann an uair a chaidh e a mach, cho boillsgeach 's a bha Bhénus. Mar a bha an latha a' soillearachadh bha e a' dol a mach an dràs 's a rithist feuch an robh i fathast r'a faicinn, is e ag gabhail comharradh air far an robh i gach tarruing. Lean e air a faicinn gus an robh an làn sholus latha ann, 's a' ghrian air streap gu math anns an speur. Is dòcha gun bi i air falbh mun leugh sibhe so, ach thig i fathast, is an uair a thig feucaibhse mar an ceudna am faic sibh i le solus na gréine. Is e deagh dhòigh a tha ann comharradh gealaich a ghabhail oirre.

A nis, a chlanan, chan 'eil bhur seanair an sunnd gu a' bheag tuille a sgrìobhadh anns an litir so. Tha bròn air a chridhe. Bhris an gadaiche duaire, am Bàs a steach do'n chrò, is tha uan beag, laghach an diugh 'gar dìth. Thugadh bhuainn m'ogha beag, mo Lórnan ghaolach, a dh'àraicheadh aig mo theine féin, is a chuir a' chuid a bu mhotha de a h-ùine bheag anns an t-saoghal seo—sè bliadhna is ràithe—seachad a mach 's a stigh anns an dachaidh seo. Sgobadh bhuainn i gun fhathamas gun truas, is tha i an diugh 'na laighe anns a' chill ud thall. Chan 'eil againn a nis ach a cuimhne bhlàth air gach clàr de'n ùrlar, gach oisinn de'n tigh agus gach ceum mun cuairt an doruis, agus cead a bhith 'ga caoidh.

Is dùth do na Gàidheil a bhith a' leigeil an cridheachan r'a chéile 'nan cainnt bhlàth féin, eadhon ged a chumas iad bathais chruaidh is ceann ràd ri luchd na Beurla is ris na coigrich. Is ann mar sin a tha mise a' fosgladh mo chridhe dhuibhse, òg 'ga bheil sibh. Tha mi a' sealltainn orm féin mar bhuir seanair; agus tha fios agaibh uile mar a dh'ionndraineadh bhuir seanair féin, a réir na feòla, sibhse, nam biodh aon agaibh air chall. Sin am bròn is an ionndrainn a tha 'nam chridhe-sa an diugh. Tha mi mar a bha Fionn an uair a chaill e a ogha, Oscar, ann an treun a neirt is am maise a òige. Cha robh mo Lórnan sa ach am fior thùs a h-òige, dìreach a' teannach ris an t-saoghal a thoirt faineir, is i mar am flùran ag gobachadh as a dhuilleig ri teachd gréine an earraich. Tha a call òirrne 'na chruadal air nach gabh briathran cur; agus ged is dùth gun tig maoladh air a' ghat a shàthadh 'nar cré, mar a theicheadh uine bhuainn, cha léighsear an creuchd gu buileach gu la-bhràth.—Bhur Caraid Dileas,

EACHANN MACDUGHAILL.

OISINN NA H-ÒIGRIDH.

Am Madadh-Ruadh agus am Bonnach Beag.

Bha am madadh-ruadh uair a bha siud a' dol thar loch, is choinnich bonnach beag e, is dh'fhoighnich am madadh-ruadh dheth càite an robh e dol. Thuir am bonnach beag gu robh e dol do a leithid seo de dh'àite.

"Is có sa a thàinig thu?" ars am madadh-ruadh.

"Thàinig mi á Glogan, is thàinig mi á Cuaigean, is thàinig mi á leac nam bonnach, is thàinig mi á sùil na brathann, is thig mi uaitse ma dh'fhaodas mi," ars am bonnach beag.

"Ma tà, bheir mi fhéin a null air mo mhuin thu," ars am madadh-ruadh.

"Ithidh tu mi! Ithidh tu mi!" ars am bonnach beag.

"Thalla 'nam chluais," ars am madadh-ruadh.

"Cha téid. Ithidh tu mi!" ars am bonnach beag.

"Thalla 'nam bhial," ars am madadh-ruadh.

"Ithidh tu mi an uair sin co-dhiubh," ars am bonnach beag.

"Od, chan ith," ars am madadh-ruadh; "an uair a bhios mi snámh, chan urrainn mi nì sam bith itheadh."

Dh'fhalbh e 'na bhial.

"O, ho!" ars am madadh-ruadh, "faodaidh mi mo thoil fhéin a dheanamh riut a nis. Is fhada o'n chualas e, 'Is maith greim cruaidh an bial na goile.'"

Dh'ith am madadh-ruadh am bonnach.

Ràinig e an sin tigh duine uasal, is chaidh e gu loch is rug e air tunnaig a bha ann is dh'ith e i.

Chaidh e suas air taobh cnuic is thòisich e air e fhéin a bhlianadh air a' chnoc.

"A rìgh! is gada a sgailceadh am peilear air mo bhroinn an ceart uair," ars esan.

Có a bha 'ga éisdeachd ach sealgair.

"Bidh e air fhìchaidh riut an ceart uair," ars an sealgair.

"An droch còmhhdail air an àite a tha ann!" ars am madadh-ruadh, "nach 'eil a chridhe aig neach facal a ràdh am beadradh nach bi air a ghabhail an ceart da-rìribh!"

Chuir an sealgair peilear anns a' ghunna is mharbh e e.

IAIN N. MACLEOD.

AN DROBHAIR.

Chaidh dà bhrogach a chur le mart gu faill anns na Hearadh. Cha robh am fear leis an robh i air chomas falbh leatha, agus e air toirt thairis leis an aois, agus bha a bhean i fhéin sean, agus cha robh mac no nigean aca. Is e dà Choinneach a bha anns na brogaich.

Thug drobhair tairgse air a' mhart, agus thuir Coinneach i gu robh sìod ro bheag.

"Nach toir thu dha i," arsa Coinneach II; "tha aca-san na dh'fhògnas daibh fhad 's is beò iad co-dhiubh!"

Nach b'è latha a h-athar-sa e aig na drobhairean? Mar a tha deagh fhios aig "Taobh-Taath Earraighaidheal," is iomadh prìs bheag a fhuair bodach is balach o dhrobhair! Is iomadh duine chrà agus is iomadh bean bhoich air an do ghabhadh brath Latha na Fèille.

Ach "is treise tuath na tighearna." Feuch a nis ris!

B.

DUNCAN BAN MCINTYRE.

A Modern Interpretation.

By ROBIN LORIMER.

One of Scotland's main problems in the cultural field is that of renewing contact with rich literary and artistic traditions of the past from which the majority of educated Scotsmen have been isolated by their very education, permeated as it has been for a century or more by English or anglicising influences.

Of no part of the national inheritance is this more obviously true than of the poetic tradition of the Highlands. Although there is among us a growing realization that the songs and poems of Alasdair Mac Mhaighstir Alasdair, Rob Donn, and Donnchadh Bàn—to name only three of the Gaelic poets—are among the most valuable cultural possessions of the nation, there yet remain serious obstacles, apart from the obvious ones of language and the acknowledged difficulty of translating Gaelic poetry adequately into Scots or English, that come between the Scottish reading public and a proper appreciation or full enjoyment of their excellence. It is partly with the object of exposing these obstacles to view, and of suggesting how best they may be overcome, that I am writing here.

I.

Donnchadh Bàn nan Oran (Duncan McIntyre) entered this life in 1724 and left it in 1812. Born in the last age of Gaelic civilization before it was penetrated by alien influences, he came of age in 1745, and lived to see the old communities of his people transformed and shattered by a foreign conquest. One might expect such diverse social experience to be reflected in his poems, but to George Calder, the editor of the standard edition of his works, it does not seem to have occurred that there was something for an editor to trace out, to examine, to reveal.

This is a grave defect, the more so as in other respects Calder's is a learned and admirable book. Yet it need not surprise us. Even learned writers on Scottish subjects have frequently failed to interpret the object studied in the light of its historical conditions as they existed outside the history books. Calder's silence in the case of Duncan McIntyre is merely a particular instance of a general tendency, attributable in the last analysis to a system of education based on the principle that what is sauce for the goose is sauce for the gander, the tacit but questionable assumption that for Scotland "cultural progress" and "assimilation to English cultural patterns" are interchangeable expressions. It is only so long as the historical testimony of authors like Duncan McIntyre is willfully ignored that it is possible for a Scotsman to countenance assumptions of this kind, and it is high time the whole matter were brought into the light of calm, unprejudiced attention.

The relevance of this essay to the general purpose just mentioned will become clear as I go on. In what follows I confine myself to the task of illustrating some aspects of Duncan McIntyre's poetry ignored, if not positively obscured, by Calder's treatment. In doing so it is not my object to controvert anything said by Calder; I have far too much respect for him and owe him too much gratitude for that. I merely hope to supplement his work at some points where it seems to me deficient, and, if in this way I help at all to hasten the fusion of Highland and Lowland literary traditions, I shall not have wrought in vain.

II.

For the purpose of discussion it is convenient to disentangle Duncan's private life and experience from his experience of society at large. This is a somewhat artificial method, and within the space at my disposal any treatment of the subject must necessarily be selective. Those who want something fuller are advised to read Calder himself: the trouble about Calder is not so much that he omits or misrepresents important facts as that he often fails to make good use of them, simply because he has not cleared his mind of assumptions that prevent him from apprehending their significance.

Duncan McIntyre was born a crofter's son at Drumlighart, Glen Orchy, in 1724. In 1745 he served in the Whig Army as substitute for a local tacksman, Fletcher of the Crannach, in Achallader. It is said that his own sympathies

lay on the other side, but I suspect that this story has been exaggerated in order to reduce the disgrace incurred by him when he lost the sword he had borrowed from Fletcher in the rout of the Hanoverian troops at Falkirk. Such is the motive of the satirical song (said to have been his first essay in poetical composition) on the Broadsword of Clan Fletcher. The song rebuts Fletcher's reproach with the taunt that it was a poor kind of a sword anyway, badly cared for by its proper owner; and it infuriated Fletcher. Whether it vindicated the poet's honour is another question; for it is well to consider that, as a Glen Etive man remarked to me, the disgrace of losing his sword in these circumstances was such as no Highlander could ever quite live down. In my friend's comment there is far more critical insight than in those of critics who have made it the ground for a thoroughly silly comparison between Duncan McIntyre and Horace, and who knows but that it may enshrine some waif of local traditions preserving the gossip excited in Glen Orchy at the time by Duncan's return without his master's sword?

In the song referred to, Duncan speaks with what may be interpreted as delicate sarcasm of the Whig Army, but it is probable, as I shall show further on, that his sympathy with the Jacobite cause was a later development, provoked by the mean and ungenerous English policy enforced after the failure of the rebellion against loyal and disloyal Highlanders indiscriminately.

The contretemps with Fletcher seems to have attracted the attention of the Earl of Breadalbane, who soon afterwards made Duncan forester on Mam Lorn Forest at the head of Glen Lochay. Some years later he became forester in Glen Etive on the royal forest of Dalness. Coire a' Cheathach and Beinn Dorain, the formal subjects of two of his most beautiful poems, are both in Mam Lorn, and it was at this period of his life that he acquired that minute topographical knowledge of the district displayed conspicuously in so many of his best-known songs and poems.

Here it is necessary to digress for a moment or two in order to point out that almost all the topographical details mentioned by Duncan McIntyre are located within the marches of the two forests on which he was employed. His primary interest in topography was that of a hunter who got his living on the hill, and the poetic tradition in which he worked assumed that it was this matter-of-fact, professional aspect of the subject that would be of primary interest to his listeners. Yet it is clear too that he was keenly sensitive to the beauty of nature and that he loved it simply for its own sake.

The same is true of the wild red deer that figure so prominently in Duncan's poetry. His ardent passion for the chase is not unqualified by considerations of a more ordinary character.

'S muladach bhith sibhal frithe
Ri là gaoith 'is uisg' is dile,
'S òrdugh teann ag iarraidh sìthne
Cur nan glomnach 'nan èiginn.

Duncan's duties were not exactly those of a modern gamekeeper. One of his main responsibilities was that of providing venison for the Earl's table, and there must have been occasions when "strict orders" coming from Taymouth sent him reluctantly to the hill "on a day of wind and wet and showers." Red deer, symbolic of virility, strength and freedom, exerted on Duncan all his life a compelling fascination, but his fond and careful observation of them is governed by motives of professional interest that differentiate his songs about them from the quantities of rubbish that have been written about the Highlands. This is one source of the freshness of their charm. (1)

It was probably while in Glen Lochay that Duncan married the Mairi Bhàn of his love-songs. Her surname was McIntyre (Mairi nic Neacail), and her father was keeper of the Inn at Inveroran. Some time before 1767 they left Glen Etive and went to Edinburgh, where Duncan became a member of the

(1) The point of this paragraph was suggested by some remarks of my Glen Etive friend, himself a gamekeeper familiar with the district. Once again his comment is very much to the point. He is in fact representative of the kind of people who formed Duncan McIntyre's audience, and his approach is instructive.

City Guard and settled down to spend most of the remainder of his long life. (For details, see Appendix A).

Not much is known of Duncan's life in Edinburgh. Four of his children were born there, in 1767, 1768, 1770, and 1773. Bibliographical data supply some additional evidence of his activities. The first volume of his songs, containing in all some twenty-six pieces, was published in 1768. He competed with success for prizes offered by the Highland Society on several occasions, but failed (1789) to obtain the appointment of Bard to the Society. In 1790 the second edition of his works appeared, augmented to nearly twice the size of the first. Apart from these facts, little is known of his activities during these years except that he sometimes revisited the Highlands, where he travelled about selling copies of his works. A copy of the first edition which may have been sold in this way is among the MacGillivray Collection in St. Andrews University Library. A third edition, containing (like the second) several new compositions, appeared in 1804.

In 1793 Duncan enlisted in the Breadalbane Fencibles, raised against the threat of French invasion, and with that Regiment he served in various parts of Scotland until its disbandment in 1799. There is no reason to suppose that this was a very active form of soldiering, and it is evident from what he says about it in his songs that it thoroughly agreed with him. When this pleasant interlude was over, he rejoined the City Guard, served in it until about 1806, and then retired. He died in 1812 and was buried in the Greyfriars Kirkyard.

III.

In this brief biographical sketch, I have confined myself almost entirely to established facts, most of which are to be found in Calder's Introduction. There are obvious gaps in Calder's account of Duncan McIntyre, due not so much to the admitted scarcity of evidence as to Calder's own lack of inquisitive curiosity. In particular, he attaches, I think, too little importance to Duncan's character as a factor in determining his experience; it does not occur to him to speculate on the reasons for Duncan's emigration, and he does not say anything to the point about the results of Duncan's marriage.

We are told (by Reid in his *Bibliotheca Scoto-Celtica*, 1832) that Duncan "was very fond of company and a social glass, and was not only very pleasant over his bottle, but very circumspet." This is a misleading statement. It is clear enough from Duncan's own words in many passages of his works that he was not merely very fond, but perhaps excessively fond, of his bottle, and that drinking imposed a heavy burden on his resources. While he was single this may not have mattered very much, but when he was married he was evidently hard put to it to provide his wife with a decent living, the more so because her standards were higher than his.

'S e 'm fàth mu'm biodh tu talach orm

Gur ro bheag mo stòras.

For this reason, drinking lay heavily on his conscience, and formed the nucleus of a complex which frequently obtrudes itself on his thoughts.

This painful association of ideas occurs so frequently that it deserves notice in passing. In Gaelic poetry there is a convention that the poet may give a woman's name to anything, e.g. a musical instrument, with which he stands in a peculiarly intimate relationship. Duncan McIntyre makes extensive use of this figure in mentioning his guns, and he pushes it to the length of speaking of them as sweethearts and even wives. His hunting gun he calls Nic Coisèam (i.e. Cosham's daughter); that which he got in the City Guard Janet, Geordie's daughter (because she belonged to the King). In a delightful song (To the Muskiet) he speaks of them both:

Leig mi dhìom Nic Coisèam, ged tha i maireann,

Is leig mi na daimh chròcach an taobh bha 'n a'ire,

Is thaobh mi ris an òg-mhnaoi, 's ann leam nach aithreach,

Chan 'eil mi gun stòras o' phòs mi 'n ainneir.

Elsewhere Nic Coisèam is personified (not however as his wife) in a hunting-song (Ho ro, mo chuid chuideachd thu) that concludes with the following words:

Ged tha mi gann a stòras

Gu suidhe leis na pòitearan,

Ged thèid mi do'n tigh-òsda,

Chan òl mi ann an cauch thu.

Again, in the Last Farewell to the Hills (1802), having just referred to the youthful folly that kept him "eant o gear" in former days, he says:

Ged tha mi gann a stòras

Tha m'intinn làn de shòlas

O'n tha mi ann an dòchas

Gun d'rinn nighèan Deòrs' an t-aran domh.

The interesting point about these passages is that the personification of his gun as a woman, sometimes as his wife, is accompanied by an evident sense of guilt, and by references to the threat of destitution arising from his intemperance. In another song, to a Halbert, the same association of ideas occurs, and from certain passages in it one gathers that Mairi Bhan was—it is hardly surprising—in the habit of upbraiding him for his failing, and of advertising to its possible consequences. It seems as if the gun symbolises the guarantee of economic security afforded by Duncan's employment, and its personification a suppressed wish for a wife who would grumble less and would provide support instead of wanting it.

It is probable that Duncan's migration to Edinburgh was forced upon him by his marriage and the perplexities it introduced into his life. The idea was not indeed a new one to him, for in an earlier courting-song, apparently addressed to a Glen Lochay girl, he promises to take her to Edinburgh, where she will learn English and be placed above the necessity of milking goats. The alternative to emigration was to take hired service on a farm, a course that Duncan rejected because he considered it degrading.

Slighidh mi ri gnolmh, ge nach d'rinn mi earras,
Thug mi bòid nach fhiach leam bhith ann am sgalaig,
Sgùiridh mi 'gam phianadh, o'n thug mi 'n a'ra
Gur e 'n duine diomhain as fhaide mhaireas.

One outstandingly important fact emerges from these observations. Fear of poverty was a prominent and recurring idea in Duncan's mind. Security was for him an insistent, consciously apprehended need, and he was therefore likely to be immediately sensitive to any instability in the society to which he belonged.

IV.

The importance of this fact becomes evident when we come to consider the violent metamorphosis undergone during Duncan McIntyre's lifetime by the community into which he had been born. It is here that the inadequacy of Calder's treatment becomes most conspicuously grave. In mitigation one must at once admit that the social theme is not prominent upon the surface of Duncan's work, and the significance of the passages in which it does crop out is easily missed. By his emigration to Edinburgh, Duncan was at first sheltered from the violent emotional impact of the social changes that occurred during his own lifetime. For many years he was an observer at a distance, and, if he heard disquieting reports, it was possible for him to discount them. The impoverishment of the Highlanders did not immediately come home to him, because in the more stable Edinburgh background his own security was guaranteed, and the break-up of the old communities meant less to one who had found a comfortable niche in the Breadalbane Fencibles or the City Guard. Consequently, it was not until he was an old man, revisiting the mountains for the last time, that he seems to have realized, with the force of conviction, what was happening to his people, and that what had happened could not be undone.

It is tempting to see in Duncan's personal experience an instance of a general economic tendency with which the nation's history has made us unhappily familiar. The choice between poverty and the humiliation of wage labour, the decision to emigrate, resettlement and absorption into an urban community outside the Highlands, here in a nutshell is the social history of a large part of the Highland people as it has run for two hundred years. But it is important in reading his poetry to realize, instead of jumping to conclusions, that Duncan did not himself generalize his experience in this way; he suffered the same things as other Highlanders and he sang of his experience, but mainly in a personal way, without self-consciously taking it upon himself to be the spokesman of any general grievances. And it should be remembered that he was temperamentally inclined to attribute his misfortunes to

personal defects of character of which, at any rate after his marriage, he was sometimes painfully aware :

'N uair bha mi 'n toiseach m'òige,
'S i ghòraich a chum falamh mi.

It is true, of course, that he observed at an early date the incipient changes that gave warning of the approaching storm. The harsh measures enforced alike against the "loyal" and the "disloyal" clans after 1745 excited his most bitter indignation, and it is clear that he regarded the defeat of the Jacobite clans as the last stage in the English conquest of the Highlands :

Tha comannaid ga Sasann oirnn
O smachdajadh iad gu buileach sin ;
Tha angar is dulleichinn
San àm so air iomadh fear
Bha 'n campa Dhìche Uilleam
Is nach fhèaird iad gun bhuidhinn e.

But he probably did not regard the Government's policy after 1745, mainly vindictive though it was, as an irreparable catastrophe for the Highlands. In a song to Captain Campbell (the officer to whom he owed his appointment in the City Guard) he says :—

A' bhliadhna thogadh na creachan
'S a loisgeadh aitreabh nan Garbh-chrioch,
'S mór a rinn thu 'gam bacadh
O luchd nan casagan dearga.

with more to the same purpose. In other words, there was hope for the poor Highlanders in the attitude of their own leaders, Captain Campbell and his like, who were still to all appearance the Highland ruling class. Much later (1782) the generosity of the Act restoring lands forfeited in 1746 seemed to Duncan, as it did to William Ross, the end of a chapter of gloomy memories and a promise of better things.

Not that Duncan's confidence in the beneficence of the old chiefs was unmixed with other feelings. The Earl of Breadalbane was far from popular in the countryside, and in the Lament for Coire a' Cheathach, a satirical poem published in 1768, Duncan sharply criticises his representative, if not the Earl himself. Unfortunately, the personal allusions in this poem are obscure, but the burden of its complaint is that Mam Lorn Forest has gone to rack and ruin since Duncan's day, because of the incompetence of the ground-officer, Mac-Ewan. Duncan enumerates in detail the changes that have taken place there in his absence—the disappearance of the deer, the spoliation of the timber, etc.—and it is possible but, I think, unlikely, that these phenomena were early symptoms of the great upheaval known as the Clearances, which I shall presently describe.

Here the important point is that Duncan lays the blame for these unwelcome changes on individuals, without generalizing them into a universal economic tendency :

Ach mas duine de shliochd Phàruig
A théid a nis do'n àite,
'S gun cuir e as a làrach
An tàcharan a th'ann,
Bidh 'n coire mar a bha e, etc.

According to Calder, "sliochd Phàruig" are the descendants of the son of the first Earl of Breadalbane, by whose disinheritation the ancestor of the later Earls obtained the Earldom in 1716, and by the "tàcharan" is meant the then Earl himself. Whether or no these identifications are correct, it is sufficiently clear that in 1768 Duncan still believed that a remedy existed, and that it lay, not in any change of system, but in a change of lairds.

V.

As I remarked above, it was not until much later that Duncan realized in all its tragic intensity what was happening to his people. The first songs in which any recognition of irreparable disaster appears were published with the third edition in 1804. Thus it was not until after 1790, and in all probability not until 1802, when he composed the "Last Farewell," that Duncan's emotions were exposed to the full violence of the tragedy of the Highlands. The background of that tragedy must now be briefly sketched.

Before 1745 the Highlanders had lived in the vertically integrated societies known as Clans. Owing to lack of resources,

the backwardness of agricultural techniques, and the resultant poverty of these societies, predatory warfare between them was not uncommon, and in the last resort the mass of inferior clansmen were the Chief's soldiers, and the tacksmen (or tenants of the larger holdings) his officers. The Chief's interest was that there should be on his land as many men fit and capable of bearing arms as it could support. The basic principle of such a society was that the land should be devoted to the common use of all its inhabitants, and the internal condition of its stability was that the Chief should not by arbitrary injustice or oppression sacrifice the loyalty of his dependants.

The Disarming Act and the other instruments of "pacification" acted as violent catalysts on these relationships. Divested of his military function, the Chief became essentially a landowner, and it was his primary interest, not to have as many healthy men upon the land as it could support, but to secure from the land as large a return as possible, preferably in the form of money. From this strictly economic point of view, there were already too many people on the land, and (owing, it is said, to the prevalence of more settled conditions) the population was increasing all the time.

Consequently the Highland lairds had a strong motive for driving people off the land, a motive that was presently reinforced by the changing social habits of the lairds as they themselves were increasingly absorbed into Southern society and so required more money, and by the discovery that Border sheep could be wintered on the Highland hills. The new military roads had opened up the Highlands to an invasion of Lowland sheep farmers. First, deer-forests and other waste lands were cleared of timber and converted to sheep; then, as tacks (leases of the larger tenancies) ran out, rents were raised to the level offered by the incomers; and, finally, in many areas the numerous small-holders (crofters) were deprived of the common hill-grazings they required as summer pastures for their cattle, and so they were forced to leave, if not actually evicted from their homes.

The result was the total destruction of the old township-communities of the glens. The process developed more rapidly in some parts of the Highlands than in others: but, wherever the sheep went, the consequences were the same. "Tha Ile 'n diugh gun daoine," says the poet William Livingstone (1808-1870); "chuir a' chaor a bailtean fas." In Duncan McIntyre's own district, nearer the southern margin and more accessible than Islay, this catastrophic transformation of its economy occurred during his own lifetime,⁽¹⁾ and in a song composed in 1802, the "Last Farewell to the Hills," he seeks to give utterance to the grief he suffered surveying its effects.

There is no space here to discuss at any length what may be regarded as one of the most beautiful songs ever made by Duncan McIntyre or by any other Scottish poet. He was seventy-eight when he climbed Beinn Dorain for the last time and the pitiful weakness of old age had been painfully brought home to him by the severe exertion of the climb. In the poem, Beinn Dorain appears as representative of that which is permanent and unchanging, and it is a stunning stroke of poetic genius when the symbolic identification of the failing of his own physical powers with the disintegration of the community is precipitated by his horrified perception that Beinn Dorain herself has changed:

'S a' beinn is b'ead a shaoil mi
Gun deanadh ise caochlaidh :
O'n tha i nis fo chaoiribh,
'S ann thu an sgothal car asam.

Psychologically, the movement of thought in the "Last Farewell" is an exceedingly subtle process of bringing a deeply repressed content by painful stages fully into consciousness. There is a tradition that in composing the song Duncan was overcome by intolerable agitation and had to get his brother's assistance in completing it. This testifies to the depth of his emotion on the occasion; and, when the song is sung, the effect of the final release of the repressed matter can be overwhelming.

Our appreciation of the painfulness of what the poet saw in 1802 is heightened when we contrast it with the vision of his native community which Duncan had cherished in his exile

(1) On certain minor difficulties of chronology arising in this connection, see Appendix B.

at Edinburgh. This vision is set forth in the early song of Glen Orchy, in which it is represented as an integrated society, firmly founded on security of tenure and on the productivity of the land, knit together by its acceptance of the simple morality expounded in the kirk each Sunday, expressing its sense of unity in joyous social gatherings with plenty of fun and music, and containing an honoured place for the hunters, like Duncan himself, in whom the social historian may be tempted to discern the survival of a yet more primitive society. Against this background, and because it came so suddenly at last, it is small wonder if the final recognition of the social devastation of Glen Orchy was for the aged poet a source of insupportable emotion.

VI.

In the "Last Farewell's" fearless honesty, its resolute acceptance of unwelcome truth, there is something new, a harder note than those sounded by the genial fancy, the humorous self-deprecation of the younger Duncan McIntyre. The same clear note rings too in the hard-as-marble style of two remarkable poems which show that in his later years he cultivated more seriously the religious beliefs to which he had been brought up.

Published in 1790, the earlier of these poems, the "Conclusion," opens with a pitilessly dispassionate contemplation of approaching death.

Còmhach flannainn 's léine lin
Is ciste dhubb, dhionadh, bhòrd,
Air mheud 's gun crinnich mi nì,
Sud na thèid lean leis fo'n fhòd.

Without the conviction of his sins, which is heavy on him, he would not, he says, fear death; but, trusting in God's mercy and in the redemptive virtue of Christ's blood, he will leave readers the fancies of his brain and the realization that he who made them is no more. This shall the readers consider as they read each verse.

A later poem in the same grave strain is the author's own Epitaph, which stands at the hinder end of the 1804 edition. Addressed, in the classical manner, to the passer-by, it is milder and more hopeful, but expressed with the same clear purity of style. Its tone suggests that the poet's sense of his sins is not so sharp now as it had been, and the poem ends with the humble wish that he may be granted happiness in that other place.

Perhaps there is nothing in the sentiments of these two poems that cannot be paralleled elsewhere, but in their contemplation of death and in their acceptance of the Christian doctrine there is something so direct, simple, unaffected and sincere that it is impossible to read them without hearing a deeper and truer harmony than any achieved in the earlier poems. Seen in this light, they represent a tremendous growth of the poet's mind in his final period, and perhaps in the end it is these two that leave the most durable impression, even on those who do not share the poet's religious belief.

VII.

That is all that I have room to say about Duncan McIntyre and it remains to add a few words on the more general theme with which I introduced the subject. I said very little about some of Duncan's most elaborate poems, those to which, after all, he mainly owes the high esteem with which he is regarded. It is easy in reading *Coire a' Cheathaich*, or the wonderful Praise of Beinn Dorain, to be so captivated by the author's amazing command of copious diction and of complicated metrical harmonies that one fails to appreciate other equally important aspects of his work.

This danger is the greater because much of the content of these poems, and of others equally well-known, is hunting-lore bearing superficially a misleading affinity to the romantic myth of the Scottish Highlands propagated by Sir Walter Scott, Charles St. John, Landseer, and other apostles of Balmoralism, and not yet, I fear, eradicated wholly from the Scottish mind. There is, as I have pointed out, the important qualification to be borne in mind that Duncan's descriptions of stalking and his passion for the chase are those of a professional hunter; and, even if it did not invite distortion to ignore this, failure to relate Duncan's poetry to the social background makes even his best songs insipid and the rest unreadable for

dullness. In order to feel their emotional impact, it is necessary to reconstruct in imagination the world in which the poet lived.

So much for the purely literary aspect of the subject. It has a wider significance for Scotland. This I do not propose to discuss positively in the present context but in conclusion I venture to ask some questions which seem to me important. What positive benefits were conferred upon the Highlands by the Union or by pacification at the hands of Englishmen? Are the tacit assumptions underlying the view of Scottish history so many of us learned at school acceptable?

APPENDIX A.

Chronology of Duncan's Movements, 1745-1767.

Data (1) First of four children born in Edinburgh was Donald, born 28th April, 1767.

(2) Further particulars from the document given by Calder at p.xxix of his Introduction: (a) Sons named Donald and Peter were buried near their father in Edinburgh. (b) A son named Donald was buried in Clachan an Disceirt. (c) A son named Peter was buried in Killin.

Inference: We have to explain the fact that these names were used twice. In general, this only occurs when a child has died in infancy. In this case the simplest hypothesis is that the Peter and Donald buried in Killin and Clachan an Disceirt predeceased the others. Most probably each would be buried in the parish where their father was residing at the time.

Conclusions: Duncan was probably married before he left Mam Lorn, which is in Killin parish. He settled in Edinburgh in or before 1767 at latest.

APPENDIX B.

A minor chronological problem arises from Duncan McIntyre's references to the introduction of sheep into Glen Orchy. From the old Statistical Account we learn that "there may be (1792) about 20,000 sheep in the parish. A few of the Cheviot breed have lately been introduced into Glenorchay: and the Earl of Breadalbane . . . designs, it is said, to send some more of the same kind to the parish for trial. Black cattle have been, for years past, decreasing in number, but improving in kind. . . . The higher parts of the parish abounded once with the forests of the largest and best pines, but these were cut down about sixty years ago by a company of adventurers from Ireland, with little benefit to themselves and less to the noble proprietor" (op. cit., vol. viii, p.339). It is clear that the Glen Orchy clearance had fully begun by 1793, but the worst effects were not yet apparent (e.g. population had not yet seriously declined: 1654 in 1755, 1609 in 1792). The writer in the New Statistical Account refers, somewhat cautiously, to the undesirable aspect of the "improvements" before his time, but from Duncan McIntyre's Song to the Foxes it is obvious that the true state of affairs was much worse than that represented by either of the ministers in the Statistical Accounts.

But, if this is admitted, how is it that the spectacle of these melancholy changes was a novelty to Duncan McIntyre in 1802? We cannot get out of the difficulty by saying that in 1793 the introduction of sheep was only in an experimental stage, so that the consequences did not appear until 1800 or so, because we are told (*Old Statistical Account*, vol. viii, p.343) that Beinn Dorain itself was already under sheep in 1793. The only alternative is to suppose that Duncan had not visited Glen Orchy since 1790, or earlier. Of this we cannot, however, be certain. And it is also necessary to suppose that the Song to the Foxes was made after, although it stands in the 1804 text before, the "Last Farewell."

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ORAN A' CHOIRNEIL CHAMSHROIN.

Fonn:—O hi 's na ho ro hu o,
O hi 's na hi ri hu o;
Smòrach mis' air a' bhliadh'n tìr seo,
Seinn mo chùil air lùths an treun-fhìr.

1. Thèid mi air mo cheum gun tilleadh,
A shealltainn ceannard nan gillean;
Far an cleachdte òl is iomain
'S gloine làn 'ga tràghadh tioram.
2. Coirneal Camshron bho thaobh Ailleart,
Toirt miseach dhùinn, cèòl is dannsa;
Fìob 'ga seinn le seisd an t-siunnair;
'S na dois mhòr' le sìoda srannraich.
3. Cuid de d' chleachdainnean a fhuair sinn—
Iomain grad le neart 'ga bualach;
'S nuair a thèid a' chhis gu cruadal,
Am fear as glìce a' fuireach bhuaie.
4. Dh'innsinn dhuibh coltas na feirge
'N àm dol sìos ri uchd na targaid;
Gaoth tuath air uachdar fairge,
'S fadachd cruaidh 'ga bhuaile le soirbheas.
5. Bho'n a thàinig thu m'ar coinneamh.
Chaidh an càirdeas ud a shloinneadh;
Fhuair thu 'm Barrasdaill bho Cholla,
Geug cho ard 's a dh'fhàs an cholla.
6. Tha t'aitreach gu dlùthach, daingean;
Cha ruig fuachd air no buan-gaillionn;
Uaislean mu d'bhòrd le òl-chaitreamh;
Is tuath gun éisdeadh tu ri'n gearan.
7. Cridhe ciallach, falaidh, càirdheil,
Intinn riarach' an deagh nàdur;
Mala chaol air aodann àlainn,
As bòidheche fiamh na grìan a' deàrsadh.
8. Muineal geal mar shneachd a' sìor-chur,
Deud mar chaile air dreach nan dìsean,
Dearg ad ghruaidh le uaisle lìonmhor,
Beul as bòidhech' thug pòg bho rìbhin.
9. Masa duine fada beò mi,
'S gu faigh mi smachd air na dh'òlam
Togaidh mi deoch-slàint' a' Choirneil
'Gan robh càirdeas ri Clann Dòmhnail.

The above song was composed by a native of Ardnish, Arisaig, in praise of Colonel Duncan Cameron of Inverailort, whose memorial cairn stands near the public road on Loch Eiltside. The author's name is unknown. He was probably a crofter at Ardnish. There were then twenty-five families there, but to-day there is but one, a man from Harris.

So far as is known, this song has not previously been written down or printed. Last summer Mr. Donald MacPhail, Northern Organiser, got it from an old man in the Lochailort district, probably the only person who now knows the song.

Colonel Duncan Cameron, known as "Donnachd an t-Seanalair," was the grandfather of the present laird of Inverailort, F. S. Cameron-Head, Esq., who, of course, is an active member of the Executive Council of An Comunn and generously provides facilities for the Comunn na h-Oigridh Camp. According to our esteemed contributor, "North Argyll," who knows so intimately the history and traditions of that district, the customary designation for the laird of this estate is not "Fear Inbhir-Ailleart" but "Fear Cheann-a-chreagain," the latter being the name of the estate in Gaelic Cameron's time.

The reference in the fifth verse is to Coll Macdonell of Barisdale, Colonel Cameron's great-great-grandfather, or perhaps his grandfather who was also a "Coll," although not so well known as the first Coll.

Barisdale is beautifully situated in Knoydart on the southern shore of Loch Hourn. The first Macdonell of Barisdale, Archibald, was the fifth son of Reginald, 17th of Glengarry. He was an erudite man who could "argue in Greek with the learned divines" of his time. He fought at Killiecrankie and was still living in 1736.

His son, Coll, possibly the person referred to in the song, was known as "Colla nam Bó," and "Colla Bàn." He was a contemporary of Rob Roy, and, like the latter, was mixed up in the "Blackmail" enterprise of the time. Tales of him still linger in the Knoydart and Glenelg area. One tradition is that the pipe-tune, "Colla mo Rùin," was composed in his honour by his piper when the latter was confined in Castle Moil, Kyleakin, but another tradition associated the tune with Colla Ciotach. Colla nam Bó, who was a tall and handsome man, is said to have been the original of Scott's "Fergus MacIvor" in "Waverley."

In the Forty-five Coll was a colonel in the Jacobite forces, and his son, Archibald, then a youth of twenty, was a Major. Coll, however, is suspected of having had a foot in each camp. On the day of the battle of Culloden he and MacLeod of Raasay were far enough from the battlefield: they dined in Dingwall with a bailie of the burgh, although they were still wearing white cockades.

However, Coll and his son, Archibald, surrendered at Fort Augustus, and were discharged. Later they were seized and sent to France. On their return they found the house at Barisdale destroyed. In 1749 Coll was again arrested and in the following year he died in Edinburgh Castle of a fever at the age of fifty-two. Six soldiers could scarcely lift his coffin. Archibald was tried and sentenced to death in 1754, but was reprieved, and survived to 1787. His wife was Flora, daughter of Norman MacLeod of Drynoch and Eileanreach, Glenelg, known as "Tormod nam Mart." She survived to 1814, and her funeral to Glenelg Churchyard was the occasion of an affray between the Lochalsh men and the Glenelg men, in the course of which Dr. Downie, minister of Lochalsh, was injured, as were a number of others.

Archibald's son, the second Coll, who is referred to in Knox's Tour in the Highlands and Hebrides (1787), also lived at Barisdale and was a magistrate, his chief concern being supervision of the large number of fishermen engaged in the Loch Hourn herring fishery, then in its heyday. In 1790 the family residence was removed to Auchtertyre, Lochalsh. The second Coll died in 1826, and his son, Archibald, who died in 1862, was the fifth and last of the Macdonell lairds of Barisdale. This Archibald's sister was the mother of Colonel Duncan Cameron of Inverailort. T. M. M.

SEALLAIBH RIS AN AM RI TEACHD.

Is tric a bheir mi fàinear cho buailteach agus a tha luchd-sgrìobhaidh is gu sònraichte luchd-bruidhne na Gàidhlig air a' Bheurla a thoirt a steach do an eannt an uair a tha am facal còrthomach Gàidhlig a dhìth orra. Cumaidh mòran a mach gur math an gnòthach sin agus gu bheil e riannach dhùinn faicail à càinean eile a ghabhail an iasad; agus an tomhas beag is maith dh'fhaoidte nach 'eil an nòs sin chum dolaidh sam bith; ach tha mòr-eagal orr nach beag an tomhas agus uime sin gur mòr an dolaidh.

O chionn mìos no dhà bha mi an eaglais àraidh agus chuala mi am briathrachas a leanas: "Gun chobhair Dhe chan urrainn surgen a bhith a' deanamh operation ann an hospital idir!" Faoadadh sin gaire a chur oirbh, agus gun teagamh chan 'eil e ach airdh air sin, ach tha ceacht fheumail r'a fàghail ann mar an ceudna, agus is còir dhùinn a foghlum. Tha na faicil sin a' taisbeanadh a' bhaobhail dhùinn, agus gu cinnteach is mòr an cunnart do ar càin.

Air tùs, tha fuaimnean nan càinean Ceilteach eadar-dhealachaid ri fuaimnean càinean eile air bith, agus uime sin cha ghabh e deanamh facal air chor-eigin a dhinneadh a steach do'n Gàidhlig gun suim a ghabhail air co-dhùbh a bhithes 'fhuaim freagarrach air fuaimneachd na Gàidhlig.

Mur cuingichear an cleachdadh a dh'ainmich mi caillidh a' Gàidhlig an comh-sheirm sin a tha cho binn, ceòlmhor agus a tha 'na sgeadachadh nach beag.

Agus chan e sin an aon chunnart. Tha a' Ghàidhlig an droch ehadhad an dràsda, agus le gach là a theid seachad tha i air a lagachadh nas mò. Mar is lionnmoire na briathran coimheach a bheirear a steach innte is ann nas anfhainne a dh'fhàsas i. Do bhrìgh sin, thig an là anns nach b'itear a' bruidheann sa' Ghàidhealtachd ach sa' Bheurla agus blas na Gàidhlig eirre.

A nis, seallaibh ris an àm ri teachd. Gabhamaid air this ris a' bheachd gum bi Alba gu léir 'na h-aon Ghàidhealtachd mhóir uair-eigin. Feumaidh nas motha na aon ghinealach mus tachair sin, ach thig an là anns am bi a' Ghàidhlig mar chànan dhùthchail san ìr seo. Smaoinichibh, ma tà, air a' chloinn bhig a bhios ag cinnint suas gun dìog de chànan a mach air a' Ghàidhlig fhéin 'nam beul. Nach b'fhàsa dhaibh-sa briathran a tha stèidhichte air faicail a b'aithne dhaibh cheana a thuigsinn na faicail air an toirt & cànan choimhich air chor-eigin? Nach bu doirbhe faicail mar tha "automobile," "aeronautics," agus "surgeon," a thuigsinn na "fèin-ghlusaadach," "eòlas-itealaich," agus "sgian-lèigh?" Chan eil teagamh air a' chhis. (Chan eil mi cho cinnteach.—F.D.).

Ma mhaireas Alba mar chinnreach feumaidh aontachd chànanail a bhith ann, agus feumaidh gur i a' Ghàidhlig a' chànan sin.

Ma mhaireas a' Ghàidhlig i fhéin feumaidh iomlanachd chànanail a bhith ann—agus bithidh. R. J. S.

PROPAGANDA NOTES.

Northern Area.

Aultbea Children's Mod.—Arrangements have now been completed for the Children's Mod to be held at Aultbea on Saturday, 8th May. This Mod will be open to boys and girls within the Parish of Gairloch under 16 years of age at date of Mod. There are nine schools in the Parish, and it is expected that all these schools will be represented at the Mod. The adjudicators are the Rev. Malcolm MacLean, M.A. for Gaelic and Mr. J. A. Mallinson, A.R.C.O., for Music. Sincere thanks are due to the Branch at Aultbea for promoting this Mod and for raising the necessary funds to provide prizes and tea for the competitors.

Skye.—On 11th March the Organiser was present at a Gaelic Concert at Ardsvaar, Skye. The Chairman was Mr. Ian MacLeod of Torgorm and there was a large attendance. Thanks are due to Dr. Campbell and the local teachers who were responsible for the arrangements.

Concerts.—Two Concerts, one at Kiltarity and the other at Glen Urquhart, were sponsored by the Northern Committee in aid of the Central Fund, and from these a sum of £22 18s. 10d. was forwarded to the Treasurer. Thanks are due to Mrs. B. MacLaren who made the local arrangements at Kiltarity, and to Mr. A. J. MacCuish, B.Sc., Hon. Secretary of the Glen Urquhart Branch, who did everything possible to make this effort successful. In addition to local artistes, Mr. Angus Whyte and Mr. Alasdair Matheson delighted all present with fine interpretations of Gaelic songs, and they excelled in the series of Puirt-a-beul. Both of these artistes are always welcome in the North.

Dingwall.—The Dingwall Branch recently sponsored a Gaelic and Scots Concert and Mr. Neil MacLeod, Hon. Secretary, is to be congratulated on the great success which attended his first effort. Here also Angus and Alasdair were the guest artistes, and the Chairman was Major Munro Ferguson of Asynt who gave an inspiring address stressing the need to hold on to all that is best in our Gaelic traditions.

Aviemore.—At a Gaelic Concert held under the auspices of the Rothiemurchus and Aviemore Branch, presided over by the Vice-President, Mr. Duncan MacLeod, the Organiser was present and gave a short talk in Gaelic and English. There was a large attendance, and Mrs. R. Fraser, Hon. Secretary, has reason to be proud of this very successful function.

Committees.—Meetings of the Northern Propaganda and Education Sub-Committees held at Inverness on Saturday, 27th March, when the work of the Session was reviewed.

Outer Isles.—For the next four weeks Mr. MacPhail will be engaged in the Outer Isles and a Report of this Tour will form the basis of the Propaganda Notes in the next issue of the Magazine.

Southern Area.

Dundee.—The General Secretary attended the closing Ceilidh of the Dundee Highland Society on 26th March. The Chief of the Society, Mr. Ivan MacDonald Chalmers, was in the Chair.

This Ceilidh took the form of a Welcome Home and in their addresses the Chief and General Secretary referred to the fortitude and endurance of the men and women of our race during the long years of war. Reference was also made to the work done by those left at home to make their lot brighter and more comfortable by contributing literature, garments and other comforts.

A splendid programme of Gaelic and Scots songs and instrumental music was sustained by Miss Jean Cameron Greer, Alex. Brown, Donald MacVicar, James Grant Scott and local artistes. Mr. Roderick MacDonald moved votes of thanks, and thereafter tea was served.

The monthly meetings of the Society were well supported during the session and the usual Evening Classes, Gaelic and Country Dancing, were carried through successfully.

Choirs.—A feature of the closing concerts of Gaelic choirs in Glasgow was the large attendance of the general public, showing a marked appreciation of the splendid work performed by these combinations on behalf of Gaelic music.

The General Secretary presided over the Annual Concert of the Uist and Barra Association Gaelic Choir (conductor, Donald MacIsaac). He also attended the Annual Concert of the Glasgow Gaelic Musical Association (conductor, J. Norman McConochie) and the Annual Gathering of the Glasgow Islay Choir (conductor, Miss Helen T. MacMillan). The president of the Glasgow Islay Association, Mr. Duncan Campbell, presided over the latter Concert. Dr. John Cameron President of An Comunn, attended the Annual Gathering of the Govan Gaelic Choir (conductor, Pat Sandeman), over which the Rev. Dr. Kenneth MacLeod presided. The Govan Junior Gaelic Choir (conductor, Miss Mary Hunter) also contributed to the programme.

At all these gatherings the programme was of a very high standard and patrons were treated to selections of the highest form of Gaelic choral music.

Edinburgh.—The sixth annual Gaelic Concert of the Edinburgh Branch of An Comunn was held in the Central Hall on 19th March. The Chairman was the Rev. T. M. Murchison, Editor of *An Gàidheal*, who was introduced by Mr. John MacKay, President of the Branch.

The Chairman referred to the important part played by Edinburgh Gaels, especially in the sphere of literature and scholarship. For years Duncan Ban MacIntyre had trudged the city's streets, as a member of the City Guard (or Police of those days), dreaming the while of Beinn Dobhrain. Dugald Buchanan also had dwelt in Edinburgh and attended classes there while helping Dr. Stewart of Killin to see the Gaelic New Testament through the press. This was the city also of Dr. Thomas MacLauchlan and Dr. Malcolm MacLennan and of the several distinguished occupants of the Celtic Chair. At the present time there was a small but significant group of Gaelic litterateurs in and around Edinburgh—Dr. Kenneth MacLeod, Dr. Donald Lamont, and Dr. Coll A. Macdonald of the older generation, and of the younger folk Mr. Sorely Maclean, Mr. George Campbell Hay, and Mr. Hector MacIver.

There was a good attendance and an excellent programme was submitted, those taking part being Madge Campbell Brown, May Margaret Macmillan, Kenneth MacRae, Alex. J. Macdonald, Angus R. Mackintosh (violin selections), Pipe-Major Duncan R. Cameron and Sergeant-Piper Akroyd, and the Edinburgh City Police Dancers. The organist and accompanist was Mr. George Short.

The vote of thanks was moved by Mr. Hector MacIver,

NATIONAL MOD—GLASGOW.

At a ceilidh in Paisley on Saturday, 27th March, the President of An Comunn, Dr. John Cameron, LL.B., was presented with a cheque for £118 by Mr. Charles J. Stuart, on behalf of the Highlanders of Paisley, as a donation to the National Mod Fund. Dr. Cameron, speaking in Gaelic and English, paid warm tribute to the supporters of the Oakshaw Gaelic Club and the Paisley Highlanders' Association who were mainly responsible for this magnificent effort.

Arrangements are proceeding smoothly for the Grand Highland Bazaar to be held in McLellan Galleries on 18th and 19th June and the Conveners of the various Stalls are working very hard to ensure the complete success of this venture. Any donations in cash or kind will be gratefully acknowledged by any of the conveners, or these may be sent direct to An Comunn Office, 131 West Regent Street, Glasgow, C.2. with the proviso that they be earmarked for a particular district stall. Two very successful concerts on behalf of the Islay Stall were organised in Port Ellen by Mrs. Angus Whyte and in Portnahaven by Mrs. Tom Findlay. Mr. Angus Whyte and Mr. Alasdair Matheson assisted at both concerts and their inimitable Puirt-a-beul were greatly enjoyed by the packed audiences.

The Lewis and Harris Stall had a successful Whist Drive, and a similar function was held by the Uist and Barra Stall which I believe had a record attendance. The Tree Stall is another which is working quietly but very efficiently, and the same can be said for all the others. There would appear to be an air of healthy rivalry afoot and it is anyone's guess as to which will top the "league" when the final results are declared.

The "Night of Mirth and Music" organised by the Morven Association on behalf of the Mod Fund was an outstanding success. The programme included the short play "Love Lingers On" and in the cast were several members of the "MacFlannells" of Radio fame. Also included were Puirt-a-beul by Angus Whyte and Alasdair Matheson, Gaelic songs by Oighrig MacNeill and by Lee Ang, a young Chinese student who made a favourable impression. Miller MacBinnie sang Scots songs and Margaret Hill Boyle was an efficient accompanist. Dr. Mavor ("James Bridie") presided over a full house.

DUN-TUILM AIR A' CHARRAIG.

Le NIALL MACDHARMAID.

1. Dun-Tuilm air a' charraig
ri aghaidh a' chuain;
Dun-Tuilm air a' charraig
le chagailtean fuar;
Dun-Tuilm air a' charraig
gun chaitheam, gun uail,
's a ghaigich gun mhogsladh
an clos na bith-bhuain.
2. Gun aighear gun sùghadh
an tùr Dhòmhnaill Ghruim;
na càirdcan air fuadach,
's na h-uaislean air falbh;
gun sgeul air na bàrdaibh,
's gun chlàrsach ri lorg;
gun fhoon eile air fhàgail
ach ganraich na faig'.
3. Ann an àros nan laoch
is nan daoine bha fial,
gun chòmhla, gun vinneig,
gun mhullach, gun dìon;
na càirtean bha sòghail
fo chòinnich 's fo fhìar—
fuar agus aognaidh
ri aodann nan sian.
4. San daingneach bha Leòidich
's Clann Dhòmhnaill 'nan dèidh;
bu chalma 's na batail
fir achdarra threun;
deas ealanta 'n gnìomh,
cnoc-crìonnachd 'nam beus,
mar Albannaich dhìleas
's gach tìr fo na ghrèin.

5. An caisteal bha foirmeil
is ainmeil 'na linn,
thug aoidheachd do thriathan
do'n Iarla 's do'n Rìgh;
ach dh'fhalbh a' mhòr-iollach
's air tuiteam na 'n d'id,
's mar chaochais sinn uile
's a' chruinne ri tim.
6. Dun-Tuilm air a' charraig
gun bhaideal, gun mhùr,
gun chleas air an àilean,
gun alladh san tùr;
'a' ghrian, ged a laigh i,
cha chaillear a chùil,
's gun brisear na stàirnean
's a sgapar na dùil.

EADAR SINN FHEIN.

Ceol No Canain?

A Charaid,—Tha Iain N. MacLeòid ag gabhail leisgeul 'A' Chomuinn agus a' faotainn coire do mhuintir na Gàidheal-tachd. Gun teagamh tha na Gàidheil ri an coireachadh, ach ma tha iad dearmadach, mi-chùramach (agus chan e dearmad as motha tha orra, sòilidh mi, ach cion-mothachaidh agus aineolas), nach còir do An Chomuinn oidhirp a dheanann agus an toir gu mothachadh agus tuigse, agus airgead a chosd, mas feumail e, anns an oidhirp sin?

Car son nach rachadh an Rùnaire no an Ceann-suidhe gu clò-bhuaitheir le cuireadh mar so: "Seo leabhar Gàidhlig, agus, ma ghabhas sibhse os laimh e, gallsaidh mise gun ceannach An Comunn dà mhìle copaidh cho luath 's a gheibh sibh deiseil e?" Air pris crùn cha tìgheadh sin ach gu £500, leth na thatar ag cur a mach ri òrain is ceòl an ruith bliadine. Chan 'eil mi ag creidsinn gun biodh fèill air leabhrachann math an Gàidhlig cho bochd an diugh 's a tha Mgr. MacLeòid ag cumail a mach.

Na chuir An Comunn a riagh a' cheist so air na buill fa leth: "Mar bhall de An Chomuinn Ghàidhealach, agus mar neach a tha eudmhor an aobhar na Gàidhlig, am bi thu deònach ceannach a h-aon (no nas motha) de gach leabhar Gàidhlig dh'fhoillsichear o seo suas fo stiùradh An Chomuinn?" Mur do chuir, car son nach cuireadh?

Aon ni tha fìor; cha robh agus cha bhì buaidh le leisgeul.
—Le meas, I. A. M.

A Charaid Uasail,—Bu mhath leam mo bheachdan a thoirt air an litir aig D.M. anns an àireamh mu dheireadh de'n *Gaidheal*.

Thuit e gum b'athne dha dà bhàrd a bu mhath leo daonnan fonn a bhih aca mun tòisheadh iad air òran a dheanadh. Ach an e sin fìor bàrdachd?

'Nam bharail-sa is e an t-adhbhar a tha a' beothachadh spiorad na bàrdachd ann am mac an duine iartas dian gu bhih a' breithneachadh nan smuaintean diomhair a tha sealladh na maise, cumhadh a' ghaoil no a' bhòirn, no faireachdainnean làidir eile a' brosnachadh. Chan e a' mhàin iartas gu bhih 'gam breithneachadh ach gu bhih 'gan craobh-sgaioleadh air feadh an t-sluaigh.

Mar sin, ged a bhiòdh fonn 'na chuideachadh, agus eadhon (air uair ainneamh) 'na bhrosnachadh le mhaise, chan urrainn gur e bonn-stéidh na bàrdachd.

Tha e soilleir do neach sam bith a rannsachas fìor-dhàintean ar bàrdachd gu faigh e anns na briathran sgrìobhte sealladh air muineadh agus anam a' bhàird nach fhaigheadh e troimh sgòrnan seinneadair a' dol gu uèhd a dhìchill faclan coimhead a sparradh air fonn gun cus dhiubh fhàgail. Tha mi ag ciallachadh gu bheil maise agus luach an òrain a tha air a sheinn ro-thrìc an eisimeil air càileachadh agus Gàidhlig an t-seinneadair, agus tha grinneas briathran an òrain an còmhnaidh a' fulang tàire aig neach a tha ag cur barrachd luach air an fhoon.

Ged nach 'eil na nìtean a thuit mi mar dhearbhadh iomlanach air ceannas bàrdachd an òrain air an fhoon, tha e soilleir gu leòr nach e ealantaich fuim a chum beò agus

brèagha "Birlinn Chlann Raghnaill," "Moladh Beinn Dobhrain," agus iomadh dàn eireachdail eile.

Ach ma ghabhas sinn suim de chèil Gàidhealach gu h-iomlan, am port aotrom air a' phìob-mhòir "a thogas ceann agus casan a' Ghàidheil," agus thairis air a' chèil thaitneach sin gu fìor chèil a' Ghàidheil, "an ceòl binn, gailleanach, cìnn, glòrmhor" a dh'ardaicheas an t-anam thar an t-slabhraidh chorpóra gu Pàrras nèamhachd air thalamh, gun tìm, gun fhàireachdainn, gun dragh, chì sinn gu bheil cumhachd maise ann an ceol-mòr MhicCrumein a tha toirt bàrr-urraim air leugachd ar bàrdachd.—Mise, gu dìleas,

SEUMAS ROS.

Glennn Dail,

An t-Eilean Sgitheanach.

A charaid,—

Cia aca as sine an t-ubh no an t-eun ?
Cò dhiùbh as fiachail? cainnt no ceòl ?
Is ciatach guth na smeòil air géig;
A sògh chan fheum e briathran seòlt'.
Is dòcha, uair an àrd nan craobh,
Ag cur an cròilean gaoil mu thàmh,
Gu robh maoth-chrònran aig ar sinnsear
Mun robh tim dhaibh cus a ràdh.
Gidheadh, is baoghal gur nì fìor
Rinn D.M. chur a thaobh le tàir:
Gun bhriathran theid na h-òrain eug;
Gun chainnt cha bheò e stéidheas dan.
Gun chàmain ciamar sheinnear laoidh ?
Nach àrsaidh? Daibhidh na Dun-deagh ?
Nach motha briathran Roib na am fonn ?
Ciod fiach nam pong gun "Scots wha hae?"
Ge taitneach clàrsach agus pìob,
Is fèarr mar dhileib teanga màth'r:
Ro-bhuhan leam latha air slighe nèimh
Gun ann mo bheul ach fuaim "ja là."

"Cainnt fhaoin," their cuid, "gun gheus gun chèil."

Bhur caraid,

IAIN A. MACLEOD.

"Gaelic in Canada."

Dear Sir,—Students of Gaelic are indebted to Mr. John Lorne Campbell for his article on "Gaelic in Canada" reprinted in *An Gàidheal*, but it is a pity that, when making the emendations to which you refer, he did not omit the passage in which he states that the disapproval of Gaelic was due at first to the identification of Gaelic culture with Catholicism. This is a repetition in another form of some similar statements formerly made by this writer assigning the cause of the decay of Gaelic. Mr. Campbell is well aware that his statements on this point are not accepted by others who have studied the causes of Gaelic decay, some at least of which are to be found within the body of Gaeldom itself and need not be foisted on to other alleged causes. We in the Gaelic movement are fortunate that we have been able to avoid political and sectarian influences but, having given publicity to Mr. Campbell's statement, I trust that on behalf of others, as well as myself, you will also publish this letter.—Yours faithfully,

NIALL AONGHAIS.

GAELIC SUMMER COURSES.

Under the auspices of Inverness County Education Committee arrangements have been made for the following courses to be held in Hedgefield Hostel, Inverness, from the evening of 5th July to the morning of 16th July: (1) Gaelic Language and Literature (Lecturer, Mr. Lachlan Mackinnon, M.A., Fort William); (2) Gaelic Music (Lecturer, Mr. Malcolm G. MacCallum, A.R.C.O., Campbeltown); (3) Celtic Art (Lecturer, Mr. George Bain, D.A., Drumadrochit).

The cost of the full course, inclusive of board and tuition, is from £6 to £7. There is accommodation in the Hostel for thirty persons (fifteen of each sex), but day attendance can be arranged for any persons not staying in the Hostel.

For further particulars apply to the Inverness County Education Office, County Buildings, Ardrross Street, Inverness.

SAN FRANCISCO MOD.

By the time this number of the magazine appears the sixth annual Gaelic Mod will have been held in the University of San Francisco. The syllabus, just received, is a very full and varied and interesting one, and includes reading, reciting, singing, Bible reading, conversation, singing of Gaelic psalm or hymn, piano playing of three Celtic airs, sgeulachd-telling. "All written, spoken, and sung matter" to be in Gaelic. We hope in a later number to have a report of this Mod; meantime we express our good wishes to Seumas MacGairaidh and the other keen Gaels who help him to keep the flag flying on the Pacific coast.

IMPORTANT DATES.

May	8	Children's Mod, Aultbea.
"	20	} Kintyre Provincial Mod, Campbeltown.
"	21	
"	22	
"	28	
"	29	} Glasgow Local Mod.
"	29	
June	4	Badenoch-Strathspey Provincial Mod, New tonmore.
"	4	Oban, Lorn and Mull Provincial Mod, Oban.
"	8	} Mod Dhailriada, Lochgilphead.
"	9	
"	11	Islay Provincial Mod.
"	11	South-West Ross and Glenelg Provincial Mod, Kyle.
"	12	Closing date for entries and submission of musical compositions and literary work for National Mod competitions.
"	18	Lochaber Provincial Mod, Fort William.
"	18	} Grand Highland Bazaar, Glasgow.
"	19	
"	24	} Lewis Provincial Mod, Stornoway.
"	25	
"	25	Sutherland Provincial Mod, Lairg.
"	28	Folk Music and Folk Dance Festival at Edinburgh begins.
"	29	Ardsamurchan Provincial Mod, Strontian.
"	29	} Skye Provincial Mod, Portree.
"	30	
July	2	Meeting of Executive Council.
"	3	Folk Music and Folk Dance Festival ends.
"	5-16	Gaelic Summer Courses, Inverness.
"	8	Comunn na h-Oigridh Camp opens at Inverailort.
Aug.	2	Comunn na h-Oigridh Camp closes.
"	27	International Festival, Edinburgh: Gaelic Concert.
Sept.	3	Perthshire Provincial Mod, Aberfeldy.
"	28	National Mod at Glasgow begins.
Oct.	1	National Mod concludes.
"	2	Annual General Meeting of An Comunn.

NATIONAL MOD, GLASGOW.

Previously acknowledged	£284	5	8
David Findlay, Esq., Ayr	5	—	—
David Wiard, Esq., Bath	—	2	6
The Gaelic Society of Perth	14	14	—
Dr. Dugald Ferguson, Motherwell	5	—	—
Ayr Branch	10	8	6
Stirling Branch,	5	5	—
National Mod Local Committee of the High-			
landers of Paisley	118	4	11
Mull and Iona Association	11	11	—
Largs Branch	21	4	—
Mrs. MacLeod, Tobermory	1	—	—
<i>Individual Efforts Campaign</i> (detailed contribu-			
tions listed on p. 100)	302	10	3
	£779	5	10

1948 NATIONAL MOD (GLASGOW). INDIVIDUAL EFFORTS CAMPAIGN.

£1000 Target and Five Months to go.

100 Pioneers Needed.

A SPECIAL APPEAL is being made by the Entertainments Committee for the GLASGOW MOD (1948) to raise throughout the Highlands and Islands the sum of £1000 by Individual Efforts, such as Ceilidhs, Dances, Whist Drives, Bridge Drives, Sales, etc.

Every effort, however small, will be deeply appreciated, and sums received will be acknowledged in this column and in the *Oban Times*.

The Organisers are Mrs. M. L. Cameron, 7 Churchill Drive, Glasgow, W.1. (Tel. West 2389) and Mr. Angus MacIver, 44 Airlie Street, Glasgow, W.2 (Tel. West 5107), and the Treasurer is Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1.

There are only five months in which to reach our target. PLEASE ORGANISE A LITTLE FUNCTION NOW.

Sincere thanks this month to the following for the sums stated.

David Findlay, Esq., Ayr	£5 5 —
Miss MacLeod, Kelvin Nursing Home (in memory of her brother, the late Wilfred MacLeod), ..	10 — —
Iain MacLeod, Esq., Torgorm	15 — —
Mr., Mrs. and Miss Catriona MacLean, assisted by Committee of Dunoon Branch	17 6 3
Miss Katie MacVicar, Morven	20 — —
Millhouse and District, per Miss Isabella MacIntyre, ..	10 6
Miss Madge Campbell Brown, Edinburgh ..	53 12 6
Duncan MacLeod, Esq., C.B.E., of Skeabost ..	100 — —
Miss Nan MacPhail, Glenaross, Mull, assisted by Mr. Donald Gillies	50 16 —
Skelmorlie and District Highland Association ..	10 10 —
The Cruachan Branch of An Comunn, per Miss Catherine Black	10 — —

£302 10 3

Previously acknowledged

113 10 6

£416 — 9

Moran Taing!

AN COMUNN CENTRAL FUND.

To enable An Comunn to meet its current obligations, and place it in a position to launch a propaganda campaign now that the war is over, and thus regain the ground lost during the years of its enforced inactivity, donations, large or small, will be gladly received by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1. Remittances should be made payable to "An Comunn Gaidhealach."

Previously acknowledged	£281 14 5
Millhouse Branch	5 — —
Vale of Leven Branch	3 3 —
G. MacLaren, Esq., Dundee	1 — —
Ayr Branch	10 10 —
Stirling Branch	5 5 —
Proceeds of two Concerts held at Kiltarity and Drumnadrochit	22 18 10
Andrew MacKillop, Esq., Edinburgh	— 5 —
Johnstone Highlanders' Association	2 2 —
Kyle Branch	10 — —

£341 18 3

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An Gaidheal



THE OFFICIAL MAGAZINE OF
AN COMUNN GAIDHEALACH

EDITOR:—Rev. T. M. MURCHISON, M.A., 14 Kinross Avenue, Glasgow, S.W.2. (Telephone: HALFway, 2844), to whom all literary communications should be addressed. Business and other communications should be sent to the General Secretary, An Comunn Gaidhealach, 131 West Regent Street, Glasgow, C.2. (Telephone: Douglas 1433). All matter for inclusion in the Magazine should be in the Editor's hands by the 12th of the month preceding publication.

Leabhar XLIII.]

An t-Ogmhios, 1948.

[Earrann 9

CLAR-INNSIDH.

Principal Contents.

Gaelic.

Fòghlum an t-Seann Ghàidheil	101
Do'n Chuilithionn	102
"Fàilt' Ort, A Shaors'!"	102
Litr Comunn na h-Oigridh	103
An Sionnach Gun Iorball	104
An Ard-Chomhairle	106

English.

Their Majesties' Silver Wedding	104
Recent Publications	104
Notes and Comments	106
Propaganda Notes: Northern and Southern Areas	107
National Mod News	109
Aultbea Junior Mod	109
Letters to the Editor	110
Important Dates	111
Donations and Contributions	111
New Life Members	112

FOGHLUM AN T-SEANN GHÀIDHEIL.

Le IAIN N. MACLEOD.

Is iomadh uair a bhitheas mi smaoineachadh air cho tàrail tàbhachdach agus a bha mòran de na seann Ghàidheil a b'aithne dhomh, eadhon ged nach do sheas a' chuid a bu mhotha dhiubh riamh air ùrlar tigh-sgoile. Nach iongantach, ma tà, gu robh ciad-fadhan mar sin 'nan aoribh, an uair a thuigeas sinn nach robh mòran de na h-achfuinnean no de na h-inneachdan ùra ri an làimh ré am beatha anns na h-eileana is na srathan anns an do thogadh iad. Tha iomadh adhbhar air son na tàbhachd inntinne sin a bha aca.

Bha eòlas mionaideach aca air a' Bhloball Ghàidhlig is Leabhar Aithghearr nan Ceist, agus is ann an raoitean nan leabhraichean sin a bha an inntinn aca a' dìoghlann an còmhuidh, agus bha am meòrachadh spioradail sin a bha iad a' deanamh gach latha air na Sgrìoburan a' fosgladh suas an inntinnean air son meòrachadh air cuspair sam bith eile.

Bha an inntinn aca a rithis air a cur an rian breithneachaidh troimh sheòladaireachd na mara. Bha am bàta ri a stiùradh ri dorchadas is gaillinn am measg òban agus sreirean cunnartach agus sruthan làidir, agus chan ann gun tùr, gun bhreithneachadh a b'urrainn seòladair a sheòlad a stiùradh troimh gach gàbhaidh a bha sin, agus nach bu mhór an t-altachadh inntinne do'n Ghàidheal a bhith seòladh nan cuantan móra le sàbhailteachd.

* * * * *

Ged nach d'fhuair na bodaich agus na cailleachan sin Cruinne-eòlas (*Geography*), cha robh iad idir aineolach mu'n t-saoghal a mach uatha fhéin. Bha am bodach còir, Tormod Iseabail, fiosrach gu leòr air an teas a bha an Calcutta, a chionn gu robh Dòmhnall a mhac an sin an obair airgeadach, agus bhiodh esan ag cur naidheachdan dhachaidh mu'n àite.

Gliocas nan Gàidheal.—Léintean farsaing do na leanaban òga. * * *

Firinn air son a' mhios seo.—Agus dh'fhàs an leanabh agus neartaicheadh an spiorad e.—Lucas i.89.



Bha fios glé mhaith aig Mairearad Chaluim càite an robh Winnipeg agus Toronto agus Vancouver, a chionn gu robh nigheanan leatha anns gach baile a bha sin, agus bhiodh i ag cur tacain seachad gach feasgar a' dealamh deilbhe 'na h-intinn air gach té dhubh a' dol mun cuairt air sràidean móra nam bailtean sin.

Tha, a rithis, Seumas Uilleim còlach air a bhith cluinntinn mu bheanntan a bhios a' spùtadh a mach teine is luath is clachan-leaghte, agus tha eadhon cairtean postail aige le dealbhan, cuid dhubh a chionn gur h-ann an Tierra del Fuego a tha Iain a' mhac 'na chlobair, agus cha bhi Di-luain de'n bhliadhna nach bi Seumas a' faighinn cuntais o a' mhac air tachartasan an àite fhiadhaich sin.

* * * *

Tha a sheachas fhéin gu tric fuaighte ris gach cnoc is gleann is òb anns a' Ghàidhealtachd, agus tha fhathast ann ar measg iarmad de dhaoine a tha gabhail tlachd de na seann eachdraidhean sin, agus 'gan cumail air chuimhne le dealas. Nach ann á bial nan seanchaidhean sin a sgrìobh MacGille-Mhicheil agus Iain Og Ile na seanchasan agus na laoidhean sin a tha an diugh cho mùireach an sealladh nan sgoilearan Gàidhlig.

Tha mi smaoineachadh gun d'rinn mi beagan dearbhaidh air tàbhachd inntinn nan seann Ghàidheal, eadhon ged nach robh fòghlum litreachail aca. Faodaidh neach a dhòl troimh chùrsa fhada an sgoilearachd gun mhóran deargaidh a dheanamh air an inntinn aige, ach is e fòghlum cruaidh an fhéin-fhiosrachaidh a fhuair an seann Ghàidheal. Bha aige gach latha ri e fhéin fòghlum ris an rud a b'fhearr a dheanamh de'n chùis a bu mhiosa, agus chuir gach càs troimh an deachaidh e mar sin an inntinn aige gu iomairt air chor agus gun d'oibrich e a mach a chùisean gu léir anns an dòigh a b'fhearr a fhreagradh a chor.

Có mar sin a ghabhas air a ràdh gu robh Gàidheil gun sgoil Beurla Shasainn aineolach?

DO'N CHUILITHIONN.

(Seo a' bhàrdachd leis an do choisneadh Crùn a' Bhàird aig Mòd Nàiseanta 1947 am Peairt.)

A dhùthaich nam bruch 's a Chuilithionn àrd chruach
Nam mullaichean fuar-ghlas léith,
Is caomh leam do thuar 's gum b'anns' leam do ghruaim

Na maise Srath-Chluaidh gu léir.
'S tu 's roghnaiche greann na machraichean Ghall;
'S ann ort tha mi 'n geall le spéis;
Muinntir mo rùin tha crìonadh 'nad ùir
Dh'fhàg cuimhneachain chùbh'r 'nan dèidh.

'S tu bhrosnaich mo smuain an toiseach mo chuairt,
Sàr churaidh nan cruach thu fhéin,
Le d' bhaidealan liath a' brodachd nan nial

'S ag cogadh ri sion nan speur.
Na fuar-chreagan garbh as gruamaiche dealbh,
Mill uaibhreach as dalma gnè;
Air sealltainn dhomh suas, rinn mòrachd nan stuadh
Mo ìonadh le uaill 's le eud.

Bu toigh leam thu riamh, do dhubhar 's do ghrian,
Sior chaochladh nan nial 's an tuar;
Is ionann mo chàil do'n Ghearran 's do'n Mhàigh,
No 'n Iuchar as àghmhor stuadh.
O Shamhuinn gu Càisg, mu theallach nam fad,
Bhiodh sgeulachd is dàin is duain,
'S na lònagan bàn ri mire mu'n bhàl
'S air uirighean àrd nan cruach.

A dh'aindeoin gach leòn cha ghéill mi do bhàrd
'S mi faotainn mo chòir 's mo chrann;
Cha tréig mi mo nòs bhith tadhal le deòin
Air fearann nan còs 's nan tom.
Théid mi 'nam leum gu innis nan treun,
'S e bbeothaich mo cheum 's mo chom,
Tha ùrachadh buan an cùbhraidheachd cuain
An taice ri luasgan thonn.

O innis nan sgiath 's nan cladaichean fiar,
Nan srathan 's nan cian-bheann buan,
'S mi 'n so air an t-sàil ag amharc do thràigh
'S nan seallaidhean àgh mun cuairt.
Tha caladh mo rùin am fradharc mo shùl',
Na tulaich 's na dùnain ruadh;
'S bidh m'aigne 's mo shunn 'gan aiseag as ùr
Le fùrmait is mùirn do shluaidh.

Thuir fear-eigin rium, "Dé thàlaidh thu nunn?
Bheil mil ann mar dhrùchd nan gleann?
Do dhùslean 's luchd t'ùil 'n taobh thall de'n a bhùrn,
'S gun charaid dhuit dlùth no teann";
Ach fhreagar mi dàn, gun eagal no sgàth,
"S tu 'n duine gun bhàidh gun cheann;
Nam faighinn-s' ann lòn, gun duin' ach na h-eòin,
'S mi rachadh am ònar ann."

DOMHNALL MACGILLEATHAIN.

“FAILT’ ORT, A SHAORS’ !” Laoidh Nàiseanta na Gréige.

“Χαιρε, ó Χαιρε, ἑλευθερία.”

'S aithne dhòmhs' thu air lasadh
Do chruaidh chlaidheimh chaoil,
'S air uathbhar do shùilean
Còimhead dùthaich do ghaoil;
Air cnàmhan nan armunn
Dh'fhàg an talamh seò naomh
Le 'n cruadal àrsaidh—
Fàilt' is fàilt' ort, a Shaors'!

Eadar-theangaichte o'n Ghreugais le

IAIN LATHARNA CAIMBEUL.

SGEUL MU MHAC CODRUM.

Bha Iain MacCodrum, am bàrd, uair air chuairt an Tobair-Mhoire. Thàinig muinntir a' bhaile a nuas chun a' chladaich a dh'fhaicinn a' bhàta choimich.

“Cò as a thug sibh an t-iomradh,” arsa fear de na Muilich.
“As na geardeanan,” ars Iain.
“An ann o thuath a tha sibh?” ars am Muileach.
“Cuid o thuath is cuid o thighearna,” fhreagair am bàrd.

IAIN N. MACLEOD.

LITIR COMUNN NA H-OIGRIDH.

Is cinnteach gur e Camp an t-samhraidh seo a' cheud nì air am feumar iomradh a thoirt an litir a' mhios seo, oir mun ruig an ath litir bhidh bhur buagan agaibh deas, sibhse a nigheanan co-dhiubh, air cheann an turuis, turus a tha sinn an dòchas a bhios buanachdail is toil-intinneach dhiubh. Bidh riannadair a' Chaimp ag cur an àird na brataich air Di-ardaoin, an 8mh là de'n Iuchar, agus bidh i a' tighinn a' nuas air an dara latha de'n Lùnasdal, a' chlànn-nighean an toiseach is na balaich a' chuid mu dheireadh de'n ùine. Mar is cinnteach a tha fios agaibh, is ann an Inbhir-aileart a bhios an Camp am bliadhna a rithist, le bhur n-oide, Dòmhnall MacPhàil, mar fhear-réin dhiubh, le còmhlan eile gu a chuideachadh. Tha sinn uile an dòchas gum bi an t-sid fàbharach am bliadhna a rithist, eadhon mar a bhà i an uiridh, ged is cinnteach gu bheil sean-fhacal againn nach "treabh gach bliadhna d'a chéile."

An ath nì a bhios a' tighinn fainear dhuinn 's a bhios a' tighinn oirbh an ùine gheàrr is iad paipearan-ceasnachaidh an t-samhraidh seo; is feumar luim a chur orra an ùine glé ghoirid a' dol. Le bhith a' buntainn ris a' chùis seo, tha mi a' nìs a dh'inneadh dhiubh mu litir a fhuair mi an là-roimhe bho neach sònraichte, agus aobhar a sgrìobhaidh. Is e Sasannach a tha ann; ach tha e ag ionnsachadh na Gàidhlig, mar a dh'ionnsaich e cluich na pìoba mar thà. Is e a tha bhuaithe aon-eigin fhactainn aig a bheil a chòmhnuidh anns a' Ghàidhealtachd (fear no thé), is e sin far a bheil a' Ghàidhlig fathast air a labhairt, 's a theannas air sgrìobhadh chuige, seadh, iad a' sgrìobhadh gu chéile—"peann-charaid," mar a their iad ris anns a' Bheurla. Tha e ag ràdh nach 'eil duine as aithne dha far a bheil e a' fuireach aig a bheil Gàidhlig, agus mar sin is ann le cuideachadh leabhraichean a mhàin a dh'ionnsaich e na tha aige; agus gu a leigil ris dhiubh nach ann faoin a tha na h-oidhirpean a rinn e, tha mi an seo ag cur sìos na h-earrainn Ghàidhlig a bha aige anns an litir, dìreach mar a thàinig i bho a làimh féin, gun atharrachadh sam bith a thaobh ceartachaidh air a dheanamh oirre. Bhithinn a nis anabarrach toilichte nam biodh aon-eigin agaibh a tha air tighinn gu ìre 's a' streap suas a' aois Comunn na h-Oigridh, ball de Chlànn an Fhraoich no aon sam bith a chuireadh ùidh an chùis mar seo, 's a ghabhadh os làimh tighinn gu bhith 'na "pheann-charaid" do'n ghille ghasda so a chuir de urram air a' chàin is air a' ceòl 's gu bheil e 'gan ionnsachadh, nan sgrìobhadh sibh chugam is bhur rùn a dheanamh aithnichte. Chan 'eil mi a' toirt seachad a ainm no a àite-còmhnuidh an seo, agus le sin is ann chugam féin a dh'fheumas sibh sgrìobhadh an toiseach, is bheir nise an uair sin gu chéile sibh, le ainm gach aoin a thoirt do'n aon eile. Dh'fhaodainn innseadh dhiubh gur ann an Stockton air an Abhainn Tees, taobh deas na crìche Sasannaich a tha a chòmhnuidh. So agaibh, a nis, a' bhìdeag Ghàidhlig a sgrìobh e.—

"A Charaid, tha mi'n dòchas nach bi mi a' cur dragh oirbh leis an litir so. Theagamh, bidh iognadh

oirbh an uair a dh'inneas mi dhiubh gur Sasannach mi. (Is ball de'n Chomunn Ghàidhealach, agus piobair mi cuideachd). Tha mi a' smaoineachadh air uairean gu'm bu chòir dhomh a bhì 'nam Ghàidheal. Tha mi daonnan a' feuchainn mo eolas na Gàidhlig a leasachadh, agus o'n a dh'ionnsaich mi mi féin a' leabhraichean, tha mi a' smaoineachadh gu'm bheil mi a' deanamh gu math. Is duilich leam nach aithne dhomh fur Ghàidheal, agus tha mi a' sgrìobhadh na litreach so a chum bhur comhairle a h-iarraidh."

Tha e an sin a' tionndadh gus a' Bheurla, agus a' leigil ris a' rùn mar a leig mi ris dhiubh mar thà. Cò, a nis, a tha a' dol a shineadh làmh a' chuideachaidh do'n òigear ghasda seo?

BLATHAN EARRAICH.

Bha mi an siud a' leughadh earrainn ann am paipear naidheachd àraidh a bhios mi a' faotainn daonnan. Is ann mu bhàthann earraich a bha am fear a sgrìobh e a' beachdachadh, agus thug e faineir nì nach tug mi féin an aire dha riamh roimhe gu sin. Thug e faineir gur ann buidhe a tha a' chuid as motha de bhàthann tràtha an earraich. Thug e iomradh shònraichte air a' bheàrnan-bhrìde, agus gu fìor mhòl se e, mar is math a thoill a' cheart fhàran seo. Ri linn na leugh mi anns a' phaipear so, ghabh mi tuille beachd na b'abhaist dhomh air na blàthan mun cuairt far a bheil mi an ceartair trang a' tionndadh fuinn. Bha brat de'n bheàrnan-bhrìde ionnas ag còmhach na léanaig a bha làimh rium. Bha an latha a bha ann grianach, is blàthan a' bhrìde 'gan sgaoileadh féin gu leathann, bòidheach ris a' ghréin. Is e a' thubhairt mi rium féin an sin, cùl mo làimhe riùsan a their nach 'eil anns a' bheàrnan-bhrìde ach "weed." Tha mi toilichte nach 'eil Gàidhlig chothromach again air "weed," oir chan e weed a tha ann an lus sam bith do bheil an Cruitear a' toirt cead fais. Is e Donnchadh Bàn nach abradh "weed" ris: "Am beàrnan-brìde 's a' pheighinn rioghail," arsa esan; agus cha b'ann 'gan càineadh a bhà e.

Chan e am beàrnan-brìde a mhàin am blàth buidhe a tha 'na làn mhaise anns an earrach. Càit a bheil blàth nas bòidheach na an t-sòbhrag, agus is anns an earrach a tha i a' gairde a maise. Tha cuimhne agam, is mi aig Mòd an Ceann-loch Chill-a-chiarain, gun tug mi cuairt a mach as a' bhaile feasgar, agus thàinig mi air leaba shòbhrag an sin nach fhaca mi a leithid riamh, agus nach robh mi an duil gu robh a leithid anns an t-saoghal uile gu léir. Shuidhinn 'gam feitheamh fad an fheasgair, nam faodainn! A bheil iongnadh idir ged a ghabh na Gàidheil dath bhàthann an earraich mar dhath riochdachaidh bòidheach, oir tha am facal "bòidheach" air a stéidheachadh air an fhacal "buidhe." Is e an dath *dearg* a ghabh na Ruiseanaich mar riochdachadh bòidheach, agus is coltach gur e sin as aobhar air gach nì, arm, ceàrnag is iomadh nì eile a tha aca, a bhith air an ainmeachadh air an dath ruiteach sin.—Bhur Caraid Dilcas,

EACHANN MACDHUGHAILL.

OISINN NA H-OIGRIDH.

An Sionnach Gun Iorball.

Là bha siud chaidh sionnach a ghlacadh le ribidh a chaidh an sìos 'na iorball. Bha e fhachainn ri faighinn mu sgaol agus an ceann greise fhuair e as ach b'fheudar dha a iorball fhàgail as a dhéidh.

Ruith e air falbh agus dh'fhalaich e e fhéin, agus greis an déidh do an lot slánachadh cha robh e air son coinneachadh ri na sionnach eile a chionn gu robh nàire air a bhith gun iorball.

Mu dheireadh thall dh'fhàs e sgith de bhith fuireach leis fhéin agus chuir e roimhe gun deanadh e a' chuid a b'fheàrr de an droch fhortan a thàinig 'na luib.

Chuir e fios air na sionnach eile, agus dh'iarr e orra a choinneachadh an àite àraidh, agus an uair a thàinig iad rinn e òraid ag ràdh :

"A shionnach uile, éisidh riumsa. Chan 'eil beachd agaibh cho comhfhurtail agus a tha mi faireachadh o fhuair mi m'iorball air a ghearradh. Ruithidh mi mun cuairt nas lùghnhoire na rinn mi riamh. A nis, smaoinichibh fhéin cho draghail agus a tha iorball. Tha e cho grànda agus tha iongnadh orm fhéin gun do chuir sionnach suas leis cho fada. Tha e cumartach, cuideachd, gu h-àraidh an uair a bhios coin ri ruith as ar déidh. Aon uair is gun glac cù sionnach air a iorball bidh e air a sgrios. Faodaidh mi cuideachd a chur 'nur cuimhne gu bheil iorball glé draghail an uair a shuidheas sinn sìos air son còmhraidh a bhith againn ri each a chéile.

"Ghairm mise sibh chun na coinnimh seo air son gun toirinn comhairle na còrach oribh—seadh, comhairle a dh'fhògluim mi fhéin le féin-fhiosrachadh. O an dearbh latha a tha seo na bitheadh gnothach sam bith agaibh ri iorball. Gearraibh dhìobh iad gu am bun, O shionnachean, agus bithibh coltach riumsa !"

An uair a bhruidhinn an sionnach a chail a iorball air an dòigh ud shuidh e, is e cho uailleil air son cho cuimir is a labhair e.

An sin dh'éirich seann sionnach glie is thuit e :

"Chuala sinn gach facal a thuit thu, ach is e ar beachd nach robh thu idir air iarraidh oirnn ar n-iorball a ghearradh mur biodh gun do chail thu t'fhear fhéin. Chan 'eil thu air son gum bi nì ag neach eile nach urrainn duit a bhith agad fhéin."

IAIN N. MACLEOD.

THEIR MAJESTIES' SILVER WEDDING.

As instructed at the last meeting of the Executive Council, a letter was sent to His Majesty The King, conveying the congratulations and good wishes of the members of An Comunn Gàidhealach on the occasion of the celebration of Their Majesties' twenty-fifth anniversary of their marriage.

The following telegram acknowledging receipt of the letter was received by the President :—

"Please convey the sincere thanks of the King and Queen to the members of An Comunn Gàidhealach for their kind and loyal message on the occasion of Their Majesties' Silver Wedding—Private Secretary."

RECENT PUBLICATIONS.

"Alba."

ALBA: A Scottish Miscellany in English and Gaelic, edited by Malcolm MacLean and T. M. Marchison (published by William MacLellan, Glasgow, for An Comunn Gàidhealach. 86 pp., 15 illustrations, 2/6).

We heartily welcome the appearance, however belated, of this Miscellany, and wish it long life, which, if the high standard achieved in this issue is maintained, should be assured. Various Gaelic periodicals have appeared during the last half-century but, not having had the support which they deserved, disappeared one after the other. It may have been argued that former periodicals were doomed to disappear because at that time distribution throughout the Highlands was difficult, money was scarce, and the people had not acquired the love of reading. The first two drawbacks can now be disregarded. Whether the Highland Gaelic-speaking people will read a Gaelic periodical now remains to be seen. A great deal can depend upon the accessibility of the reading matter. In pre-war days we have seen whole communities change suddenly from one daily newspaper to another.

The Miscellany contains articles in Gaelic and English, poems in Gaelic and in Scots, and illustrations showing various aspects of Highland life. The Editors are to be congratulated on the excellent arrangement of the reading matter and on the varied nature of the subjects dealt with.

Space does not allow us to deal *in extenso* with the many points raised in these articles, but there is much enjoyable reading and plenty material for discussion. The standard set by the Gaelic contributors to this issue is very high. Their prose is as good as any that has been written by the last-century prose writers, whose work has always been considered the high-water mark of Gaelic expression. Of Gaelic poetry there is too little here. An Comunn's crowned bards should be invited to contribute either the masterpieces that won them the crown or the fruits of more mature years.

The articles in English raise many points with which every one will not agree. The contributors of these live and move among the city Gaels, hence probably the cynicism which sometimes colours certain of the opinions which they have expressed. Is it not mischievous to deride the contributions made by the "pseudo-Calvinists of the north-west" and to praise that made by the "Catholic Highlanders?" Even were the allegation true, does the writer think he is "contributing" anything by levelling it? The article on Gaelic in Ireland by "An Seabhac" shows that no small support and stimulus has been given to the native language and culture of Eire by the Government there. In this respect the position of Scottish Gaelic, unfortunately, bears no comparison.

The Miscellany is very well printed, the matter carefully arranged, and the cover design is very pleasing. We hope that preparations for the second *Alba* are well in hand, and that An Comunn's enterprise may be well rewarded by a large demand.

L. M.

Oideas na Cloinne.

OIDEAS NA CLOINNE, le Alasdair MacNeacail, A.M. (clò-bhuailte le Gilleasbaig Mac-na-cèarda, Glaschu, 3/-).

Is e fìor uaidh a th'anns an leabharan bheag, chitach seo do chloinn is do inbhich anns gach cèarn de Alba fa bheil Gàidhlig air a labhairt. Ged nach 'eil a thomadh ach aotrom an coimeas ri leabhar mòr MhicGhille-Mhicheil—*Carmna Gaelica*—tha iad le chéile an dlùth-dhàimh. Ged tha am pòr eadar-dhealaichte ann an seagh, is ann anns an aon fhonn a dh'fhàs e agus chaidh a dhìogluim anns an aon iomaire.

Ma bha *Carmna Gaelica* 'na thigh-tasgaidh prìseil, tha *Oideas na Cloinne* mar an ceudna 'na thigh-stòir làn gu na sparran de neamhuidean luchmhòr—ceileireadh nan eun, conaltradh nan ainmhidhean, briathran cagnaichte, tachaiste agus gearragach, eòlas nan craobh 's nan luibh, cleasan agus duain, briathrachas geurcheiseach mu'n t-seach, etc.

Is math a b'athne do n'fhear a sholar am fuidheall òrdheire seo de dhileab ar muinntir a dhol air cùl a' gnothaich. Tha sinn fo chomhain dha air son a shaothar ann a bhith ag aisig uirèad de mhaoin agus de oideas nan tighean-cèilidh o shean à tìr na di-chuimhne.

Bithidh *Oideas na Cloinne* feumail gu h-àraidh do mhathnan-teagaisg aig a bheil oideachadh na cloinne bige an

ionadan iomallach na Gàidhealtachd 's nan Eileanan fo'n eum. Leis an leabhar-sa 'nan lánhan tha raon farsaing, saibhir aig anns a' chaimt mhàthaireil as am faigh iad féin agus a' chann trachadh spioraid. Cha leig iad a leas tuilleadh eanchainnean nan truaghan a chur 'nam breislich le rabhdan agus duain choimhich no sgudal gun stà mar *Jack and Jill* agus *Little Miss Muffit*.

Agus chan iad an òigridh a mhàin ach inbheach de gach aois a gheibh buannachd ri linn a leughadh 's a chnuasachadh. Tha fuil nan fliùdh 's nan aosdana air fuarachadh 'nar cuisean gun teagamh, ach saoilidh mi gur e Gàidheal neo-airidh air an ainm nach blàthach le uail aig briathran tlàth agus deas-ghnàthan uasal nan sinnear grunn bho'n tàinig e.

Le dìth rìim cha deach againn an seo ach sòp beag a thogail ach gach seid. Tha am fear as suaracha dhiubh mar aon de na bagaidean-fiona a thug Caleb air ais a' Thir a' Gheallaidh. Fagaiddh sinn an còrr aig an luchd-leughaidh. Bithidh sinn meallta mur h-aididh agus gu bheil *Oideas na Cloinne* a' sruthadh le mil agus bainne, agus gur math an luach-a-peighinn e. Tha sàr-eòlas an ùghdair mar sgoileir Gàidhlig faisneach air a h-uile duilg.

A. L. M.

John Roy Stewart.

THE POEMS OF JOHN ROY STEWART, edited and translated by Elizabeth E. MacKechnie (Sgoil-Eòlais na h-Alba, 1/6).

This unassuming booklet of 40 pages (including a brief summary of the poet's life, the Gaelic text of his poems, and an English translation) makes a welcome addition to our scanty stock of Gaelic classics in cheap and handy form. Printed by the Caledonian Press, Glasgow, and published for Sgoil-Eòlais na h-Alba, it is one of the most recent of the "Scottish Gaelic Poetry Series" issued by this enterprising society. The editor's closely literal but elegant Englishing of the Gaelic texts of the poems is ample proof of her fitness for the job.

Not only the *ad hoc* student but the Gaelic public generally will find this booklet attractive and interesting. It contains seven items, amounting to 460 lines of poetry in all—Cumha do Bhain-tighearna Mhic-an-Tòisich, Oran a' Bhrannaidh, Oran do Mhac Alpein an Dhin, Latha Chuil-lodair, Oran eile air Latha Chuil-lodair, Ùrghair Iain Ruaidh, and John Roy Stewart's Psalm (in English).

These are all the poems commonly ascribed to the soldier-poet. It is not an impressive output, probably due to his restless and "stormy petrel" career as a super-Jacobite but, in the estimation of many competent critics, Iain Ruadh Stiubhart makes up in quality for what he lacks in quantity. Within the limited ambit of his fitful muse some would place him on a pedestal not much below the famous Donnchadh Ban, himself the doyen of Gaelic bards.

Stewart's loftily dignified and poignantly expressive elegy for Lady Macintosh, for instance, compares favourably with any composition of a similar kind in the Gaelic language. His admiration for "Colonel Anne" of "Moy Route" fame is unbounded. As to his two fine and pathetic songs on the Jacobite debacle at Culloden, we have here the evidence of a pro-Stuart participant in the battle, at first hand; and he leaves us in no doubt about how the result knocked the bottom out of the Highland world. Stewart's obsession that Lord George Murray was "the Achan in the camp" at Culloden is, of course, unjustified and untrue.

We welcome this little booklet and trust the public will show their appreciation by buying it and making it an item of their private Gaelic libraries. The appearance of such a classic in popular and inexpensive form is, we hope, an arguement that the publishing productivity of our Gaelic Press is at last beginning to rival that of our fellow-Celts in Wales and Ireland.

A. L. M.

Bilingualism.

MENTAL TESTING OF HEBRIDEAN CHILDREN IN GAELIC AND ENGLISH, by Christina A. Smith, M.A., B.Ed. (University of London Press, 42pp., 1/-).

It is interesting to know that it was to the Western Isles the Scottish Council for Research in Education turned for its first attack on the problems of bilingualism. This work, Vol. XXVII, fully justifies its inclusion in the series issued by that learned body. There is a short preface by Professor Godfrey Thomson, Convener of the Committee on Bilingualism of the Research Council. The Gaelic-speaking members of the Committee are A. L. Macdonald, Hector MacIver, and J. R.

Morrison. Miss Christina A. Smith, a Gaelic-speaking Bachelor of Education of Edinburgh University, undertook the testing in 1943 and again in 1945. The Island of Lewis was selected as the obvious choice for the setting of the experiment.

Non-verbal intelligence tests were used in parallel forms A and B, A in English and B in Gaelic. Three age-groups in representative schools throughout the island were tested. The analysis of the 1943 experiment revealed two main points:—

(a) a significant difference between the score obtained on the A Form and on the B Form—with an increased score in the Gaelic B Form.

(b) a mean intelligence quotient considerably lower than would be expected—I.Q. depressed by about 15 points.

The 1945 experiment was more elaborate, but the test conditions as far as the children were concerned were exactly the same, except that for some both tests were in the same language and for about half of them test B came first. The analysis undertaken by Dr. D. N. Lawley is given at the end of the book together with the data on which it is based.

DIFFICULTIES.

Anyone who has carried out scientific tests knows that there are always difficulties to overcome. But very few can ever realise the extraordinary difficulties presented in this particular type of experiment. Miss Smith, in a general survey of conditions of life in Lewis, has shown something of the complexity of the problems of bilingualism. "In rural Lewis Gaelic is the language of the home, the street, and the church. Only at school is English generally heard." Here then is one of the greatest difficulties—finding bilingual children in sufficient numbers to make the experiment worth while. A real bilingualist is as rare as a two-headed calf, and even in Lewis there are few of these! It takes a number of years before children understand with ease the second language, and it is quite possible that the early imposition of the second language is a handicap rather than an advantage.

There is also a lack of suitable reading books, Gaelic or English, in the homes and in the schools. Then there are the problems of weather, transport, and time. "God's time" is the time of the home, of the cattle, and of the church. "In the normal course of events there is no need for undue haste." How true! One may leave Ness at 9 and reach Lochs (if he is lucky) at 11 a.m. to find one's friends just having breakfast. No wonder the children are unresponsive to the stop-watch; and no wonder the time factor has a profound effect on the results.

And finally there is the question of temperament. On the mainland children as a rule co-operate readily; in Lewis they view with suspicion, and sometimes awe, any outside interference, and respond grudgingly. Hence pupils of high intelligence might find themselves below-average.

INTERPRETATION.

Before presenting any interpretation of the analysis, Miss Smith points out specific difficulties which may have some bearing on that interpretation. Here it is safe to say that much depends on the child's familiarity (direct and indirect) with particular objects. For a genuine test objects like a dogfish, a loom, or the young of a solan goose, would be more desirable for rural children in Lewis than trains, lamp-posts or garden flowers.

It would appear that any statistical work based on these tests, carried out under enormous difficulties, is of doubtful validity. Actually there is no claim made for the validity of the results. Nevertheless, there should be little doubt that, if the eagerness to experiment is equalled by determination to overcome obstacles, the time is not far off when results of scientific tests carried out anywhere will give reliable and genuine estimates of intelligence.

The booklet can be confidently recommended to all those who are interested in bilingualism. It is certainly a valuable contribution to an aspect of education which has not received the attention it deserves. There is a plea for a consideration of the Gaelic-speaking child behind educational administration, and for making more use of the Gaelic language. Hitherto it was assumed that no special administration was needed. One is tempted to ask if "this attitude is largely responsible for the rapid decline of an ancient and historic language?"

D. T.

THALL 'S A BHOS.

"The Speaking Chip."—I should have made earlier reference, had space permitted, to a little magazine, "The Speaking Chip," the Christmas Number of which was kindly sent to me by our esteemed contributor, "North Argyll." There is no indication of how many numbers have appeared or how frequently this periodical is issued, but I gather that there was at least one earlier issue. The magazine is published by the Strontian Youth Club and is a very interesting and most creditable production. There are articles, poems, and riddles, with a few Gaelic items, and news of the Club's activities. "North Argyll" writes about "Our Youth Club Surnames." The other subjects dealt with are "Sunart Place-Names" and "The Birds of Strontian." The Club provides woodwork and needlework classes, badminton, and other activities, and assisted at the Provincial Mod in Strontian last June. We wish all success to the Strontian Youth Club and hope to see further issues of their magazine. We should, however, like to see more Gaelic in it.

Gaelic in Glasgow.—In a letter to the press, Mr. Farquhar MacRae, Convener of the Education Committee, reports that at the beginning of the 1947-48 session ninety pupils indicated their desire to study Gaelic as their first language other than English, and three classes were organised—two in Bellahouston Academy and one in Woodside Senior Secondary School. These classes, which are taught by Mr. Alexander Nicolson, M.A., have been successful from every point of view. Both as a mental discipline and as an instrument of culture Gaelic has proved its value. It is requested that pupils due to enter the secondary schools in September next should now indicate if they wish to take Gaelic as their language other than English. Previous knowledge of Gaelic is not necessary, and from the Leaving Certificate or University Entrance point of view Gaelic is on exactly the same footing as French, German, or Spanish.

"Music While You Work."—Yesterday evening I listened with much interest to a radio broadcast of milking-time at an East Lothian farm. There the farmer has installed a radiogram and amplifiers and acquired a stock of records, and the cows are milked to the accompaniment of music. "Music while you are milked" seems to have been welcomed by the cows. They are much quieter to handle, and, more important, they have increased their daily milk output by some fifty gallons. Now, of course, this is not really news to us Gaels. Highland cows for centuries were sung to, and some of our finest traditional songs are milking songs.

Gaelic Manuscripts.—The Rev. John MacKeehnne, B.D., 3 Eldon Terrace, Glasgow, W.I., is engaged in compiling a catalogue of Gaelic manuscripts in Scotland or of Scots origin, and in order to make this catalogue as comprehensive as possible he would be very much obliged if anyone who knows where any Gaelic manuscript is lying uncatalogued would communicate with him. The holders of the manuscripts will not be put to any expense, and full arrangements will be made to ensure the safety of manuscripts while they are being examined. Mr. MacKeehnne points out the likelihood of there being manuscripts in the possession of solicitors, especially those acting for old Highland families, while other Gaelic manuscripts are known to be in the hands of private people. He makes the further very interesting statement that "there is a manuscript containing a text of the poems of Iain Iomr somewhere in Fife." It is earnestly hoped that this enterprise will evoke the response it deserves. There must indeed be many manuscripts lying here and there. For example, what has become of the Gaelic translation of the Bible made by Dr. Thomas Ross of Lochbroom a century ago, and of the Gaelic translation of parts of the Scriptures made by members of the Synod of Argyll in the 17th century? It is frequently said that our Gaelic Bible is too Irish, because of the influence of Bedell's Old Testament and O'Donnell's New Testament. It would be of very great value to recover these translations. Professor Donald MacKinnon's great work, "A Descriptive Catalogue of Gaelic Manuscripts in the Advocate's Library, Edinburgh, and Elsewhere in Scotland," published in 1912, is indispensable, but it is by no means complete nor always accurate.

EDITOR.

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AN ARD-CHOMHAIRLE.

Chumadh Coinneamh Ghàidhlig na h-Ard-Chomhairle an Aitireibh nan Gàidheal an Glaschu air Di-haoine, an 10mh là de mhios a' Ghiblein. Bha an Ceannt-suidhe, an t-Ollamh Iain Camshorn, LL.B., anns a' Chathair, agus bha na buill a leanas an làthair:—A' Bhean-uasal M. Barron, Glaschu; Neacal Cairmbeul, Inbhir-nis; an Seanalair Ridire A.C. Philip Christison, G.B.E., An Caisteal, Dùn-éideann; a' Bhean-uasal C. B. Dunlop, Glaschu; Dòmhnall Grann, M.A., Glaschu; Iain MacAoidh, Dùn-éideann; a' Mhgdn.-uasal Màiri NicAonghais, Glaschu; Iain M. MacGille-na-brataich, M.A., B.Sc., Baile Mo-Thàtha; an t-Urr. T. M. MacCalmain, M.A., Glaschu; an t-Ollamh Caillean Mac-na-cèardaidh, Glaschu; Eachann A. MacCoinnich, M.A., Glaschu; an t-Urr. Alasdair MacDhòmhnaill, Aird-Chathain; a' Bhean-uasal A. B. NicDhòmhnaill, Glaschu; Dòmhnall MacDhòmhnaill, Inbhir-nis; Dìghall MacDhòmhnaill, Caladh-na-clach; Eachann MacDhìghail, Glaschu; Ailean MacGilleathain, M.A., Tobar-Mhoire; an t-Urr. Calum MacGilleathain, M.A., Conan; Dòmhnall MacGilleathain, Glaschu; Aonghas MacMhathain, M.A., Glaschu; Dòmhnall MacGille-Mhoire, Glaschu; Alasdair A. C. MacNèill, M.A., B.Sc., Glaschu; Fearchar MacRath, M.A., B.Sc., Glaschu; Uilleam C. MacRath, Baile Bhàillidh; D. J. E. Mac an t-Sealgair, Aird-Eilidh. A' frithealadh:—Niall MacGille-Sheathanaich, Ràinair; Alasdair MacMhathain, Iar Ràinair; Dòmhnall MacPhail, Fear-deilbhe na h-Airde Thùath; agus a' Mhgdn.-uasal Cairistiona Nic an Tuirneir, Ban-chlèireach.

CAIRDEAN NACH MAIREANN.

A' fosgladh na coinneihn thuit an Ceannt-suidhe gun d'rinn an bha ionadh beàrn an measg ar luchd-cuideachaidh cho choinnich sinn mu dheireadh. Rinn e luaidh air sàr-charaid do'n Ghàidhlig, an t-Ollamh Uilleam Iain MacBhàitair a dh'èug o chionn ghoidh. "Rinn an t-Ollamh nach maireann obair mhòr air sgàth ar càinain, agus thug e mach fo sgèith a' Chomhunn na leabhraichean, Bàrdachd Ghàidhlig agus

Rosg Gàidhlig, a bha 'nan cuideachadh cho mòr do luchd-teagaisg agus do oileanach a'gha. Bha làmh aige mar an ceudna ann a bhith deasachadh nan leabhraichean-sgoile Gàidhlig a lean an lorg an Ached ùr a thug ìghdarras Gàidhlig a theagasg ann an sgoilean na Gàidhealtachd. Tha dà fhichead bliadhna 's a trì bho thaghadh an t-Ollamh nach maireann gu bhith 'na bhall de'n Ard-Chomhairle, agus rinn e seirbhis ionmholta air euid de na Comhairlean Seasmach, gu h-àraidh Comhairle an Fhòghluim agus Comhairle a' Chlò-bhualaidh. Bha e mar an ceudna 'na Iar Cheann-suidhe, a' leigil ris gu robh tidh agus bàidh aige ri obair a' Chomunn. Dh'fhàg e cuimhneachain mhàireann air fhéin anns na leabhraichean a dheasach e, agus nach mòr an càrn-cuimhne *Eachdraidh Ainmean-dèan Ceiltich na h-Albann*, ged nach biodh ann ach sin fhéin! Bha e mòr ann pearsa agus mòr ann buadhan, gideadh bha e comhail agus bàidheil rihsan a bha sìreadh eòlais. Cha do dhùit e riann comhairle is làmh-ohuideachaidh a thoirt dhaibh. Mar a sgrìobh dhùth-charaid agus sgoilear mòr Gàidhlig eile m' à dhéidhinn, 'Tha aobhar na Gàidhlig is sgoilearachd Gàidhlig an Albainn an diugh gun cheann, gun chomas.'

"Thugadh bhuainn mar an ceudna aon de na seinneadairean Gàidhlig a b'fhearr a bha againn, an uair a chaochail Mairead NìDhonnachaidh. Choinninn i am Bonn Airgid agus am Bonn Oir aig Mòdan a' Chomunn, agus rè dhà fhichead bliadhna thug i tlachd is toir-intinn do mhèiltean aig cuirmean-citil air feadh na dùthcha gu léir. Chan e mhaigh gu robh guth-cinn aice a bha sònraichte taitneach agus mìlis, ach bha i cho Gàidhealach ceanalta 'na doigh is gu robh tarraing aice thar a' chumtanta. Bha gaol aig gach neach air Mairead, agus a nis bho'n a mhèidh a ribheid-chiùil an cadal sìnn, tha sinn ag cur na cloiche seo air càrn a cuimhneachain agus a' toirt taing air na liuthad ceiltair binn a chuala sinn bhuaispe. Aig an tiodhlacadh an Lunnainn riochdaich a' Bhean-usal Chaimbèil (na h-Airdean) an Comunn Gàidhealach.

"Tha ar comh-fhaireachdainn a' dol a mach gu ar caraid, Eachann MacDhùghail, anns an sgaradh a dh'fhiosraich e. Chaochail ogha dha, nigheanag bheag, Lòrnag NìDhughail Chamshron, anns an robh a mbeir-tlachd. Bu mhaith leinn fàs a bhih aige gu bheil sinn ag cuimhneachadh air agus air na pàrantan oga aig fà m' bròin.

"Tha ar comh-fhaireachdainn a' dol a mach gu luchd-dàimh nan càirdean a dh'ainmich sinn aig an àm seo."

AM MORACHDAN RÌOGHAIL: MEAL-AN-NAIDHEACHD.

Thugadh go aire gun biodh an Rìgh agus a' Bhan-rìgh oig bìadhadha sìochda pòda air an 19mh là de'n mhios, agus chaidh aontachadh gun rachadh litir a chur d'an ionnsaigh ag cur an oèill comh-fhaireachais is deagh ghuidhe an ainm a' Chomunn Gàidhealach.

Thugadh aithisg gu robh an roinn-aimm ainmeil, an Leth cheud 's a h-Aon, air a stéidheachadh as àr an Albainn, agus thug seo mòr thollachadh do na buill. Thugadh taing do'n t-Seanlair an Rìdhe Philip Christion air son a' chuideachaidh mhòir a rinn e gu seo a thoirt gu buill.

Lughadh Gearr-sheanchas na coinneimh roimhe agus chaidh gabhail ris.

Lughadh tagraidhean neo-làthaireachd bho àireamh de bhuill na Comhairle.

Lughadh Gearr-sheanchas coinneimh de Chomhairle an Ionmhais, agus air iartas Mgr. Fhearchair MhicRath ghabhadh ris an iomradh.

Lughadh Gearr-sheanchas coinneimh de Chomhairle an Fhòghluim. Thugadh aithisg gun d'fhuaird freagairt bho Chomhairle an Fhòghluim air son na Ministrealachd (Eaglais na h-Alba), ag cur an oèill gu bheil e còdaichte do oileanach Gàidhlig anns a' chùrsa ghoidh Gàidhlig a ghabhail mar aon de na cuspairan anns a bheil roghainn aca. Chaidh gabhail ris an iomradh air iartas an Fhìr-ghairme, Mgr. Fearchair MacRath.

Lughadh Gearr-sheanchas coinneimh de Chomhairle a' Chlò-bhualaidh. Thug a' Chomhairle aithisg mu na leabhraichean a tha an làmh aca agus dùil ri an clò-bhualadh a dh'athghearr: 'nam measg tha leabhar-sgoile le dealban bho làimh Ailein MhicGhillleathain, Tobar-Mhoire, agus leabhar-leughaidh, "*Sgeulachd Chois O' Céin*" fo làimh K. C. Craig. Tha a' Chomhairle mar an ceudna ag cur an làimh àireamh mhath eile de'n "*Elementary Course*" agus de'n

leabhar-leughaidh aig Lachlan MacFhionghain, "*An Seanachaidh*," a chlà-bhualadh as ùr. Ghabhadh ris an iomradh air iartas an Fhìr-ghairme, an t-Urr. T. M. MacCalmain.

MOD AN ÙIBHIST A DEAS.

Lughadh Gearr-sheanchas coinneimh de Chomhairle a' Chraobh-sgaolaidh. Thug a' Chomhairle aithisg gun d'rinnadh ullachadh gu ceithir-deug de Mhòdan Dùthchail a chumail air a' bhliadhna seo, agus gu robh iartas air tighinn a' Ùibhist a Deas air son Mòd a bhith air a chumail an sin. Shònraich a' Chomhairle gun coinnicheadh Mgr. Alasdair MacMhathain, Iar Rùnaire, rihsan a bha ag iarraidh a' Mhòd rè a chusaid do na h-Eileanan Siar, agus gun cuireadh iad an comhairle ri chèile mu a lethidh a ghluhan a mach. Air iartas an Fhìr-ghairme, Mgr. Dòmhnall MacDhòmhnaill, chaidh gabhail ris an iomradh.

Lughadh Gearr-sheanchas air trì coinneamhan de Chomhairle a' Mhòid 's a' Chùil. Chuireadh clàr-eagair air son Mòd na h-ath-bhliadhna air dòigh, agus leugh an Rùnaire na cuspairan agus na h-drain a chaidh a thaghadh. Ghabhadh ris na h-iomraidhean air iartas an Fhìr-ghairme, Mgr. Iain M. MacGille-na-brataich.

Lughadh Gearr-sheanchas coinneimh de Chomhairle Comunn na h-Oigridh. Rinn a' Chomhairle ullachadh air son Campa na bliadhna seo an Inbhir-aileart, agus tha aca mar an ceudna an làmh Chomhairlean Ionadail a stéidheachadh ann an roinnean fa leth gu cuideachadh agus brosnachadh a thabhairt do na Feachdan. Air iartas an Fhìr-ghairme, Mgr. Iain M. MacGille-na-brataich, ghabhadh ris an iomradh.

CUIMHNEACHAN IS BREITH-BUIDHEACHAIS.

Lughadh Gearr-sheanchas coinneimh de Chomhairle a' Chuimhneachain 's a' Bhreith-bhuidheachais. Tha a' Mhgd.-uasal NìcAsgail, a thaghadh gu bhith 'na Bean-dheilbhe, air ceann a gnothaich, agus tha i an ceartuair a' saothrachadh an Siorramachd Chataibh. An dèidh dh'èisair a chur air an t-siorramachd sin thèid i gu (1) Ros is Cromba, (2) Earraghadh-eal is na h-Eileanan mu dheas, (3) Na h-Eileanan Siar, (4) Siorramachd Inbhir-nis, agus (5) Glaschu agus na roinnean mu dheas. Ghabhadh ris an iomradh air iartas Mgr. Iain Mhic-Ghille-na-brataich.

Lughadh litir bho luchd-deasachaidh a' phaispeir, "*An Aimsir Cheiltich*," ag iarraidh ainmean agus seòlaidhean rùnairean Meuran a' Chomunn a chur thuca. An dèidh beachdachadh air a' chhìs shònraich a' Chomhairle nach robh e iomchuidh seo a dheanamh.

Lughadh litir bho Chomunn Albannach an Duine-eòlais 's a' Bheòil-aithris an Dùn-éideann, agus iad a' toirt curaidh do'n Chomunn riochdair a chur chum na Fèise a tha iad ri chumail san Og-mhios agus toiseach an Iuchair. Shònraich an Ard-Chomhairle iarraidh air Seanlair Christion an Comunn a riochdachadh aig an Fhèis seo.

Dh'antaicheadh ath-choinneamh na h-Ard-Chomhairle, a' Choinneamh Shònraichte, a chumail an Glaschu air Dùh-aoine, an dara latha de'n Iuchair aig sè uairean fhasgar.

Thugadh a' choinneamh gu crìch le taing chridheil a thoirt do Fhear na Cathrach.

PROPAGANDA NOTES.

Northern Area.

CUAIRT DO NA H-EILEANAN.

Is e toir-intinn a th'ann an còmhnuidh sgrìob a chur air na h-Eileanan, chionn gheibh duine ann an sin daoine oòir, thràil agus tuigseach, aig a bheil meas an àrainn agus a tha ag cumail cuimhne chùibhradh air na daoine bho'n tàinig iad. Seo gaibh gearr-iomradh air mo chuairt do dh'Ùibhist is Bharraidh.

Thadhail mi air mo sheann charaid, Mgr. Alasdair MacFhearghuis no, mar is fheàrr as aithne dhùinne e, "Alasdair Rob." Bhuail tinnear ar caraid bho chionn faisg air ceithir bliadhna air ais agus bho'n latha sin tha e air laighe na leapa is e gun chomas èirigh. Is e mo bheachd gun b'e Mgr. MacFhearghuis a' cheud Rùnaire a bha aig Comunn Ùibhist is Bharraidh, agus cha b'ann an dé a chaidh an Comunn sin a

shuidheachadh ann baile mór Ghlaschu. Is e a thug an toil-inntinn dha nuair a dh'innis mu gu robh an Comunn seo ag cur sheinneadair dha dh'Uibhist is do Bharraidh gus a bhith a' togail suim airgid fa chomhair Mòd mór Ghlaschu. Nan robh an comas aig Alasdair, nach e bhiodh air a dhòigh ann measg a chomh-luchd-dùthcha ann aoir eile! Ach bidh a smuaintean leotha agus bithidh e, air a leabaidh-tinneis, ag guidhe gach beannachd a bhith 'nan cois.

Air mo chuart an Uibhist chuala mi uair is uair moladh air an òran, "*Fhàraichean*," a dh'fhoillsicheadh anns a *Ghàidheal* o chionn ghoidh le "Dòmhnall Eiriasgach." Is e eisimpleir a tha seo do Ghàidheil eile aig a bheil comas agriobhadh gu tigh-gach ann an Gàidhlig. Nan gabhadh iad an cothrom, nach e seo a bheireadh togail do ar cànan!

Bidh sinn gu tric ag cluinntinn mu "na trì R's" a thaobh foghlaim, ach chuala mi seo air a chur an dòigh eile—"na trì T's." "Gu dé as ciall do na trì T's?" arsa mi fhéin. "Tha seo: Th, Toisnig, agus Tuigse," fhreagair mo charaid. Cha dean mi dl-chuimhne air siud.

Agus chan fhad mi mo sgeul a thoirt gu crìch gun innseadh d'ar leughadairean gun do thadhail mi air an t-sàr Ghàidheal urramach sin, Maighstir Iain, ann Barraidh. Chan 'eil e cho òg 's a bha e, ach tha e cho foghainteach 's a bha e a riamh. Bha mo cheud choinneamh ris aig Mòd Baile Bhòid, agus is caomh lean uair a thide a chur seachad 'na cuideachd nuair a gheibh mi cothrom. Tha e a' deanasadh bàrdachd fhathast, agus chan ionghnadh sin is gair a' chuain 'na chluasan daonna.

Ann am Beinn-nam-faighla bha iad dreipil ag cur a' bhuntàta, agus chunna mi, ann am feannagan pongail, fochann briagha uaine—agus seo air a' chòigeamh latha de'n Ghiblein. Air an dearbh latha cuideachd chunna mi na h-uain bheaga a' mireagaich, agus laigh mo shùil air fear beag dubh-cheannach agus e a réir coltais an lorg air rud-eigin. Chùm mi stail air; thog e a cheann; 's docha gun do thuig e gu robh a' ghaeth as an tuath, chionn chaidh e timcheall air cloich agus laigh e anns an fhasgadh!—"Cùl gaoidh e is aghaidh gréine." Bha aon de na "T's" aige-san co-dhiubh. Air Galldachd bidh iad a' toirt leasain ann na sgòilean air *Nature Study* 'do'n chloinn ach anns a' Ghàidhealtachd is anns na h-Eileanan nach 'eil leasain de'n t-seòrsa seo fa chomhair na sblà aig gach àch ach sùilean a bhith againn!

Bha an t-Urramach Canon MacAonghais na Fhear-cathrach aig coinneimh a chumadh am Bàgh a' Chaisteil air Di-màirt, an 13mh là de'n Ghiblein, agus bha an talla lomlan. Thug Fear-deilbhe na h-Airde Tuath ionnradh air na bha an crochadh ris a' Chomunn Ghàidhealtachd anns na làithean seo agus gum biodh e ionchuidh Meur Bhàgh a' Chaisteil a chur air chois as ùr. Dh'aontaich na bha an làthair gu h-aon-sgeulach agus thaghadh luchd-dreuchd agus comhairle. Roghnaicheadh gum biodh an Canon e fhéin 'na Cheann-suidhe agus Uisdean Moireasdan 'na Rùnaire. An déidh gnòthach na coinneimh a bhith ullach, chumadh ceilidh ghriinn a chòrd ris na h-uile. Tha sinn ag guidhe gach beannachd a bhith an cois an seòthach am Bàgh a' Chaisteil.

An Uibhist a Tuath chumadh coinneamhan is ceilidhean aig Tigh-ghearraidh is aig Càirinnis, agus an Uibhist a Deas aig an Togh-mòr is Loch Baghasdail.

Chuir mi cuairt air na sgòilean agus thug mi dhaibh gach fiosrachadh a thaobh Campa na bliadhna seo. Tha dùil ri àireamh mhath as na h-Eileanan aig Campa Inbhir-aillteart san Iuchar. Chuireadh ri àireamh nam Feachdan mar a leanas:—

Uibhist.—Loch-na-madadh, 12; Sollas, 4; Cladach Cìreobst, 1; Lochphort, 1; Cnoc-na-mòna, 15; Iochdar, 5; Staoin-a-bhrig, 3; Gearraidh-na-mona, 33; Dalabroic, 15; agus Loch Baghasdail, 3.

Barraidh.—Bàgh-a-tuath, 5; Brèbhig, 10; Baile-na-croige, 7; agus Grean, 3.

LEWIS AND HARRIS TOUR.

From Wednesday, 21st April, to Friday, 30th April, the Northern Organiser was engaged in Lewis and Harris. In Lewis 14 schools were visited and additions were made to Comunn na h-Oigridh Feachdan. In Harris 11 schools were visited and further enrolments were made.

The following are the enrolments in the Feachdan in Lewis and Harris:—

Leòdhas.—An Cnoc, 8; Tunga, 5; Tolasta, 22; Breas-cleib, 5; Siabost, 16; Cro-mór, 13; Planascar, 9; Grabhar, 15; Caershadar, 8.

Na Hearadh.—Scarasta, 10; Stocinnis, 25; Drinishadar, 11; Scalpaidd, 72; Caolas Scalpaidd, 10; An Tairbeart, 27.

Chuireadh Feachd ùr air chois aig Lacasdail, Leòdhas anns a bheil 29 ball.

Mr. MacPhail presided at a concert sponsored by the Stornoway Gaelic Choir, and there was an excellent attendance in the Town Hall. This Choir has now a singing membership of sixty-five, and Mr. John MacDonald, the Conductor, has reason to be proud of his fine body of choristers. The weekly attendances are very good, and the choir is looking forward to the National Mod in Glasgow in September when they hope to give a good account of themselves. Votes of thanks were proposed by the Chairman and by Mr. Alex. Urquhart, President of the Choir.

Elgin.—Since Mr. Nicol Campbell left the district, Mr. D. C. Cowan has been undertaking the duties of Hon. Secretary as well as the Presidentship. Now, however, a new Secretary has been appointed, Mr. Murdoch MacLean, 3 West Road, Elgin. Mr. MacLean is a Gaelic speaker and a native of Wester Ross. We wish the new Secretary great success in his work at Elgin. It is reported that this Branch held a very successful ceilidh recently with Mr. D. M. MacKenzie, Mod Gold Medallist, as the guest artiste. With the President as Fear-an-tighe a very successful evening was spent in song and story.

Central Fund.—A good response is being made to the appeal of the Northern Propaganda Sub-Committee for financial support for the Central Fund. Several handsome donations have already come to hand, Kyle and Balmacara heading the list with donations of £10 each, and the Northern Committee express warm thanks for their practical support.

D. McP.

Southern Area.

Govan.—On 14th April, Dr. John Cameron, LL.B., President of An Comunn, presided at the weekly meeting of the Govan Branch and was accorded a great reception by a packed audience. The President, who was introduced by Mr. Coll MacDougall, President of the Branch, congratulated the Branch on the useful work performed since its inception many years ago in this suburb of Glasgow which claimed a strong Highland population. An enjoyable programme was submitted, and, on the call of Mr. Neil MacLean, one of our popular modern bards, the President was thanked for honouring the Branch with a visit. It is interesting to note that the Govan Branch are arranging to publish some of Mr. Neil MacLean's works and there is sure to be a keen demand for this volume when it is available.

On 28th April, at its closing ceilidh of the winter session, the Govan Branch had another distinguished chairman in the person of Mr. Farquhar MacRae, President of the Glasgow (Central) Branch and Convener of the National Mod Local Committee. Mr. MacRae is also, of course, a Vice-President of An Comunn and Convener of the Education Committee. The programme was appropriately sustained by the Govan Junior Gaelic Choir (Conductor, Miss Mary Hunter). The Branch is continuing its activities by holding dances every Wednesday throughout the summer in the Govan Town Hall, Summerstown Road.

Ayr.—Mr. Neil Shaw attended a ceilidh of the Ayr Branch in the Durward Hotel on 14th April, when the opportunity was taken to make a presentation to Mr. David Findlay who recently resigned the office of Hon. Secretary of the Branch. Mr. and Mrs. Findlay were held in high esteem by the members, and during his term as Secretary Mr. Findlay did not spare himself in promoting the interests of the Ayr Branch. An enjoyable ceilidh was held, and Mr. Donald MacIsaac is to be warmly thanked for providing accommodation and an excellent tea for all present. The proceeds of this ceilidh go to augment the National Mod Fund.

Glasgow and Govan.—Mr. Alasdair Matheson presided at the monthly concert of the Glasgow (Central) and Govan Branches on 17th April and appealed for competitors to support the Provincial Mod to be held at the end of May under the auspices of the Branches of An Comunn in the city. Throughout the winter both the Central and Govan Branches have worked very hard to raise a considerable sum for the National Mod Fund.

Tobermory.—On 22nd April Mr. Neil Shaw presided at a concert organised by the Tobermory Branch on behalf of the National Mod Fund. There was a splendid attendance and an excellent programme was submitted by local artists assisted by Miss Dorothy Hunter and Mr. Iain MacMillan from Glasgow. During the evening Mr. Shaw made a strong appeal to parents to exercise their duties as Highlanders by making Gaelic the language of the home, for only in this way can it remain a living tongue. A well-attended dance followed the concert and a good sum was raised for the Mod Fund.

South Uist and Benbecula.—During a visit to the Outer Isles on behalf of the Mod Fund, Mr. Alasdair Matheson met representatives of the various districts in South Uist and Benbecula at a meeting at Lochboisdale. The purpose of the meeting was to form a local committee in order to promote a Provincial Mod. The meeting was unanimously in favour of this project, and a syllabus was prepared. Copies of the syllabus may be obtained from Mr. Charles MacColl, Hon. Secretary, South Uist and Benbecula Provincial Mod, Lochboisdale, South Uist. This Mod will be held in Daliburgh Junior Secondary School on Tuesday, 22nd June. The Committee are fortunate that Miss Margaret MacDonald, itinerant music teacher under Inverness County Education Committee, is at present in the district, and her experience in Mod work will prove invaluable.

N. S.

NATIONAL MOD, 1948. Grand Highland Bazaar.

Arrangements are well in hand for the Grand Highland Bazaar to be held in the MacLellan Galleries on Friday and Saturday, 18th and 19th June. There will be fourteen stalls representative of the following districts of the Highlands and Islands:—Coll, Inverness-shire, Islay, Jura, Lewis and Harris, Morven, Oban and Lorn, Ross-shire, Skye, Sutherland, Tiree, and Uist and Barra. In addition, there will be a special stall allotted to "Clans" and also a "Teas and Refreshments" stall. The various Conveners have been very active during the past weeks, and there should be on display a plentiful variety of goods catering for all tastes. Here is an excellent opportunity for Glasgow Highlanders to get a foretaste of good Highland fare before paying their annual visit to their home districts.

The "Individual Efforts Campaign" has been one of the outstanding successes in the matter of raising funds for the Mod, and all over the country lovers of our ancient language have done their part to augment the fund. Branches of An Comunn and Affiliated Societies have also played a noble part in helping the Mod effort, and as a result of all these efforts and of the Bazaar An Comunn should be well equipped to launch a vigorous campaign next winter on behalf of its objects.

Intending competitors for the National Mod are reminded that the closing date for entries is 12th June, and it will considerably help the office arrangements if entries can be sent in without delay.

Art and Industry Committee.

The Art and Industry Committee have decided to postpone receiving date for articles in the Arts and Crafts Section of the National Mod until 30th June. Intending competitors in other sections of the Mod Syllabus please note that this applies to Arts and Crafts ONLY.

AM FILIDH LATHARNACH.

The second edition of Malcolm C. MacPhail's book of Poems and Songs is now ready and can be had from Donald MacPhail, 81 Church Street, Inverness. Price 5/-, plus 4d. postage.

AULTBEA JUNIOR MOD.

The first Provincial Mod of the year was held at Aultbea, Wester Ross, on Saturday, 18th May. This was a Junior Mod confined to children under 16 years of age in the Parish of Gairloch. There was an entry of over 100, and it was interesting to see the large number of entries in the Oral Section of the Mod. The Mod was opened by Mr. Iain MacLean, President of the Aultbea Branch, who speaking in Gaelic welcomed the children from the outlying districts to Aultbea. He also welcomed the adjudicators, Rev. Malcolm MacLean and Mr. J. A. Mallinson.

The judges were satisfied with the general standard throughout and the music adjudicator complimented the soloists on their fine phrasing, an essential part of good singing. Mr. J. MacKay, M.A., Headmaster of Aultbea School, acted as Chairman throughout the session, and Miss C. MacCann, Hon. Secretary, saw to it that everything ran smoothly for competitors and judges.

Thanks to the good ladies at Aultbea, the children received a good meal, free of charge, and, to crown all, the day was one of glorious sunshine throughout.

Mr. MacPhail, Northern Organiser, on behalf of the Northern Committee, thanked the local Branch very sincerely for undertaking the responsibility of the Mod, the teachers for all the hard work they had done, and especially the Hon. Secretary, Miss MacCann, who had worked so hard to ensure success.

The following is a list of the First-Prize Winners:—

Oral.—Sgeulachd—John MacKenzie, Sand. Recitation: Boys and Girls under 9 years—Angela MacDonald, Bualnaluib; Boys and Girls, 9-16 years—Catherine MacKenzie, Inverasdale.

Vocal Music. Solo singing: Girls under 12 years—Kenina Cameron, Poolewe; Girls, 12-16 years—Isabel Matheson, Inverasdale. Solo singing: Boys under 12 years—Donald MacRae, Laide; Boys, 12-16 years—Donald Urquhart, Inverasdale. Duet singing—Isabel Matheson and Rosalind MacLean, Inverasdale.

Choral. Unison singing and Puirt-a-beul—Inverasdale School Choir. D. McP.

CLARSACH WANTED. An Appeal from Holland.

"A Chairdean Usail,—Is there any one amongst you, I wonder, who could help me to buy a clarsach? I am a singer of Gaelic songs and have sung these everywhere here in Holland, but a clarsach is badly wanted, as the small beautiful instrument with its haunting sound creates the right background for the songs of the Western Isles. The clarsach must be in excellent condition, of lovely tone that can be heard even at the back of a big hall, if possible with a canvas bag. Will those who are willing to offer a clarsach for sale apply to the address following directly:

Is mise gu dèilais,
Miss Luc Montigny,
"T'Spreewennest,"
Eerbeek (G),
Holland.

In a covering letter Miss Luc Montigny says that she was a member of An Comunn Gàidhealach for many years before the war, and still receives *An Gaidheal* each month, but regrets she cannot remit her subscription because of the currency restrictions. She was taught Gaelic by the late Mr. George Marjoribanks and his death bereft her of a very good friend. She has introduced Gaelic songs sung in Gaelic into Holland, "but without a clarsach no lasting progress can be made." She has tried to make other contacts in her quest but so far without success, and it is earnestly hoped that the above letter will lead to her acquiring a clarsach. If a clarsach is offered to her for sale, she is sure that the authorities will make arrangements for her to get it into the country and to pay for it, and she even hopes to be able to come to this country for it and at the same time attend the summer school of clarsach-playing at Rahoy. "As probably the first clarsach-player here (in Holland)," she writes, "I naturally want full justice done to Scotland's national instrument." Editor.

GOIL EILE DHAIBH.

Bha fear aig na Lochan an Leódhas agus, coltach ri iomadh Gàidheal bochd eile, cha robh cus aige mu na cearcan. Bha cearc le iseanann aig a phiuthar, ach nach ann a chuir i uibhean fo chìr eile.

An uair a fhuair ean cuthrom thug e na h-uibhean agus thug e goil mhath dhaibh mun do chuir e air ais fo 'n chìr iad. An uair a thàinig an ceann-latha mithich cha do nochd isean idir, agus bha a phiuthar a' sìor-thighinn air an iongnadh sin.

Is e a chanadh a bràthair, "B'fheaird iad goil eile!" H.

EADAR SINN FHEIN.

"Gaelic in Canada."

Fhir-dheasachaidh chòir, —With regard to the passage in the above article with which Niall Aonghais finds himself in disagreement, it should be said that this article, although not first printed until 1936, was actually written in 1932; that the authority for a great deal of the information contained in it (including the passage referred to) was the late J. G. MacKinnon, editor of *Mac Talla*, who was, as is well known, a Cape Breton Gael of Skye descent and himself a Presbyterian elder. He was the first person who drew my attention to this aspect of Gaelic history and subsequent research confirmed what he had told me.

Niall Aonghais should read the Minutes of the S.P.C.K. in Scotland, now in the Register House in Edinburgh, or the extracts therefrom which I published in the *Scots Magazine* of October, 1937.

It is possible to disagree about the relative importance of the sectarian factor in the decline of Gaelic in the 17th and 18th centuries, but quite impossible to deny that this factor existed. The records are there, and no honest historian could ignore them.—Mise le gach deagh dhùrachd.

J. L. CAMPBELL.

Ceòl No Cànanin?

Uasail Ionmhuinn, —Car son a dheanamaid cath eadar na dhà sin? Mar is motha a nìthear air son ceòl Gàidhealach is ann as fheàrr. Tha tarraing mhór 'nàr ceòl agus buaidh aige air iomadh seòrsa. Is e a nìs am meadhan as gealltannaiche tha againn chum daoine gun Ghàidhlig a thàladh gu ar taobh, agus saolaidh mi gu bheil e deanann sin. Rud eile dheth, is ann air a tha An Comunn a' tighinn beò.

Is e fìor dhroch-comhairle a bheireadh air a' Chomunn Ghàidhealach dad de sin a leigil mu làr. Tha ar gnòthaich chan ann a' mhàin ri fìor-Ghàidheil ach ri sìochd-gun-Ghàidhlig nan Gàidheal, agus sin Albannaich de gach seòrsa. Cumamaid ar shìl air sin.

Agus air son nam fìor-Ghàidheil dhach, nach 'eil feum acaan air ceòl agus air fòghlum anns an ealdhain sin? Chan 'eil seòrsa eile as aithne dhomh cho fìor fheumach air! Nach 'eil a' mhòr-àireamh de'n fhuaidheil bheag a tha iad ann cho falamh de sin agus a tha iad de leasachadh eile? Chan 'eil seo uile ag ciallachadh nach còir duinn gach uile dhichead a dheanadh air son na cainnt. Ach dè am maith a' chaint mu deanar maithes leatha? Is ann a bhith demann rud le cainnt, agus an cainnt, a thig agus a dh'fhàsas cainnt agus a mhaireas i. Bu chòir duinn a bhith buidheach gu bheil son nì 'ga dheanadh againn leatha!

Chan e idir "ceòl air neo cainnt" a tha mar fhaicibh oirne a chur romhainn 'nàr propaganda ach "ceòl agus cainnt." Agus abradh gach duine a thoil ach na cuiradh duine coire an tinnis seo agus na caitheamh seo air a' bhan-athrum dhùrachdach. Nan deanadh na "gléidhearan" beagan is mòran iad fhéin anns a h-uile rathad a ghabhas dad deannamh, b'fheairde an dà chuid seo e. Cumamaid oirn. "Is iomadh teine beag a dh'fhàs mór." *Dum spiro, spero.*—Do leughadair, "DICHEADL."

Donnchadh Ban.

Dear Sir,—We have no warrant to assume that Donnchadh Ban was "perhaps excessively fond of his bottle and that drinking imposed a heavy burden upon his resources." No more so in his case than was common to the Highlanders of his

day. He took his "dram," but he was far removed from the maudlin order of "excessive" drinkers. "Circumspect" is a significant and appropriate word.

Father Matthew began his temperance campaign in 1838. Up to that period bards dealt with the subject of drink in one way. Their references to it should not lead us to misjudge them. Let Mr. Lorimer consider what excessive drinking did to the best of the "Makars," and then let him consider a Highlander ("long in city pent") who at the age of seventy-eight climbed Beinn Dobhrain and (still more wonderful) composed "Cead Deireannach nam Beann" next day! "B'e siud an sealladh éibhinn." The conclusion is one. He could not have been a heavy drinker. Duncan was a *savoihd* at the end: he was never, at any stage, a *daoidh*.

There is even less in the poems to make us imagine that his real love for Màiri Bhàn Og developed into regrets of this or that order. Donnchadh Ban is no enigma for any Gael! "Abhachd aig na gillean gleusda."

The "tácharan" (what a word to express his utter contempt!) was not the laird but a factotum, Alasdair MacEoghainn. Watson calls him "maor chearc," and writes: "He was no sportsman" (cf. *Bardachd Ghàidhlig*, 2nd ed., pp. 277-8). He was, said Macintyre,

"Mar chlach an ionad càbaig

An àite na bh'ann"—

"Stone for cheese!" Note also—

"Chuir Alasdair le ghéisgil (*shouting*)

A' ghréigh ud as a chéile."

A change would come, says Duncan, if one of the descendants of Parag would come to take charge! This Parag Mór (or Para Mór or Peadar Mór) was a man after Duncan's own heart, a Campbell of the ruling class who loved "the old order" and who was great in body, great in charm, and great in prowess, and was in particular "an ardent sportsman." At the same time Calder's note is very significant, too, for the Gaels believed profoundly in the good fortune that attended a ruler whose title was beyond reproach, especially if he was a proper man. An unlawful ruler (and their "law" was not always that of the Scots and English Parliaments) brought disaster. It could account for bad weather and storms on land and sea. It could account for bad harvests and for losses among cattle.

Duncan Macintyre's attitude to his gun is easily explained otherwise. The Gael loves his wife but it behoves him to conceal the fact! Compare "Tha li an diugh san altan dubh."

—Yours, etc.,

MALCOLM MACLEAN.

A' Ghaidhlig ann an Eirinn.

A Dhuine Chridhe, —Nach 'eil sinn an uair fìos fhaotainn, air son ar luchd-leughaidh, air cìod as fìor mu na Gàidheil is mu'n Ghàidhlig an Eirinn?

Nach 'eil e rud beag m'iomchuidh gun biodh beachdan nach 'eil ach 'nam beachdan gun làn-eòlas air an reic riinn?

Tha daoine againn an Eirinn a tha 'nam buill de'n Chomunn Ghàidhealach seo againn a bheireadh dhùinn gu suilbhar làn-eòlas ceart air cor na Gàidhealtachd agus air fàs na Gàidhlig air a' bhreac-Ghàidhealtachd agus air a' Ghalldachd. Tha "An Seabhac" againn, agus tha Fionán MacColuim againn, gun tighinn air a' chòrr, agus is leòir mòr a h-aon aca.

Tha mise uaireannan air mo shàrachadh aig an aineolas anns a' chùis seo. Is ceòl bin leam uibhir de'n Ghàidheil agus a thàinig o Ailbeart Daibhidh MacAoidh. Ach dè a chanas mi mu'n eòlas?

"Agus tha leabhar 'ùir tighinn a mach ris an abrad *Peig* le seann bhoireannach as a' Bhlasaid," etc. Nach b'e an seugl 'ùr an Albainn e! Tha còir is deich bliadhna o ràinig mise taobh a' gheallachaidh aig Peig a chur meal-an-naidheachd oirre air an dearbh leabhair sin. Agus nach mise a fhuair mo smàladh air son oidhirp a thoirt, "anns na làithean sin," air uinneag a chur anns a' bhothan dubh, dhòrcha a bha againn!

Tut, tut, mo nàire! Ach nach fhada o sgrìobh mi roimhe e: "Eòlas a' Ghàidheil Albannaich air a' Ghàidheal Eireannach, eòlas fear-Phàigoinia air fear-Shaibeiria!"—Direach mar a bha,

CALUM MACGILLEATHAIN.

IMPORTANT DATES.

June	4	Badenoch-Strathspey Provincial Mod, Newtonmore.
"	4	Oban, Lorn and Mull Provincial Mod, Oban.
"	8	Mod Dhailriada, Lochgilphead.
"	9	
"	11	Islay Provincial Mod.
"	11	South-West Ross and Glenelg Provincial Mod, Kyle.
"	12	Closing date for entries and submission of musical compositions and literary work for National Mod competitions (except Arts and Crafts Section.)
"	18	Lochaber Provincial Mod, Fort William.
"	18	Grand Highland Bazaar, Glasgow.
"	19	
"	22	South Uist and Benbecula Provincial Mod, Daliburgh.
"	24	Lewis Provincial Mod, Stornoway.
"	25	
"	25	Sutherland Provincial Mod, Lairg.
"	28	Folk Music and Folk Dance Festival at Edinburgh begins.
"	29	Ardnamurchan Provincial Mod, Strontian.
"	29	Skye Provincial Mod, Portree.
"	30	Closing date for entries in Arts and Crafts Section of National Mod.
July	2	Meeting of Executive Council.
"	3	Folk Music and Folk Dance Festival ends.
"	5-16	Gaelic Summer Courses, Inverness.
"	8	Comunn na h-Oigridh Camp opens at Inverailort.
Aug.	2	Comunn na h-Oigridh Camp closes.
"	27	International Festival, Edinburgh: Gaelic Concert.
Sept.	3	Perthshire Provincial Mod, Aberfeldy.
"	28	National Mod at Glasgow begins.
Oct.	1	National Mod concludes.
"	2	Annual General Meeting of An Comunn.

NATIONAL MOD, GLASGOW.

Previously acknowledged	£779	5	10
Donald MacColl, Esq., Wembley	—	5	—
Clan MacLean Association	2	2	—
Ewen MacLean, Esq., by Fort William	1	10	—
Dingwall Branch	15	—	—
D. Shaw MacKinnon, Esq., Edinburgh	1	1	—
Dunoon Branch	10	—	—
Vale of Leven Branch,	15	—	—

As at 30th April, 1948	£824	3	10
Clydebank and District Highland Association	25	—	—
Benderloch Branch	4	17	—
Glasgow Coll Association	25	—	—
Glasgow Ross and Cromarty Benevolent Association	25	—	—
Oban and Lorn Association	25	—	—
Mrs. MacKinnon, Gourcock	—	10	—

£929 10 10

Individual Efforts Campaign (detailed contributions listed on this page)	72	10	—
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£1002 — 10

AN COMUNN CENTRAL FUND.

To enable An Comunn to meet its current obligations, and place it in a position to launch a propaganda campaign now that the war is over, and thus regain the ground lost during the years of its enforced inactivity, donations, large or small, will be gladly received by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1. Remittances should be made payable to "An Comunn Gaidehealach."

Previously acknowledged	£341	18	3
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Mr. and Mrs. R. C. Macdonald, Ardgour	—	5	—
Mrs. and Mrs. and Robert I. MacLean, Muir-of-Ord	—	6	—
David Matheson, Esq., Dornie	—	5	—
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Crieff and District Highland Association	2	—	—
Dingwall Branch	5	—	—
Beaulby Branch	3	3	—
Lochinver Branch,	4	4	—
Newtonmore Branch	5	—	—
Laggan & Kinlochlaggan Branch	3	—	—
Cruachan Branch	3	3	—
Balmacara Branch	10	—	—
Dunoon Branch	5	—	—
Aultbea Branch	2	2	—
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Rev. Donald Stewart, M.A., Lochgilphead	—	5	—
Abernethy Branch	3	3	—
Inverasdale Branch	2	—	—

As at 30th April, 1948 £397 3 3

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David Urquhart, Esq., Kyle	—	5	—
Mrs. MacKinnon, Gourcock	—	10	—

£2 — —

1948 NATIONAL MOD (GLASGOW).
INDIVIDUAL EFFORTS CAMPAIGN.

£1000 Target and Four Months to go.

100 Pioneers Needed.

A SPECIAL APPEAL is being made by the Entertainments Committee for the GLASGOW MOD (1948) to raise throughout the Highlands and Islands the sum of £1000 by Individual Efforts, such as Celidhs, Dances, Whist Drives, Bridge Drives, Sales, etc.

Every effort, however small, will be deeply appreciated, and sums received will be acknowledged in this column and in the *Oban Times*.

The Organisers are Mrs. M. L. Cameron, 7 Churchill Drive, Glasgow, W.1. (Tel. West 2389) and Mr. Angus MacIver, 44 Airdie Street, Glasgow, W.2 (Tel. West 5107), and the Treasurer is Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1.

There are only four months in which to reach our target. PLEASE ORGANISE A LITTLE FUNCTION NOW.

Sincere thanks this month to the following for the sums stated.

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Mrs. B. C. Carmichael, Raasay Lodge, Oban	10	—	—
Kilmartin Branch of An Comunn, per Mr. Archibald MacArthur, Kilmartin	20	—	—
Tiree Bridge Club, per Mrs. MacLeod and Miss Mary MacPhail	16	—	—
Rev. Dr. Alex. MacKinnon, Kilmorivauig: proceeds of Function	3	10	—
Mrs. Angus Whyte, Glasgow (additional to previous sum of £2)	2	—	—
Gilbert MacPhail, Esq., Ballygrant, Islay	1	—	—

Previously acknowledged	£72	10	—
	416	—	9

£488 10 9

LIST OF NEW MEMBERS.

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DICHIOILL.

Bha nàbaidh aig Coineach a' togail tighe, agus bhiodh Coineach gu tric a' dol a dh'amhara air, fiach ciamar a bha e faighinn air adhart.

"Chan 'eil thu ag cur mòran àirde air na ballachan," arsa Coineach ris aon là.

"O, tha mise deanamh mo dhìchill," arsa an clachair.

"Ni an t-seilcheag fhéin sin," arsa Coineach is e tarraing air falbh.

IAIN N. MACLEOD.

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THE OFFICIAL MAGAZINE OF
AN COMUNN GAIDHEALACH

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inclusion in the Magazine should be in the Editor's hands by the 12th of the month preceding publication.

Leabhar XLIII.]

An t-Iuchar, 1948.

[Earrann 10

CLAR-INNSIDH.

Principal Contents.

Gaelic.

Dleasnas na Dilseachd	113
Litir Comunn na h-Oigridh	114
Oisinn na h-Oigridh	115
Aonghas MacLeòid agus a Chlaidheamh	115
Eadar Sinn Fhéin	121

English.

Kintyre Provincial Mod	116
Glasgow Provincial Mod	117
Oban, Lorn, and Mull Provincial Mod	117
Badenoch-Strathspey Provincial Mod	117
Mid Argyll Provincial Mod	118
South-West Ross and Glenelg Provincial Mod	118
Islay Provincial Mod	119
Propaganda Notes: Northern Area	119
Obituaries	119
Edinburgh Local Mod	119
San Francisco Mod	120
"Friend of the Gael."	120
List of New Members	122
Donations and Contributions	123

DLEASNAS NA DILSEACHD.

Le SEUMAS MACGARATHD.

(Oraid a lùbhradh aig a' Mhòd Ghàidhealach an San Francisco, U.S.A., an Giblein, 1948.)

A Chàirdean agus a Chomh-Ghàidheala Dhileas,
Ceud mìle fàilte do'n t-siathamh Mòd, sibhse a thàinig agus a' Ghàidhlig agaibh a cheana agus a thàinig a chum barrachd Gàidhlig a chluinntinn. Tha mi ag guidhe rath na grèine, rath nan ceithir gaothan, agus sia buadhan na Féinne a bhith oirbh uile.

Tha sinn ag cruinneachadh anns an talla seo an diugh a chum spéis agus urram a thoirt do ar cànan, agus a cheart tomhas de mheas agus onoir a thoirt do ar cànan agus do chliù ar sinnsir féin—an dream a bu shine san t-saoghal. 'S i a' Ghàidhlig a' chànan againn fhéin—cainnt nan glèann 's nan cnoe 's nan creag 's nan sruth 's nan srath, cànan dhùthchasach na h-Alba, agus is math an airdh i gach uile spéis as urrainn sinn a thoirt seachad.

'S i a' Ghàidhlig a' chànan a thugadh dhuibh le Dia féin aig glùn 'ur màthar. 'S i a' Ghàidhlig an dileab luachmhor a thugadh dhuibh slàn, fallain bho na linn-tean a chaidh seachad, agus is e dleasnas gach aoin againn an dileab seo—ar cànan bhinn bhlasda—a ghleidheadh agus a ghiùlan air aghaidh do na linn-tean a tha ri teachd.

Ged is fhada bho'n a dh'fhàg sibh tìr 'ur gaol, cuimhnichibh air 'ur dùthaich féin; thoiribh spéis do'n dream d'am buin sibh; cuimhnichibh air a' chànan a dh'ionnsaich sibh mun deachaidh sibh do na sgoilean Beurla; cuimhnichibh air an dimeas a chaidh a chur air cainnt 'ur sinnsirean anns na sgoilb sin; agus a bharrachd air sin na deanaibh dì-chuimhne gur Gàidheil sibh!

Bha sia buadhan aig an Fhéinn, agus tha trì buadhan bu chòir a bhith aig neach air bith ma bhios e an dèidh a bhith 'na Ghàidheal gasda no 'na bhall

Gliocas nan Gàidheal.—Treubhantas an duine
bhig, fead is fuaim.

* * * *

Firinn air son a' Mhìos seo.—Chan 'eil nàire orm, oir
tha fhios agam ó ann a chreid mi.—2 Tìm. i. 12.

ionraic de chinneach Ceilteach. Feumaidh a bhith aige *Dùrachd agus Dilseachd agus Dicheall*.

Faodaidh sinn a bhith cinnteach gur dùrachdach an neach a tha an da-rìreadh, agus tha e mar fhiach-aibh oirnn a bhith an da-rìreadh. An neach a tha an da-rìreadh tha tuigse aige mu dheidhinn nan nithean a tha san amharc aig an dream d'am buin sinn.

A thaobh Dilseachd, chan fhaodar a bhith gur ann air sgàth an fhasain a tha Gàidheal ag cumail suas a chàinain féin. Tha sinn uile eòlach air feadhainn aineolach air a bheil nàire a dhìonn 's gu bheil Gàidhlig aca, feadhainn nach toir cuideachadh do'n chàinain le guth no le gnìomh. Chan 'eil anna-san ach daoine gun chridhe, gun tuigse, gun anam; chan 'eil anna ach daoine cumanta agus tha iad daonnan an déidh nithean cumanta, agus gun smuain aca ach air barrachd airgid agus air barrachd maoin agus air rudan saoghalta mar sin fhaotainn. Sinne a tha dileas, tha sinn an déidh àite urramach a thoirt do'n Ghàidhlig an suilean choigreach agus am measg chaintinnean eile an t-saoghail. Chan 'eil sinn idir riarachtaiche le cor ar càinain air an là an diugh, agus tha sinn deònach gu oibreachadh air a sgàth gach rìle latha. 'S e sin Dilseachd.

Agus a nis, a thaobh Dìchill, faodar a ràdh gur e seo feumh gach gnìomh a nìthear as leth an aobhair. Esan a tha dìcheallach, tha e toirt brosnachaidh do a luchd-dùthcha féin nach 'eil cho làidir, seasmhach an cridhe. Tha cuid ann a tha cur seachad an ùine agus an saothair agus an airgid agus eadhon an slàinte chorpóra ann an Cùis ar Càinain. Is iad seo na daoine a tha leantainn air lorg ar sinnis féin—Buaidh leis na Seòid! Cha dean duine dona ach a dhìcheall, ach tha moran eile ann nach 'eil a' deanamh an dìchill; tha iad cho marbh a thaobh dìchill ri Bran a chaidh a mharbhadh le Fionn féin.

Ach a bharrachd air Dùrachd agus air Dilseachd agus air Dicheall, tha facal eile anns an Fhaclair a tha a' tòiseachadh leis an litir cheudna, agus is e sin Dleasnas. Chan 'eil ar càinain gun fheum aice air dleasnas, oir tha naimhdean na Gàidhlig 'gar cuartachadh air gach taobh agus 'gar bagradh gu cruaidh. Tha iad ag oibreachadh a latha agus a dh'oidhche—ag oibreachadh fad 's a tha sinne 'nar cadal. Dé tha sinne a' deanamh? A bheil sinne ag oibreachadh as leth ar càinain *gach latha* sa' bhliadhna no dìreach *aon latha* sa' bhliadhna? An tréig sinn ar càinain féin a chum ar naimhdean a rèiteachadh no a shitheachadh? Cha do thréig ar sinnis ir, agus cha tréig sinne cainnt ar dùthcha féin. 'S e dleasnas gach uile Gàidheal as fhiach an t-ainm a bhith Dùrachdach, a bhith Dileas, a bhith Dìcheallach ann an cùis ar càinain agus ar dùthcha agus ar dream.

Cluinnidh sibh Gàidhlig gu léoir an diugh, Gàidhlig o bheòil luchd-ionnsachaidh na càinain, agus Gàidhlig o bheòil ar luchd-dùthcha féin a dh'ionnsaich ir tràth anns na glinn no anns na h-eileanan fada thall thar chuain ann an Tìr nam Beann 's nan Gleann 's nan Breacan. Cuimhnichibh air na daoine a thug dhuinn an dìleab luachmhor seo, agus ceadachibh dhomh

cricheanachd le beagan fhacal bho'n bhàrd ainmeil Sgitheanach, Niall MacLeòid:—

“An leig sinn eachdraidh chaomh ar tìr
A sgrìobadh de gach clàr,
'S a' Ghàidhlig chòir a chur a dhith
Le linn nach tuig a gnàths:
A' chàinain aosmhor, ghloirmhor, bhinn,
A dhùisgeadh fuinn nam bàrd;
Am fan sinn dlomhanach gun suim,
Is dao' 'ga cur gu bàs?”

Tha mi an dòchas nach aontaich sibhse rud-eigin coltach ri sin a thachairt, agus sibh beò, slàn, agus comas agaibh air 'ur guthannan a thogail an aghaidh naimhdean ar càinain agus ar dream anns gach àite an coinnich sibh riutha.

Na deanaibh dì-chuimhne gu bràth gur Gàidheil sibh, agus gur e dleasnas gach Gàidheil a bhith dileas.

LITIR COMUNN NA H-OIGRIDH.

An àm dhomh a bhith a' sgrìobhadh chan 'eil a' bheag tuille de fhiosrachadh agam r'a thoirt dhuibh mu'n Champ na chunnaic sibh an Litir an Og-mhios. Bidh gach nì deas air bhur ceann an uair a ruigeas sibhse, a chailleagan, air Di-ardaoin, an 8mh latha de'n Iuchar, is sibhse, a bhalacha, dà sheachdain 'na dhéidh sin. Chan 'eil agamsa, a nis, ach dòchas mo chridhe a chur am briathraibh breacadh clò gum bi làithean fìor thoil-inntinneach agaibh an Garbh-chrìochan na maise, tìr na h-eachdraidh chùbhraidh is na bàrdachd.

A nis, an uair a bhios sibh ag coimneachadh ri cloinn eile, fiach gum bi daonnan bhur cluas ri claitheachd gu rud math, ùr sam bith (ùr dhùibhse) a chluinneas sibh bho chàch-a-chéile a thogail leibh gu bhur cuid féin a dheanamaid dheth, agus gum bi sibh féin deas le bhur teangaidh gu briathrachas beag, laghach sam bith a bhios agaibh féin a riarachadh air feadhainn eile.

Saoil mise am bi sibh a' faotainn brochain, no lit, anns a' Champ. Is e brochain a their sinn mu dheas ris a' bhiadh shuipinneach sin, agus is e lit a their ear ris mu thuath. A nis, an uair a bhios sibh ag gabhail bhur brochain (no bhur lit), có dhuibh is ann 'ga *itheadh* no 'ga *òl* a bhitheas sibh? Anns an eilean againne is ann ag òl ar brochain a bhitheamaid, agus chan abramaid idir gum bitheamaid 'ga itheadh. Anns a' chùis seo, feumar aideachadh gu bheil a' Bheurla nas cothromaiche na a' Ghàidhlig, oir tha facal aca nach 'eil againne idir, “sup,” gu a chur gu feum anns an t-seagh so. Ach so agaibh rud a bha riamh 'na iongantans leamsa: is e sin gun abair iad anns a' Bheurla gu bheil iad “ag itheadh” brot! Is ann ag òl brot a bhios sinne; agus tha mi cinnteach an uair a bhios sibhse a' bruidhinn anns a' Bheurla gur e “sup” a their sibh a tha sibh a' deanamh air brot, is nach e “eat.” Is coltach leam gur ann as an aon fheumh a dh'fhàs na facail Bheurla “sup” agus “soup.” Ach ged a dh'fheumar sin aideachadh, seadh, gu bheil a' chuid as fearr aig luchd na Beurla oirrne leis gu bheil am facal seo, *sup*, aca, tha a'

chuid as fèarr againne air shoil eile orrasan. Tha facal air leth againne air son gnìomh òil agus an deoch a thàtar ag òl. Chan 'eil aca anns a' Bheurla ach an aon fhacal agus an deoch is a h-òl a riochdachadh. Their sinne "òl do dheoch," ach chan 'eil seòl aca ann air sin a ràdh, le cumail ri eadar-theangachadh litireil, ach "*drink your drink*" a ràdh!

Le tilleadh gu brochan a rithist, seo agaibh rannaghal a bhiodh againne anns a bheil am brochan an dà chuid air itheadh is air òl.—

"Och-ochan, deoch bhròchain, ith fuar e, òl teth e, cùm bhuam e, thoir dhomh e, chan 'eil sannt agam air!" Chan 'eil mòran brìgh anns an rann seo, ach gu bheil e a' leigeil ris gum faoidte brochan an dà chuid itheadh no òl, mar a fhreagarradh. Tha rann eile agam air a' bhròchan, ach chan urrainn dhomh cuimhneachadh air an ceartair. Bheir mi dhuibh e uair-eigin eile; ach seo agaibh nàdur de sheacharan cainnte a' chuala mi aig mo mhàthair, is anns a bheil brochan mar leigheas cnatanaidh a' tighinn a stigh. Cò agaibh, a nis, a chuireas sios e mar bu chòir dha a bhith?

"Chaidh mi sìos do Lùnasdal mu Shùineapul seo chaidh; chaidh tigh a stigh orm, is thuit mi air clabh. Chunna mi caora dhubha" feannadh duine, a chuir mòr eagal orm, agus thug mi seachd seachdainean sabhail a' bualadh air ùrlar cruaidh foghair; agus chan fhaighinn deoch de'n chnatan a leighseadh am brochan a bha orm!"

Agus, a nis, ma tha rannaghal sam bith de'n t-seòrsa seo aig aon agaibh, nach faodadh sibh a chur sìos is a chur chugam 'nur dòigh féin. Bhiodh e freagarrach gu leòr rannaghal mar seo a chur a stigh maille ris na paipearan ceasnachaidh a bhios sibh a' faotainn gun dàil, seadh, an uair a bhios sibh 'gan tilleadh. Agus le iomradh a thoirt air na paipearan ceasnachaidh, tha agam ri innseadh dhuibh gun d'fhuair mi an là-roimhe bho bhròrachaidh, Alasdair MacNeacail, ùghdair an leabhrair "*Oideas na Cloinne*," dà leth-bheac de'n leabhrair ghlasa sin mar dhùisean do'n fheadhainn aig an fheàrr paipearan an uair a thilleir iad. Cuiridh sinn dà leabhrair beag air choir-eigin eile riu, a chùim is gum bi dà dhùis co-dhiubh aig na Làn is na Sàr-Ghàidheil. Agus, a nis, facal no cagar beag do na h-inbich a bhios a' leughadh na litreach seo. Ma tha aon agaibh aig a bheil leabhar Gàidhlig air nach 'eil sibh ag cur feum, is a shaoileadh sibh a bhiodh freagarrach do chlànn Comunn na h-Oigridh, bhithinn-sa glé thoilichte fhaotainn bhuaihbh gu dùisean do'n chloinn a dheanamh dhuibh.

A nis, ged nach 'eil, mar a thubhairt mi mar thà, nì tuille agam r'a innseadh dhuibh mu'n Champ an àm a bhith a' sgrìobhadh seo, ma gheibh sinn fiosrachadh sam bith a bhios feumail dhuibh fhaotainn is a thig chugainn eadar seo is an litir a bhith air a cur a steach do bheairt a' chlà-bhualadair, bheir sinn dhuibh e mar fho-sgrìobhadh aig deireadh na litreach. Bhur Caraid Dileas,—

EACHANN MACDHUGHAILL.

[Tha fughar ri 38 balach agus 72 caileag a bhith aig a' Champa.]

OISINN NA H-OIGRIDH.

Am Madadh-Allaidh an Còmhdaich Caorach.

Bha madadh-allaidh ann uair a bha siud agus bha e glé dhéidheil air feòil ùr caorach agus bhiodh e deanamh cobhartaich air treud chaorach gach uair a gheibheadh e fàth air sin a dheanamh. Bha na ciobairean glé fhurachair air a' chùis sin agus na coin cuideachd, agus gach uair a thigeadh an madadh-allaidh am follais thòisicheadh na daoine air éigheach agus na coin air comhartaich, agus an sin ruitheadh an t-ainmhidh fiadhaich air falbh.

Là bha siud fhuair am madadh-allaidh—seann slaoightire seòlta—craiceann caorach a bha crochte a muigh air son a thiomachadh. Shlaod e nuas e agus sgaoil e air a dhruim e, agus an uair a shealladh neach air is e greis air falbh bha e ag amharc dìreach coltach ri caora.

Cha do thuig na caoraich bhaath gur h-e mealltair a bha ann eadhon an uair a bha e faisg air làimh. Bha e ag coiseachd 'nam inneag an uair a bha iad ag itheadh nan seamragan agus an fheòir, agus an uair a chunnaic an t-uann beag craiceann a mhàthar air a' mhadadh-allaidh ruith e as a dhéidh.

Choisich am madadh-allaidh gun an tàinig e gu àite anaranach agus an sin leum e air an uann agus chuir e as da.

Ré hìne àraidh bha am madadh-allaidh an còmhdaich caorach ri sgrìos an treud, ach mu dheireadh thall fhuaradh a mach e agus mharbhadh e.

An sin thuirt na ciobairean ri cach a chéile: "Chan urrainn duit am feasda muinghin a chur an coltas nì sam bith."

LAIN N. MACLEOID.

AONGHAS MACLEOID AGUS A CHLAIDHEAMH.

Le MURCHADH A. MAC AN TUARNEIR.

Tha mòran an diugh anns a' bheachd gur e Iain MacLeòid am fear-claidheimh a b'fheàrr air feadh nan Eileanan an Iar 'na àm féin, agus tha MacCoinnich a' toirt cunntais air an seo 'na eachdraidh air na h-Eileanan an Iar. Ach their na seann bhodaich—am beagan dhiubh a tha air am fàgail againn—gur e Aonghas MacLeòid, no mar a theirear anns na Hearadh "Aonghas Beag mac Dhòmhnaill mhic Aonghais," am fear-claidheimh a b'fheàrr fheàrr. Tha an sgeul a leanas ag cur an cèill dhùin.

Bha Aonghas Beag mac Dhòmhnaill mhic Aonghais a' fuireach ann am Bèarnaraidh na Hearadh agus tigh math aige ann agus croit thorach a fhuair e bho Fhear MhicLeòid a bha e fhéin a' fuireach ann am Bèarnaraidh. Bha Aonghas Beag cairdeach do Fhear MhicLeòid agus 'na dheagh charaid dha, ach, mar is tric a thachair am measg chàirdéan, thàinig nì air chor-eigin eatorra agus chaidh am fearann a thoirt bho Aonghas Beag, agus chuir MacLeòid e gu fearann beag tur eadar-dhealaichte bho'n t-seòrsa fearainn a bha Aonghas colach air. Is ann an Diricirt ri taobh an Tairbeart anns na Hearadh a bha e air a chur, agus bha Aonghas Beag ri tàmh an seo air son beagan bhliadhnaichean.

An latha bha seo fhuair Fear MhicLeòid fiadhachadh bho Fhear Uige Leòdhais a dhol gu cuirm a bhàtar ag cumail san tigh aige fhéin. Dh'fhalbh MacLeòid agus gun fhios aige gu dé a bha roimhe.

Fhuair e an t-aiseag do Ròdail agus chum e air Uige, ag coiseachd 'na aonar. An uair a bha e a' dol seachad air Diricléit cò a bha ag àiteach ri taobh an rathaid ach Aonghas Beag!

Stad MacLeòid a bhruidheann ri Aonghas Beag agus anns a' chòmhraidh a bha aca fhuair Aonghas a mach càite an robh MacLeòid a' dol agus thug e nach ann gu a mhaith fhéin a bha e dol a dh'Uige.

Is gann a bha MacLeòid air dhol á fianuis nuair a dh'fhalbh Aonghas Beag dhachaidh agus dh'iarr e air a bhean grèim bldhe a dheasachadh dha bho'n bha aige ri dhol air gnòthach cabhagach. An uair a bha e ullamh thuir e ri bhean, "Sin a nuas an t-uain." B'e "an t-uain" ainm a chlaidheimh.

Dh'fhalbh e an dèidh MhicLeòid agus rug e air a' fàgail air Tairbeart. Dh'fheòraich MacLeòid dheth gu dé a chuir as a dhèidh e.

"Na leig dad ort," ars Aonghas Beag, "bithidh feum agad ormsa fhathast."

Ràinig iad Uige agus chaidh am fàilteachadh gu cridheil. Shuidh na daoine-usal, MacLeòid 'nam measg, aig a' chuirm ach dh'fhàgadh Aonghas Beag còmhla ri seirbhìsich Fear Uige.

Bha Aonghas Beag an dèidh innse do MhacLeòid gu robh Fear Uige dol a thoirt oidhirp air cur as do MhacLeòid Bheàrnraidh, agus cha robh ionghnadh idir air MacLeòid an uair a chunnaic e ceann an tairbh dhuibh 'ga chur air a' bhòrd.

An uair a bha an dinneir seachad thubhairt Fear Uige gun rachadh iad a mach a dh'fhaicinn còmhraig eadar fear de ghillean Fear Uige agus MacLeòid. Thubhairt Fear Uige gun cuala e gu robh MacLeòid ealanta le claidheamh agus gum bu toil leis fhaicinn.

Ghabh MacLeòid an leisgeul gu robh esan air fàs ro aosda air son laimhsachadh claidheimh ach gu robh gille aige còmhla ris a chuireadh e an aghaidh an duine bha aig Fear Uige.

Bha seo ceart gu leòr is sheas Aonghas Beag a mach an àite MhicLeòid. Ghabh na seòid am bad a chèile ach an toiseach cha robh fios cò a b'fheàrr no a bu mhiosa. An uair a bha iad a' sabaid greis bha iad a' fàs na bu fhiadhaiche agus thug Aonghas Beag am putan a bann-amhaich léine an Leòdhaisach.

"An dean siud a' chùis dhuit?" ars Aonghas Beag. "Cha dean!" fheagair an Leòdhaisach.

Bha iad a' sabaid greis eile agus thug Aonghas Beag an fheusag de'n fhear eile le a chlaidheamh.

"Am foghainn siud?" ars Aonghas.

"Chan fhoghainn!" fheagair am fear eile.

Chaidh iad an caraibh a chèile a rithist agus thug Aonghas Beag a' chluas de a chomh-fharpaisach.

"Am foghainn siud?" ars Aonghas, "agus, mur foghainn, 's e do cheann an ath rud a bhios a' brebadaich air an ùrlar!"

"Tha siud gu leòr," thubhairt an Leòdhaisach, "ach cha robh mi an dùil gu robh duine sa' Ghàidhealtachd a dheanadh siud orm ach Aonghas

Beag mac Dhòmhnaill mbic Aonghais am Bèarnraidh na Hearadh."

Chuir siud crìoch air an t-sabaid agus dh'fhalbh MacLeòid Bheàrnraidh dhachaidh agus thug e Aonghas Beag leis agus thug e dha fhearann air ais.

Tha Aonghas Beag air a thiodhlacadh ann an seann eaglais Chliamain ann an Ròdail ri taobh an fhir do an do ghleidh e a bheatha.

KINTYRE PROVINCIAL MOD.

The 20th Kintyre Provincial Mod was held in Campbeltown on 20th and 21st May. There were representative entries in all sections, the various districts in the peninsula and Mid Argyll having competitors forward. The competitions attracted large audiences, and at the evening concerts the halls were filled to their utmost capacity.

Mr. MacPherson presided over the junior concert and made the important announcement that a Gaelic Panel of the Kintyre Branch of the E.I.S. had been formed to consider the best means of promoting the teaching of Gaelic. The Rev. Alexander MacDonald, Archdeacon, presided over the senior concert, which was held in the Victoria Hall, recently derequisitioned. The guest artistes were Miss Rhona MacVicar at the junior concert and Miss May Margaret MacMillan and Mr. Alexander MacKay at the senior concert.

The adjudicators, who all expressed satisfaction with the high standard of the language and music, were: for Gaelic, Rev. Alexander MacDonald, Archdeacon, and Mr. Neil MacLeod, Tighnabruach; for Music, Miss May Hogg, Clydebank, and Mr. Gilmour Barr, Glasgow.

The following is a list of the first-Prize winners:—

JUNIOR SECTION.

Literary.—Dictation—Anna Cameron, Southend. Translation—Anna Cameron.

Oral.—Reading poetry—Morag MacCallum, Tayvallich. Reading prose—May G. Newlands, Campbeltown. Reciting poem—May G. Newlands. Reciting Scripture—May G. Newlands.

Vocal Music.—Solo singing—Girls (12-16)—Barbara MacArthur. Girls (12-16)—Cathie Brownie, Carradale. Boys (12-16) (own choice)—Ian C. MacIntyre, Southend. Girls (12-16) (own choice)—Morag MacCallum, Tayvallich. Boys (12-16)—Ian C. MacIntyre. Duet singing—Margaret and Sibby Meenan.

Choral.—Unison singing—Dalintober Junior Gaelic Choir (Conductor, Miss Isa Graham). Two-part harmony—Dalintober Junior Gaelic Choir.

Instrumental.—Pianoforte playing (March, Strathspey, and Reel)—Margaret Muir, Campbeltown.

Sheriff MacMaster Campbell Silver Commemoration Medals, for leading vocalists: Girls, Cathie Brownie, Carradale; Boys, Ian C. MacIntyre, Southend. Tangy Shield (for leading junior choir)—Dalintober Junior Gaelic Choir. Robert A. Wallace Memorial Prize (for conductor of leading choir in two-part harmony competition)—Miss Isa Graham (Dalintober Junior Gaelic Choir).

SENIOR SECTION.

Oral.—Conversation—Anna Cameron. Conversation—Mrs. MacCalman, Baraskomel. Reciting poem—Carol Galbraith. Reading unfamiliar prose—Mrs. MacCalman. Reading Scripture—Mrs. MacCalman.

Vocal Music.—Solo singing (former first-prize winners)—Mary McShannon. Puir-a-beul—Carol Galbraith. Solo singing (own choice) (boys and girls 16-18)—Carol Galbraith. Ladies (own choice)—Carol Galbraith. Men (own choice)—Malcolm Nicolson, Knockantuy. Solo singing (ladies)—Carol Galbraith. Solo singing (men)—Malcolm Nicolson. Duet singing—Dugald MacDougall and Margaret McGougan, Tarbert.

Choral.—Mixed Voices—Kinloch Gaelic Choir (Conductor, Miss MacVicar). Ladies' Choirs—Southend Gaelic Choir (Conductor, Miss Rose McConnachie). Puir-a-beul—Drumlembie Gaelic Choir (Conductor, Mr. Hector Thomson). Mixed Voices (Tangy Shield)—Southend Gaelic Choir.

GLASGOW PROVINCIAL MOD.

The fifth Glasgow Provincial Mod was held in the Highlanders' Institute on 23rd and 29th May. There were record entries, and a most gratifying feature was the large number of children who came forward in the junior oral section. The standard here was very high.

The Mod opened with the customary ceilidh on the evening of 27th May, over which Mr. Farquhar MacRae, Convener of the Joint Branches Committee, presided. Large audiences attended the competitions, the large hall being completely filled during the final session on Saturday afternoon.

The closing concert was held in the Glasgow High School Hall, and Colonel the Right Hon. Walter Elliot, M.P., was in the Chair. A fine programme was sustained by the principal prize-winners, assisted by Miss May Margaret MacMillan and Mr. Donald MacVicar.

The adjudicators at the Mod were: for Gaelic, Mr. Alexander Nicolson, Mr. George Thomson, and Rev. T. M. Murchison; and for Music, Mr. Robert Howie and Mr. James MacTaggart. The Bagpipe playing was adjudicated by Pipe-Major Nicol MacCallum.

The Committee of the Govan and Glasgow (Central) Branches are to be heartily congratulated on the great success which attended their efforts, and much credit is due Mr. Murdo MacLeod and Mr. Alex. MacAulay, the Joint-Secretaries.

The following were the First-Prize winners:—

JUNIOR SECTION.

Oral.—Recitation—Rhona MacLeod. Reading unseen passage—Christie Dick. Sgeulachd—Lachlan Dick.

Vocal Music.—Solo singing (under 12) (own choice)—Donald A. MacKitchie. Solo singing: Girls (12-16)—Mary MacCall. Boys (12-16)—Alastair MacCallum. Duet singing—Iona and Mona MacDonald.

Choral.—Unison singing—Govan Junior Gaelic Choir (Conductor, Miss Mary Hunter).

SENIOR SECTION.

Oral.—Reciting prose—John MacLeod. Reciting poem—John MacLeod.

Vocal Music.—Solo singing: Ladies' Voices—Margaret I. MacKenzie. Male Voices—George T. MacCallum. Duet singing—Rachel MacRae and Margaret H. MacDonald. Quartette singing—Clydebank Quartette.

Choral.—Mixed Voices—Glasgow Gaelic Musical Association Choir.

Instrumental.—Piping (March)—John Finlay. Piping (Strathspey and Reel)—John Finlay. Pianoforte—Betty MacIntyre. Violin—Charles Cowie.

OBAN, LORN AND MULL PROVINCIAL MOD.

This Mod was held in Oban on 4th June, and the standard of Gaelic and music was equal to what one is accustomed to hear at this Mod. Entries from Tobermory and Lochaline added zest to the competitions and all acquitted themselves well.

Competitions were held in Dunollie Church Hall, St. Columba Church, and Oban Parish Church Hall. The closing concert was also held in the latter hall and not all who wished to gain admission were able to get in. The Rev. Alexander MacDonald, Ardhattan, was Chairman, and the guest artists were Miss Morag MacDonald, Edinburgh, Mr. Iain A. MacSween, and Mr. Angus Whyte. Mr. Angus MacLeod, Rector of Oban High School and President of the Oban Branch of An Comunn, is Convener of the Mod Committee; Mrs. Innes is Secretary, and Miss Isa MacIntyre is Treasurer. Mr. Donald Thomson, Gaelic Master, Oban High School, deserves a word of praise for the amount of work he performed during the day's proceedings.

The adjudicators were: for Gaelic, Rev. Alexander MacDonald, Ardhattan, Rev. William Matheson, Tobermory, and Mr. Neil Shaw; and for Music, Miss Mairi Pate, Glasgow.

First-Prize winners were as follows:—

JUNIOR SECTION.

Oral.—Reading poetry (under 14)—Mary Bremner, Duror. Reading prose—Mary Bremner. Reading prose at sight—Cath. MacLean, Oban High School. Reading poetry—Margaret MacDonald.

Vocal Music.—Solo singing: own choice (under 12)—Helen Bremner, Duror. Own choice (under 9)—Patricia Watters, Oban High School. Solo singing: Girls—Nana MacKenzie, Taynult. Boys—Donald Campbell, Ardencape. Boys and girls—Nana MacKenzie. Duet singing—Ian Paterson and Isobel MacKechnie, Tobermory.

Choral.—Unison singing—Rockfield School Choir (Conductor, Miss MacTaggart). Two-part harmony—Oban High School "C" Choir (Conductor, Mr. Stalybrass).

Instrumental.—Pianoforte (March, Strathspey, and Reel)—Janette Campbell.

SENIOR SECTION.

Oral.—Reading at sight—Isobel Irvine, Oban High School. Recitation—Rachel MacIntyre, Oban High School.

Vocal Music.—Solo singing: Ladies—M. E. Stewart, Oban. Men—William Lawrie, Lochaline. Solo puit-a-beul—Captain MacDonald, Lismore. Solo singing (prescribed)—Mrs. MacDonald, Oban. Duet singing—Isa and Hugh MacIntyre. Quartette singing—Oban Gaelic Choir "A."

BADENOCH-STRATHSPEY PROVINCIAL MOD.

Sir T. S. MacPherson, President of the local Branch and a member of the Executive Council of An Comunn, after an address in Gaelic and English, declared open the 1948 local Mod, held at Newtonmore, on 4th June. At the competitions there was a large attendance of the public from all over the Mod area, and the Mod was very successful. The adjudicators, Rev. Malcolm MacLean and Mr. Pat Sandeman, expressed satisfaction at the general standard throughout but paid a special tribute to the under-twelves in a solo competition.

At the concert in the evening, the Very Rev. Dr. Dugald MacFarlane, Mod Convener, presided in his usual able manner. The various trophies were presented by Lady Stewart MacPherson, and she was heartily thanked by the Chairman. The Northern Organiser proposed a comprehensive vote of thanks to every one who had assisted in making this Mod so successful and paid a special tribute to the Mod Secretary, Mr. J. M. Munro, and the teaching staffs in the area. He also thanked Dr. MacFarlane.

The Concert programme was sustained by the first-prize winners with Mrs. John MacKinnon (Margaret MacGillp) as guest artiste. Many visitors were present at the Mod proceedings and concert, and several expressed themselves as delighted with our Gaelic music.

The following is a list of the First-Prize winners:—

JUNIOR SECTION.

Vocal Music.—Solo singing: Girls under 12—Grace Kennedy, Newtonmore. Girls, 12-16—Minnie J. Wilson, Rothiemurchus. Boys under 12—Edward Campbell, Newtonmore. Boys, 12-16—Evan Cattannach, Kingussie. Solo singing (own choice): boys and girls under 16—Joyce Cattannach, Kingussie. Duet singing—Joyce Cattannach and Norma Stewart, Kingussie.

Choral.—Unison singing—Rothiemurchus School Choir. Harmony—Newtonmore School Choir.

SENIOR SECTION.

Vocal Music.—Solo singing: Female voices (prescribed)—Mrs. E. Cattannach, Kingussie. Solo singing (former first-prize winners)—Mrs. Rose Stewart, Newtonmore. Solo singing: Male voices (prescribed)—Gordon MacIntosh, Abernethy. Solo singing of song by local bard—Peter MacKerrall, Abernethy. Duet singing—Edith MacKerrall and Barbara MacAulay, Abernethy.

Choral.—Choral singing of "Eilean an Fhraoich" and "Mo Nighean Donn"—Newtonmore Gaelic Choir and Abernethy Gaelic Choir (equal). Choral singing of "Am Fonn" and "Mo Dhachaidh"—Newtonmore Gaelic Choir. Choral singing (female voices)—Newtonmore Ladies' Choir. Puirt-a-beul (mixed voices)—Abernethy Senior Choir.

Instrumental.—Pianoforte—Christie Stewart, Kingussie. Violin—Jack Finnegan, Kingussie.

MID ARGYLL PROVINCIAL MOD.

The Dalriada Mod, as it is popularly called, was held in the Drill Hall, Lochgilphead, on 8th and 9th June. There was a large increase in the entries in the junior section, and competitions went on from an early hour in the morning until late in the evening. There was also a gratifying increase in the oral competitions, twenty-two boys and girls competing in the recitation of "Sile." The afternoon of the 9th was devoted to senior competitions. It is hoped by another year to have senior choirs forward for the valuable trophies in the possession of the Committee.

Mr. John M. Bannerman presided over the junior concert and Mr. Farquhar MacRae was Chairman at the senior concert. Guest artists at both concerts were Miss Madge Campbell Brown and Mr. Donald MacInnes, with Miss Nan MacInnes and the Lochgilphead Gaelic Choir also at the senior concert. Mod sessions were well supported during both days, and the closing concert attracted one of the largest audiences ever seen in the Drill Hall.

Mr. John MacKellar is Convener of the Mod Local Committee. The smooth running of the whole proceedings reflects great credit on Mr. Duncan Hunter, M.A., Secretary and Treasurer, and his willing assistants.

The adjudicators were: for Gaelic, Rev. Angus MacVicar, Rev. T. M. Murchison, and Mr. Neil Shaw; for Music, Miss Ethel Bassin, Strathpeffer; for Piping, Mr. Archie Kenneth.

The First-Prize winners were:—

JUNIOR SECTION.

Literary.—Dictation—Peter Wilson, Lochgilphead. Translation from Gaelic into English—Marion MacCallum, Lochgilphead. Translation from English into Gaelic—Peter Wilson. Collection of Wild Flowers with their Gaelic and English names—Donald MacLarty, Ardrishaig.

Oral.—Reciting and reading Psalm (under 10 years)—Archibald N. Wilson, Lochgilphead. Reading selected poetry (under 14)—Mary F. MacCallum, Tayvallich. Reading selected prose—James R. Gillies, Lochgilphead. Reciting poetry (own choice)—Margt. E. Campbell. Reading unfamiliar prose—Morag MacCallum, Tayvallich. Reciting poem from memory—Morag MacCallum, Reciting poetry (own choice)—Morag MacCallum. Conversation—Peter Wilson.

Vocal Music.—Solo singing (own choice): Girls—Marion Leitch, Lochgilphead. Boys—James R. Gillies. Prescribed songs (boys and girls)—Malcolm MacLachlan, Tayvallich. Solo singing (under 8)—Donald MacLarty. Solo singing: boys and girls (8-12)—James R. Gillies. Solo singing (prescribed, boys and girls) (prizes by Mrs. A. C. Scott)—James R. Gillies. Solo singing of Psalm—James R. Gillies. Puirt-a-beul—Jean Lamont, Ardrishaig. Duet singing—Mairi and Morag MacCallum, Tayvallich.

Choral.—Two-part harmony (Silver Cup presented by late Ex-Provost Brown)—Tarbert Junior Secondary School Choir. Unison singing and puirt-a-beul (James Buchanan Strang Challenge Shield)—Tarbert Junior Secondary School Choir (Conductor, Mrs. MacSparran).

Instrumental.—Bagpipes—James Ferguson, Kilmartin. Pianoforte (under 16)—Betty MacMillan, Stronachullin. Pianoforte (open)—Jean Lamont, Ardrishaig.

SENIOR SECTION.

Oral.—Reading unfamiliar prose—Ian Law, Cairnbaan. **Vocal Music.**—Solo singing: Female voices—Mrs. A. Brown, Lochgilphead. Male voices—John Leitch, Lochgilphead. Solo singing (16-18)—Mairi Leitch, Lochgilphead. Singing of Psalm—Sine K. Ross, Lochgilphead. Solo singing (prescribed)—Mrs. A. Brown. Puirt-a-beul—Mrs. E. Campbell,

Lochgilphead. Oran Mor—Mrs. A. Brown. Solo singing (prescribed songs) (confined to former winners of Pendant)—Mrs. Marion MacArthur, Lochgilphead. Duet singing—Aunie M. Gillies and Mary J. Gillies, Lochgilphead.

Gold Pendant for senior solo competitions (presented by Mr. Donald Crawford, Lochgilphead)—Mrs. A. Brown.

Gold Pendant for junior solo competitions (presented by Miss Madge Campbell Brown in memory of Ex-Provost Archd. Brown and Mrs. Brown)—Malcolm MacLachlan.

SOUTH-WEST ROSS AND GLENELG PROVINCIAL MOD.

This Mod was held at Kyle of Lochalsh on 11th June and proved a great success in every way. The entry was a record one, over 360, and seven adjudicators were necessary to overtake all the work in one day. The sun shone throughout.

The Mod Committee had delegated the final arrangements to a sub-Committee of four—Mr. Donald Nicolson, President; Mr. Donald MacDonald, Hon. Secretary; Miss C. Cameron, Assistant Secretary, and the Rev. John MacDougall, M.A., Hon. Treasurer. The detailed arrangements which were made worked admirably, and sincere thanks are due to all for their excellent work.

The demand for concert tickets was so keen that it was decided to run a duplicate concert in an adjacent Hall. This decision proved a wise one as the second hall was full to capacity. In the public hall Mr. Donald MacDonald, Convener of the Propaganda Committee, presided, and at the second concert the Northern Organiser took the Chair. A comprehensive vote of thanks to all who had made such an outstanding success of this Mod was moved by Mr. Donald MacPhail, Northern Organiser, and the Chairmen were thanked by the Rev. John MacDougall.

The adjudicators were: for Gaelic, Rev. Dr. John MacPherson, Mr. Donald MacPhail, Mr. Alasdair Fraser and Mr. Lachlan MacKinnon; and for Music, Messrs. James Currie, J. A. Mallinson, and Malcolm MacInnes.

The following are the First-Prize winners:—

JUNIOR SECTION.

Literary.—Essay—Christine A. Kennedy, Duncraig Castle Girls' School. Dictation—Christine A. Kennedy. Translation from Gaelic into English—Christine A. Kennedy. Translation from English into Gaelic—Roderick MacAskill, Balmacara House Boys' School.

Oral.—Reading—Roderick MacAskill. Reciting—Murdo Kennedy, Kyle School. Reciting (Beginners)—Murdo Duncan MacRae, Kyle School. Gaelic conversation—Roderick MacAskill. Sgeulachd—Roderick MacAskill.

Vocal Music.—Solo singing: Girls—Mary MacRae, Kyle. Boys—Roderick MacAskill. Traditional singing—Roderick MacAskill. Duet singing—Josephine Barclay and William Madden, Kyle.

Choral.—Unison singing—Balmacara House Boys' School Choir. Harmony—Kyle School Choir.

Instrumental.—Pianoforte—Mary MacRae, Kyle.

SENIOR SECTION.

Literary.—Gaelic poem—Calum I. MacLeod, Balmacara. Essay—Calum I. MacLeod. Silver Medal for competitor with highest aggregate marks in senior literary competitions (presented by Mrs. C. I. MacLeod, Balmacara)—Calum I. MacLeod.

Oral.—Sgeulachd—Calum I. MacLeod. Reciting poem—Christina Cameron, Kyle. Reading unfamiliar prose—Calum I. MacLeod. Reading (Beginners)—Christina MacGregor, Kyle Continuation Class.

Vocal Music.—Solo singing: Female voices (own choice)—Christina MacGregor, Kyle. Male voices (own choice)—Peter MacRae, Lochournhead. Solo singing (male voices) (Douglas Memorial Medal)—Duncan F. MacRae, Dornie. Solo singing (female voices) (Margaret MacDonald Medal)—Mary Cameron, Kyle. Duet singing—Christina and Mary Cameron, Kyle. Quartette singing (mixed voices)—Balmacara Quartette.

Choral. — Unison singing — Kyle of Lochalsh Gaelic Choir. Harmony (South-West Ross Challenge Shield) — Balmacara Gaelic Choir.

Instrumental. — Piping — Samuel Stewart, Plockton.

ISLAY PROVINCIAL MOD.

The Islay Provincial Mod was held in Bowmore on 11th June. The entries were so numerous that competitions were held in five halls simultaneously, and the greatest enthusiasm prevailed throughout. Splendid work was done by local teachers and others in preparing choirs and individual competitors, and the standard was consistently high. Gaelic is very much alive in Islay.

Special thanks are due to the Mod Committee, of which Mr. Alex. MacIndoe was Convener, Mr. Neil MacGill, M.A., Secretary, and Mr. Neil MacKechnie, M.A., Treasurer. Exceptionally good work was done by Mr. Robert MacArthur, M.A., who trained two senior choirs and several junior choirs in addition to preparations for oral and solo work.

The closing concert was presided over by Mrs. Clifton, Kildalton, and, to accommodate the number of people who wished to attend, an overflow concert was held in an adjacent hall, but even this proved inadequate. The guest artists were Miss Mary C. MacNiven, Mr. Neil MacLean, and Mr. Gilbert MacPhail. Because of a cold, Miss Helen T. MacMillan was unable to sing.

The following adjudicated at the Mod: Rev. John Anderson, Mr. Malcolm G. MacCallum, Mr. Neil MacLean, Miss Helen T. MacMillan, Mr. Alexander Nicolson, and Mr. Neil Shaw.

The First-Prize winners were:—

JUNIOR SECTION.

Oral. — Reciting Scripture passage — Chris Carmichael, Bridgend. Reciting poem — William Currie, Port Ellen. Comhradh (Comunn na h-Oigridh) — Daibhidh Heads, Feachd Port Ilean. Dealbh-chluich — Feachd Port Ilean.

Vocal Music. — Solo singing: boys and girls under 11 — Margaret Campbell, Port Ellen. Girls (Gold Pendant) — Jessie Ross, Port Ellen. Boys (Gold Pendant) — Dugald MacKerrell, Bowmore. Cann-taireachd — Sine Gilmour, Gortan. Duet singing — Flora and Peggy Ferguson, Bridgend.

Choral. — Two-part harmony (Morrison Challenge Cup) — Ardbeag School Choir. Unison singing and puirt-a-beul (MacIntyre Challenge Cup) — Rhinnis Junior Choir.

SENIOR SECTION.

Oral. — Reading at sight — C. S. Carmichael, Port Charlotte. Recitation — Chrissie Currie, Keills. Reciting of original poetry composed by competitor — C. S. Carmichael.

Vocal Music. — Solo singing: Female voices (Gold Pendant) — Maisie MacLachlan, Bruichladdich. Male voices (Gold Pendant) — Duncan MacCalman, Port Ellen. Solo singing (confined to former winners of Pendant and 'cann-taireachd') — May L. MacLean, Port Charlotte. Singing of a Donnchadh Ban song (Miss MacIntyre Memorial Prize) — Duncan MacCalman. Singing of a song by Duncan Johnston (Memorial Prize) — May L. MacLean. Singing of unpublished song by native of Islay, Jura, or Colonsay (Prize by Glasgow Islay Choir) — Duncan MacGillivray, Portnahaven. Cann-taireachd — Neil Gillespie, Portnahaven. Duet singing — Mrs. Carmichael and Miss C. Campbell, Port Ellen. Quartette singing — Bowmore Quartette. (Female voices (male voices) — "Lute" Trio. Trio singing (female voices) — Port Charlotte Trio. Solo singing of Psalm (Rev. Neil Ross Memorial Prize) — C. S. Carmichael.

Choral. — Four-part harmony (Morrison Challenge Cup) — Port Charlotte Gaelic Choir. Unison singing (Greenock Gaelic Choir Challenge Cup) — Port Charlotte Gaelic Choir. Female voices (Cameron Challenge Cup) — Port Charlotte Gaelic Choir.

Instrumental. — Bagpipe playing (open and confined) — Dugald Ferguson, Port Ellen. Pianoforte playing (Junior) — Margaret Matheson, Port Ellen.

PROPAGANDA NOTES.

Northern Area.

THE DISTRICT MODS. — During the period under review, the main activities of the area have been centred on the district Mods, seven of which are being held in the month of June. Two of these have already been held on 4th and 11th June and reports of them can be seen elsewhere in this issue. The remaining five Mods will be held at Fort William, Lairg, Dalhousie, Stornoway, and Portree. For a one-day Mod at Fort William there are nearly 300 entries, a record, while in Skye over 500 entries have been received for a two-day Mod.

THE CHILDREN'S CAMPS. — Arrangements are also proceeding for this year's All-Gaelic Camp to be held at Inverailort from 8th July to 2nd August. Ceilidh nan Gaidheal an Inbhir Nis has made a donation of £5 5s. to the Camp Fund, and the Aberdeen Branch are again forward with a donation of £2 2s. to be used for the benefit of the children attending the Camp this year. These donations are most thankfully received and will help to provide something extra for the children. Over sixty members have already enrolled for the Camp and it is hoped this number will be increased. All members of Comunn na h-Oigridh attending the Camp must bring their Ration Books with them, and this also refers to the adults. This is very important as the Ration Books have to be sent to the Food Office after the children arrive at the Camp. D. McP.

INVERNESS OFFICE.

The new address of the Inverness Office of An Comunn Gaidhealach is 4 Falcon Square, Inverness, and the telephone number is "Inverness, 1226."

This is both the headquarters of Mr. Donald MacPhail, the Northern Organiser, and the official address for all communications concerning the National Mod at Inverness in 1949.

BAS CHAIRDEAN.

We regret to record the death of Mrs. Greenshields, Lochgilphead, wife of Ex-Provost Alexander Greenshields. Mr. Greenshields has had a long connection with An Comunn and his interest in its work has been shared by his family. We would express our deep sympathy with the family in their bereavement.

We also regret to note the death of Mr. Angus MacAskill, Glengarry, one of the founder members of the Glengarry Branch of An Comunn. Mr. MacAskill, who was ninety years of age and belonged originally to Skye, was a hard of no mean quality and was widely known and respected. To this family also we express our sympathy.

EDINBURGH LOCAL MOD.

The fourth Edinburgh Local Mod was held in the Central Halls on 22nd May, and attracted a greatly increased number of competitors, many of the competitions being "open." One competitor, Carol Galbraith, who had already won several successes at the Kintyre Mod, flew to Edinburgh on the morning of the Mod and won three firsts and a second. Altogether the entries were double those of last year.

The adjudicators were: for Gaelic, Rev. Dr. Coll A. MacDonald, Mr. John MacLean, H.M.I.S., Mr. Angus Matheson, and Mr. Finlay J. MacDonald; for music, Mr. David Yaocami and Mr. John Whitfield; for Piping, Mr. Euan MacDiarmid.

At the evening concert in the Music Hall, the Chairman was Major-General Douglas Wimmerley, who commanded the 51st (Highland) Division at El Alamein. The programme was sustained by Miss Cathie B. MacLean, Miss Kitty MacLeod, and Mr. Donald MacInnes, along with a number of Mod prize-winners.

The following are the principal results:—

JUNIOR SECTION.

Gaelic conversation (for learners under 12) — Catriona Bethune. Solo singing (confined: under 16) — Murdo Mont-

gomery. Solo singing (open : under 12)—Murdo Montgomery. Solo singing (prescribed)—Jessie M. Cameron. Pianoforte (amateurs, under 21)—Oighrig MacNeil. Violin (J. Hector Ross Memorial Trophy)—Ian A. MacDonald, Glasgow. Bagpipes (March, Strathspey, and Reel) (J. MacDonald Ross Cup)—Iain MacLeod. Slow March—John D. Burgess.

SENIOR SECTION.

Recitation—K. Campbell. Reading—K. Campbell. Oraid—K. Campbell. Reciting modern Gaelic poems—K. Campbell. Solo singing : Female voices (confined)—Isobel Fairbairn. Open—Carol Galbraith. Prescribed solo—Carol Galbraith. Male Voices (confined)—Donald Ross. Open—Donald Ross. Prescribed solo—Donald Ross. Solo singing (confined) for Tìr nan Beann Trophy—Isobel Fairbairn. Solo singing (learners)—Tom Crawford, Glasgow. Duet singing—A. Campbell and Johan Campbell. Puirt-a-beul—Carol Galbraith. Pianoforte (amateurs)—Eric Campbell. Violin—Mona Connolly. Piobaireachd—John D. Burgess.

SAN FRANCISCO MOD.

The sixth annual Gaelic Mod was held in the University of San Francisco in April, the total entries numbering 150 (22 in the literary competitions and 137 in the oral and vocal competitions). The syllabus offered a very extensive choice of competitions—reading, reciting, singing, conversation, speech-making, piano-playing, puirt-a-beul, sgulachd, violin-playing, and spelling. In this last competition, for which twelve entered, each competitor had to spell six words chosen by the adjudicator. Something similar might well be adopted here, particularly in the junior sections of our provincial mods. In the union singing competition groups of six competed, and, while some of the groups sang songs from "Coisir a' Mhoid," one group sang a Gaelic Psalm.

We send our greetings and congratulations to our kinsfolk so far away. They are gallantly keeping the flag flying. One of the leading Gaels in those distant parts, Seumas MacGairidh, has for the fourth time won the Challenge Cuch at the Vancouver Mod of 1948 for the highest marks in literary competitions.

DR. NORMAN MACLEOD.

"Friend of the Gael."

By ANGUS DUNCAN.

Dr. Norman Macleod, of St. Columba's Glasgow, was an eminent churchman who devoted himself to the welfare of his fellow-Highlanders in a way that has no parallel in modern history. His outstanding services are commemorated in various ways, but his real monument—a monument, in the words of Horace, more lasting than brass—is found in the Gaelic prose of which he was such a master.

ASSEMBLY SCHOOLS.

Educated at home, in the manse of Morven, young Norman (as he was called) learned to translate the Latin classics into Gaelic, thus laying the foundation of a clear and copious style that distinguishes all his work.

The opening of the Assembly schools for which he had pleaded so earnestly coincided with Dr. Macleod's presentation to the parish of Campsie, near Glasgow. In method, these schools followed the practice of the Edinburgh Gaelic Society schools, founded in 1811, which used the vernacular as the medium of instruction, and taught Highlanders, young and old, to read their own language first. "The language which a person is accustomed to speak," Dr. Macleod told the General Assembly, "is the one which he can most easily be taught to read."

Until his death in 1840, Principal Baird, of Edinburgh University, served as convener of the standing committees charged with the oversight of the Assembly schools; and to Dr. Baird's initiative and encouragement we owe the Gaelic

monthly magazines that issued from the manse of Campsie and St. Columba's manse, Glasgow, between the years 1829 and 1843. In 1828, Macleod had prepared a collection of Gaelic poetry and prose for the use of the church's schools in the Highlands, and six years later a larger volume, known in translation as the *Mountain Sketch-book*, was published.

GAELIC PERIODICALS.

Principal Baird's aim in planning the first Gaelic periodical was to provide Highlanders at home and abroad with a journal in their own language that would both interest and amuse. How well Macleod played his part can be seen in those inimitable dialogues which are above all Greek and Roman fame. His knowledge of Highland life and customs, his keen sense of humour, and his command of rich, idiomatic Gaelic made the dialogue a perfect medium for his pen.

Current events, such as the Penny Post and the advent of the steamboat and train, were made the occasion of some of the most amusing dialogues. In one, the village postman, arriving several hours late, bemoans the change from the pocket wallet to the sackful of newspapers and letters which sorely tried his strength and his temper. The fun grows fast and furious as the parish schoolmaster tries to identify the names and addresses in their unfamiliar English form. Information of every kind, historical, political, and even scientific, is given in those lively dialogues, while the second series gives much information, in the same form, about the crown colonies.

PROVERBIAL LORE.

The dialogue gave Macleod an opportunity of drawing upon his unique knowledge of proverbs and popular witticisms. As in Scott's novels, aphorisms and arresting similes are common, but the adage (which is the equivalent of the Gaelic term) is a polished shaft in a Highlander's quiver. This is well illustrated in Macleod's answers to correspondents, a novel feature which he conducted with remarkable success. He could also make use of the wisdom handed down in legend and fable, and often defends himself from fault-finding by relating one of Aesop's fables.

His skill in penetrating the disguise of anonymous critics is worth noticing. A discerning friend, with whom the present writer once discussed this, suggested that Macleod may have invented his correspondents in the same way as he invented the characters in the dialogues. This is a hard saying. Has his great-grandson, Dr. George F. Macleod, invented the correspondent who sent an order for the Iona Community magazine, calling it *The Crocodile*? "We do like to be snappy!" replied George Macleod, "but the name is *The Coracle*, not *The Crocodile*."

THE EMIGRANT SHIP.

Among Macleod's serious compositions, *The Emigrant Ship*, which first appeared in the *Gaelic Collection*, has always been given a high place. In point of interest it takes first place: in pathos and dramatic force it is only surpassed by the story of *Mary of the Glen*, published in the *Mountain Sketch-book*.

Macleod, while regretting the necessity, was a strong advocate of emigration. "I have been on board the emigrant's ship," he told a Glasgow audience, "and there witnessed scenes of the most painful character. It was like tearing the eagle from her nest, or the ivy from the rock to which it clung." This is the scene created, or re-created, in the first part of *The Emigrant Ship*. In the second part, the atmosphere is equally tense, but, instead of a mournful family engaged in a long, last farewell, we have a pastor arriving just in time, and received by a group of anxious emigrants on board as if he were a 17th century chief. He has come to cheer and encourage them, and, before he leaves in the boat that had brought him from one of the Outer Isles, he leads in a psalm that fills the bay with its plaintive but consoling sound. Readers of Stevenson, who was not born when Macleod wrote this piece, may compare David Balfour's moving account of the emigrant ship in *Kidnapped* (chapter 16).

POTATO FAMINE.

Macleod's essays and dialogues give a vivid impression of the economic life of the Highlands a hundred years ago; and, in a long story told in the person of one of the victims, he has

left a heart-breaking picture of an ejected family driven to the city in search of employment and a home. When the potato crop failed, Dr. Macleod took a leading part in organising relief, and, even if some places could have done more to help themselves, those who responded so quickly and generously to the cry for help had the satisfaction of knowing that plague, the dread accompaniment of famine, was averted, and that no one died in the Highlands as a direct result of the potato failure. The position is put succinctly by Hugh Miller in *My Schools and Schoolmasters*: "The potatoes had become the staple food of the Highlander and, when in 1846 the potato-blight came on, the people, most of them previously stripped of their little capital and divested of their employment, were deprived of their food and ruined at a blow. The same stroke which did little more than slightly impinge on the comforts of the people of the Lowlands utterly prostrated the Highlanders."

THE POETS.

As Norman Macleod was a youth of seventeen summers when the 18th century came to a close, we should expect to find him familiar with the history of the '45, and well versed in the poetry of the period. Whether he was intimately acquainted with his predecessor in Campbelltown is not clear, although the latter, on his death-bed, recommended young Macleod as his successor, but he was well aware of the torrent of neo-Ossianic poetry that had swept the land, and to which Dr. John Smith, minister of Campbelltown, had contributed.

Macleod had a special liking for *The Aged Bard's Wish*, and quotes it in several of the longer pieces. Macpherson is also quoted, five lines from *Fingal* (Book I.) finding a place along with Alexander Macdonald, John Roy Stuart, and Duncan Ban Macintyre in the long narrative entitled *The Year of Charles*, which is the euphemistic, and usual, name among Gaels for the last Jacobite rising.

Steeped in the lore of the past, and in love with the land of his birth, Macleod excels in describing the natural scenery of the West, his *View from a hill-top in Argyll* being characterised by an elevation of spirit and beauty of utterance not surpassed by any of the bards. In this piece, Macleod is seen at his full stature. The scene, as he looked down upon the Isles, from Islay in the south to Skye in the north, and even beyond Skye to where the Long Island shimmered in the glow of the setting sun, deeply moved him, as his description of it moves his readers still.

GAELIC UNDEFILED.

If Chaucer was, in Spenser's words, a "well of English undefiled," it may be said of Norman Macleod that he is a well of Gaelic undefiled. While the first series of magazines was appearing, someone wrote asking the editor to "send home" some specimens of the new Gaelic they were baking in Glasgow; but the humorist reckoned without his host. Macleod tells him the bannock is not ready. Meantime, the old language should be treated in the same way as the grey brecks were treated. They had to do until a better pair took their place.

The young Gaelic poets of our day are familiar with the poetry of the past, and enrich their own vocabulary with gems from William Ross, the Highland "Burns," and from the nature poets. In the same way, those who do not aspire to climb the Celtic Parnassus, but are content to remain in the shelter of the valley, might take as their companion and guide the Great-heart, *Caraid nan Gàidheal* ("Friend of the Gael"), who has made such a rich contribution to Highland literature, and whose bright and melodious style is a perpetual wonder and delight.

IMPORTANT DATES.

- July 2 Meeting of Executive Council.
- " 5-16 Gaelic Summer Courses, Inverness.
- " 8 Communn na h-Oighridh Camp opens at Inverailort.
- Aug. 2 Communn na h-Oighridh Camp closes.
- " 27 International Festival, Edinburgh: Gaelic Concert.
- Sept. 3 Perthshire Provincial Mod, Aberfeldy.
- " 28 National Mod at Glasgow begins.
- Oct. 1 National Mod concludes.
- " 2 Annual General Meeting of An Comunn.

EADAR SINN FHEIN.

Ceòl no Cànan?

A Charaid Usail,—“Cia aca as sine an t-ubh no an t-eun?” Caint fhaoig gun tùr gun toinnsach nach buin do’n deasaireachd seo idir!

“Cha toigh le fear-fochaide esan a chròicheas e, agus a dh’ionnsaigh dhaoine gliee cha téid e.” Théid mise an urras gun do sheinn Adhamh luinneag do dh’Eubh mun do rinn e bàrdachd dhi, agus a thuilleadh air a sin seinnidh leanaibh nach do bhruidhinn faigh riach luinneag bheag air “la, la, la.”

Tha “*Scots Wha Hae*” gun teagamh na bhàrdachd barrachta air son brosnachadh catha, ach ‘s e teòmachd Roib a roghnaich seann fhonn dùthchail, “*Hey tutie tutie*,” a bhih ‘na chùl-taie do’n bhàrdachd, agus tha am fonn anabarrach freagarrach.

‘S e a’ mo bheachd-sa co-dhiubh gun cuireadh a’ phìob-mhór a langanaich “Spaidsearachd Dhòmhnail Ghruamaich” calmachd ann an cridhe nan gaisgeach aig bàr Allt a’ Bhonnaich na bu treise na “*Scots Wha Hae*.”

Ma tha a thuigeadh iad gu de bha am fonn ag ciallachadh gun fhacal de bhàrdachd.

Tha mi fada an comain Sheumais Rois air son a bheachd m’è chuspair seo a tha eadar sinn fhéin. Chan ‘eil mise idir tàireil air a’ Ghàidhlig agus a bàrdachd, agus is gasta leam “Birlinn Chlann Raghnaill” no “Moladh Beinn Dòbhrain” a chluinntinn bho sheinneadairean a tha comasach air flòr iughdarras a bhàrd a chur an gnìomh, ach is ainneamh a chluinnear seo. Tha ceòl gu nàdura ann an cridhe an duine agus ma leughas sinn eachdraidh tha iomradh gu robh dreuchd an fhir-chùil air a mheas ro àrd anns a h-uile dùthaich san Roinn-Eòrpa.

Car son a bhiodh ceòl air banais, aig obair, agus aig iomachd blàr fuilteach, mur biodh cumhachd sònraichte ‘na chois? Chan urrainn mise a chreidsinn gun do chuir an Cruithnear gaol a’ chùil ‘nar cridhe gun fhios car son, agus thuilleadh air sin chan fhaighear fear smior no maise na bàrdachd gun cheòl a bhih maille ri the. Thèid mise an urras nach lionadh tu talla mòr aig Mòd le bhih beul-aithris “Moladh Beinn Dòbhrain.” ‘S ann bu chòir an t-airgead a tha an Comunn ag cosd air seinneadairean a bhih air a chur gu buil cheart: ‘s e sin, oighridh oileanachadh ann an ceòl a mhàin, agus bhiodh seo ‘na chuideachadh mòr do’n chànain mar an ceudna.

Saolaidh mi gu bheil luchd na Gàidhlig ro eudmhor air eagal gun faigh ceòl làmh an uachdar.

Tha cumhann aig a’ Chomunn Gàidhealach nach fhaodar fonn a chur ri òran aig a’ Mhòd mur do rinneadh e bho chionn deich bliadhna fìchead. Gu dé a’ bhuannachd a tha seo do chuis na Gàidhlig, agus a nis, mo charaid usail, ‘s e mo bharail gu bheil bàrdachd agus ceòl co-ionann leth mar leth.—Mise gu dìleas, DOMHNAIL MACCOLLA.

A’ Ghàidhlig ann an Eirinn.

Fhir-deasachaidh Chòir.—Tha mi an comain Chaluim MhicChilleathain air ceartachadh mearachd a rinn mi anns an sgeul a sgrìobh mi air son bhur mìosachain mu dhèidhinn mo sgrìob do Eirinn. A réir coltais chan ‘eil an leabhar *Peig* cho ùr agus a shaoil mi, ach thachair mo mhearachd, math dh’fhaodte, a comhradh a fhuair mi le feadhainn a bha ag obreachadh air an leabhar sin air son sgrìobhadh dealbh-cuicne riadh.

Có dhùibh, tha mi an dòchas nach bi Calum MacGilleathain a’ smaintinn gun dearbhadh mo mhearachd sin ciamar tha na Gàidheil Albannach ainealach mu na Gàidheil Eireannach, oir is gann nach ‘eil Gàidheal annam idir—chan ‘eil annam ach Dùn-èideannach bho theaghlach Siormachd Bhanbh agus Gall re iomadh ginealach, gu de tha mi am fear-mòlaidh nam fìor-Ghàidheal agus am fhòghluameach fòidhinnach aig a’ Ghàidhlig.

Bha am fuidheall de’n sgeul a sgrìobh mi dearbhadh mar a thachair e orm agus ceart mar a chuala mi beachd nan Eireannach mu dhèidhinn cor an cànan fhein air an latha an diugh. B’e siud eachdraidh math air a’ chuspair ‘nur leabhar *ur Alba leis* “An Seabhadh” e-fhèin, ach b’e cabaireachd Baile Àtha Cliath a chuir mise am earrann-sa.—Leis gach deagh dhùrachd, AILBEART DAIBHIDH MACAOIDH.

A Charaid,—Is maith leam fhéin gun tug ar caraid, an t-Urr. Calum MacGilleathain, fo 'ur comhair gum bu chóir fios a bhith aig luchd-leughaidh air gach iomairt a tha ar cárdean an Eirinn a' deanamh air son áird a chur air cánain an dùthcha. Is e glé bheag 'nar measg, a mach o an Urr. Calum fhéin, aig a bheil beachd sam bith air chisean na Gàidhliche an Eirinn, agus tha sin glé bho chduinn. Nam faigheadh sinn eòlas ó am gu ám air an t-saothair mhóir a tha na h-Eireannaigh ag cleachdadh air son ath-bheothachadh a thoirt air cainnt an dùthcha, nach biodh am fiosrachadh sin 'na mhisnich is 'na theoir duinn anns gach oidhpeir a tha sinn fhéin a' deanamh an Albainn.

Chan 'eil sinne an Albainn ach ri fealla-dhà mu ar cánain an taca ri muinntir Eireann, agus tha a bhuil sin air a' Ghàidhlig againn is i an clochranach a' bhàis mun cuairt oirn gach là.

Shaoilinn fhéin gum biodh e riatanach gum biodh cuid-eigin o Chomunn na Gàidhliche an Eirinn air a chur air leth agus air a phàidheadh leis a' Chomunn air son cunnantas goirid a chur do'n *Ghàidheal* gach mìos air gach spàirn éifeachdaich a bha iadsan ag cleachdadh ann a bhith beòthachadh an cànain. Tha mi deimhinn gur sinn a gheibheadh an suileagan o gach iomraidh sin, agus bheirheadh iad misneach duinn gu bhith fiachainn ri imachd 'nan cas-cheumna a chum gum biodh ar n-òigridh a' togail cànain an sinnsre.

IAIN N. MACLEOD.

MacAsgaill Mór.

A Charaid,—Tha an leabhran *Alba* a nis a mach agus tha mi taingeil toilichte gun d'fhuair mi pasgan diubb bho mo dheagh charaide, Rùnaire a' Chomunn. Chaidh mi troimh an leabhran le mór dhealas agus tha mi an dòchas gun cum sinn suas mar luchd na Gàidhlig an obair mhath le bhith toirt gach cuideachaidh, beag no mòr, dhaibh-san a chuir a' chomainn seo oirn.

A nis, is e gu buileach brìgh is suim mo chòmhradh aig an ám ri bhith fiachainn ceartachadh marachd a tha ri innse san leabhran mu MacAsgaill Mór no, mar a their sinn an eilean a bheir, "Aonghas Mór Thormaid Mhic Aonghais 'ic Neill Mhóir."

Tha Iain C. MacCalmain ag innse duinn gu gun ann an leth-bhaile St. Ann's ann an Ceap Bhrèatainn a rugadh ar caide. Cha b'ann no ann an làn-bhaile air bith an Canada a fhuair an diùlnach ud a bheirte no pàirt de àrach.

Rugadh Aonghas MacAsgaill ann an Siabaidh am Borgh am Bèarnaraidh na Hearadh sa' bhliadhna 1825, agus b'i Beathag nighean Alasdair, mo shi-sheanmhair, a ghabh am pàisde an oidhe a rugadh e. Chan ann air tuairmse a tha mi ag innse seo ach le deagh ùghdarras na muinntir ud a bha ri làithean na h-òige 'nan companach-chluich aig Aonghas mun do dh'fhalbh e maille ris an teaghlach a null do Cheap Bhrèatainn sa' bhliadhna 1834 aig aois a naoi bliadhna. Chan 'eil ach beagan is o chd bliadhna dèag thar fhichead bho chaochail seana bhean chòir ann an Eilean Bhearnaraidh aig an robh cuimhne mhath air an teaghlach seo agus an latha a dh'fhàg iad an dachaidh gu bhith dho thar cusin.

Tha e coltach gu robh mòr chianalas air a' bhalachan nuair a thog iad rithge agus gur e na facail mu dheireadh a thuir e air an laimrig, "Mas beò domhsa, tìlleadh mise fhathast." Tha fios againn nach do chomhfhionadh an t-iartras seo riamh, oir cha do phill e riamh do Bhearnaraidh.

'S ann a' Eilean Phabaiddh, dlùth do Bhearnaraidh, a thàinig athair agus bràithrean athar, Dòmhnall agus Niall, an uair a chaidh an tuath a chur as anns a' bhliadhna 1820. Chuir Tormad, athair an Aonghais, agus Dòmhnall suas dachaidhean am Bèarnaraidh, ach 's ann an Eilean Thadhaidh eadar Uibhist is Bèarnaraidh a fhuair Niall fasgadh. Tha e ri aithris gur e Niall seo fear laimhseachaidh ailm bàta ri latha gaillinn a b' Theàrr air slios nan eileanan. A chionn seo thug Uilleam a' Chaolais (Uilleam MacNèill) a bha an uair ud 'na fhear-tac air oighreachd *Newton* a' Tadhaidh e agus shuidhich e am Port-nan-long e gu bhith 'na fhear-aiseig eadar Uibhist is Bèarnaraidh. Nuair a thug Niall suas an obair lean a dhithis mheic, Aonghas agus Iain, 'na àite, agus tha an de oghachan Neill ag còmhnuidh am Port-nan-long fhathast.

'S i ban NicFhearghais a bu mhàthair do Aonghas Mór, agus tha e coltach gu robh an teaghlach d'am buineadh i am Pabaidd ainmeil air son an neart. Chan 'eil teagamh nach deachaidh am balachan ri cuideachd a mhàthar. Bha seachd troidhean is naoi òirlich ann gun a bhòrgan agus bha ceithir fichead òirleach ann timcheall an uchd. Cha robh aige air togail pòca-an-dà-bholla ach mar dèideag—diùlnach da-riabh!

B'e Gille Mòr Shrandan an aon fhear a thigheadh faisg air, agus nach bu chàirdach d'a chèile na seòid. 'S ann de Chlann 'ic Asgaill Bhearnaraidh a bha màthair a' Ghille Mhóir.

Tha e air a ràdh gun éirich diùlnach eile as an fhriamhaig seo ri tìde. Cò aige tha fios!

NIALL MAC AN TUAINREIR.

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1948 NATIONAL MOD (GLASGOW). INDIVIDUAL EFFORTS CAMPAIGN. £1000 Target and Three Months to go. 100 Pioneers Needed.

A SPECIAL APPEAL is being made by the Entertainments Committee for the GLASGOW MOD (1948) to raise throughout the Highlands and Islands the sum of £1000 by Individual Efforts, such as Ceilidhs, Dances, Whist Drives, Bridge Drives, Sales, etc.

Every effort, however small, will be deeply appreciated, and sums received will be acknowledged in this column and in the *Oban Times*.

The Organisers are Mrs. M. L. Cameron, 7 Churchill Drive, Glasgow, W.1. (Tel. West 2389) and Mr. Angus MacIver, 44 Airlie Street, Glasgow, W.2 (Tel. West 5107), and the Treasurer is Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1.

There are only *three months* in which to reach our target. PLEASE ORGANISE A LITTLE FUNCTION NOW.

Sincere thanks this month to the following for the sums stated.

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Mrs. Coutts and Mrs. Ormond	18 — —
Colin Palmer, Esq., and Gaelic Class	8 — —
Miss Nancy MacLean, Mrs. Coutts, Mrs. MacLeod, Miss Flora A. Campbell, Malcolm MacDonald, Esq., Neil MacDonald, Esq., Neil Brown, Senr., Esq., and Neil Brown, Junr., Esq.	30 — —
John M. Anderson, Esq., Ballinluig	10 10 —
	£92 10 —
Previously acknowledged	488 10 9
	£581 — 9

Moran Taing!

NATIONAL MOD, GLASGOW.

Previously acknowledged	£1,002 — 10
Glasgow Sutherland Association	24 1 —
Ceilidh nan Gàidheal Inbhirnis	5 5 —
Glasgow (Central) and Govan Branches	200 — —
Tobermory Branch	20 — —
The Gaelic Society of Glasgow	5 — —
Glasgow Mull and Iona Association	3 — —
Glasgow Mull and Iona Association	9 9 —
Tir Nam Beann Association, Greenock	11 3 6
Gourock Highland Association	5 — —
Ayr Branch	33 — —
Miss A. Grant, Thornliebank	1 — —
Miss Edith L. O. Taylor, Morven	1 1 —
Dundee Highland Society	5 5 —
Largs Branch	5 5 —
The Misses Kelso, Mull	1 — —
Glasgow Morven Association	100 — —

£1431 10 4

Individual Efforts Campaign (detailed contributions listed on this page)

92 10 —

£1524 — 4

WAR MEMORIAL AND THANKSGIVING FUND.

Previously acknowledged	£2,992 2 2
Net Proceeds from Whist Drive	15 14 5

As at 30th April, 1948

£3,007 16 7

Miss Doris Murray, Brora	5 — —
Tir Nam Beann Association, Greenock	17 — —
Dingwall Branch	10 — —
James MacDonald, Esq., Pitlochry	1 — —
Collection Box at Newtonmore Provincial Mod.	3 — 6

£3,039 2 1

AN COMUNN CENTRAL FUND.

To enable An Comunn to meet its current obligations, and place it in a position to launch a propaganda campaign now that the war is over, and thus regain the ground lost during the years of its enforced inactivity, donations, large or small, will be gladly received by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1. Remittances should be made payable to "An Comunn Gaidhealach."

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Largs Branch	1 1 —
Aberdeen Branch	2 2 —
Golspie Branch	1 1 —
Neil Cameron, Esq., Newcastle-upon-Tyne ..	20 — —

£46 9 —

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Received at Perth:—

Already acknowledged	£448 17 6
Kinloch Rannoch Branch	22 8 6
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Crieff and District Highland Association	10 — —
A. K. Beaton, Esq.,	2 — —
A. M. MacLean, Esq.,	1 — —
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Mrs. A. A. Hutton	13 10 —
Mrs. Robertson	5 15 —
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Mrs. Hutton	30 — —
Miss J. A. MacLeod MacFarlane Garden Party and Sale	10 10 —
Mrs. Porteous—Garden Party	17 15 5
Mrs. A. Hunter—Concert	6 — —
Miss V. Hodge	2 2 —
Miss Cumming	1 — —
Mrs. Cumming	1 5 —
A. A. Hutton, Esq.—Sale of Mrs. Hutton's Cookery Book	90 — —
Sir James Roberts, additional	4 1 —

£692 1 5

Special Efforts at Perth (less Expenses):—

Highland Ball	£69 3 10
Rally and Dance	160 13 4
Free Gift Scheme	407 19 6

637 16 8

£1,329 18 1

Received at Headquarters:—

Already acknowledged	£225 3 3
Less The Glasgow Celtic Society donation, for Prizes, carried forward to Glasgow Mod	6 — —
	£219 3 3
Add Uist and Barra Association	3 — —
Oban and Lorn Association	3 — —
	225 3 3
Grand Total	£1,555 1 4

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THE OFFICIAL MAGAZINE OF
AN COMUNN GAIDHEALACH

EDITOR:—Rev. T. M. MURCHISON, M.A., 14 Kinross Avenue, Glasgow, S.W.2. (Telephone: HALfway, 2844), to whom all literary communications should be addressed. Business and other communications should be sent to the General Secretary, An Comunn Gaidhealach, 131 West Regent Street, Glasgow, C.2. (Telephone: Douglas 1433). All matter for inclusion in the Magazine should be in the Editor's hands by the 12th of the month preceding publication.

Leabhar XLIII.]

An Lùnasdal, 1948.

[Earrann 11

CLAR-INNSIDH. Principal Contents.

Gaelic.

Iain MacCoinnich	125
Litir Comunn na h-Oigridh	128
Ruairidh a' Chadail	129
An Gebha is na Sidhichean	131
Féill nan Gamhna	134
Eadar Sinn Fhéin	135

English.

The late Mrs. MacLeod of Skeabost	129
The late Dr. Farquhar MacRae	129
Distinction for Gaelic Scholar	129
Meeting of Executive Council	130
National Mod Arrangements	131
Grand Highland Bazaar	131
Lochaber Provincial Mod	132
South Uist and Benbecula Provincial Mod	132
Lewis Provincial Mod	133
Sutherland Provincial Mod	133
Ardnamurchan Provincial Mod	133
Skye Provincial Mod	134
Donations and Contributions	135 and 136

IAIN MACCOINNICH.

Clach air a Chàrn.

Ceud bliadhna air ais, air an 19mh latha de'n Lùnasdal, 1848, dh'eug Iain MacCoinnich, am fear a thionail agus a chuir an clò "*Sàr-Obair nam Bàrd Gàidhealach*," leabhar cho ainmeil agus cho fiachail 's a tha againn anns a' Ghàidhlig. Is iomchuidh iomradh a thoirt air a nise agus cuimhne ùrachadh air meud is luach na saothrach a rinn e do litreachas na Gàidhlighe.

Rugadh Iain MacCoinnich am Meallan Theàrlach an sgrì Gheàrrloch an siorrachd Rois air an 17mh latha de'n Iuchar, 1806. A thaobh athar agus a mhàthar bha dlùth-dhàimh aige ri triathan Clann MhicChoinnich Gheàrrloch. Air taobh athar b'e dubh-ogha Alasdair Chaim, dara mac Alasdair Bhric, an siathamh Ceann-cinnidh. B'ann aig Blàr Sliabh an t-Siorrain an 1715 a chaill Alasdair sùil 's a choisinn e am far-ainm "Cam."

B'i màthair Iain Maireadair nighean MhicChoinnich Bhad a' Chròtha, agus b'e a seanair-sa "Am Ministear Làidir," an t-Urramach Seumas Robasdañ (no MacDhonnchaidh), ministear sgrì Loch-Bhraoin bho 1745 gu 1752. 'S e duine sònraichte a bh'anns a' "Mhinistear Làidir," ach is e sin sgeul eile! Cò dhiubh, phòs an Robasdanach Anna, nighean Fear Leitir-Iù, agus b'e Iain MacCoinnich iar-ogha dhaibh.

Bha gabhaltas fearainn aig Alasdair Og MacCoinnich, athair Iain, ri taobh Loch Iù, ach a réir coltais, ged a bha an teaghlach comhfhurtail gu leòir an toiseach, chaill iad a' mhor-chuid de'n fhearann. A dh'aindeoin sin, thug Alasdair Og an togail agus an t-oileanachadh a b'fhearr a b'urrainn dha d'a mhic, Iain is Seumas (rugadh Seumas an 1808). An toiseach fhuair iad an ceud-ionnsachadh aig an tigh, agus dithis òganach an dèidh a chéile, Uilleam Falconer á Brathainn agus Dòmhnall Dumbair á Baile Dhubh-thaich, air am fasadh mar oidean-fòghluim. An sin thug Iain greis anns an sgoil bhig air Eilean Iù, agus

Ghlocas nan Gàidheal.—Cha do chuir Dia rianh beul do'n t-saoghal gun a chuid f'a chomhair.

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Firinn air son a' Mhios seo.—Tha sùilean nan uile a' feitheamh ort, agus bheir thu dhaibh am biadh 'na thràth. Tha thu a' fògladh do làimh agus a' sàsachadh miann gach nì beò.—*Salm cxlv. 16-17.*

'na dhéidh sin chaidh e do sgoil na sgìreachd an Gearrloch, ochd mìle deug bho a dhachaidh. Tha an t-Ollamh Màghnus MacGilleathain (*The Literature of the Celts*, t.d.356) ag ràdh gun deachaidh e gu àrd-sgoil Baile Dhubhthaich, ach cha d'fhuair mi dearbhadh ceart air sin agus ar leam nach 'eil e fìor, cìod air bith ann bonn a bh'aig an Ollamh air a ràdh.

Nochd Iain MacCoinnich, agus e fhathast 'na bhalachan, gu robh ùidh shònraichte aige an ceòl agus ann bàrdachd, agus gu robh sgìl nàdurra aige ann a bhith an dà chuid ag cluicheadh innealan-ciùil agus 'gan deanamh. An ceann ùine 's e bh'ann deagh phìobaire, agus chluicheadh e mar an ceudna air an fhìdhill, air a' phìàna, air an fheadan Ghallda (*lute*), agus air innealan-ciùil eile. Ach chan e mhàin sin ach le a làimh fhéin rinn e pìob-mhór agus fìdheall agus innealan eile agus gun aige de acfhuinn ach sgian-pòcaid.

Chuir a phàrantan e a dh'ionnsachadh saorsainneachd còmhla ri fear, Uilleam Ros, saor a bhiodh a' siubhal o àite gu àite air lorg na h-ìobire. Dh'fhalbh Iain còmhla ris an fhear seo agus anns gach siubhal a rinn iad fhuair e eòlas an dà chuid air saorsainneachd agus air cànan is òrain is sgeulachdan àireamh cheàrran de'n dùthaich.

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Ann an 1823 dh'éirich tubaist do Iain a bha mar mhathair-aobhair do'n obair shònraichte a rinn e na litreachas na Gàidhlig anns na bliadhnan a lean. Anns a' bhliadhna sin chuireadh pìos eile ri Mansa Ghearrloch (agus 's dòcha gu robh feum air sin, agus seachdair chloinne aig a' mhinistear, an t-Urramach Seumas Russell). Bha Uisdean Mac a' Mhuilleir a' Cromba, ùghdar *My Schools and Schoolmasters* agus *The Old Red Sandstone* agus leabhraichean eile, 'na chlachair aig an togail seo, agus bha Iain MacCoinnich còmhla ris mar shaor. Thuit Iain bho'n bhalla a bhàtar a' togail agus fhuair e buille sa' cheann air chor 's nach b'urrainn dha leantainn air an obair. An ceann ùine chaidh e na b'fhearr agus dh'fhalbh e gu Drochaidh Sguideil (no Drochaidh Chonain) agus leantainn air an t-saorsainneachd an sin, ach bha leòn a chinn fhathast ag cur dragh air agus b'fheudar dha an t-saorsainneachd a leigeil seachad agus tionndadh ri cosnadh eile, agus, mas fìor na dh'innsear, cha bu dùilich leis sin a dheanamh, oir chan ann an saor-sainneachd a bha ùidh aige ach ann an sgrìobhadh. Bho òige a nuas bha tlachd aige ann am bàrdachd a dhaoine agus thòisich e ri trusadh nan òran a chuir e ri chèile an déidh-làimhe ann an *Sàr-Obair nam Bàrd*.

Mar sin, thill e dhachaidh do Ghearrloch agus b'e a' cheud nì a chuire roimhe òrain Uilleim Rois a thional 's a chur an clò. Bha a nise còrr is deich bliadhna fichead bho chaidh Uilleam Ros a chàradh san ùir an seann chladh Ghearrloch aig aois a h-òchd thar fhichead, ach bha deagh chuimhne fhathast air fhéin agus air a chuid òran. Bha ann fhear gu sònraichte fhathast air mhaireann a bha 'na dhlùth-chompanach aig Uilleam Ros, agus b'e sin Alasdair Caimbeul (no Alasdair Buidhe mac Iamhair), a bha e fhéin 'na

bhàrd. Tha e air a ràdh gun tug Iain MacCoinnich oidhche thar fhichead a' sgrìobhadh sìos òrain an Rosaich bho bheul Alasdair Buidhe. Ann an 1833 chuireadh an clò an Inbhir-Nis "*Òrain Ghàidhealach le Uilleam Ros*"; air an sgrìobhadh agus air an co-chruinneachadh ri chèile le Iain MacCoinnich ann an Inbhir-Iù." 'S e "1830" an àireamh-bhliadhna a tha clò-bhuailte air ceud-duilleig an leabhair, ach tha aobhar smaoineachadh gur ann an 1833 a dh'fhàg an leabhar an clò-bheairt. Rinneadh an dara clò-bhuailadh an 1834, agus an déidh tomhas ceartachaidh gu làimh Dhòmhail Mhic a' Phearsain (fear-deasachaidh *An Duanaire*) an 1868, chaidh an leabhar a chlà-bhuailadh a ris an 1868, 1870 (dà uair), agus 1877.

Ann an 1833 dh'fhàg Iain MacCoinnich Gearrloch agus an 1836 chaidh fhasdadh mar chléreach an oifis clò-bhuailaidh Oil-thigh Ghlaschu. Shaothraich e an sin àireamh bhliadhnan agus an sin fhuair e cosnadh aig Cuideachd MhicLachlainn is Stiùbhairt, clò-bhuailtearan is leabhar-reiceadairean an Dùn-Eideann. 'S e pundo Sasannach san t-seachdain an tuarasad a bh'aige, agus 's e obair a bh'aige a bhith ag eadar-theangachadh leabhraichean Beurla gu Gàidhlig agus a bhith coartachadh clò is litreachadh nan leabhraichean Gàidhlig a bhiodh MacLachlainn is Stiùbhart ag cur a mach. Mar seo dh'eadar-theangaich e *Seallaidhean Nèimh* is *Ifrinn* (1844), *Thig agus 's e do Bheatha chum Iosa Crìosd* (1844)—dà leabhar le Iain Buinjan; agus cheartaich is dh'ùr-dheasaich e *Turus a' Chrìosduidh* le Iain Buinjan (eadar-theangaichte an toiseach le Raibeart MacPhàrlain) (1845), *Gairm an Dé Mhór do'n t-Sluagh Neo-Iompaichte* le Richard Baxter (eadar-theangaichte an toiseach le Pàdraig MacPhàrlain) (1845), agus *Ainmeanan Cluicteach Chrìosd, Slabhraidh Oir a' Chreidich*, agus an t-Slighe Chumhann do Nèamh le Uilleam Dyer (eadar-theangaichte air tùs le Pàdraig MacPhàrlain) (1845). Dheasaich no dh'eadar-theangaich e cuideachd trì leabhraichean eile le Iain Buinjan—*Osnachean bho Ifrinn* (1846), *Uisge na Beatha* (1846), agus *Gràs am Pailteas* (1847).

Anns a' bhliadhna 1844 chlà-bhuailadh *Eachdraidh a' Phrionnsa no Bliadhna Thearlaich* le Iain MacCoinnich. B'e seo eadar-theangachadh air iomradh Beurla a thugadh dha. Anns a' bhliadhna sin cuideachd chuir e an clò *An t-Aosdana*, "crùinn-eachd de dh'òrain a rinneadh do'n Phrionnsa agus 'na aobhar le ùghdaran eugsamhail."

Ann an 1836 chuir e mach leabhran beag, "*Eachdraidh Mhic Crustig Sgialachd Gaelach*," air a chlà-bhuailadh air paipear gorm. Chlà-bhuail e mar an ceudna *The Gaelic Melodist*, cruinneachadh beag de dh'òrain-gaoil Ghàidhealach. An 1848 dheasaich e air son a' chlà an còigeamh clò-bhuailadh de dh'òrain Dhonnchaidh Bhàin, agus chuir e stigh aireamh òran nach robh an clò roimhe.

Bho 1840 gu 1843 bha *Cuairtear nan Gleann* a' tighinn a mach. B'e seo mìosachan fo làimh Thormoid MhicLeòid ("Caraid nan Gàidheal"), ach a réir coltais bha làmh nach bu bheag aig Iain MacCoinnich ann an deasachadh a' mhiosachain.

Mar a chunnaic sinn uair is uair 'nar latha fèin, mar sin an linn Iain MhicChoinnich ceud bliadhna air ais, bhiodh sgrìobhadairean is sgoilearan Gàidhlig ag conspoid 's a' dol a mach air a chèile mu sgrìobhadh is litreachadh na Gàidhlig. Bha fear, an t-Urramach Iain Foirbeis, 'na mhaighstir-sgoile an Cille-Chuimein agus 'na mhinistear an sgrì Shléibhte san Eilean Sgitheanach, a bhiodh e fhéin ag cur a mach leabhraichean an Gàidhlig, agus dh'èirich nainnideas eadar e fhéin is MacCoinnich. 'S ann mar seo a bha. An 1844 chuir am Foirbeiseach a mach dà àireimh de mhiosachan, *Teachdaire nan Gàidheal*, agus anns a' cheud àireimh rinn e geur-sgrùdadh air *Eachdraidh a' Phrionnsa* aig MacCoinnich, agus mar fhreagairt chuir MacCoinnich a mach an ath-bhliadhna aon àireamh de leabhraan fo'n ainm *A' Bhethir Bheuma*. Cha tàinig a mach ach aon àireamh, ach a réir aithris bu leòir sin! Ach cha robh Iain còir sàsaichte leis an sin. Thachair gun do chuir Iain Foirbeis a mach an 1843 "Gràmar Dùbailt Beurla is Gàidhlig." Ma chuir, sgrìobh MacCoinnich ann an 1845 "Còmhradh eadar Murchadh Grè, Coinneach MacShuine, Eobhan Mór 's am Pungar, nu'n Ghràmar Dhùbailt do nach e am Pungar féin idir is Udar." Bha seo a' magadh gu searbh air Gràmar an Fhoirbeiseach.

An 1832 chuir Niall MacAilpein an clò am Faclair Gàidhlig aige, agus an 1845 chuir Iain MacCoinnich a mach Faclair Beurla is Gàidhlig mar chompanach do Fhaclair MhicAilpein, agus còmhla ri sin roimh-ràdh am Beurla anns an d'rinn e an dà chuid moladh agus càineadh air obair MhicAilpein, ni nach do chòrd idir ris an Ìleach agus cadhion air leabaidh a' bhàis cha b'urrainn Niall iomradh a chluinntinn air MacCoinnich gun fuath ìirigh 'na chridhe.

Uile gu léir bha làmh aig Iain MacCoinnich ann an deich thar fhichead de leabhraichean Gàidhlig, mar ùghdar, mar fhear-tionail mar fhear-deasachaidh, no mar fhear-ceartachaidh. Ach 's e an obair shònraichte a rinn e tre a bheil a chliù air dol am farsaingeachd gun do chuir e an clò an Glaschu an 1841 *Sàr-Obair nam Bàrd Gaelach*, le cunntas Beurla air beatha nam bàrd agus faclair goirid de fhacail mhì-chumanta, agus le iomradh Beurla air seann eachdraidh nan Gàidheal bho làimh Sheumais Logan, ùghdar *The Scottish Gael*. Reiceadh an leabhar an dà phàirt air dusan tasdan an t-ìomlan, agus bha ann òrain le sia-deug thar fhichead de shàr-bhàird na Gàidhealtachd. Leugh mi an àit-eigin nach 'eil ach ochd òrain an *Sàr-Obair* nach robh riamh roimhe an clò. Faodaidh sin a bhith, ach tha mi saòilsinn nach ann idir a leabhraichean eile no á co-chruinneachaidhean eile a thog MacCoinnich na h-òrain a chuir e san leabhar. Thog e iad bho bhilean an t-sluaigh. Faodaidh e bhith gun ann a leabhraichean a thog an sluagh pàirt dhiùb no 's dòcha gu robh òrain a bha cheana an clò air am faotainn air mhòd eile air beul an t-sluaigh. Chan aithne dhomh, ach bho'n bheagan rannsachaidh a rinn mi 's e mo bheachd gu bheil eadar-dhealachadh am bitheantas eadar òrain an *Sàr-Obair* agus na dearbh òrain sin an co-chruinneachaidhean eile.

Bitear a' tilgeil air *Sàr-Obair* gu bheil e lom-làn de mhearachdan litreachaidh is de mhearachdan-clò, agus tha sin fìor. Tha cuimhne agam, nuair a bha mi am oileanach an clas Gàidhlig Oil-thigh Ghlaschu fo stiùradh an fhìr chòir nach maireann, an t-Ollamh Seòras Calder, gur mòr an dragh a bh'againn a' leughadh òrain Mhic Mhaighstir Alasdair is Iain MhicCodrùim *a' Sàr-Obair*. Tha dà aobhar air na mearachdan sin. An toiseach, ged a bha eòlas aig MacCoinnich air Gàidhlig mòran nas fhèarr na th' againne a bhios a' faotainn coire dha, fhathast bha a dhòigh fhéin aige air Gàidhlig a litreachadh, dòigh a shaoil leis a b'fhèarr na dòigh sgoilearan a latha fhéin. Bha an t-Ollamh Dòmhnall MacFhionghuin nach maireann de'n bheachd nach b'fhèarrde litreachadh na Gàidhlig idir atharrachaidhean a rinn Niall MacAilpein, Iain MacCoinnich, Iain Og Ìle is an Siorram MacNeacail, luachmhor 's gu bheil saothair nan daoine sin air dhòighen eile. Ach, a rithist, is iomadh uair a chaidh *Sàr-Obair* a chlà-bhualladh as ùr, 's gun làimh aig MacCoinnich ann tuilleadh agus ro thrì le c'ion-faill mu cheartachadh a' chlà. Tha iomadh mearachd an *Sàr-Obair* mar a tha e againn an diugh nach tàinig bho pheann MhicChoinnich.

Anns a' Chéitein, 1848, thill Iain MacCoinnich a' ais gu sgrì a bhreith agus a shlàinte air briseadh. Tha cuid ag ràdh gur e an t-saothair a bh'aigne an co-cheangal ri *Sàr-Obair* a chur troimh an chlà-bheairt a rinn goin dha. Tha feadhainn eile ag ràdh gun d'rinn e dochunn air fhéin agus e gu saothrachail ag ullachadh eadar-theangachaidh ùir de'n Bhiobull Ghàidhlig. Chan 'eil forfhais, cho fad 's is aithne dhòmhsa, air cò dha a bha e ag obair air a' Bhiobull no ciod a thachair do'n obair aige air a' chuspair seo. Aon ni a tha cinnteach, an uair a thill e do Gheàrrloch air dha bhith ceithir bliadhna deug air falbh, bha a chùrsa talmhaidh a' teannadh ri crìch, agus gun e ach dà fhichead bliadhna 's a dhà a dh'aois. Air an 19mh latha de'n Lùnasdal, 1848, dh'èug e. Mus tàinig a' chrìoch bhiodh Màiri, a phiuthar, a' leughadh dha cuibhreannan as a' Bhiobull Ghàidhlig (an Biobull Ghàidhlig a chuireadh a mach leis na Stiùbhartach fo ùghdarras an S.P.C.K.), 's nuair a thigheadh i air carrann nach robh air eadar-theangachadh cho math 's bu mhaith leis, theireadh e, "Na leugh as an leabhar sin, a Mhairi; leugh as a' Bhiobull bheag agam fhéin," agus e a' dearcadh air a' Bhiobull Ghàidhlig a chuir Raibeart Cìore a mach, leabhran beag dearg. Cha robh ann am Biobull Gàidhlig Chìore ach am Biobull Eireannach aig Bedell agus O'Dhòmhnaill ann an litreachadh Ròmanach, ach fad còrr is ceud bliadhna b'e sin an aon Bhiobull Gàidhlig a bh'aig sluagh na Gàidhealtachd agus bha meas mòr aig mòran dhiubh air. Tha an t-Ollamh Calder a' deanamh iomraidh air gnàthasan Eireannach a tha ann am bàrdachd Uilleim Rois, agus e de'n bheachd gun d'ionnsaich Ros iad o bhith cluinntinn Biobull Eireannach Bhedell air a leughadh an cubaid eaglais Gheàrrloch an uair a bha e 'na fhear-togaifuinn an sin. 'S e mo bheachd fhéin gur math a dh'fhaodadh leth-bhreac de Bhiobull Chìore a bhith aig Uilleam Ros, mar a bha aig Iain MacCoinnich, no

eadhon gur e peann Mhic'Choinnich a chuir na gnàthasan is an litreachadh Eireannach ann an òrain an Rosaich.

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Thiodhlaiceadh corp Iain MhicCoinnich san t-scann chaibeal an seann chladh Ghearrloch, agus chruinnich shuagh mòr do'n tòrradh. Deich bliadhna fìchead an deidh a bhàis thogadh carragh-cuimhne àrd eadar an cladh agus an rathad-mòr mar chuimhneachan air, agus seo mar sgrìobhadh air:

"Thogadh an Carn-Cuimhne so do Ian MacCoinnich (de theaghlach Alastair Chaim Ghearrloch), a thionail, agus a chuir an ordugh 'Sar Obair nam Bard Gaidhealach,' agus a sgrìobh, a thionail, a dheasaich, no dh'eadartheaigach 30 leabhair eile, am measg iomadhr cruaidhchas. Rugadh e anns na Mealan, 1806. Chaochail e an Inbhir-igh, 1848. 1878."

Cha b'e bàrd a bha an Iain MacCoinnich, ged a sgrìobh e òran no dhà e fhéin, ach ghléidh e air mhaireann bàrdachd dhaoine eile. Is dòcha nach robh e cho faiceallach 's a dh'fhaodadh e mu chiod as fhiach a chur ann an leabhar, agus tha òrain ann an *Sàr-Obair* nach bu chòir a bhith an clò idir. Ach rinn e obair mhòr agus obair mhath; rinn e an obair sin a dh'aindeoin iomadh cruaidh-chàs is éiginn is bochdainn, is cha mhòr an duais no an tuarasadal a fhuair e, oir cha robh is chan 'eil na Gàidheil math air leithid Mhic'Choinnich a mhisneachadh 's a bhròsnachadh.

Saoidh mise gur e an dòigh a b'fhearr a gheibheadhaid air ainm is obair an duine chliùitich se a chumail air mhaireann *Sar-Obair nam Bàrd Gaidhealach* a chur an clò as ùr, an deidh a cheartachadh is cur ris toirt bhuaithe fo stiùradh sgoilearan uidheamaichte ar latha féin.

LITIR COMUNN NA H-OIGRIDH.

Cha ruig mi a leas innseadh dhuibh gu bheil mi, an am dhomh a bhith a' sgrìobhadh litir a' mhios seo, le m' chluas ri claisreachd (ris an radio) fìach ciod an t-sid a thàtar ag gealltainn dhuinn, agus mu shùil ris an speur is ris na neòil fìach ciod na beachdan a tharruingeas mi féin bhuapasan. Tha fios agaibhse ciod an t-aobhar; agus chan ann le brosgall a tha mi ag ràdh ruibh gur e an t-sid a tha sibhs a tha anns a' Champ ri fhaotainn a tha a' tighinn fairnear dhomh. Cha robh cùisean ro ghealltachadh bho'n a thàinig an t-Iuchar a steach, gun a' ghrian ach ro thearc ri a faicinn. Nach ann a bha mi ag cluinntinn gu robh Dòmhnall, bhur n-oide, fodha gu ruig na h-aobrain am poll is an eabar an oidhe mun d'fhoghladh an Camp ag cur nam bùthan air dòigh 's gan cur dìongmhalta air am bunait. Cha treabh gach bliadhna d'a chéile gun teagamh; is thubhairt mi sin ruibh uair no dhà mar thà, agus tha mi fo amharus nach bi an t-sid idir cho fàbharach am bliadhna 's a bha i an uiridh. Bha an t-sid fìor mhath an uiridh, eadar-dhealichte, a rithist, bho'n bhliadhna roimh sin—a' bhòn-uiridh.

A nis, ged a tha e a' toirt brisidh air mo sheanachas, nach fhiach e a thoirt fairnear am facal gasda seo a tha againn anns a' Ghàidhlig do nach 'eil co-ionannachd aca anns a' Bheurla idir—a' bhòn-uiridh; agus cha mhò a tha facal aca air son "a' bhòn-dé" no "an earair," mar a tha againne. Cuiribh seo ris an fhacal ris an do bhuin mi anns an litir mu dheireadh (*deoch* is a bhith 'ga h-òl), agus an uair a chluinnas sibh clann na Beurla ag cur dhùibh is ri bòsd mu'n chàinann bharrichte a tha acaas seach a' Ghàidhlig, thoiribh na faclan so dhaibh eadar an t-sùil 's an t-sròn!

Ach gu tilleadh ris a' Champ, nach ann a chuala mi an diugh gu bheil 73 de chloinn nighean ann, aon tuille na bha againn anns an litir mu dheireadh! Tha mi an dùil gu bheil an àireamh so fada os cionn na h-àireimh a b'àirde a bha anns a' Champ-shamhraidh fathast, bho'n cheud bhliadhna a chuireadh 'na uidheam e air an t-slios ghrianach ud ri taobh Loch Odha. Tha a' chlànn-nighean ri am moladh mar a thog iad a mach bho gach càrn as an tàinig iad, eadhon ged nach robh an t-sid ro ghealltach. Ach cha b'iad a' chlànn Gaidhealach riamh, na bu mhò na an athraichean is na h-innagan uile, do'm bu dùthchas "ceum an t-slinnein." Bha an àireamh seo (73) tuille na an àireamh roimh an robh ullachadh air a dheanamh; ach "is fearr caraid sa' chùirt na crùn san sporan," agus bha deagh charaid romha an uachdaran Inbhir-aileart, is thug esan is a chéile còir gach cuideachadh a ghabhaidh toirt seachad. B'e a' bhuil gu robh a h-àite aig bòrd, a gréim is a leaba féin aig gach aon de na trì fìchead is trì-deug de chaillean a ràinig an Camp. Tha gach aon, Dòmhnall is na bha aige 'ga chuideachadh, mar a h-aon 's mar a dhà, an t-Urr. Alastair Mac-Dhòmhnaill, Ministear Aird-Chatain, an deagh Uibhisteach, an t-uachdaran is gach aon eile a rinn cuideachadh le ri Dòmhnall féin, ri am moladh.

Agus le iomradh a thoirt air Inbhir-aileart, nach ann a chunna mi an leabhar beag a tha air ùr thighinn a mach à beairt a' chlàdh gur e "Ceann a Chreagain" an seann ainm a bha air an àite seo. Cumaibh cuimhne air sin.

Leis gu bheil mi a' sgrìobhadh na litreach seo cho tràth anns a' mhios, is nach 'eil an Camp ach seachdain fosgailte, agus nach robh mise na bu dlùithe dhà na a' chathair air a bheil mi 'nam shuidhe an dràs, chan urrainn dhomh a' bheag a ràdh uime ach na thubhairt mi mar thà. Bidh na caillean a' pasgadh am buagain gu falbh dhachaidh an ath-sheachdain, agus na balaich ag gluasad a steach 'nan àite gun ach latha no dhà de ùine a chall. Tha fìughair (an uair a tha mi a' sgrìobhadh) ri ochd balaich dheug air fhichead; agus ged a bhiodh tuille na sin ann, an uair a chaidh aca air tighneas a thoirt do chòrr is trì fìchead 's a deich de nigheanan, cha bhiodh dailheadas sam bith ann an cur suas. Agus aon taobh de'n chùis, nach ann a bhios e nas fhasa bòrd toirbhearteach a chur air beulbhaibh nam balach, ged nach biodh ann ach gum bi am buntàta ùr a' tighinn orra nas pailte na bhà e an co-la-deug nan caillean. Bidh bratach a' Champ air a toirt a nuas air an dara latha de'n Lùnasdal, Di-luain.

Is iad na paipearan ceasnachaidh air cheann nam bràisdean, Làin-is Sàr-Ghàidheal, an ath taobh de ar n-obair a bhios a' tarruing ar n-aire. Tha Niall ag innseadh dhomh gu bheil e an dèidh am faotainn a steach uile, agus bidh e 'gan sìnneadh dhomh an là no dhà. Cuimhnichibh gu bheil na duaisean beaga a dh'ainmich mi mar tha agam cùl mo làimhe. Tha dòchas agam gun do rinn sibhse a ghabh làmh anna deagh obair.

Chan fhaod mi gun iomradh a thoirt air na mòdan dùthchail, is cha mhò a dh'fhaodar am fìor Mhòd Mòr a tha ri bhith an Glaschu deireadh na Sultain a dhearmad. Bidh e mòr da-riubh, oir nach 'eil còrr is còig coud deug de cho-fharpaisich air an ainmnean a chur a steach. Bha na h-uiread de mhòdan dùthchail againn am bliadhna. Tha dòchas agam gu robh mòran dhlh b a ghabh pàirt anna, oir is gann a bha càrn de'n Ghàidhealtachd anns nach robh mòd, is mar sin cha robh aon air an robh e air àicheadh a bhith aig aon no aon-cigin dhlh b. Bha mi fèin aig aon de na mòdan seo, agus tha mi a' dol a dh'innseadh dhlh b mu aon a choisinn duais ann an leughadh rosg nach fhaca e riamh gu sin, agus mar a dh'innis e dhomh a dh'ionnsaich e Gàidhlig a leughadh an toiseach. Bha e 'na chleachdadh aig athair, cleachdadh ionmholta a bhiodh aig na cinn-theaghlach anns a' Ghàidhealtachd an coitcheannas, agus a tha sinn an dòchas a tha aca fathast, caibideal de'n Bhiobull a leughadh mun gabhte mu thàmh gach oidhche. Is è a rinn mo charaid, ma tà, oir cha d'fhuair e teagas Gàidhlig riamh ann an sgoil, Bhiobull Gàidhlig eile fhaotainn, is mar a bhiodh athair a' leughadh rann an dèidh rainn, bha esan 'ga leantainn anns a' Bhiobull a bha fogaillte aige fèin, is mar sin cha b'fhada gun an leughadh e Gàidhlig sam bith a thigeadh f'a chomhair rèidh gu leòr. Cha ruig mi a leas a chomhairleachadh dhlh bhe an rian sin a chleachdadh, oir aon sam bith a tha comasach air an litir seo a leughadh, chan 'eil e am feum comhairle. Ach dh'fhaodadh sibh an earail a thoirt air aon sam bith as aithne dhlh b a tha air mhiann leughadh na Gàidhlig ionnsachadh.—Bhur Caraid Dileas, EACHANN MACDHUGHAILL.

OISINN NA H-OIGRIDH.

Ruairidh a' Chadail.

Bha Ruairidh Mòr, no "Ruairidh a' Chadail" mar a chanadh iad ris, ro dhéidheil air a bhith cadal anns an t-searmon. Gu tric bhiodh e 'na adhbhar fealla-dhà do an òigridh. Thug am ministear mu dheireadh an aire gu robh lan thide aige stad a chur air a' ghnathach.

Chunnaic e balachan beag a bhiodh an còmhnuidh 'na shuidhe ri taobh Ruairidh, agus smaoinich e gum bu mhaith an gnothach sgillinn a thoirt gach Sàbaid do an bhalachan air son Ruairidh a chumail 'na dhùisg.

Shoirbhich an iomairt sin gu gasda car greise, agus cha deachaidh aon dùnadh air sùilean Ruairidh. Ach air Sàbaid àraidh thug am ministear an aire, leis an t-sùgradh a bha air na gillean, gu robh Ruairidh 'na chadal mar a b' àbhaist.

An dèidh na seirbhise chaidh e a thoirt achmhasain do an bhalach.

"Nach 'eil mise," ars esan, "a' toirt sgillinn dhuit gach Dòmhnaich air son Ruairidh a chumail 'na fhaireachadh?"

"Bha sibh sin," ars am balach, "ach is ann a tha Ruairidh a' toirt trì sgillinn domh air son fois a leigeadh leis!"

IAIN N. MACLEOD.

BAS CHAIRDEAN.

Mrs. MacLeod of Skeabost.

It was with very great regret that many heard of the death on 5th July of Mrs. Ishobel MacLeod, wife of Duncan MacLeod, Esq., C.B.E., of Skeabost, Isle of Skye. One of the best known and most popular personalities, not only in Skye but wherever Highland people foregathered, Mrs. MacLeod will be much missed for her graciousness, her friendliness, and her hospitality.

Mrs. MacLeod shared in her husband's keen interest in, and generous support of, many good causes, especially those concerned with the material, cultural, and educational well-being of Highland people. A native of Arran and a Gaelic speaker, she was an enthusiastic supporter of An Comunn Gàidhealach and was a well-known personality at the National Mods. At the Great Feill of 1926 she was Convener of the Highland Art and Industry Stall. She was also keenly interested in the Clarsach Society and the Glasgow Skye Association.

Mrs. MacLeod died in Ayr, and a Service was held in St. Columba Parish Church, Glasgow, conducted by the Rev. W. Uist MacDonald, M.A. The funeral in Skye was attended by a large concourse of mourners. At the Service in Glasgow An Comunn was represented by Dr. John Cameron, President, Mr. J. M. Bannerman, Vice-President, and Mr. Neil Shaw, Secretary.

We would express our deep sympathy with Mr. MacLeod and the family in their bereavement.

Dr. Farquhar MacRae.

The death took place recently of Dr. Farquhar MacRae, formerly of Ratagan, Glenishiel, Ross-shire.

Dr. MacRae belonged to a family well-known in the West Highlands both in agriculture and in the professions. He himself had a very successful and distinguished career in medical practice in London, but many years ago he retired to Ratagan. Kindly and courtly, with a clear and incisive mind and strong convictions which he did not care to conceal, he was what some of us like to think of as "the typical Highland gentleman." Above all, Dr. MacRae was endowed with the bardic spirit and composed a number of Gaelic poems of great merit, which we hope will be made available to the public. I recall in particular a poem which he read to me some years ago, composed on the occasion of the tragic loss of the "Iolaire" at the entrance to Stornoway Harbour during the first World War. Dr. MacRae was well versed in Highland lore and occasional notes and letters from his pen appeared in this magazine. A life member of An Comunn, he rendered good service in earlier years as an adjudicator in the Mod literary competitions.

He passed away at a ripe old age, and his going from us has left all of us who knew him with the feeling that we shall not see his like again. We record our sympathy with his relatives.

T. M. M.

DISTINCTION FOR GAELIC SCHOLAR.

Mr. Derick S. Thomson, son of Mr. James Thomson, M.A., Bayble, Lewis, who last year graduated M.A. at Aberdeen with first-class honours in Celtic, has now taken the B.A. degree at Cambridge University with first-class honours in the Archaeological and Anthropological Tripos and has been awarded a Research Fellowship. His course of study at Cambridge included Old Irish, Welsh, Norse, and Anglo-Saxon. Recently he won the Blackie Prize and he is at present the holder of the MacCaig Scholarship.

We would extend to Mr. Thomson our hearty congratulations and wish him further success.

T. M. M.

EXECUTIVE COUNCIL.

The Extraordinary Meeting of the Executive Council of An Comunn Gàidhealach was held in the Christian Institute, Glasgow, on Friday, 27 July, 1948.

The President, Dr. John Cameron, LL.B., was in the Chair, and the following members were present: Col. D. C. G. Ballingal, Kippen; John M. Bannerman, M.A., B.Sc., Balmaha; Mrs. John M. Bannerman, Balmaha; Mrs. M. Barron, Glasgow; Miss Catriona B. Cameron, Glasgow; Mrs. Iain M. Campbell (Airds); Nicol Campbell, Inverness; Mrs. M. C. Edgar, Bearsden; John K. Gillies, Gourcock; Donald Grant, M.A., Milngavie; James S. W. Henderson, B.Sc., Glasgow; D. J. Ewing Hunter, Helensburgh; Mrs. A. B. MacDonald, Glasgow; Donald MacDonald, Inverness; Kenneth MacDonald, B.Sc., Glasgow; Hector MacDougall, Glasgow; Alex. MacKay, Edinburgh; Rev. John MacKay, M.A., Glasgow; John MacKay, Edinburgh; Donald Shaw MacKinnon, M.B.E., Edinburgh; Donald MacLean, Glasgow; Rev. Malcolm MacLean, M.A., Conon; Alex. C. M. MacNeill, M.A., B.Sc., Glasgow; Farquhar MacRae, M.A., B.Sc., Glasgow; John A. MacRae, M.A., L.R.A.M., Glasgow; Ian Millar, Greenock; J. H. Miller, Glasgow; Charles Reppke, Campbelltown; Dr. Colin Sinclair, Glasgow; Donald Thomson, M.A., Oban; Miss W. Millar Weir, Alexandria. In attendance; James D. Graham, C.A., Treasurer; Neil Shaw, Secretary; Alastair Matheson, Assistant Secretary; Miss Chris. Turner, Clerkess, and Miss Normanna MacAskill, Organiser for War Memorial and Thanksgiving Fund.

The Minute of previous Meeting was read and approved, and apologies for absence were intimated from members of the Council.

EDUCATION COMMITTEE.

Minute of meeting of Education Committee was read. It was reported that owing to lack of entries the Summer School in Celtic Studies at Inverness had been cancelled. The Committee expressed appreciation of the good work done at Bellahouston and Woodside Secondary Schools, and it was hoped that, to meet the undoubted demand, provision would be made for enrolment in the new session. Miss Catriona Cameron again raised the question of the Emergency Course with reference to the place given to Gaelic and, after a long discussion, it was agreed that the Secretary should write to the Authority concerned and ascertain what the position is. Dr. Sinclair raised the question of the Annual Gaelic Service which previous to the War had been held annually at the University of Glasgow. He suggested that An Comunn should take steps to have this service resumed. After discussion, a vote was taken and it was decided that the authorities be approached with a view to the service being resumed. Dr. Sinclair also raised the question of holding an annual service in Glasgow Cathedral, but, after discussion, it was decided that no action be taken in the matter. On the motion of Mr. Farquhar MacRae, the minute was adopted.

ART AND INDUSTRY.

Two Minutes of meetings of the Art and Industry Committee were read. It was reported that the draft syllabus for 1949 had been prepared and approved by the Committee. It was agreed that Directors of Education should be approached with a view to having Celtic Art taught in the schools, especially the Secondary Schools in Highland areas. The question of holding a Summer School in 1949 was considered and it was decided to recommend to the Executive Council that consideration be given to this proposal, and that it be remitted to a joint meeting of the Art and Industry Committee and the Education Committee to consider the matter further. On the motion of Mrs. Iain M. Campbell (Airds), Convener, the Minutes were adopted.

MOD AND MUSIC.

Minutes of two meetings of the Mod and Music Committee were read. It was reported that the Committee had before them the Trophy presented by the Dowager Marchioness of Ailsa and, after consideration, the Committee unanimously recommended that this valuable Trophy be awarded to the crowned Bard to be held by him for the ensuing year. It was further recommended that the names of Bards already crowned

should be inscribed on the Trophy, and deep gratitude was expressed to Lady Ailsa for donating this handsome Trophy. The Committee expressed appreciation of the work done by the Mod Local Committee in Glasgow, and the Secretary reported that the estimated number of entries for this year's Mod exceeded 1500, which showed an increase of fully 450 on last year's entries.

A letter from the Association of Choirs was read referring to the Gaelic Test, prizes and Mod accommodation. A proposal by the Local Committee was received, that the price of the tickets at the Grand Concert should be reduced to 3/6 (reserved) and 2/6 (unreserved), but after discussion it was decided that tickets should remain at the former prices, namely, 5/-, 3/6, and 2/6.

Rev. Malcolm MacLean, Conon, raised the question of organising the Ceilidhs at the National Mod and asked that the Local Committee keep this in view. It was agreed that an effort should be made to organise the Ceilidhs on suitable lines. On the motion of Mr. John M. Bannerman, Convener, the Minutes were adopted.

FINANCE COMMITTEE.

Minute of meeting of Finance Committee was read, and the Treasurer submitted the accounts for the Financial Year which ended on 30th April, 1948. From the statement of Income and Expenditure presented, it appeared that a deficit of about £200 for the previous financial year has risen to nearly £750 for the eleven months' period. It was reported that the Committee would urge upon all branches and members the vital necessity of contributing to the General Fund of An Comunn so as to maintain and even extend the existing activities of the Association. The Committee look forward to a very substantial surplus accruing from the Glasgow Mod in 1948, but this would at best merely restore the Association's financial position to what it was prior to the War. It was gratifying to note that 61 new Life Members were enrolled during the period under review. The Annual Reports of the Standing Committees were submitted and approved. Mr. Donald Shaw MacKinnon, in moving the adoption of the Minute and Reports, drew attention to the very large deficit of £418 on the magazine and stated that something would require to be done to remedy this and that he was tabling a motion in that connection. The Minutes and Reports were adopted.

NOTICES OF MOTION.

Nominations were received for the offices of President, Vice-President, and ten places on the Executive Council. The Auditors, Messrs. Gillespie and Anderson, were nominated for re-appointment.

Notices of Motion to amend the Constitution and a By-law were tabled as follows:—

By Mrs. Iain M. Campbell (Airds)—“In view of the long time now needed for competitions at the National Mod, five days should be devoted to these, with Sunday intervening.”

By Mr. Donald Thomson—That Rule 13 of the Constitution be amended to read: “Life Members shall each pay one subscription of six guineas.”

That the first eleven words of Rule 14 of the Constitution be amended to read: “The subscription of Ordinary Members shall be ten shillings per annum.”

By Mr. Donald Shaw MacKinnon—“That By-law No. 4 be deleted.”

The President extended a welcome to Miss Normanna MacAskill, recently appointed Organiser of the War Memorial and Thanksgiving Fund. Miss MacAskill gave a short report on her work and gave details of her initial tour of Sutherland, Wester Ross, North and South Lorn, including Oban and down to Mid Argyll.

A Vote of Thanks to the President terminated the meeting.

IMPORTANT DATES.

- Aug. 27 International Festival, Edinburgh: Gaelic Concert.
- Sept. 3 Perthshire Provincial Mod, Aberfeldy.
- „ 28 National Mod at Glasgow begins.
- Oct. 1 National Mod concludes.
- „ 2 Annual General Meeting of An Comunn.

FORTY-FIFTH NATIONAL MOD.

Glasgow, 1948.

The dates of the Mod are 28th, 29th, 30th September, and 1st October. The daily sessions will commence each day at 9 a.m., and concerts have been arranged as follows:—

Junior Concert: Tuesday, 28th September, at 4.30 p.m. Tickets, 3/- (reserved) 2/- and 1/-.

Rural Choirs Concert: Thursday, 30th September, at 7.30 p.m. Tickets, 3/6 (reserved), 2/6 and 1/-.

Mod Grand Concert: Friday, 1st October, 6.30 p.m. and 8.45 p.m. Tickets, 5/- (reserved), 3/6 and 2/6.

Special allowance is made for *Members only* to reserve seats for the concerts until 18th August, and application should be made to An Comunn Office as soon as possible before that date (stating which house, if for Grand Concert).

* * * *

The entries for the Mod constitute records in most sections, and are particularly numerous in the solo and duet competitions. The number of children coming forward to recite the poem, "Silc," is 62, the largest number ever recorded in this competition. 73 boys and girls have entered for competition No. 27 (solo singing, own choice). The Senior Oral competitions are well supported, and 8 couples are taking part in the Dialogue class.

In the Senior Solo Section, 48 ladies and 42 men are competing for the Mod Gold Medals. The Oban and Lorn Commemoration Gold Badge maintains its popularity, and 55 ladies and 48 men compete for the respective Badges. The largest number ever entered for the Lady Members Competition is recorded. No less than 80 are to take part. The Kennedy Fraser Competition claims another record with 68 entries. Other record entries are 49 Duettists and 34 Quartettes.

The London Gaelic Choir are assured of a warm welcome on their return to take part in the Lovat and Tullibardine Shield Competition.

This large all-round increase of entries necessitates the appointment of additional adjudicators. To undertake the completion of solo competitions on Tuesday, Wednesday, and Thursday, three halls will be required, and competitions will take place simultaneously in each.

It has been no easy task to arrange time-tables and the Committee earnestly request competitors to co-operate with those in charge in carrying through the stupendous task of disposing of about 814 individual items in a matter of less than 24 hours. This does not include the oral classes. A prompt start in the morning is essential if the time-table is to be adhered to, and any withdrawals should be intimated to the Secretary before the commencement of the competition concerned.

* * * *

A cordial welcome awaits Miss Jean MacLeod, Toronto, who has entered for the Kennedy Fraser Competition. There will be many present at the Mod who will remember her mother, Miss Jessie M. MacLennan, who won the Gold Medal at the Dingwall Mod of 1905. Her services as a vocalist were much in demand and she was also a member of the famous "Gold Medal Quartette," her partners being Cathie Turner, Robert Morrison and Duncan S. Currie. Another competitor making a long journey is Mrs. Cameron Robertson (Elizabeth MacMartin) who has entered from Kharطوم.

GRAND HIGHLAND BAZAAR.

A Remarkable Success.

The Grand Highland Bazaar, organised by Mrs M. I. Cameron and her Committee in aid of the National Mod Fund, was held in the McLellan Galleries, Glasgow, on Friday and Saturday, 18th and 19th June, and the sum realised far exceeded the target. The Bazaar was opened, in his own intimate way, by the Rev. Dr. Kenneth MacLeod, and at every stall and in every section of the Bazaar business was brisk throughout the two days.

While final figures cannot yet be given, the following figures have been officially announced as we go to press. The total sum received was £3,203 3s 5d, which sum includes the following from the various stalls: "Coll" £126 2s; "Islay" £520; "Oban and Lorne" £140; "Sutherland", £225 5s 9d; "Clans", £262 7s; "Inverness" £229 8s; "Lewis and Harris" £205 8s; "Ross-shire", £120 0s 10d; "Tiree", £168 10s 6d; "Jura", £165; "Morven", £300; "Skye", £350; "Uist and Barra", £261; Tote, £65 10s; Admission Money, £65; Donations received at Bazaar, £4 4s. 6d. General expenses amounted to £126.

This magnificent sum, together with the sum raised by donations and special efforts, has already broken all records for the National Mod Funds. Sincere thanks are due to all those whose initiative and hard-work lie behind these successful enterprises and to all who so whole-heartedly render assistance.

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AN GOBHA IS NA SIDHICHEAN.

Le IAIN N. MACLEOD.

I.

An uair a bha an saoghal gè òg bha gobha dubh ri fuireach shìos faisg air an Stoth Niseach. Bha aon mhac aige, gille làidir cridheil calma, agus b'e am mac sin miann a shùla agus aobhna a chridhe.

Ach, mo thruaighe, an uair a bha am balach gràdhach sin mu cheithir bliadhna diag thàinig seòrsa de thinneas cabhagach air agus cha robh fios aig duine beò cìod a dh'aobharaich a thrioblaid. Thuit a spiorad gu làr is bha e an còmhnuid fo lionn-dubh gu mu dheireadh gun deachaidh e gu laighe na leapa agus bha a chorp ri sìleadh as o latha gu latha. Bha e air fas cho caol is cho seargte aosda agus nach aithneadh a chàirden e an uair a thigeadh iad a dh'amharc air. Crathadh gach duine dhiubh a cheann is chanadh gach aon à bial a chèile, "Cha chur thusa ceann liath."

Ach an dèidh is gu léir cha do chaochail e is cha mhotha dh'fhàs e na b'fhearr. Bha e dìreach 'na laighe an siud latha an dèidh latha, seachdain an dèidh seachdain, is mios an dèidh mìosa, dìreach air an aon dhèidh. Agus, rud a b'iongantach gu léir, bha cùil neo-chumanta aige do bhiaidh. Dh'itheadh e is dh'itheadh e gun sgur a latha no dh'oidheach agus mu dheireadh bha athair a' tighinn fo smuairc mòr is eagal air gur h-mhàr de thinneas a' bhlidh a bha air a mhac.

Bha an gobha bochd fo imagan uamhasach. Bha an creutair gionach m-thaingeil a bha anns an leabaidh cho ao-coltach ri a mhac aobheil cridheil fhéin agus gun smoinich e mu dheireadh gu robh rùn-diomhair air chor-eigin timcheall air an thinneas neònach a bha ann.

La bha aith bha e leis fhéin anns a' cheàrdach is e fo throm-uallaich timcheall a mhic. Cò thigeadh a steach ach seann duine a bha ainmeil air feadh Leòdhais gu léir air son a ghloicais. Dh'innis an gobha dha mu chor a mhic agus chuir e a chomhairle ris mu'n chùis. Dh'èis an seann duine gu furachair is e crathadh a chinn fad na l-bhine, agus air do 'n ghobha crìoach a chur air a sheachnas brònach sheas an seann duine 'na dubh-thòid air son mìonaid no dhà.

"Tha mise cinnteach," arsa an seann duine, "nach e do mhac fhéin a tha agad anns an leabaidh. Is e tàbairn a tha agad; thug na sidhichean do mhac fhéin leotha do an bhrùgh."

Theann an gobha bochd ri fasgadh a làmban. "Nach robh eagal sin orm," arsa an gobha. "Mo bhalach gràdhach! Bheil nì air an talamh as urrainn mise dheanamh? Faod duit sam bith a bhith agam gu faic mi mo bhalach bòidheach fhéin tuille?"

"Tha," arsa an seann duine, "cothrom gu lòr agad air do bhalach fhaighinn air nis," is e ag cur a làimhe gu gràdhach air gualainn a' ghoibhann. "Ma nì thu mar a dh'iarras mise ort, agus ma bhios de mhinich agad gun toir thu coinnbh do na sidhichean fhéin, gheibh thu do mhac a mach a prìosan an t-sithein."

"Nì mise rud sam bith air an t-saoghal," arsa an gobha, "ma gheibh mi mo mhac air ais."

"Creididh mi sin," arsa an duine glic, "agus mun téid sinn air aghaidh nas fhaide feumaidh sinn a bhith cinnteach gu bheil mo bhalach ceart. Stad! Feumaidh tu na 's urrainn duit

de phlaosgan (ghucagan) uibhean a chruinneachadh, agus thoir a steach iad an d-t-seòmar anns a bheil do mhac 'na chadal. Cuir cuinneag làn uisge faisg air an doras agus bog na gucagan ann agus lion iad le uisge. An sin ghlainidh tu iad, a dhà mu seach, gu taobh na leapa is tu coiseachd mar gum b'è eallach trom a bhiodh annta, agus càiridh tu iad air an ùrlar ann a leithid de dhòigh is gu faic am balach a tha anns an leabaidh iad."

Rian an gobha mar a chaidh àithne dha, ged a bha e smaoineachadh gur h-e dòigh glè neònach a bha air a cleachdadh air son fhaighinn a mach co-dhiùb is e a mhac fhéin no tàcharan de shidhiche a bha tinn anns an leabaidh. Chaidh e timcheall air tighéan a chàirdéan is dh'fhoighnich e dhiubh an glèidheadh iad dha gach guag uibhe a bhiodh aca agus gu h-àraidh gucagan nan uibhean a bhruidh iad anns a' mhàdainn, a chionn gur h-e bideag bheag de an s-lìge a bhiodh a dhith air mulach gach aoin diùbh. Chruinnich e mòrae ghuacagan air an dòigh sin agus thug e steach iad uile gu seòmar a' bhàlaich aige is e leigeadh air gur h-e obair uamhasach cudthromach a bha e deannamh. Lion e gach guag le uisge agus chàirid e iad timcheall air leabaidh a' bhàlaich thinn. Cha robh e ach air leth nan gucagan a lìonadh an uair a chuala e lasgan mòr de ghàire cruaidh a thug air leum o an àite an robh e 'na sheasmh.

"Ha, ha, ha!" ars am balach tinn, is a ghuth a' fàs 'na sgrìach thùchanach air a' cheann thall. "Tha mise nise ocdh ciad bliadhna a dh'aois agus chan fhaca mi riamh 'na mo bheatha iomairt de an t-seòrsa sin. Nach garbh an t-amaideas sin—'a bhith fàchann ri uisge a tharruing an gucagan uibhean!"

Bha so gu leòr. Dh'fhàs cridhe a' ghobhann aotrom am prìobadh na sùla, agus air dha a' chuid eile de na gucagan fhagail 'nan tòrr air a' bhòrd ruith e gu tigh an duine ghlic.

"Seadh, is bha mi ceart gu leòr," ars an seann duine, "is tha do mhac còmhla ri na sidhichean anns a' chreagan uaine."

"Anns a' chreagan uaine?" ars an gobha le guth làn oillt, is e ag amharu gu geur air an toman a bha an seann duine sealltainn da.

(*Ri leantainn.*)

LOCHABER PROVINCIAL MOD.

The Lochaber Provincial Mod was held at Fort William on 18th June. The entries exceeded 300, and there were large attendances of the general public at all the sessions. The adjudicators were highly pleased with the standard attained by the competitors in language and music.

The concert held at the close of the day's proceedings was presided over by Dr. D. J. MacLeod, O.B.E., and the guest artistes were Misses Evelyn Campbell and Helen T. MacMillan and Messrs. Alasdair Matheson and Angus Whyte. Mrs. Ryan, Roy Bridge, presented the prizes.

Mr. Lachlan MacKinnon, Mod Secretary, and his hard-working Committee are to be heartily congratulated on the success of their efforts.

The adjudicators were: for Gaelic, Rev. M. MacCorquodale, Kinlochleven, Rev. Fr. Dominic MacKellaig, Roy Bridge, Rev. John MacDonald, Duns, and Messrs. Donald Graham, Inverness, John R. Morrison, Glasgow, and Donald MacPhail, Northern Organiser; and for Music, Mrs. Tomison, Linlithgow, and Mr. John A. MacRae, Glasgow.

The First-Prize winners were:—

JUNIOR SECTION.

Oral.—Reciting poem—Christina MacLeod, Kinlochell. Reading prose—A. MacLeod. Conversation—Angus Campbell, Anthony MacDonald, and William Adams, Roy Bridge (equal). Reading—Catherine Campbell, Fort William Secondary School. Reading unseen prose—Catherine Campbell. Reading Scripture—Catherine Campbell. Kilmallie Cuach (awarded to best competitor in Junior Oral competitions)—Catherine Campbell.

Vocal Music.—Solo singing: girls (under 12)—Joan Mackintosh, Nether Lochaber. Boys (under 12)—Alistair MacKinnon, Sandy Cameron, and Angus MacIntyre, Banavie School (equal). Girls (12-16)—Jessie W. MacLean, Mallaig. Boys (12-16)—Thomas MacKenna, Kinlochell. Puirt-a-beul—Thomas MacKenna. Special prizes awarded to best boy and

girl singers in Junior Solos (under 12)—Joan Mackintosh and Alistair MacKinnon; (12-16)—Jessie W. MacLean.

Choral.—Lochaber and District Co-operative Society Shield—Fort William Secondary School Choir. Unison—Mallaig Junior Choir.

SENIOR SECTION.

Oral.—Reading unseen prose—Catherine M. Morrison, Fort William Secondary School. Reciting poetry—Kate Sarah MacInnes, Fort William Secondary School. Reciting prose—Annie Campbell, Fort William Secondary School. Competition arranged by adjudicators—Elizabeth MacNeil. Acted Dialogue—Catherine MacDonell and Catherine M. Morrison, Fort William Secondary School. Special prizes for highest number of points in Oral Competitions—Kate Sarah MacInnes and Hugh Anderson.

Vocal Music.—Solo singing (former trophy-winners only)—Mrs. Marian MacDonald, Arisaig. Solo singing: ladies—Anne Mackintosh, Nether Lochaber. Men—Donald MacDougall, Glenquhart. Solo singing (open)—Annie MacDougall. Puirt-a-beul—Anne Mackintosh and Donald MacDougall (equal). Lochaber Cuach (for best lady soloist)—Anne Mackintosh. Glengarry Cup (for best male soloist)—Ronald MacLellan, Morar. Duets—Mrs. Hamilton and A. M. Carmichael, Corpach.

Choral.—Ladies' voices—Fort William Secondary School. Challenge Shield—Kilmallie Gaelic Choir.

Art and Industry.—Mod Poster Design—Rosa N. Stewart, Fort William. Special Prize: (Cromag, natural handle)—Alistair MacLeod, Kinlochell. Cromag (horn handle)—Duncan Robertson.

SOUTH UIST & BENBECULA PROVINCIAL MOD.

After an interval of many years a Provincial Mod was held at Daliburgh, South Uist, on 22nd June. In the Junior Section entries were particularly numerous, and Miss Margaret MacDonald, music teacher in the area, is to be heartily congratulated on the result of her labours in bringing so many choirs forward in a short period of time.

The adjudicators were impressed by the excellence of the performances. There was a crowded attendance at the closing concert in the evening. Mr. Alasdair Matheson, Assistant Secretary, represented An Comunn Gàidhealach, and he, along with Mr. Alex. J. MacDonald (runner-up for the Gold Medal at Perth), assisted with the concert programme. Mr. Charles MacColl, Lochboisdale, Local Secretary, had arrangements well in hand.

The adjudicators were:—for Gaelic, Miss Annie Johnstone, Barra; Rev. D. K. MacKenzie, Barra; Rev. William Matheson, Tobermory; and Mr. Calum I. N. MacLeod, Balmacara; and for Music, Mrs. Tomison, Linlithgow.

The First-Prize winners were:—

JUNIOR SECTION.

Oral.—Recitation (under 12)—Margaret MacInnes, Bornish. Recitation (12-16)—Mary MacLean, Lochcarnan School. Reading unseen prose (under 12)—Donald MacLellan, South Boisdale. Reading unseen prose (12-16)—Catherine MacCormick, Torlum School. Sgeulachd—Mary MacLean. Dialogue—Charlotte MacPhee and Margaret MacLellan, Daliburgh School.

Vocal Music.—Solo singing (boys and girls under 12)—Ann Campbell, Eochar School. Girls (12-16)—Christie MacDonnell, Eochar School. Boys (12-16)—Donald Archie Thompson, Torlum School, and Donald Campbell, Loch Eynort School (equal). Duets—Mary Flora MacDonald and Maggie K. MacLellan, Daliburgh School.

Choral.—Torlum School Choir.

SENIOR SECTION.

Oral.—Reading unseen prose—Mary M. MacLean, Grimsay. Reciting poem—Mary Morrison, Milton. Sgeulachd—Mary M. MacLean. Poem (any subject)—Mary M. MacLean.

Vocal Music.—Solo singing: ladies—Margaret MacEachan, Lochboisdale.

Instrumental.—Piping: March, Strathspey and Reel (under 18)—Neil MacDonald, Garryhelle.

LEWIS PROVINCIAL MOD.

The Lewis Provincial Mod was held in Stornoway on 24th and 25th June, and elicited from the adjudicators high praise for the standards achieved in language and music. The Gaelic adjudicators were Messrs. James Thomson, Derick S. Thomson, A. J. MacLean, and Donald MacPhail, and the Music adjudicator was Mr. David Yacamini, Perth.

Mr. Yacamini stressed the great value of the Provincial Mods and said that in the twenty odd years of his association with these Mods the standard of singing, solo and choral, had greatly improved. He was highly satisfied with the standards achieved at this Mod and remarked that throughout the years of his association with Mods he had nearly always found that the people with the best Gaelic have the best music marks as well.

Concerts were held on the Thursday and Friday evenings, and the programmes were sustained by the leading prize-winners, Stornoway Gaelic Choir, the Laxdale and Nicolson Institute Choirs, and Mr. Alasdair Matheson and Miss Evelyn Campbell as guest artistes. Mr. Donald MacPhail, Northern Organiser, proposed votes of thanks, and made special mention of the hard work of those "stalwarts of the Lewis branch of An Comunn"—Messrs. Alexander Urquhart, John Morrison, John MacMillan, and Angus MacLeod.

The First-Prize winners were as follows:—

JUNIOR SECTION.

Oral—Rural Schools.—Reading Scripture (under 12)—Katie M. Morrison, Bragar. Recitation (under 12)—Donald Murray, Laxdale. Conversation (under 12)—John M. MacIver, Breascelete. Reading (12-15)—Murdo MacDonald, Back. Reading at sight—Mary MacDonald, Shawbost. Recitation (12-15)—Zandra Watt, Laxdale. Conversation (12-15)—Mary MacDonald, Shawbost.

Oral—Nicolson Institute.—1st year: Recitation—Maribel Morrison; Reading—Annie Mary Graham; Conversation—Norman C. MacLeod. 2nd year: Recitation—Janet MacDonald and Kenina MacRae (equal); Reading—Janet MacDonald. 3rd year: Reading—Alexina MacLean; Recitation—Effie MacLeod.

Vocal Music.—Prescribed song: girls, 12-16—Flora Morrison, Lionel. Girls under 12—Ina Morrison, Lionel. Prescribed song: boys, 12-16—J. M. MacLeod, Laxdale. Boys under 12—Donald Murray, Laxdale. Own choice: girls, 12-16—Flora Morrison, Lionel. Girls under 12—Annie Murray, Bragar. Own choice: Boys, 12-16—John Campbell, Lionel. Boys under 12—Donald Murray, Laxdale. Unpublished songs, over 12—John M. MacLeod, Laxdale.

Choral.—Two-part harmony—Laxdale Junior Choir. Unison Singing—Laxdale Junior Choir.

SENIOR SECTION.

Oral.—Reading at sight—Margaret MacIver (Breascelete), Nicolson Institute. Recitation—Murdo D. Smith (Shader, Ness), Nicolson Institute.

Vocal Music.—Solo singing: Ladies' (own choice)—Janet C. MacLeod, Stornoway. Men's (own choice)—Charles Hunter, Macaulay Farm. Prescribed songs—Ladies—Janet C. MacLeod, Stornoway. Men—Donald MacAulay. Unpublished song—Morag Morrison, Ness. Duet.—Misses J. C. MacLeod and Norah Morrison.

SUTHERLAND PROVINCIAL MOD.

The Sutherland Provincial Mod was held at Lairg on 25th June. There were large entries and the various districts of the county were well represented. The standard was excellent and great credit is due to school teachers and choir conductors who responded so well to Miss MacCowan's coaching.

In the evening two concerts were held simultaneously, one in the Gymnasium presided over by Mr. Neil Shaw, General Secretary, and the other in the Drill Hall with Mr. Alfred MacAulay, Golspie, in the Chair. The programme was sustained by leading prize-winners and by Miss Cathie B. MacLean, Mr. Kenneth MacRae, Mr. J. M. Bannerman, and Mr. Pat Sandeman.

The Local Committee, under the Convenership of Mr. Grant, with Mr. R. D. MacDonald as Hon. Secretary, had arrangements well in hand and everything worked smoothly.

The adjudicators were: for Gaelic, Messrs. J. M. Bannerman, Donald Thomson, and Neil Shaw; for Music, Mrs. Tomison and Mr. Pat Sandeman; for Piping, Pipe-Major William Ross, Edinburgh.

The First-Prize winners were:—

JUNIOR SECTION.

Oral.—Reading (prescribed)—Isobel MacDonald, Dornoch. Reading at sight—Colleen Ross, Dornoch. Recitation—Catherine MacKenzie, Lochinver. Conversation—Ruby MacKay, Dornoch. Repeating Psalm 23 (under 12 years)—Marina MacKay, Lochinver. Special competition for members of Comunn na h-Oighridh: Wilson Challenge Cup for highest aggregate in oral section—Isobel MacDonald, Dornoch.

Vocal Music.—Solo singing: own choice—Girls (under 12)—Jeanette MacDonald, Lairg. Boys (under 12)—William T. Ross, Lochinver. Girls (12-16)—Iris Matheson, Lochinver. Boys (12-16)—Donald Angus Matheson, Durness. Duets—William T. Ross and Bernard Ring, Lochinver. Singing of song by a Sutherland bard—Iris Matheson.

Choral.—Two-part harmony (Silver Challenge Cup presented by Sir Edgar Horne, Bart., of Lairg)—Lochinver Junior Choir. Unison and puirt-a-beul (Silver Challenge Cup presented by H. F. Buxton, Esq., of Durness)—Dornoch Junior Choir.

SENIOR SECTION.

Oral.—Reading at sight—Hector MacKay, Durness. Recitation—Lachlan MacDonald, Bonar Bridge. Sgeulachd—Mary Graham, Lochinver. Londonderry Cup for highest aggregate in Oral Section—Mary Graham.

Vocal Music.—Solo singing: ladies—Elspeth MacLean, Lochinver. Men—Angus M. Ross, Lochinver. Singing of a song by a Sutherland bard—William A. Calder, Embo. Former First-Prize winners—Christy Campbell, Durness. Duets—Jean MacKay and Cathie Sutherland, Golspie. Puirt-a-beul—William H. MacKay, Lairg.

Choral.—Four-part harmony (Silver Challenge Cup presented by the Duke of Sutherland)—Lairg Senior Choir. Ladies' voices (Silver Challenge Cup presented by Mr. Lawrence Kimball, M.P., of Altnaharra)—Golspie Ladies' Choir.

Instrumental.—Bagpipes: March, Strathspye and Reel (20 years old and under) (East Sutherland Challenge Cup)—Innes MacDonald, Lairg. Chanter playing—Innes MacDonald. Theory of Pipe Music (14 and under)—Ian MacKenzie, Torribble. Writing of Pipe Music (14-20 years)—Ian MacKenzie. Violin playing—Mrs. J. W. Duncan, Golspie. Pianoforte playing—Jean MacKenzie, Dornoch.

Art.—Celtic Art Poster—Nana Stewart, Bonar Bridge.

ARDNAMURCHAN PROVINCIAL MOD.

Strontian was again the locus for the Ardnamurchan Provincial Mod on 29th June and, in view of the fact that no teacher of music had been employed in the Mod area, the entries were most encouraging and performances in all classes were of a high order.

The closing concert was presided over by the Hon. Mrs. MacLean of Ardgour, Convener of the Local Committee, and the programme was entirely sustained by the prize-winners. Mr. Neil Shaw, General Secretary, gave short addresses in Gaelic and English, and Mr. Hector MacDougall moved votes of thanks. The arrangements for the Mod were in the capable hands of Mr. Ronald C. MacDonald, Ardgour, and he was well supported by a band of willing helpers.

The adjudicators were:—for Gaelic, Mr. Hector MacDougall, Glasgow, Rev. Dr. Alex. MacKinnon, Kilmonivaig, Rev. A. J. MacLean, Fort William, and Mr. Neil Shaw; for Music, Mrs. Tomison and Mr. Willis Calder, Greenock. Messrs. Cameron, Salachan, and Neil Shaw judged the piping competitions.

The First-Prize winners were:—

JUNIOR SECTION.

Oral.—Recitation—Mary MacPherson, Ardtoe. Recitation (learners)—Lachlan Fraser, Claggan. Conversation—Ian Graham, Strontian.

Vocal Music.—Solo singing: girls—Euphemia Fraser, Claggan. Boys—Dugald MacDonald, Claggan. Learners.—Isobel Gillies, Lochaline. Duets—Morag Brown and Neilcen Munro, Strontian.

Choral.—Unison singing—Lochaline School Choir.

SENIOR SECTION.

Oral.—Reading at sight—Donald Cameron, Ardtonish. Recitation—Mrs. Sinclair, Lochaline.

Vocal Music.—Solo singing: Ladies (own choice)—Marjory Gillies, Lochaline. Men (own choice)—William Lawrie, Lochaline. Singing a Morven song (Prizes presented by Glasgow Morven Association) William Lawrie. Solo singing: Ardnamurchan Silver Pendant Competition: Ladies—Marjory Gillies; and—Roderick Beaton, Lochaline. Solo singing (learners)—Elizabeth Allan, Lochaline. Former Prize-First winners—Peter MacQueen, Ardour. Duets—Donald MacIntyre and John MacDiarmid, Lochaline.

Instrumental.—Bagpipe playing (Prizes presented by Mr. Cameron, Salachan): Mareh—Ian Johnston, Acharacle; Strathspey and Reel—Ian Johnston.

SKYE PROVINCIAL MOD.

After being in abeyance for nine years the Skye Provincial Mod was held at Portree on 29th and 30th June and attracted 530 entries.

The adjudicators were:—for Gaelic, Mrs. Katharine Douglas, Messrs. Alex. Finlayson, Alex. Fraser, John N. MacLeod, C. I. N. MacLeod, J. M. Bannerman, and D. MacPhail, and Dr. A. Campbell and Dr. A. MacLean; for Music, Mrs. J. Ross and Mr. J. Gilmour Barr; and for Instrumental Music, Colonel J. MacDonald and Dr. A. MacDonald.

At the concerts, which drew record crowds, the Chairmen were Colonel J. MacDonald of Tote and Mr. J. M. Bannerman; and the prizes were presented by Mrs. MacDonald, Redcliffe, on the Tuesday evening and by Miss MacDonald, Viewfield, on the Wednesday evening. The guest artistes were: Misses Evelyn Campbell and Jean Cameron Greer and Messrs. Donald A. MacInnes, Ian Douglas, and Angus Whyte. Accompanists at the Mod sessions and at the concerts were Miss Irene MacCowan, Mrs. Jack Ross, and Mr. G. W. Watt. Votes of thanks were proposed by Colonel J. MacDonald, Viewfield, Chairman of the Mod Committee, and Mr. Donald MacPhail, Northern Organiser. On the Wednesday evening a Highland Ball, organised by Mr. D. S. MacMillan, was held in the Skye Gathering Hall and raised the record sum of £65. Among those present at the Mod were Mr. Norman Stewart, President of the Highland Society of Los Angeles, and Mrs. Stewart.

Many people are due the credit for the success of the Mod, but especially the Hon. Secretary, Mr. Iain F. Steele, and his Committee.

The First-Prize winners were:—

JUNIOR SECTION.

Oral.—Reading—Roddy N. MacSween, Broadford. Reading familiar prose—Margaret Ross, Dunvegan. Recitation—Dileas Irvine, Portree. Sgeulachd—Margaret Ross. Winners of pendants for highest aggregate marks—Margaret Ross and Allan MacDonald, Dunvegan. Gaelic talk on any subject—Ian MacDonald, Portree, and Dileas Irvine (equal).

Vocal Music.—Solo singing: Girls (under 12)—Catherine Martin, Ardasar. Boys (under 12)—Angus MacDonald, Ferrindonald. Girls (12-16) Pendant presented by Mr. D. S. MacMillan—Anna Campbell, Portree. Boys (12-16) Pendant presented by Mr. J. MacIntyre—Jonathan MacDonald, Kilmuir. Duet—Morag and Chrissie MacSween, Broadford.

Choral.—Two-part harmony—Portree Junior Choir "A." Unison—Portree Junior Choir "A." Mrs. MacLeod of Skeabost Trophy (for highest aggregate marks)—Portree Junior Choir "A."

Instrumental.—Chanter playing (for beginners)—Ronald MacDonald, Portree.

SENIOR SECTION.

Literary.—Poem—John Ross, Glendale. Essay (historical theme)—Donald A. MacDonald, Portree. Original play—Mrs. K. Douglas, Kilmuir. Essay (for people who have

left school)—James Ross, Glendale. Essay (open)—Neil Campbell, Portree. Skye Place-names—John MacInnes, Portree.

Oral.—Reading prose—Katie MacDonald, Dunvegan. Recitation—Ian Michie, Portree. Unpublished local story—Annabella MacDonald, Portree. Acted dialogue—Morag Campbell and Jean MacDonald, Portree.

Pendants presented by Mrs. Ross, Osc House, for highest aggregate marks—Annabella MacDonald and Donald N. MacLeod, Portree.

Vocal Music.—Solo singing: Men—Peter MacDonald, Edinbane. Former first-prize winners—Peter MacDonald. Female voices (Gold Pendant)—Johan Campbell, Uig. Male voices (Gold Pendant)—Donald J. MacKay, Portree. Female voices (under 18)—Katie A. MacLeod, Duman. Puirt-a-beul.—Johan Campbell. Traditional singing—Johan Campbell. Singing a Skye song—Mrs. M. Campbell, Broadford, and Ian MacPhie, Ferrindonald (equal). Duet—Mrs. M. Campbell and Miss J. Campbell, Roag. Quartettes—Kyleakin Quartette.

Choral.—Female voices—Portree Secondary School Girls' Choir. Four-part harmony (Targe presented by Miss MacDonald, Viewfield)—Kyeakin Gaelic Choir. Unison and Puirt-a-beul—Broadford Ladies' Choir.

Instrumental.—Bagpipe playing (March, Strathspey and Reel) (Prize presented by Colonel MacDonald, Viewfield)—Finlay MacRae, Portree.

FEILL NAN GAMHNA.

Bha Fèill nan Gamhna san t-Sàilean Shuaincartach air an 29mh de'n Ghiblein. Bha an latha briaghach mar sin bha mòran luchd-leannhainn aig an sprèidh bhà 'n chiochearan gu ruig an t-seann fhear aosmhor liath a tha còrr is grian a cheithir fichead bliadhna air ciaradh anns na neòil.

Thàinig an sprèidh à deas is à tuath, bho Ghleann Uige am Mùideart gu ruig Taobh-dubh na Marbhairne. Dh'fhàg muinntir Ghlinn Uige an latha roimhe siud agus gu dearbh fhuair iad feasgar ciatach tighinn troimh Bhealach an Dhùin.

Bha mòran dhrobhairan an làthair, roinn mhat dhùibh á Latharna, cuid à Muile, a h-aon no dha à Loch-abar (agus bhiodh e nàr mura bitheadh—dùthaich an drobhair ainmeil Coire Chollaidh, Alasdair an Earraich, agus ioma fear eile).

Bha na "Breacain" fhéin gu làidir à baile Inbhir-nis còmhla ris na bh'ann de na ceannachadairan mun cuairt. Chuir seo fèill air gach seòrsa, "a bongan fhéin cho math ri gin duibh," mar thuirteir Peigi na Glaic.

Cha do sheachainn mi fhéin ach trì bho'n thòisich margadh an t-Sàilein aig a' Bhealltainn 1911, agus chan fhaca mi riagh a' phris na b'fheàrr na bha i an latha roimhe.

Ar lean gun deach urram na prìse do Shuaineart agus 'Mharbhairne ghlas nan tulaichean a' leantainn dlùth. Thubhairt am bàrd, Dòmhnall Ruadh, gu robh neul a' bhòirn 's a' mhuilaid orra ri a latha-san, ach bu chùis an aghaidh nàidur nam biodh sin air ciobairean an Taoibh-Ghairbh air an là ud.

'S ioma car a' chuir a' chuibhle bho 1911, is ioma ceann a chaidh an currac is corp air an dèile, agus de na drobhairan aig a' cheud mhargadh cha robh ag ceannach gu làidir aig an fhear seo ach Dòmhnall MacGille-duibhais an Oban Latharnach.

Chan 'eil mi cinnteach an robh "MacReary" aig a' chiad fhear, ach co-dhùibh cha d'fhuair e a' chad b'heathach an là roimhe. Bha mòran duibh tuille is aotrom leis sa' chudthrom agus tuille is cudthromach sa' phris!

'S e £11 a' phris a' bàirde a rinn gamhainn an 1911—fear le Aonghas Iain Raoghail à Dail-nam-breac, Mùideart. 'S e £35 10s. a' bàirde an dràsda—fear bho Uilleam MacShimhidh an Ath-na-h-eilidh, Sròn an t-sithein. Ag cumail fa chomhair cor an t-saoghail aig an àm ud, tha mi an dèil gu robh an gamhainn ruadh aig Aonghas pallt neo-air-thaigh ris an fhear ruadh-ghlas aig Uilleam.

'S e Rob Maor a bha an crannag na creic, agus thug e an deagh chothrom do'n luchd-creic. Ghabh iadsan a' choimhlean an dreuchd seo aig a' chiad fhear—Jamieson agus Mac-an-t-sagairt—an t-aigseag deirreannach bho chionn gràinne bliadhnaich gu Tir nan Og, ach dh'fhàg iad deagh chumhneachan

'nan déidh—margadh an t-Sàilein. Chan aithne dhomhsa ni a rinn barrachd feum do'n àite ri mo latha; a' chionn, bliadhnanach mun do thòisich e, cha robh cha mhòr dròbhair idir a' tighinn mun cuairt ach an Griogarach Mòr & Achanaobabaine a ghabhail rogha is taghadh, Aonghas Ailein a' Ghreusaiche & Arasaig, is corr uair Iain Dubh Raoghail Iain MhicChalum mar a theireadh iad ris.

Mu shia uairean feasgar b'òid an *Loch Seile* dhàdach na gairm agus an crodh a chur air bhèd. Thàinig an dhòrbh stigh am bruthach bhò'n Achadh is gh buidhe na Cosdubh na *topsmann* air an ceann. Còmhadhail mhadh dh'is d'ol a chur na Gamhna Dubh ri a sròn.

Daor is mar a tha e, chan 'eil mi creidsinn gu robh mòran againn nach do chuir leth-eò agus *pint* lionn thar ubhal an sgornain san tigh-òda aig "Sandy" ann an spiorad a' chàirdeis 's a' chridhealais. Cò theum air son feallsanachd air an là ud, chionn bidh bliadhna mhòr mun tachair cuid tuille, is feadhainn nach coinnich nas mò, oir is caochlaideach an seòghail agus is tuisleach neo-chinnteach slighe na beatha air an talamh.

TAOBH-TUATH EARRAGHAIDHEAL.

EDAR SINN FHEIN.

A' Ghàidhlig an Eirinn.

A Charaid,—Tha mi a' faicinn gu bheil mo dheagh charaid, Alasdair Mòr, a' moladh nan Eireannach. Glé cheart!

Gun teagmhas, tha cor na Gàidhlig an Eirinn mòran nas treise na tha e an Albainn. Bha e riamh na bu treise acaas na agalme. Ach, eadhon am measg nam fìor Eireannach, tha gu leòir dhiubh-san ann aig nach 'eil a' chàinid idir, agus tha gu leòir dhiubh ann aig a bheil i gu h-iomlan a tha mòran nas fìleana anns a' Bheurla. Is ann mar seo a tha Maighistir de Valera e fhéin—is ann mar seo a tha mòran de na h-Eireannaich ainmeil eile air a bheil Gàidheil na h-Albann eòlach. An uair tha òraid acaas ri liubhair is ann anns a' Ghàidhlig a labhras air an toiseach—mar a ni sinn féin—ach an déidh sin, an ceann beagan mhionaidean, ni iad feum de'n Bheurla—mar a ni sinn féin gu minig.

Agus, ged tha a' chàinid aig mòran de na fìor Eireannaich sin, tha gu leòir dhiubh ann a tha buileach coma air cho glan agus a bhios i aca. Ma tha facal no ràdh a dhith orra, cha bhi maille no soradh no naire idir orra air feum a dheanamh de fhacal Beurla—de mhòran fhacal Bheurla uaireannan—agus na facail sin uile aca 'nan chàinid féin. Ciuinnidh sibh sin, Alasdair chòir, an dà chuid an Comhaisiche Mara agus am Baile Atha Cliath.

Is mise a bha thall agus a chuala!

IAIN AN FHEILIDH.

Essentials.

Fhìr mo Ghràidh,—Tha mi a' làn-chòrdadh ri mo chàirdean Iain N. MacLeod agus Alasdair MacEachairn, anns gach facal a thubhairt iad.

Feumaidh a bhith againn Gàidhlig air a bruidheann mu thimcheall an teallaich. Gàidhlig air sràidean a' bhaile agus anns na bliithean, Gàidhlig a bhith againn anns na paipearan-naidheachd, agus ar clann a bhith air an àrach mar Ghàidheil agus a' Ghàidhlig aca mar chàinid nàdurach.

Ach chan 'eil na Gàidheil ag cur an aghaidh ris an nàmhaid as motha—na sgoilean Beurla. Chan 'eil a h-aon againn a' togail guth an aghaidh an nàmhaid seo. Agus car son? An urrainn do Ghàidheil air bith freagairt a chur air a' cheist seo?

SEUMAS MACGARAIIDH.

"Gaelic in Canada."

Dear Sir,—“Ma's breug bhuam e, is breug thugam e” may be a convenient excuse but it is hardly a justification for repeating a disputed statement which cannot be supported other than by referring to a person in Cape Breton, not even a native of the country regarding which the assertion is made, particularly when that person has passed away.

“Mar a chi na beag, 's e ni na beag.” Hilaire Belloc and G. K. Chesterton set the fashion of glorifying a past that never was and since then lesser men have followed in their footsteps

and now we have Mr. J. L. Campbell and a few others in season and out of season endeavouring to present a somewhat similar picture with regard to Gaelic. Mr. Campbell has even gone the length of begging the question by his concluding reference to “honest” historians, these being presumably the select few who agree with him on this point. In the isolated instances to which he refers he makes the cardinal mistake of identifying the S.P.C.K. with the Reformed Church, as he has done elsewhere at greater length. At one moment Mr. Campbell refers to the Roman Catholic areas as strongholds of Gaelic, though they are not exceptional in this respect, and then again he argues that opposition to what he terms Catholic culture has been a main factor in the decay of the language!

The truth, of course, is that the Reformed Church has been the greatest single medium, apart from the home, in propagating Gaelic. The first Gaelic book was issued by the Reformed Church, it was the Reformed Church which gave the Gaelic Scriptures to the people and it has been the Reformed Church which ever since the Reformation has conducted services entirely in Gaelic, including the Communion; which was the pioneer in Gaelic choral singing as we know it to-day and which in Gaelic Bible Classes in various parts of the country has given many Gaelidh their grounding in the reading of Gaelic, in addition to the knowledge of the written language obtained through the regular reading of the Scriptures and the Gaelic praise service. Quite recently I was greatly interested to learn from a gentleman who occupies a prominent position in the Gaelic movement that it was to the Church of Scotland he was largely indebted for his knowledge of Gaelic. This can also be said of many others.

So far from being antagonistic to the furtherance of Gaelic, ministers of the Church of Scotland have all along been foremost in supporting the language, even before the formation of An Comunn, as can be easily ascertained by anyone who knows, or cares to ascertain, the history of the Gaelic movement—I shall not add any qualification about “honest” historians! It is only necessary to mention the name of Rev. Dr. Norman MacLeod, who earned the name of “Caraid nan Gaidheal”; Rev. Dr. MacLaughlan, Edinburgh; Rev. Dr. Cameron, Brodick; Rev. Dr. MacKay, Killin; Rev. Dr. Neil Ross, Laggan; Rev. Malcolm MacLeod, Balquidder; and many others who could be added.

My main contention is that it is altogether wrong to bring irrelevant, contentious, sectarian matters within the scope of the Gaelic movement. In lamenting the decay of the language there are those who hark back to the Reformation, some to the '45, and others to the neglect of the Government and the Education Authorities, while all the time the main fault lies within Gaeldom itself. Any language which is divorced from the everyday life of the people is bound to fall into decay, and no amount of scapegoat-hunting will do any good but will rather tend to do harm by introducing discord.—I am, etc.,

NIALL AONGHAS.

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To enable An Comunn to meet its current obligations, and place it in a position to launch a propaganda campaign now that the war is over, and thus regain the ground lost during the years of its enforced inactivity, donations, large or small, will be gladly received by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.I. Remittances should be made payable to “An Comunn Gaidhealach.”

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AN COMUNN GAIDHEALACH

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Leabhar XLIII.]

An t-Sultann, 1948.

[Earrann 12

CLAR-INNSIDH.

Principal Contents.

Gaelic.	Page
Criche Araidh an Duine	137
Uaigh Uilleim Rois	139
Càirdean is Fàilte á Albainn Nuaidh	139
Litir Comunn na h-Oigridh	140
An Giadh agus na h-Uibhean	141
Gèarr-Iomradh mu Champa na h-Oigridh	142
An Gobha is na Sìdhichean	145
A' Ghàidhlig an Eirinn	146
English.	
Late Mrs. Grant, Tomdoun	141
Retiral of Miss Annie Bowie	141
Gaelic in Cape Breton	143
Recent Publications	145
National Mod News	146
Letters to the Editor	146
Donations	148

Gliocas nan Gàidheal.—Is saidhbhir am fear a tha toilichte le a chrannchur.

Firinn air son a' Mhios seo.—Dh'ionnsaigh mi a bhith toilichte le cìod air bith staid sam bi mi.—*Philip iv. 11* (anns an *Tìomnadh Chaitligeach*).

N.B.—The next issue of this Magazine will, it is hoped, be available during the National Mod, and will contain items of special interest for Mod week.

CRIOCH ARAIDH AN DUINE.

Stad ort, a leughadair, na greas air falbh o'n duilleig seo, oir, a dh'aindeoin ainm-cinn na h-earrainn, chan e a tha agam dhuit searmon idir. Ach, searmon ann no as, seo dhuit an ceann-teagaisg—rann á òran a rinn Rob Donn mu dhà sheann fhleasgach a bha 'nan spìocairean beairteach cruaidh-chridheach:

“Ach ghineadh iad is rugadh iad

Is thogadh iad is dh'fhàs—

Chaidh stràchd d'an t-saoghal thairis orr',

'S mu dheireadh fhuair iad bàs.”

Chan aithne dhòmhsa far a bheil beatha thalmhaidh an duine eadar breith is bàs air a cur f'ar comhair ann an cho beag de bhriathran. Is iomadh car a chuir na fir ud dhiubh, is iomadh facal a labhair iad agus gnìomh a rinn iad—math is dona—agus is iomadh smuain is miann a dh'altruim iad, ach, an uair a thàinig a' chrìoch, chaidh aig a' bhàrd air gach nì a b'fhiach ainmeachadh m'an timcheall a chur ann an ceithir sreathan searbh.

Saoilidh tu air cus dhaoine an diugh nach 'eil air an aire ach dà nì—tuilleadh airgid fhaotainn agus barrachd tìm a bhith aca saor o' bhair. Ach is e seo a' bhochdainn—chan aithne dhaibh cìod a nì iad leis an tuilleadh airgid agus chan aithne dhaibh cìomair is còir dhaibh na h-uaireannan saor aca a chur seachad.

Tha sinn beò ann an saoghal innleachdach, agus a' chlann bheag a tha air ùr-dhol do'n spoil ag amharc mar nì cumanta air nithean a bhiodh do ar seanairean agus do ar sinn-seanairean mar mhiorbhuilean iongantach.

Tha a' mhòr-chuid de'n t-sluagh comasach air leughadh is sgrìobhadh. Tha innealan ann an diugh a tha toirt fa chomhair na sùla agus na cluaise nithean da-rìreabh iongantach. Ach tha e coltach, a dh'aindeoin nan iongantasan agus nan innleachdan, gur a treamsgal is trealaich agus cadhion trusdaireachd a tha tighinn fo aire dhaoine ann bitheantas, agus tha sin a'

dùnachd an doruis air na nithean fìor agus fìor-ghlan anns an d'fhuair na ginealaichean romhainn an dà chuid ùrachadh spioraid is oileanachadh inntinne.

* * * *

Tha mi dìreach an dèidh a bhith leughadh air son na darna h-uaire leabhran-dhàn an ùghdair òig ehlhìtich, Deòrsa Caimbeul Hay. Is e "*Fuaran Sléibh*" an t-ainm a tha aige air an leabhar, agus cha b'urrainnear ainm nas freagarraiche a thaghadh, oir ann an seo tha bàrdachd a tha mar shruthan anns an dìtheabh.

Tha dà rud aig Deòrsa Hay a tha feumail do bhàrd sam bith—eòlas farsaing air litreachas (chan e mhàin litreachas Beurla is Gàidhlig, ach a' ruigheachd a mach gu cànanean eile), agus, nas fheàrr na sin, sùil gheur thuigsach agus cridhe faireachail.

Gus aon duine a mholadh chan 'eil feum air daoine eile a dhi-mholadh, ged is tric a chluinnear sin 'ga dheanamh, agus mar sin chan 'eil mise dol a dh' àrdachadh Dhèorsa Hay le bhith ag ràdh gu bheil e, am measg bhàird Ghàidhlig eile ar latha-ne, mar iolair am measg speireagan no mar uiseag am measg ghlaiseanan. Tha e 'na thoileachadh mòr dhomh daoine a bhith ri bàrdachd no ri ranntachd, ged nach ruig iad faisg fàire air Uilleam Ros no Donnchadh Bàn. Cha tric riamh a leugh mi òran no plos bàrdachd —bochd 's gu robh e—nach d'fhuair mi as rud-eigin a rinn feum dhomh. Faodaidh e bhith, mar a their feadhainn, gu bheil cus de dhroch bhàrdachd 'ga deanamh an diugh, ach mur bi droch bhàird againn cha bhi bàird againn idir. Bha duine glie ag ràdh uair-eigin gum b'fheàrr leis-san saobh-chràbhadh na bhith gun chreideamh idir, agus is fheàrr leamsa bàrdachd lapach nan leth-bhàrd na bhith gun bhàrdachd idir.

Tha eadhon an droch-bhàrd a' faicinn agus a' faireachadh rud-eigin d'am bheil a' chuid eile againn dall is bodhar, agus 's e tha 'ga fhàgail aig bonn beinn na bàrdachd an àite bhith aig mullach na beinne nach 'eil e mothachail gu leòir agus, nas miosa na sin, nach 'eil sgil is teòmachd aige gu bhith laimh-seachadh acfhuinn a chèird, is e sin facail.

Am measg bhàird an latha an diugh—agus chan 'eil iad idir gann—tha àireamh bheag ann d'an aithne an acfhuinn a chur gu feum, agus am measg na feadhna sin tha dithis sònraichte againn anns a' Ghàidhlig. Is iad sin Deòrsa Hay, air a bheil mi ag iomradh, agus Somhairle MacGilleathain. Chan 'eil mise dol a ràdh, mar a chuala mi feadhainn eile ag ràdh, gu bheil an dithis seo a' toirt bàrr air gach bàrd Ghàidhlig eile o chionn nìne mhòir mhòir, ach their mi seo—gu bheil MacGilleathain is Hay air tobraichean ùra a chladhach a mach agus fuarain ùra a lorg air beinn na bàrdachd.

Ma ghabhas tu beachd air eachdraidh bàrdachd Ghàidhlig a nuas bho linn Màiri NicLeòid, chì thu mu leth-dusan cuspairean a ghluais na bàird gu gleusadh chruit. Moladh a' chinn-fheadhna, mo chuideachda fhinn, aogas nàduir, cuan is monadh, cianalas is ionndrainn, is an gaol—sin prìomh-cuspairean nam bàrd Gàidhealach. Tha cuid de na cuspairean sin mar adhbhar do'n bhàrdachd aig MacGilleathain is Hay, ach air mhodh-ùr, agus tha an dà bhàrd sin air

cuspairean ùra a thoirt a steach agus dòighean-rannagheachd ùr.

* * * *

Seall air Hay agus e an Sasainn, agus e cuimhneachadh air a dhùthaich fhéin, taobh Loch Fìne. Tha amharus againn air mar a rachadh bàird eile an car cuspaire de'n t-seòrsa sin. Seo mar a tha Hay 'ga chur:

"B'e gairbhe na gaoithe
chum an raoir mi 'nam chaitris.

Gaoth a deas air Loch Fìne,
teachd gu fìochar le tartar.

Na tuinn chaoirgheal mu Gharbhail,
neart na fairge 's a farum.

Is ann an raoir a bha 'n nuallan
'na mo chluasan 's mi 'n Sasainn . . ."

Is iomadh tàladh cùbhraidh a tha againn anns a' Ghàidhlig. Is airidh am "*Briodal Màthar*" á leabhar Hay a chur ri taobh gin aca:

"Mo luran thu,
Mo dhuinein thu,
èh, m'ultachan is m'eallach cléibh . . .

M'Osgar mòr thu,
m'usgar òir thu,
mo mhogul chnò a chromas geug . . ."

Chan 'eil eagal air Hay ceistean domhain dlomhair a thogail. Mur an d'amais e air freagairtean a shàsaicheas, is mòr am maithes fios a bhith agad ciod iad na ceistean as fhiach an togail.

"Ach cò a bheil gu beachdaich dhuinn,
gun teagamh bhith san sgeul,
nuair thig dalladh air na sùilean,
dùnadh air a' bheul,
fios air an tìr aineoil ud,
's air rathad rùin ar ceum ?

"Cò dh'innseas e mas cadal duinn
's e maireannach gun là,
smàladh dhuinn gun ùrachadh
is mùchadh gu bràth,
no an tadhail sinn tìr éigin
sìor éibhinn thar gach àit ?"

* * * *

Ach feumaidh mi sgur. Lionainn iomadh duilleag le rainn is sreathan a ghreimich air m'inntinn agus a thug leum air mo chridhe, a dh'fhosgail mo shùilean agus a ghluais m'aigne. Ceannaicheadh gach duine an leabhar prìseil seo air a shon fhéin.

Ma tha sinn dol a bhith mealtainn na h-inbhe a bhuineas dhuinn mar dhaoine, cha tig e dhuinn ar beatha a chaitheadh mar bhrùidean na machrach, ag itheadh 's ag obair 's ag cadal gus an tilgear ann an toll sinn. Faodaidh stòras saoghalta a bhith glé ghann aig a' mhòr-chuid againn, agus faodaidh slighe na beatha làitheil a bhith sgìtheil sàraichte do chuid, ach, ma tha againn an t-suil a chì agus an cridhe a thuigeas, tha oigheachd shaidhbhir an tairgeas gach

aoin againn, agus tha bàrdachd—flor-bhàrdachd mar a tha aig Deòrsa Caimbeul Hay—mar aon de na h-ìuchraichean a dh'fhosglaas dhuinn an oighreachd sin.

A chlochnachadh mar a thòisich mi, le spìocairean Roib Dhuinn, is dòcha gu robh am brù làn ach bha an cridheachan falamh. Is e crìoch araidh an duine Dia a ghlorachadh agus a mhealtainn, agus tha sin ag gabhail a steach a bhith cleachdadh nam buadhan a bhuilicheadh oirnn agus a bhith faotainn sàsachaidh as na fuarain a dh'fhosgladh dhuinn.

“Ceann is cridhe, teine 's coinneal
a thoirt soluis duinn is blàiths,
an corp treun 's an t-anam maothsgriathach
air aoigheachd ann car tràth,
fhuair sinn, 's dà chois a shiubhal
gu ceart cunbhalach air lár,
is dà shùil a shealladh suas uath,
no ruith cuairt nan ceithir àird.”

UAIGH ULLEIM ROIS.

Dubhar nan craobh air leth-taobh a' chladha
'S an tràigh a' sineadh thall,
Tha crònan nan tonn is luasgan nan duilleach
'Gad thàladh a null 's a nall—
Cha bu mhath gun tigeadh ort fois ro bhuileach
'S gun chuimhne do mhulaid air chall.

Cò dh'ìarradh clach no càrn no carragh
Os cionn do bhroilleich sgith;
Tha glaochaich eun is gluasad rainich
A' freagradh nas fhèarr do d' shith,
'S tha fead na gaoith' air feadh a' bharrach
Is gàir na mara mu d' chrìdh'.

RUAIRIDH MACTHOMAS.

CAIRDEAN URRAMACH A ALBAINN NUAIDH.

Air an t-samhradh bha dithis dhaoine urramach a' Albainn Nuaidh a bhos air chuiart ghoirid anns an dùthaich seo, agus bha feadhainn againn glé thoilichte coinneachadh riutha. B'iad sin an t-Ard Urramach an t-Ollamh Padraig Iosaph MacNeacail agus an t-Athair Urramach Calum Dòmhnallach.

Is e an t-Ollamh MacNeacail Ceann-suidhe Oil-thigh an Naomh Fransaigh Xavier an Antigonis an Albainn Nuaidh, agus tha Maighstir Calum 'na fhear-teagaisg anns an oil-thigh cheudna. Tha còrr is ceud bliadhna bho'n chaidh an sinnsearan a null do Chanada. Is ann 4 Sath-ghlais a dh'fhalbh sinnsearan Mhgr. Chalum, agus is ann 4 Barraidh a dh'fhalbh sinnsearan an Ollamh, agus tha cuid de a luchd-dàimh ann am Barraidh fhathast, Anna NicIain air aon dhiubh.

Cha ruigear a leas a ràdh gu bheil a' Ghàidhlig ag inn dithis cho fìleanta fallain nàdurra 's a gheibtheadh an ceàrn sam bith an diugh, agus thàit an Albainn Nuaidh tha iad le chèile gu dlèas ag cumail suas còir na seann chàinain. Tha ùidh shònraichte ag an Ollamh MacNeacail ann an cruinneachadh beul-aithris, agus a réir gach formais tha tomhas math de sheann bheul-aithris fhathast am measg Ghàidheil Albann Nuaidh.

Ged nach robh mòran ùine aca ri sheachnadh anns a' chuiart ghoirid chabhaigich air an robh iad, dh'amaid iad air tadhal air àireamh mhath dhaoine mu thuath

's mu dheas, agus liubhair an t-Ollamh MacNeacail air an ràdio an teachdaireachd bheag a gheibhear air an duilleig seo.

Gach beannachd is soirbheachadh a bheith leotha, agus guma h-aithghearr a thilleas iad do'n t-seann dùthaich.
T. M. M.

FAILTE A ALBAINN NUAIDH.

leis an Ard-Urramach an t-Ollamh P. I. MacNeacail.

Tha mi taingeil gu bheil an còthrom seo agam gu failte chridheil chàirdel a chur air Ghàidheil seann Albann an ainm Ghàidheil Albann Nuaidh. Tha còrr is seachdain o'n thàinig Maighstir Calum 's mi fhìn gu 'n Ghàidhealtachd, 's cha robh uair de'n ùine nach robh sinn a' faireachdainn o ghrund ar cridheachan gu robh sinn am measg chàirden ionmhuinn; 's chan 'eil e 'nar comas innse na fhuair sinn de bhàigh 's de chaoibhneas.

Tha còrr math is ciad bliadhna o'n dh'fhàg ar sinnseanairan a' Ghàidhealtachd, ach tha mi air son earalachadh dhuibh gu bheil fìor-fhuil gun truailleadh nan Gàidheal a' ruith 'nar cuislean, 's nach 'eil àite eile air an t-saoghal air falbh o ar dachaidhean fhéin 's am bi sinn cho mòr aig an tigh 's a tha sinn am measg Ghàidheil na h-Albann.

Chuir e mòr iongnadh oirnn, agus thug e toil-eachadh nach bu bheag dhuinn a bhith cluinntinn Gàidhlig air a bruidhinn le beag is mòr anns na ceàrnan san do thadhail sinn, gu h-àraid anns na h-eileanan. Gu fìrinneach rinn sin ar turus do'n Ghàidhealtachd mòran na bu toilichte.

Chan 'eil sinn buileach uaireil an cor na Gàidhlig an Albainn Nuaidh; ach tha sgìreachdan againn anns a bheil i air a cleachdadh gu cumanta. Agus faodaidh sinn aithris co-dhiubh gu bheil i air a teagasg 's an Oil-thigh 's am bheil Maighstir Calum 's mi fhìn 'nar n-oideachan.

Am baile beag Antigonis 's am bheil sinn, tha Comunn Gàidhealach stéidhichte o chionn faisg air ciad bliadhna, agus bidh an Comunn sin ag cumail fèill uair anns a' bhliadhna gu cluichean Gàidhealach a chur an cèill.

A bharrachd air an sin, tha againn an Ceap Breatain an aon oil-thigh Gàidhlig a th'air an t-saoghal. Chaidh a chur air bonn o chionn deich bliadhna le Gàidheal gasda, an t-Urramach Maighstir Aonghas MacCoinnich, a thàinig thugainn 4 Seann Albainn. Tha Oil-thigh Gàidhlig Cheap Bhreatain fosgailte ré cuid de'n t-samhradh, nuair tha daoine tighinn thuigeas gach cèrna de dh'America mu thuath; agus air an t-seachdain seo fhéin bha mòd mòr air a chumail ann, far an do chruinnich mìltean de Ghàidheil o fhad 's o liad na dùthcha.

A bharrachd air a' chàinain, thàtar a' toirt eòlas air calanais an Oil-thigh Gàidhlig Cheap Breatain, agus, nan tadhladh sibh ann aig an àm seo, chitheadh sibh nigheanagan ag càrdadh 's a' sniomh 's a' fighe breacain uallach nan fìneachan.

Tha spiorad nan Gàidheal air a chumail suas 'nar measg cuideachd leis na h-òrain is an fhìdhleireachd is a' phobaireachd 's na dannsaichean a thug am prìomh-shluagh leotha as an t-seann dùthaich.

Móran taing do luchd-Gàidhlig Cuideachd a' Chraobh-sgaoilidh 's do'n Urramach Tòmas Mac-Calmain air son an cuireadh caobhneil a thug iad dhomh facal a' chraobh-sgaioleachd thugaibh an nochd. 'S i mo ghuidhe dhùrachdach saoghal fada sona bhith aig gach aon agaidh a tha 'g èisdeachd rium, agus mìle beannachd a bhith daonnan 'nur lorg.

LITIR COMUNN NA H-OIGRIDH.

Bha mi a' deanamh beagan maille ann an toiseachadh air an litir seo gus fiach an tigeachd iomradh bho bhur n-oide, Dòmhnall MacPhàil, air mar a chaidh do obair a' Chaimp ann bliadhna. Cha d'fhuair mi féin dol suas ann bliadhna na bu mhò, agus mar sin chan e "seul an fhìr a bha thall 's a chunnaic" a tha agam dhuibh. Tha iomradh Dhòmhnall air tighinn, ma thà, ach leis gu bheil am Fear-deasachaidh 'ga cur beo-bheumannach air taobh-duilleig eile de'n *Ghàidheal*, cha bhuin mise a' bheag rithe an seo.

Cha robh an t-sid cho math am bliadhna 's a bha i an uiridh, eadhon ged a thàinig plathadh de theas, an aon teas a b'fhiach teas a ràdh ris a bha againn air an t-samhradh seo, a bu motha a dh'fhiosraicheadh bho chionn bhliadhnanach. Chuireadh suas a' bhratach 's gun mòran tiormachd air fonn, agus air sàil an teis a thàinig an co'la-deug nam balach, an uair a bha an t-àm air tighinn gu bhith a' fàgail soraich aig Ceann a' Chreagain, dh'fhosgail feadain na gaoithe le farum, agus is coltach gu robh na balaich 'nan gartain, le Dòmhnall air an ceann, ag cumail nam buithèan bho bhith air an riastadh do na neòil! Bha Dòmhnall car mar a bha maraiche Lag nan Cruachan an uair a bha e "na shuidhe aig an stiùir aice, 's na siùil a' falbh 'nan stròicean."

Tha agamsa, a nis, air iomaire eile na chumas ionaltradh rium an ceartair, is sin le bhith a' beachdachadh air na paipearan ceasnachaidh, a tha mi an diugh fhéin air a phasgadh seachad an dèidh an sgrùdadh a chrìochnachadh is comharraidhean a thoirt dhaibh. Thàinig paipearan a steach bho dheich sgoiltean, mar anns a' chàran a leanas, aon a mhàin à Dun-èideann is 44 a sgoil Bhàgh a' Chaisteil, uile gu léir 105 Làn- is 69 Sàr-Ghàidheal. Seo an clàran.

<i>Sgoil.</i>	<i>Làn.</i>	<i>Sàr.</i>	<i>Uile.</i>
Bàgh a' Chaisteil (Barraidh) ...	27	17	44
Bodha-mór (Ile) ...	6	8	14
Bràgar (Leòdhas) ...	11	—	11
Drinnisadar (Na Hearadh) ...	8	—	8
Dalabrog (Uibhist) ...	15	23	38
Dun-èideann ...	1	—	1
Plana-sgeir (Leòdhas) ...	—	4	4
Stacon-a-brìg (Uibhist) ...	5	—	5
Tairbeart na Hearadh ...	24	10	34
Tòrlum (Beinn nam Faodhlà) ...	8	7	15
An t-ìomlan ...	105	69	174

Bha mi ag ionndrainn na h-uiread de sgoiltean, agus sgoiltean a b'abhaist fìor phaipearan matha a chur a steach. Cìod a thàinig air Còrnaig Mhóran an Tiridhe, Tobar Mhoire is an Ath-leathann, trì sgoiltean

a b'abhaist a bhith làmh-ri-laimh le luchd nan sreath-thoisich? Dùisgibh, òigridh Mhuile, Thiridhe is an Eilean Sgitheanaich, cho math ris gach eilean eile no roinn de Thir-mór air an do thuit clò-chadal! Tha eadhon an Fhéinn air a h-uillinn, ach chan 'eil a' chuid mhór de sgoiltean na Gàidhealtachd fathast ach a' brùadar, mar a bha aon do an tug Crìosdaidh Iain Bhùinein an aire 'na dhòl air aghaidh air a thurus. "Is fhadha an oidheche gu latha," arsa gnàth-fhocal do nach bu chòir géill a thoirt le neach glic sam bith. Chan fhaod sinn siubhal-air-falbh na tràth mhaidne a dhearmad, oir (le gnàth-fhocal eile, agus gnàth-fhocal a tha nas toillinniche air aire, a thogail) "tha an uair 'ga cumail ruinn!"

Ach ged a fhuair mi briseadh-dùil leis cho beag de sgoiltean 's a chuir paipearan a steach, chuir e aobhneas 'nam chridhe cho math 's a bha na fìor oidhirpean a b'fhearr a fhuaras. Tha clann na Hearadh (Sgoil an Scothaich) air an toiseach am bliadhna a rithist, ged a tha mi de'n bheachd gu robh cuid dhiubh nach robh cho math 's a bha iad an uiridh; agus bha e 'na thoil-inntinn anabarrach leam na h-oidhirpean a rinn clann Bhàgh a' Chaisteil am bliadhna. Rinn iad fìor adhartachadh bho na paipearan mu dheireadh a chuir iad a steach 's a sgrùd mise. Chan 'eil fios agamsa có iad na maighstirean no na bana-maighistirean sgoile a tha 'nan ùlairean air a' chloinn (a thaobh teagais na Gàidhlig) anns an dà sgoil seo, an Tairbeart na Hearadh agus am Bàgh a' Chaisteil, ach bu mhath leam nam faighinn cead a dhòl 'nan coinneamh is crathadh suilbhir a thoirt air an làmhaidh!

Dh'innis mi dhuibh mar thà gu bheil duaisean beaga, leabhraichean, againn gu an toirt do'n cheithir a b'fhearr paipearan, dithis Làn- is dithis Shàr-Ghàidheal. Tha na ceithir leabhraichean a tha agamsa uile a' dol do na Hearadh, oir thug clann sgoil na Tairbeart a mach na comharraidhean a b'airde anns an dà bhuidhinn. Seo agaibh an ainmean-nan.

Iain N. M. MacDhonnachaidh (98) agus Dìorbhail Nic Ghill-Fhinnèin (97½) (Sàr). Catriona NicDhòmhnaill agus Ruairidh Mac-a-Phi, co-ionnan le 96 an t-aon (Làn).

De'n cheud, trì fichead 's ceithir-deug a chuir a steach paipearan, bha 71 do'n tugadh 90 comharraidh no os a chionn. Bha 28 dhiubh sin as na Hearadh is 37 à Bàgh a' Chaisteil. Mar sin, ged is ann as na Hearadh a bha an fhìor fheadhainn a b'airde comharraidhean, le an gabhail thar a chéile, b'iad clann Bhàgh a' Chaisteil a b'fhearr a rinn uile gu léir. Ma ghabhas e deanamh, agus gabhaidh! bidh na trì fichead 's a h-aon-deug ainm seo againn an dubh 's an geal anns an litir seo cho luath 's a gheibh sinn an cothrom gu sin a dheanamh. Chan 'eil aon dhiubh nach 'eil Làn-thoilteanach air sin, agus air duais còmhla ris, nam biodh duaisean r'an solar.

Chòrd e rium an obair a rinn a' chlànn uile. Bha iad fada na b'fhearr na bha iad an uiridh 's air a bhò'n-uiridh, gun aon idir a bha dona no do an do dhàithead de chomharraidhean 's a cheadaicheadh dhùil na bràisdean a chosnadh. Bha aon no dhà

a thug gàire orm, gun teagamh, far nach do làn-thuig iad cuid de na facail is na beachdan a bha air am filleadh an cuid de na ràidhteanaid, is an tug iad claon-chiall asda. Buinidh mi ris a' cheann sin cho luath 's a ghabhas sin deanamh, ach an toiseach, is dòcha gun b'fheàrr dhomh na paipearan fhéin a thoirt seachad a chùnn gun tuig sibhs nach d'fhuair, no nach fhaca, iad ciod a bhios mi a' tighinn air. Seo, na dà, paiper nan Làn-Ghàidheal, agus fiach gun glèidh sibh e gu cùramach gus am faic sibh ciod a bhios agam r'a ràdh mu'n obair a rinneadh.

EADAR-THEANGACHADH GU GAIDHLIG.

I saw a loch on the moor. A man built a house beside it. I saw two ducks on the loch. The man was reaping the corn yesterday. We were lifting the peats to-day. It is tiresome work. We came home early. I would rather be fishing or sailing in a boat than lifting peats.

GAIDHLIG GU BEURLA.

An uair a bha mo sheanas-sa 'na bhalach, cha robh sgòil ann; ach cha robh sin ag ciallachadh gun biodh e 'na thàmh. Bha iomadh obair a bha r'a dheanamh. Bha an crodh ri an cur a mach is dhachaidh. Bha an mhòine ri a buain is ri a togail. 'Na dhèidh sin bha i ri a toirt dhachaidh. Bha obair earraich is obair foghair r'a deanamh. Ach aig amannan bhiodh beagan saorsa aige, is bhiodh e féin 's a chompanaich a' snàmh anns an inbhir an uair a thigheadh latha blàth. Ach an obair a b'fheàrr a chòrdadh ris is e a bhith am mach ri luingearachd air a' bhàta bhàn, gu sònraichte na'm faigheadh e cead a dhol g'a stiùradh.

Seo, a nis, paiper nan Sàr-Ghàidheal. Is dòcha gur fèarr an cur le chèile anns an aon àireamh de'n Ghàidheal, ged a thagras iad stiall glè mhór de'n taobh-duilleig seo.

EADAR-THEANGAICH GU BEURLA.

Bha an sud fear-thuruis air allaban latha fuar, agus thainig e rathad namha anns an robh a dhachaidh aig ùrsg. Dh'iarr an ùrsg air suidhe, agus rinn esan sin. Bha a mheòirean air an meileachadh leis an fhuachd, agus theann e ri sèideadh anlach orra gun am blàiteachadh. "Dé tha thu a' deanamh mar sin?" arsa an ùrsg; agus fhearraig esan gun robh e a' blàiteachadh a mheòirean. Gheas an ùrsg air an uair sin is theasaich e seapain brot dha gu blàths a chur air. Ach theasaich e tuille 's a' chòir e, is theann am fear-thuruis r'a anail a shèideadh air gu fhuarachadh. "Ciod a tha thu a' deanamh mar sin?" dh'fhearsich an ùrsg. "Tha mi a' fuarachadh a' bhrot gus am bi e 'nam chomas il," arsa am fear-thuruis; ach is è a thuirnt an ùrsg nach 'obh a' chluich so a' dol a dheanm' feum sin bith: "Chan fhaod mi companach a ràdh na's fhaide ri fear a tha leis an aon bheul a' sèideadh gaoth gu blàiteachadh is gaoth gu fuarachadh!" Rug e an sin air chùl amhach air an fhear-thuruis, is thilg e a mach as an uamha e, rachadh e an taobh a thogradh e.

EADAR-THEANGAICH GU GAIDHLIG.

Isn't it time you were putting on a fire? There are no peats in the house. There are plenty peats in the stack. I will get the peats, and you set the lamp to have it lit. The lamp is ready, it is full of oil, and I have a bundle of rushes for a wick. The pith of the rushes makes a good wick: it gives a bright, white flame. The ceilidh folk will soon be here. Yes, I am sure we will hear some good stories and cheery songs to-night. You may be sure of that; and if Calum the Fiddler comes we will have good

violin music. Yes, Calum the Fiddler is coming without a doubt.

Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

OISINN NA H-OIGRIDH. An Giadh agus na h-Uibhean.

le IAIN N. MACLEOD.

Uair a bha siud bha duine a' fuireach an iomall sgìre fada o ghroisann. Cha robh e cosnadh mòran airgid ach dh'fhaodadh e bhith air fas glé bheairteach mur biodh gu robh e cho samntach agus cho mifhaidhidinneach.

Aon latha chaidh e gu nid geòidh a cheannaich e is e air son ubh fhaighinn air son a bhiadh-mhaidne. Fhuair e ubh breagha buidhe. An uair a thog e e bha an t-ubh a cheart cho trom ri cnap luaidhe.

Aig a' cheart àm sin bha an duine a' smaoinnachadh gu robh cuid-eigin air a char a thoirt as agus smaoineachadh gun caitheadh e an t-ubh air falbh. Cha d'rinn e sin an dèidh is gu léir, agus is ann a thug e an t-ubh dhachaidh agus chunnaic e an uair sin gur h-e cnap de òr flòr-ghlan a bha ann.

An ath mhadaoin fhuair e ubh òir eile an nid a' gheòidh agus air an treas latha fhuair e ubh òir eile.

Rinn e airgead m'as an uair a roic e na h-uibhean òir, agus thuir e ris fhéin, "Bidh mi 'na mo dhuine beairteach." Agus an uair a smaoineachadh e air a' mheall mhòr airgid a bha e dol a chàrnadh suas, dh'fhàs e glé an-fhoiseil. Cha b'urrainn da fuireach gus an cuireadh e suim mhór mu seach.

"Tha mi air son," arsa esan, "gu faigh mi na tha dh'òr air siubhal a' gheòidh ceart còmhla dìreach an dràda.

Chaidh e mach is rug e air a' ghiadh is mharb e e. Thug e steach do an tigh e is dh'fhosgail e e, ach cha d'fhuair e dad 'na bhroinn ach mionach.

Bha a bhean feargach ris agus thuir i, "Bha gach nì air an talamh a dhith ortsa aig an aon àm, agus a nis chail thu na h-uile nì!"

THE LATE MRS. GRANT, TOMDOUN.

By the death of Mrs. Christina Grant of Tomdoun Hotel, Invergarry, the Gaelic movement in the north has lost one of its strongest supporters. Mrs. Grant was a valued member of the Northern Propaganda Sub-Committee, and was a regular attendee at the meetings. She was also the Honorary Secretary to the Invergarry Branch of An Comunn, and did excellent work for the cause in that district. She had a charming personality, and to know Mrs. Grant was to know a friend. To be welcomed by her at her home at Tomdoun was an event never to be forgotten. She will be sadly missed throughout the Northern Area, where she was well known and highly respected, and to her family of sons and daughters we extend our heartfelt sympathy.

D. MCP.

RETIRAL OF MISS ANNIE BOWIE.

For the past twenty-four years Miss Bowie has been in charge of the R.C. School at Fort Augustus. Before she left the district to return to her native South Uist, she was presented with many tokens of goodwill. We should like to record here sincere thanks for all she did for the cause of Gaelic during her teaching career, and to wish her many happy days in her retirement. A h-uile latha sona dhuit, gun latha idir dona dhuit. D. MCP.

CAMPA COMUNN NA H-OIGRIDH, 1948.



Caileagan a' Champa, 1948.

Chumadh an Campa seo aig Inbhir Ailleart, bho'n 8mh là de'n Fuchar gus an dara là de'n Lùnasdail. Bha sìde mhath ann seachdain mu'n d'fhosgail an Campa, agus chuir Dòmhnall nan Cleas is dithis ghillean suas 25 pàillianan, a thuilleadh air tighean-glanaidh. Nuair a ràinig mise as an Eilean Sgitheanach air an dara là de'n mhìos, bha an t-side fhathast coibhneil ach air an ath-oidheche bhris an t-side buileach is air oidheche Shathurna thuit còrr is dà òirleach uisge an taobh a stigh de cheithir uairean a thlde. Mar a thuigeas sibh, bha gach ròp, còrr is mìle dhiubh, teann agus cha robh air ach gach anon dhiubh a leigeil as bideag.

As déidh an dortaich seo, thàinig fiath is fhuair sinn gach caileag (73) a shocrachadh 'nam pàillianan fhéin air feasgar Di-màirt. Is e seo àireamh a bu mhotha a bha againn aig Campa fhathast. Coma, le còmh-nadh Fear Inbhir Ailleart is a chéile chaomh, mar ri sgìoba a' Champa, chaidh gach cùis gu réidh.

Ghabh Tormod còir, an t-oileanach-leigheis, cùram de na lùthchleasan agus gach madainn, nuair a cheadaicheadh an t-side, bha na caileagan a mach air an raon is Tormod air an ceann. Air madainn Diciadaoin thug na caileagan is na h-inbhich a mach an Gearasdan, agus chuir iad seachad feasgar taitneach sa' bhaile sin. Air an ath latha, is a' ghrian an àirde nan speur, thog an treud orra gu Gleann Fhionghuin, streup iad uile gu mullach Tùr Thearlaich agus, an

déidh sin, thog iad teine is rinn iad tea. Thill iad dhachaidh sgith ach air an dòigh. Chuir na caileagan fàilte is furan air an Urramach Alasdair MacDhòmhnaill, ball de'n Chòmhairle, agus fad seachdain fhuair ar caraid eòlas air gach taobh de'n Champ. Nuair a dh'fhàg e beannachd aig na caileagan thuirt e gu robh e duilich a bhith falbh, gun do chòrd a thurus ris anabarrach math agus gu robh dòchas aige a bhith maille riutha an ath-bhladhna. Thàinig Eilidh air feasgar Di-màirt agus cha bu bheag an obair a bh'aice mu'n do chuir i na caileagan air ghleus fa chomhar craobh-sgaoidh air feasgar Di-Sathurna. 'S einnteach gun cuala mòran agaibh an oidhirp seo air an Ràdio air feasgar Di-ardaoin an déidh sin. Tha sinn an comain am B.B.C. agus gu h-àraidh Eòghan còir air son a' chothroim seo a thoirt do chlànn Comunn na H-Oigridh. Bha céilidh mhór againn sa' chaisteal agus thàinig càirdean a h-uile ceum as a' Ghearasdan is a' Gleann Uige. An déidh na céilidh bha na caileagan mar aoidhean aig bean-uasal a' chaisteil agus le tea, rudan milis agus cè-reòdhte is iad a bha air an dòigh. Air an dearbh fheasgar sin có a thadhail oirnn ach an sàr-Ghàidheal, an t-Ollamh Iain A. MacGilleathain, Rianadair an Fhòghluim an Siorrachd Inbhir Nis. Labhair e ris na caileagan is ris na h-inbhich is leig e ris cho toilichte is a bha e luchd-teagaisg as an t-Siorrachd aige fhéin is a' àitean eile fhaicinn, a bha eir seachad an làithean-saora ann an dòigh cho fìor ghasda. Air feasgar Di-haoine chumadh cleasan air

an raon fo stiùradh Thormoid agus bha an dà chuid spòrs agus strìth an siud.

Agus mus fàgair Campa nan caileag feumair innseadh gun tugadh tiodhlac laghach do Eilidh mar chuimhneachan air gach saothair a rinn i aig gach Campa ré nam bliadhnan. Chuireadh an earbsa ri Annag á Ìle bratach-siubhail, bràisde airgid ann an tionnsgnach Ceilteach agus cuimhneachan beag eile a shìneadh do Eilidh. Rinn Annag sin ann an Gàidhlig chothromach agus chuir Eilidh a taing an cèill do na caileagan is na h-inbheach air son an coibhneis.

Dh'fhàg na caileagan air madainn Di-luain, is bha dùil ri 28 gille feasgar Di-ardaoin. Cha tàinig ach 22, ach nach duirt an sean-fhacal, "Is math am beagan." Is e a' cheud latha mór a bh' aca-san "Cleasan Chille Mhàilidh" san Anaid. Chuir Fear Inbhir Ailleart suas duaisean air son nan gillean a mhàin agus thug na Hecraich a mach a' cheud dà dhuais. Ach bha aon nì a chòrd ris na gillean an latha sin—còmhlan phlobairean á Glaschu (Glasgow Police Pipe Band). Chuir na gillean cuairt air a' Ghearasdan, chuir iad seachad latha mór am Mòrar agus mun d'fhalbh iad, sheòl iad suas Loch Mòrar agus eithir aca dhaibh fhéin. Chaidh iad air tìr aig bràigh an locha, thog iad teine agus bha tràth-bidhe aca air latha cho briagh grianach air an do dhearc sùil riamh. Air feasgar Di-haoine chumadh cleasan nan gillean agus, ged nach robh an àireamh mór, bha strìth ann nach bu bheag. Rinn gach brogach a dhìcheall gus clù ò thoir do'n eilean aige fhéin. Air oidheche Shathurna chumadh céilidh anns a' chaisteal, agus a rithist thug a' bhean-ualas suipair do na balaich agus bocsa mór orainsearan a bharrachd. Mun d'fhàg na gillean air madainn Di-luain, thug Tormod a nuas a' bhratach, a sheas ris gach gaillonn fad na mìosa, agus thog na gillean orra an déidh làithean sona a chur seachad fo bhratach Comunn na h-Oigridh.

Mun toir mi an gearr-iomradh seo gu crìch bu chaoimh leam mo thaing a chur an cèill do Fhear Inbhir Ailleart is a chéile chaoimh air son an coibhneis aig gach àm, agus do'n luchd-cuicidhidh air son an obair àraid a rinn iad. Guma fada bhios an comas agus an toil aca, chionn cha bhiod e comasach do'n Chomunn Campa mar seo a chur air adhart gun inbheach òga agus sgairteil aig a bheil àidh ann an Comunn na h-Oigridh agus a tha a' tuigsinn nach 'eil nì cho prionnsapalach 'nar n-obair an dugh mar Ghàidheil ri bhith a' tional clann na Gàidhealtachd is nan Eilean an ceann a chéile, mar tha an Campa seo a' deanamh. Mar sin, bidh meas aig clann a' Champa air an cànan, an cèil is an cleachd-aidhean mar a dh'fhàsas iad suas gu bhith 'nan deagh-Ghàidheil is 'nan deagh Bhan-Ghàidheil.

DOMHNALL MACPHAIL,

Ceannard a' Champa.

Gaelic in Cape Breton.

By CHARLES W. DUNN.

[This "Study of the Gaelic Language and Highland Traditions preserved by Scottish Settlers in Cape Breton Island, Nova Scotia," was done in 1941 by Mr. Dunn, who is now a Lecturer in the University of Toronto. It is here published by kind permission of Mr. Dunn and through the good offices of Mr. J. L. Campbell of Canna. The Appendix is reproduced in summarised form.]

I.

For the summer of 1941 I was Dexter Travelling Scholar appointed by Harvard University with a stipend of \$500. My project was to study the Gaelic language and Highland traditions as they are preserved by the people of Cape Breton Island, Nova Scotia, where, more than anywhere else in Canada, the Highland way of life has been fostered by inhabitants whose forefathers emigrated from Scotland, in many cases more than a hundred years ago.⁽¹⁾

Since I was particularly interested in recording any folk-tales that I might hear, I took with me a portable dictaphone and a current inverter, by which the current of a storage battery could be used to run the machine in case other electric power might not be available.

From advance information that my wife and I had gathered, we decided that the best way to start investigations was to attend the summer session of the Gaelic College at South Haven, St. Ann's. June 29 saw us in our loaded car crossing the Strait of Canso on the ferry from Mulgrave on the mainland to Port Hawkesbury on the Island.

We made our first stop at Whycomagh, where we called on Mr. Jonathan G. MacKinnon. He was formerly editor and publisher of a Gaelic weekly newspaper, *Mac Talla*, which he founded and ran very successfully in Sydney, N.S., from 1892 to 1904. He is recognised by Gaelic speakers in Cape Breton as an authority on the Gaelic language and literature. He is Dean of the Gaelic College, but unfortunately last summer ill-health prevented him from lecturing. He read some Gaelic into our dictaphone and gave us an interesting picture of the state of the language in Nova Scotia and of the foundation of the Gaelic College.

The next day we called at Baddeck on the Rev. A. W. R. MacKenzie, the President of the Cape Breton Gaelic Foundation and prime mover in the building of the College. He took us to South Haven and introduced us to a Gaelic-speaking family, Mrs. Smith and her son, Dan, who live near the College. They invited us to stay with them until the cabin on the College grounds would be ready for our occupation.

To describe the Smiths and their circle is to describe the country people of Cape Breton as a whole. The Smiths are typical of the best type of emigrant Highlander who has resisted the lure of the city and its enticement of money, and has chosen rather to remain in the Island, supporting himself by fishing and farming, carrying on the Highland tradition of hospitality and Christian living, subsisting contentedly, and demanding little of life.

Mrs. Smith's father emigrated from Stornoway on the Island of Lewis, Scotland; she was born in Cape Breton over eighty years ago, and speaks Gaelic in preference to English. Her son, Dan, has travelled widely, but has now settled down to fishing in Cape Breton; he also speaks fluent Gaelic. They keep a girl to help in the home, Jessie Matheson, who understands Gaelic easily, but finds it easier to speak English. It is quite common for Mrs. Smith to carry on a conversation with her in Gaelic, to which Jessie will answer in English.

IMPORTANT DATES.

- Sept. 28 National Mod at Glasgow begins.
Oct. 1 National Mod concludes.
" 2 Annual General Meeting of An Comunn.

(1) For particulars of statistics relating to the number of people using Gaelic in Canada, see *Études Celtiques*, I, 395. The official estimate is 32,000, but there are probably more.

Mrs. Smith also has a daughter, Mary, who is married to a fisherman, Murdock Angus MacDonald, and they live on a nearby farm. With this family group we soon became very friendly; through their patience we soon learned a fair amount of Gaelic, and by travelling about the country with them we were introduced into many other Gaelic-speaking families.

On July 1 we drove up to attend the opening of the Highland National Park at Ingonish. There we saw how dear Scottish customs still are to the Nova Scotians. The opening ceremony was heralded by a full military pipe band, and at the games held later in the afternoon contestants took part in all the traditional Highland contests—bagpipe-playing, fiddling, dancing the Highland Fling, putting the weight, and tossing the caber.

On the evening of July 7 the Gaelic College was opened. The College building consists at present of a long and rather handsome log cabin with a museum of settlers' effects at one end and a classroom and small Gaelic library at the other. Its beautiful and isolated site on a hill overlooking St. Ann's Bay was chosen to perpetuate the memory of a remarkable and tyrannous Highland minister, the Rev. Norman MacLeod,⁽²⁾ who a century ago settled there for a short time during his eccentric career. The College was first opened in the summer of 1939, having been built by the funds of the Cape Breton Gaelic Foundation, whose purpose is, in brief, to foster the language and traditions of the Gaels. Many of the members and officers, including the President, the Rev. Mr. MacKenzie, are of Scots descent, but know either no Gaelic whatsoever or else very little; their motive is entirely patriotic.

The teaching is unpaid and voluntary; classes are conducted during the summer only, but extension work has been carried out during winter evenings in various communities for the last two winters. In 1941 the teachers were the Rev. J. D. Nelson MacDonald, a young United Church minister from Baddeck Forks, whose main interest is the Co-operative movement, but he is also a very fluent and eloquent Gaelic speaker, and a born teacher; Mr. Malcolm Louis MacDonald, a farmer from North Shore, St. Ann's; and the Rev. A. Frazer, also from North Shore.

Classes were held every morning of the week, except Saturday and Sunday, from 9 o'clock till noon. Apart from my wife and myself, about a dozen students attended, mainly local young people who knew at least a little Gaelic from their home background.

Every Monday, Wednesday, and Friday evening there was an open meeting attended by students, Cape Breton natives, and visitors. The programme was variously compounded of class recitations, community singing, Gaelic spelling-bees, and Gaelic and English speeches. These meetings drew as many as fifty people, and the speeches repeatedly proved that Gaelic oratory is not dead in Nova Scotia, and that there are still audiences capable of enthusiastic response to Gaelic eloquence and Gaelic wit.

Classes ran from July 8 to July 25. On July 20 the Gaelic Foundation held its third annual Gaelic Mod, a gathering of Highlanders from all Cape Breton, Antigonish, and other parts of the mainland. About twelve hundred people attended. The entertainment was of a less athletic nature than at the opening of the Park at Ingonish. There was, of course, Highland dancing, but a large part of the programme was taken up with Gaelic singing, bagpipe-playing, and both Gaelic and English speeches.

An additional feature of the Mod, interesting as a Highland survival, was the Clan Registration. Any member of a Highland Clan, either by birth or marriage, could for ten cents register his attendance and cast his vote for a chieftain of his Clan. The Cup given annually to the Clan with the largest attendance went this year to Clan MacLeod, with Clan MacDonald a close second.

During July, I had been inquiring for anyone who might still recollect any of the traditional folk-tales. The Rev. J. D. Nelson MacDonald surprised me by dictating a few short tales he knew on my dictaphone, but it seemed obvious that folk-tales, even if not completely extinct, were extremely scarce and would be very hard to find. During this time I had accepted a position for the coming year at Stephens College, Columbia, Missouri, and then to my horror found that I was expected to be there by September 3. Realising that my time in Cape Breton had been drastically cut short, I decided to follow up the few leads I had as quickly as possible in the brief time remaining to me.

Before setting out we attended a traditional Gaelic service at Knox Presbyterian Church in Baddeck on August 3. The visiting minister, the Rev. A. D. MacKinnon of Little Narrows, gave, so far as we could tell, a moving and eloquent sermon, but even the older people there admitted that they could not always follow his difficult Gaelic.⁽³⁾

Our next step was to call at Sydney, C.B., on my friend, the Rev. Donald MacLean Sinclair, who had from the beginning given many valuable suggestions for my work. He is a great-grandson of John MacLean, the bard of Tiree, who emigrated to Nova Scotia and is famous for the description he gives in his poem, "A' Chaille Ghrumach," of the hardships of the settler's life in Cape Breton. Mr. Sinclair's father was the Rev. A. MacLean Sinclair, Gaelic scholar, editor, and writer; his valuable Gaelic collection, which includes the manuscript of John MacLean's poetry, is now kept at Hopewell, N.S. Mr. Sinclair himself is a sound Gaelic scholar, has preached in the language, and is well informed on all Gaelic matters in Nova Scotia.

Professor F. N. Robinson of Harvard was in Sydney at this time looking for stray Gaelic matter published in Canada, so I introduced him to Mr. Sinclair, who was able to unearth some interesting material for him. Mr. Sinclair also took Professor Robinson, my wife, and me to visit Father J. J. Tompkins, the great leader of the Co-operative movement, at Reserve.

On the morning of August 6 we drove to Marion Bridge to visit Allan Morrison, a farmer and Gaelic singer, who, we had been told, knew a great many Gaelic tales. What kind of tales they might be we had no way of discovering, since our informants did not understand any distinction so subtle as that between a folk-tale and any other story. With typical Highland hospitality he insisted we stay for dinner, and he spent the whole afternoon putting tales on the dictaphone. His repertoire turned out to consist of stories of local humour, interesting none the less for the picture they give of country life and wit.

That evening we called on William MacVicar, an elderly game-warden at Albert Bridge. He recorded for us two somewhat distorted folk-tales that he recollected. His main interest was music. He owned a surprisingly large collection of Gaelic song-books in his tumble-down cottage, could sing Gaelic songs extensively, and told us he had translated the hymn, "The City Four-square," into Gaelic.

The following day we met a Mrs. Jimmie MacNeil at Reserve. We had been told that she knew all sorts of stories, but once more we were disappointed. She knew no tales, but had inherited the knowledge of a tremendous number of Gaelic songs, religious and secular, traditional Scottish ones and recent Nova Scotian compositions. Some of these she sang on the dictaphone, including her own translation of "It's a Long Way to Tipperary."

On August 8 we returned to South Haven for the closing exercises of the Gaelic College, taking Professor Robinson there with us as guest of honour.

The next day we visited Iona, a centre of the Highland Catholics in Cape Breton, a large proportion of whom stem from the Catholic Island of Barra in Scotland. They

⁽²⁾ He led an emigration from Cape Breton to New Zealand in ships the emigrants made themselves.

⁽³⁾ His people came originally from Isle of Muck. Mr. J. L. Campbell recorded some songs from his father in 1937.

live a life apart from the Presbyterian Highlanders, differing from them not merely in religious denomination but also in their family connections throughout the island and even in their dialect of Gaelic. Among them the MacNeils predominate rather than the MacDonalds or the MacLeods. There we called on Father Rankin, an ardent genealogist of Highland settlers, and on Sister Campbell of the Convent, who teaches Gaelic in the local Catholic Separate School.

That evening we left Cape Breton and drove on to Antigonish, the centre of Highland Catholics on the mainland of Nova Scotia. The next morning we were shown over St. Francis Xavier University by the Rev. Dr. Nicholson. Here we met several of the leading educators in the Co-operative movement. Professor Nicholson, although properly head of the Physics Department at the University,⁽⁴⁾ is an ardent Gaelic scholar. He has for some time been teaching a course in Gaelic to a class which annually numbers about fifteen. For over twenty years he has been collecting Gaelic folk-lore of all kinds throughout Nova Scotia, and he contributes a Gaelic column, "Achadh nan Gàidheal," to *The Casket*, the Antigonish weekly Catholic newspaper.

That same day, August 10, we left Antigonish and hurried back to Boston to start packing for our move to Missouri, regretfully drawing our investigations, for that summer at least, to a close.

(To be continued.)

(4) He is now Monsignor Nicholson and is President of the University. He is of Barra descent and is related to Miss Annie Johnston, Castlebay. He paid a visit to Scotland this summer: see report of his visit and Gaelic broadcast on page 139

AN GOBHA IS NA SIDHICHEAN.

Le IAIN N. MACLEOD.

II.

Bha an gobha smaoineachadh, ma bha a mhac anns a' chnocan uaine, nach robh dòchas sam bith ann da gu faigheadh e 'b' bruid is gum bu cheart cho maith dha a bhith marbha anns an uigh.

"Seadh dìreach, anns a' chnocan uaine," ars an seann duine, "ach gheibh sinn as a sin e, ach feumaidh sinn an toiseach faighinn cuidhteas an tàcharain seo. Chan urrainn duit do mhac fhaighinn air ais gu a falbh esan."

"Agus ciamar a gheibh mi cuidhteas an tàcharain?" ars an gobha.

"Innsidh mi sin duit," ars an duine glic. "Cuiridh tu teine mòr air ri taobh na leapa agus séididh tu e le balg-séididh gus an éirich laisraichean móra dearga suas anns an t-seòmair. Foighnighidh an creutair a tha anns an leabaidh dhìot car son a tha thu ag cur an teine air, agus canaidh tusa, 'Chan fhada gas a faic thu aobhar an teine seo.' An sin, gun an còrr mu dhéidhinn, beiridh tu air is tilgidh tu e beò slan anns an teine. Ma tha sinn air dòigh sam bith air a mealladh (rud a tha mi smaoineachadh a tha eucomasach) agus mas e da-rìreadh do mhac fhéin, éighidh e riut air son a shàbhaladh, ach mas e tàcharan a tha ann, agus is e sin mo bheachd, théid e mach air iteig troimh mhullach an tighe."

Aon uair eile chaidh an gobha do sheòmair a' bhalaich thinne, agus dh'fhàidh e teine mòr air clach an teinntinne faisg air taobh na leapa. An déidh dha a lasadh thàinig e le balg-séididh mòr mòr agus thòisich e ri séideadh an teine gus an do leum na laisraichean dearga suas gu gath-droma an t-seòmair. Bha an creutair caol searcte a bha air a leabaidh ag gabhail allaidh ri gach nì a bha siud agus coitas an eagail aithnichte 'na ghntis gach mionaid.

"Car son a tha thu deanamh sin?" ars an tàcharan mu dheidreall thall; "cuiridh tu an tigh 'na theine."

"Cha bhi thu fada gas am bi faicreachadh agad car son a tha mi 'ga dheanamh," ars an gobha, agus air dha cromadh sìos rug e air a' bhalach agus thilg e e an teis-meadhan nan laisraichean.

Chaidh sgrìach neo-thalmhaidh troimh an tighe, agus chaidh rud-eigin—cha robh fios aig a' ghobhainn ciod a bh' ann — suas 'na theine troimh mhullach an tighe, a' fàgail tuill uamhasaich 'na dhéidh.

An déidh sin bha sàmhechair iargalta ann, gun nì 'ga bhriseadh ach bragaich an teine agus osnaichean trom a' uamhas a thàinig o chridhe a' ghobhann.

An uair a fhuair e thairis air an tiom-laisean sin thog e air aon uair eile a dh'amharc air an duine glic a bha cho toilichte an uair a chuala e gu robh an t-òrdugh a thug e seachad air a chur an cleachdadh an dòigh cho fìor bhuanachdail.

"Bha mi cho cinnteach is a ghabhainn," ars an duine glic, is e suathadh a lèmhann. "Agus a nìs o an fhuair sinn cuidhteas an tàcharain mhòsaich ud feumaidh sinn do mhac aiseag air ais duit. Agus is e seo an dòigh anns a faigh thu do mhac air ais as an t-sithean. Uair anns a' mhios an uair a tha a' ghealach làn bidh an cnocan uaine ri fosgladh agus faodaidh aon sam bith de chloinn daoine a dhol a steach ma tha de mhineach aige na nì sin. Is e cruaidh-dhiachainn oilleil a tha ann, ach an uair a chuimhnichas tu air do mhac cumaidh sin fhéin do mhineach riut. Thoir leat Bioblub, sgian-dubh, agus coileach a ghairmeas gu sùrdail. Dìonaidh an Leabhar thu o fhearg nan sidhichean; cumaidh an sgian-dubh an t-sith-bhrìgh o dhùnadh ma chuireas tu an sàs anns an t-srànnas e an uair a théid thu steach; agus air son a' choilich dhéidh, chan 'eil nì air an talamh as motha chuireas geilt 'nan cridhe ri fuaim a ghutha. An uair a gheibh thu steach do an cnocan chì thu seòmair mòr farsaing mu do choinnibh, agus anns a' cheann as fhaide air falbh uair dhéidh bidh do mhac ag obair aig teallach. Fiachaidh na sidhichean ri bacadh a chur ort ann a bhith 'ga ruigheadh, ach feumaidh tu a bhith sgoimleil dalmas agus thoir orra a thuisinn nach 'eil cnàimh dhìot a' dol a mach as a' bhrìgh agus am bi am balach agad ri do ghualainn."

An déidh sin bha sùil a' ghobhann gu furachair air a' ghealach, agus a' cheart oidheche a bha i làn thog e air chun a' chnocain uaine le Bioblub fo aon achlais, coileach fo an t'é eile, agus slaodadh ri a chrios bha sgian-dubh mòr mòr.

An uair a bha e tighinn faisg air a' bhrìgh shìolaidh a chridhe le eagal air bha mullach a' chnocain ag amharc mar gum biodh e snámh anns na neòil, agus o a bhonn bha solus neònach mi-nàdurra ri dealradh, solus a bha na bu deàrrsanta gu mòr na solus na gealaich, agus chuala e ceòl àrd mì-cheanais is fuaimnean fann mar gum biodh iad ri tighinn o shaghal cile, agus shaoil leis gur h-e ceòl pìoba is damsa a bha e ag cluinntinn. Cha mhòr nach do thionndaidh an duine bochd air a shàil air son deanamh air an dachaidh, ach an uair a smaoineach e air a bhalach gràdhach a bha air chall chuir sin fhéin nearf 'na chridhe air son lèmh an uachdar fhaighinn air an eagal a ghabh e.

(Ri leantainn.)

RECENT PUBLICATIONS.

REVIEWED BY THE EDITOR.

George Campbell Hay's Poems.

FUARAN SLEIBH : Dàin agus Orain le Deòrsa Caimbeul Hay, with English translations by the author (William MacLellan, Glasgow, 66 pp., 6/-).

Many people who have from time to time read with appreciation and profit Mr. Hay's poems and essays in this magazine and other periodicals will hail with pleasure, and (we earnestly hope) buy, this well-produced volume of his Gaelic pieces. The Gaelic Muse, of course, is not yet dead, despite what the detractors say, although too often, we must confess, the work she inspires is of a trivial and ephemeral kind. In recent years, however, new and significant voices have been heard, and Mr. Hay's is one of these.

While the English translations are good, and at least one of them is a poem in its own right, the person who cannot read the Gaelic will fail to appreciate the quite remarkable poetic talent exhibited. Most of the themes are traditional—life's varying scene, the sights and sounds of the homeland—but the treatment is refreshingly new. We have devoted the leading article in Gaelic this month to a discussion of some points emerging from Mr. Hay's poetry, and all that can be said here is that, without making extravagant claims for this Gaelic poet, he is undoubtedly in the higher ranks of the bards. There is a subtle awareness, a deep sensitiveness, in Mr. Hay's work that seems, as indeed the book's title suggests, to open refreshing crystal-clear

springs to revive and strengthen the man who would ascend the mountain tops. And, indeed, to be properly appreciated, Mr. Hay's poetry requires some effort, even as hill-climbing does. Much of Gaelic poetry is diffuse, an emphasising of the obvious—"brochan lom, tana lom," and not much "sughan" with it either!—but Mr. Hay practises a strict economy of words, with every word meaningful, when once one has come to grips with the sometimes very compressed style.

We hope that this book will receive the welcome it deserves, and that the author will be encouraged to publish more. One should like to express appreciation (as the author does in his foreword) of the generous grant in aid of publication made by the MacCaig Trust.

"Am Bàrd Latharnach."

AM FILIDH LATHARNACH, le Calum Caimbeul MacPhàil (Aonghas MacAoidh, Struibhle 81t.d.; 5/-, leis a' phost, 5/4).

Tha trì fichead bliadhna agus a deich o'n chuireadh a mach an leathar bàrdachd seo an toiseach, agus tha còig bliadhna deug thath fichead o'n chaochail an bàrd fhéin, agus tha mac a' bhàird, Dòmhnall MacPhàil (Fear-Deilbhe a' Chomuinn san àirde tuath), le cuideachadh bho Lachlann MacFhionghuin, air a chur an clò as ùr, agus is math a fhuaras iad. Tha e soilleir gu robh spiorad na bàrdachd ann an Calum MacPhàil. Marbhrannan is cumhachan, moladh air càirdean is dì-moladh air nàimhdean na Gàidhlig 's na Gàidhealtachd, luaidh air maise na dùthcha is matheas nan daoine—tha iad sin a' Ìomadh an leabhrair bhig ghasda seo, agus tha sinn an dòchas gun gabh ar leughadairean an cothrom leth-bhreac a cheannach. Cuireadh iad fios, ma thà, gu Dòmhnall MacPhàil e fhéin anns an ofis aige an Inbhir-Nis agus gheibh iad an leabhar.

REVIEWED BY J. L. CAMPBELL.

D. W. F. Hardie, Ph.D.: A HANDBOOK OF MODERN BRETON (University of Wales Press, 10/6).

Colm O Lochlainn: DEOCH SLÀNTE NAN GILLEAN; Comharrda na Tri Coinnean (Dublin, 4/-).

Neil MacNeil: THE HIGHLAND HEART IN NOVA SCOTIA (Charles Scribner's Sons, New York, \$2.75).

Nearly everything that has been written about Breton having been written in French, a Grammar of Modern Breton for English-speaking students was badly needed. Anyone interested in comparing the Celtic tongues will find in Mr. Hardie's Grammar a most useful and interesting book. Syntax and idiom receive fuller treatment than is often the case in such works. An omission from the bibliography which may be noted is Professor Alf Sommerfelt's *Le Breton Parlé à Saint Pol de Leon*.

Colm O Lochlainn has done Scottish Gaelic readers an extremely good turn by printing, and printing very attractively and cheaply, forty Barra songs, thirty-six of which he took down himself some years ago and four others by the Rev. Angus MacDonald, priest of Barra from 1805 to 1825 (whom readers of the *Book of Barra* will remember as recipient of the MacNeil letters printed there), taken from *Leabhar nan Glèann* by the late George Henderson; these were well worth reprinting. Seven songs by the late Calum Ruadh (Calum Dhomhnaill Mac Fhionghuin) prove how desirable the collection and publication of all this bard's songs is before they are forgotten; Oran a' Phiatlain, for example, is a most amusing and well constructed poem. In a number of cases Colm O Lochlainn prints the airs to which the songs are sung; this is a most welcome thing to have and something that is too often neglected. "Deoch Slànthe nan Gillean" should be highly popular in Barra and would make a good text book for students of modern Scottish Gaelic.

It is impossible to overpraise *The Highland Heart in Nova Scotia*. It is an account of life about fifty years ago in one of the Cape Breton villages populated by descendants of the Barra emigrants who went out at the beginning of the nineteenth century. The author, who is now a journalist in New York, was sent there to live in the house of his grandfather as a boy, soon picked up Gaelic, and grew up in this Highland community. He narrates without sentimentality and in a lively style anecdotes about this background which are not

only often uproariously funny but which are also a valuable contribution to Highland folklore and sociology. The reader will be inclined to compare Mr. MacNeil's writing with that of Colin MacDonald; they, and the life about which they write, have a good deal in common, but I imagine that the background to Mr. MacNeil's book is the more purely Gaelic and old-fashioned one. At any rate, Scottish readers should get this book if they can; better still, it certainly should be printed over here. It is a most interesting description of the Canadian Gàidhealtachd with which we have far too little contact.

GRAND EVE-OF-MOD RALLY.

Mrs. M. L. Cameron, Convener of the Entertainments Committee, has arranged a Grand Eve-of-Mod Rally to be held in the Lyric Theatre, Sauchiehall Street, Glasgow, on Monday, 27th September, 1948, at 7.30 p.m. Tickets are priced 3/6, 2/6, and 1/6, and, although the Lyric has 1,000 seats, it is advisable to book now. Apply to Mrs. Cameron, 7 Churchill Drive, Glasgow, W.1 (Phone: West 2389). The proceeds are in aid of the Mod Fund.

Many people attending the Mod will probably have arrived by Monday evening. What better can they do than go to the Lyric that evening? They are assured of a splendid and truly Gaelic evening's entertainment.

MOD ENTRIES, 1948.

JUNIOR SECTION.				
Literary	...	...	...	118
Oral	...	...	...	133
Solo and Duet	...	...	...	258
Choral	...	...	...	34
				543
SENIOR SECTION.				
Literary	...	...	...	49
Oral	...	...	...	124
Solo and Duet	...	...	...	654
Choral	...	...	...	94
Clarsach	...	...	...	11
Instrumental	...	...	...	72
Celtic Art	...	...	...	10
				1014
Total	...	...	...	1557

EADAR SINN FHEIN.

A' Ghàidhlig an Eirinn.

Fhìr-dheasachaidh Ionmhuint, — Tha Calum MacGilleathain gu math sgobalta gu bhith a' sgrùdadh na tha air a sgrìobhadh anns a' *Ghàidheal* le cuid de ar càirdean, ach tha feadhainn againn nach aontaich ris na tha e fhéin a' sgrìobhadh mu dheidhinn cor na Gàidhlig ann an Eirinn.

Thachair gun do chuir mise beagan ùine seachad air taobh an iar Eireann an uiridh, agus tha mi duilich nach d'fhuair mi cùisean Gàidhealach idir cho fallain 's a bha mi an dùil a bhitheadh iad. Gu deimhin, tha mòran air a ràdh ach, a réir is mar a chunnaic mise, chan 'eil uiread 'ga dheanamh. Choinnich mi ri fir agus mnathan a fhuair teagas anns a' Ghàidhlig, ach is ann tearc a bha iadsan a bha comasach, air neo deònach, air Gàidhlig a chleachdadh.

Tha e coltach gu bheil luchd-riaghlaidh Eireann a' toirt air an òigridh Gàidhlig ionnsachadh, agus chan 'eil e soirbh cosnadh math fhaighinn as eugmhais an eòlais sin, ach aon uair 's gu bheil iad a' faotainn obair chan 'eil an còrr feum aig mòran dhiubh air son na seann chànan. Chlì thu ainm Gàidhlig os cionn doras bùtha, ach an uair a thèid thu a stigh gheibh thu fios nach 'eil facal Gàidhlig aig an luchd-seirbhis, air neo (mar is trice a thachras) their iad riut gun do ionnsaich iad Gàidhlig anns an sgoil ach nach 'eil iad a nise 'ga bruidhinn!

Tha e fìor gu bheil buidheann ann a tha dìleas do'n chànan, ach chunnaic mise ann an àite no dhà ann an

Eirinn gur e dòighean Shasainn is America ris a bheil àireamh mhór de'n òigridh air an ceangal. Aig dannaichean is e ceòl agus òrain Hollywood, agus chan e ceòl is òrain Eireann, as trice a tha r'an cluinntinn, agus aig cuim-chiùil ann an eilean air an taobh an iar cha robh ann òran Gàidhlig air a sheinn! Ann an còmhraidh ri Gàidheil Eireann ris an do thachair mi fhuaire mi a mach gu bheil mòran dhiubh de'n bheachd gu bheil a' Gàidhlig ann an Albainn ann an staid nas fallaine na tha i ann an Eirinn a thaobh cleachdaidh o latha gu latha, ged nach 'eil uiread 'ga dheanamh ann an litreachas no anns na sgòltean.

Tha sin 'gam thoirt do'n chomh-dhùnadh, ged is math an obair a tha air a deanamh ann an Albainn agus ann an Eirinn gu bheil cumail na Gàidhlig beò, chan 'eil dòigh nas fhearr—their cuid gur e an aon dòigh—na bhith 'ga cleachdadh anns an dachaigh agus am measg ar luchd-eòlaich aig a bheil Gàidhlig; agus, mur 'eil sin air a dheanamh, cha mhór is fhiach gach oidhirp eile a tha sinn ag cur air adhart.—Is mise, Bhur cairaid dileas,

NIALL AONGHAIS.

Publication for Schools.

Sir,—As *An Gàidheal* is the only Gaelic periodical we have, I suggest that space be given in each edition to three Gaelic items designed for classroom purposes—one for Primary pupils, one for Junior Secondary pupils, and one for Senior Secondary pupils. A Gaelic teacher for each of the stages mentioned could undertake to give a series of twelve items for a year.

This would mean for Gaelic schools something fresh and useful to expect monthly. It would mean through time back-numbers of *An Gàidheal* in the class library suitable for reference, silent reading, composition, dictation, translation, and examination, and, I am sure, material admirable for publication in book form. The adult reader of *An Gàidheal* might enjoy the articles too.

To *An Gàidheal* it would mean more work, more paper, more cost perhaps, and an opportunity to review financial liability. It would mean, too, provided the Authorities requisition copies for the Gaelic school population, wider circulation and some incentive in its admirable effort to raise the literary standard.

A. N. MACLEAN.

Gaelic on the Radio.

Sir,—Recently I noticed in the *Radio Times* that the Welsh Home Service is broadcasting a series of Welsh lessons. I think that Scotland would profit very much if a similar series of Gaelic lessons were broadcast on the Scottish Home Service, and I would like to see An Comunn launching a campaign to bring about this and to increase the time allocated to Gaelic broadcasts.—Is mise le meas mòr,

GREGOR MACGREGOR.

[We understand that preparations are being made to broadcast a series of Gaelic lessons in the near future.—Ed.]

NEW MUSICAL COLLECTION. Subscribers Wanted.

There is about to be published a new collection of original Gaelic songs with excellent singable translations in English. The airs are also strikingly original. The pieces are arranged for voice and piano, and in both Staff and Sol-fa notations.

The work is entitled "Peat-Reek" (Smuid-Mona), and the words and music are by Somerled MacMillan, with a Foreword by Sir Hugh S. Robertson. The publishers are Messrs. Bayley & Ferguson, Glasgow. The price will be 10/6, plus 6d postage. Orders and remittances should be sent to the Rev. Somerled MacMillan, c/o Royal Bank of Scotland, 568 Alexandra Parade, Glasgow, E.1.

In view of the present heavy cost of publishing a work of this kind, and because of the valuable contribution that such a publication will be to Gaelic musical literature, it is earnestly hoped that a very large number will place their orders, and that they will do so speedily.

MARGRAT DUNCAN MEMORIAL.

Many will be glad to know that the Glasgow Islay Association has opened a Memorial Fund to perpetuate in some suitable manner the memory of the late Miss Margrat Duncan, and to commemorate her long and outstanding services in the cause of Gaelic music.

The Subscription List will remain open until 31st December, 1948, after which date, when the amount subscribed is known, the form of the Memorial will be decided.

Contributions will be gratefully received by the Treasurer of the Fund, Mr. Finlay MacCallum, 190 Castlemilk Road, Glasgow, S.4, and should be forwarded as early as possible.

WANTED.

Old Gaelic Books and Periodicals.

The Editor of *An Gàidheal* will be much obliged to any who can supply him with any of the following. Please write in the first instance, stating price desired:—

- (1) "*An Deò-Gréine*," vols. 3, 4, 8, 10, 11, 14, 15, 16, 19.
- (2) "*An Gàidheal*" (i.e., the present "*Gaidheal*"), vol. 24.
- (3) Copies (either single copies or bound volumes of any Gaelic or partly Gaelic periodicals published in this country, in Canada, or elsewhere.
- (4) Copies of the Gaelic Supplement of "*Life and Work Magazine*" (Church of Scotland), from the commencement in 1879 to December, 1929 (inclusive).
- (5) MacFarlane's version of the Gaelic Psalms and Paraphrases, 1753.
- (6) Dr. Thomas Ross's version of the Gaelic Psalms, 1807.
- (7) Gaelic Bible, printed for the British and Foreign Bible Society by Messrs. Stanhope & Tilling, Chelsea, 1807.

AN CEANN FODHA.

O thòisich an ràdio air Gàidhlig a chur troimh na speuran tha mi air nì àraid a thoirt faineur, gu bheil nach beag de mhuintinn nan àiteachan anns nach 'eil Gàidhlig a nis ri cluinntinn a latha no dh'oidhche ag èisdeachd ris a' chraobh-sgoileadh agus 'ga thuigsinn!

Innsidh iad dhomh rudan a chuala iad, agus nach tuigeadh iad gun Ghàidhlig a bhith aca! Tha sin ag cur 'nam shùilean seo, gu bheil neart de Ghàidheil an Albainn a tha bàidhte fo'n Bheurla, air am folach agus an cinn fodha sa' Ghralldach mhór, uile-bhuadhach seo againn.

Agus is e cuid de mhi-choltas na cùise nach aidheadh iad idir gu fearail, faicsinneach do cach a chéile gu bheil Gàidhlig idir, idir aca.

Arsa le a mhuintir Gheàrr-loch aig nach robh facal Beurla gus an d'ràinig i an sgòil, "I have forgotten all my Gaelic." Tha sinn, mar sin, gu minig an measg a chéile agus ar Gàidhlig air a mùchadh againn agus air a folach air cach a chéile. Dé a ghabhas deanamh chum sin a thoirt gu chaochlach, a nis?

BODACHAN.

AN COMUNN CENTRAL FUND.

To enable An Comunn to meet its current obligations, and place it in a position to launch a propaganda campaign now that the war is over, and thus regain the ground lost during the years of its enforced inactivity, donations, large or small, will be gladly received by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1. Remittances should be made payable to "An Comunn Gàidhealach."

Previously acknowledged	£52 — —
Kinloch Rannoch Branch	5 — —
	£57 — —

1948 NATIONAL MOD (GLASGOW). INDIVIDUAL EFFORTS CAMPAIGN.

£1000 Target and One Month to go.

100 Pioneers Needed.

A SPECIAL APPEAL is being made by the Entertainments Committee for the GLASGOW MOD (1948) to raise throughout the Highlands and Islands the sum of £1000 by Individual Efforts, such as Ceilidhs, Dances, Whist Drives, Bridge Drives, Sales, etc.

Every effort, however small, will be deeply appreciated, and sums received will be acknowledged in this column and in the *Oban Times*.

The Organisers are Mrs. M. L. Cameron, 7 Churchill Drive, Glasgow, W.1. (Tel. West 2389) and Mr. Angus MacIver, 44 Airlie Street, Glasgow, W.2 (Tel. West 5107), and the Treasurer is Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1.

There is only one month in which to reach our target. PLEASE ORGANISE A LITTLE FUNCTION NOW.

Sincere thanks this month to the following for the sums stated.

James Grant Scott, Esq., Kinloch Rannoch ...	£10	10	—
Miss Sheena B. Campbell, Benderloch ...	22	5	—
William Whyte, Esq.,Islay ...	4	10	—
Mrs. Bessie MacArthur (Bessie Campbell), Appin ...	8	—	—
	£45	5	—
Previously acknowledged ...	623	1	3
	£668	6	3

Moran Taing!

NATIONAL MOD, GLASGOW.

Previously acknowledged ...	£1,783	14	8
Iain M. Moffat-Pender, Esq., Edinburgh ...	10	—	—
A. MacLean, Tiree ...	1	1	—
Oban and Lorn Association ...	6	—	—
Clydebank Gaelic Musical Association ...	20	—	—
Bunnass Branch ...	18	—	—
Glasgow Jura Association ...	5	—	—
Rev. Dr. Coll A. Macdonald, Edinburgh ...	10	—	—
Glasgow Gaelic Musical Association ...	20	—	—
Clan Cameron Association ...	10	10	—
Miss Grace MacAlister Hall of Tangy, Argyll ...	3	—	—
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Mrs. M. Stewart, Dalry ...	2	—	—
Neil Cameron, Esq., Acharacle ...	10	—	—

Individual Efforts Campaign (detailed contributions listed on this page)

£1,927 10 8

WAR MEMORIAL AND THANKSGIVING FUND.

Previously acknowledged ...	£3,048	2	8
Fort William Mod Collecting Box ...	10	9	—
Flag Day Collection in Iona, per Miss MacPhail ...	7	10	—
Flag Day Collection in Dervaig, Mull, per Miss L. Cowan ...	1	12	—
Flag Day Collection in Fionnphort and Bunnass District, per Hugh Lamont, Esq. ...	6	16	—
Flag Day Collection in Taynult, per Mrs. C. Bell ...	4	14	5
Flag Day Collection in Kyle, per D. MacDonald, Esq. ...	2	17	9
Flag Day Collection in Benderloch, per Miss S. Campbell ...	11	4	—

£3,083 7 7

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An Gaidheal



THE OFFICIAL MAGAZINE OF
AN COMUNN GAIDHEALACH

EDITOR:—Rev. T. M. MURCHISON, M.A., 14 Kinross Avenue, Glasgow, S.W.2. (Telephone: HALfway, 2844), to whom all literary communications should be addressed. Business and other communications should be sent to the General Secretary, An Comunn Gaidhealach, 131 West Regent Street, Glasgow, C.2. (Telephone: Douglas 1433). All matter for inclusion in the Magazine should be in the Editor's hands by the 12th of the month preceding publication.

Leabhar XLIV.]

An Dàmhar, 1948.

[Earrann 1

CLAR-INNSIDH.

Principal Contents.

Gaelic.

Glaschu Mór nan Stiopall	..	..	..	1
Litir Comunn na h-Oigridh	..	..	..	2
Sealladh O Chnoc Charailt	..	..	..	3
An Gobha is na Sìdhichean	..	..	..	6

English.

Glasgow and the Gael..	..	..	..	4
Gaelic in Cape Breton	..	..	..	6
Perthshire Provincial Mod	..	..	..	9
Propaganda Notes: Northern Area	..	..	..	9
Recent Publications	..	..	..	10
Edinburgh Festival Concert	..	..	..	10
Donations	..	..	..	10

GLASCHU MOR NAN STIOPALL.

Mura b'urrainn dha a bhith a chòmhnaidh anns na glinn agus na h-eileanan Gàidhealach aige fhéin cha robh àite anns am bu docha leis a' Ghàidheal am bitheantas a bhith na ann an Glaschu, "baile na gleadhraich." Chan 'eil ceàrn eile anns an t-saoghal gu léir far a bheil uiread de luchd-bruidhinn na Gàidhlig cruinn an aon àite 's a tha an Glaschu. Chan ann an dé no an uiridh a chuir an Gàidheal aghaidh air Glaschu an toiseach. Gu dearbh, na ceud dhaoine air an gabh ainmean a chur a bha a chòmhnaidh anns a' bhaile seo, 's e Gàidheil a bha anna—an Naomh Mungan agus prìomh-theachdairean eile an t-Soigseil an Albainn anns na linntean fad as.

Ginealach an déidh ginealaich ràinig na Gàidheil agus na h-eileanaich 'nam mìltean am baile seo agus na bailtean eile air Cluaidh, agus iad a' sìreadh cosnaidh, agus anns a' bhaile seo shuidhich na Gàidheil comunn is coimhthionalan anns am faodadh iad a bhith an dà chuid an comh-chaidreach ri chèile agus ag aoradh do Dhia an athraichean ann an cànan an màthar.

Air a' bhliadhna seo a rithist air son na h-ochdamh uaire tha Mòd Mór a' Chomuinn air a chumail ann an Glaschu. Cheana tha saothair is dealas Gàidheil Ghlaschu air ullachadh mór a dheanamh agus suim mhór airgid a thrusadh fa chomhair a' Mhòid. Tha fhios gur e Mod soirbheachail a bhios ann, agus gun toir e togail is beothachadh is brosnachadh do Ghaidheil a' bhaile agus do na mìltean a thig còmhla as gach ceàrn is cùil.

Tha a mhaise fhein aig Obar-dheadhain agus tha baile Pheairt ainmeil ann an eachdraidh na h-Albann, ach tha cridhe a' Ghaidheil a' blàthachadh ri Glaschu. Faodaidh e, mar a bha Fionnlagh Pìobaire, a bhith air a thachdadh le toit agus air a bhodhradh le gleadhraich nan sràidean; faodaidh ionndrainn a bhith 'na chridhe air son torman nan

Gliocas nan Gàidheal.—Tha mi nas eòlaiche air coille na bhith fo eagal na caillich-oidhe.

* * * *

Firinn air son a' Mhios seo.—An sin ghabh iad eagal mór an uair nach robh aobhar eagail ann.—*Salm lvi. 5.*

* * * *

N.B.—The next issue will be the special Mod Number, with full reports of each day's proceedings and complete lists of prize-winners. There will also be a report of the Mod at St. Ann's, Cape Breton.

allt agus ceilearadh nan eun agus gàir a' Chuain Siar—ach fhathast tha Glaschu a' talàdh 's a' tarraing. Rinn am baile seo seirbhis do na Gàidheil; thug e dachaidh is cosnadh na miltean dhiubh. Agus rinn na Gàidheil seirbhis do'n bhaile seo. An dugh tha Gàidheal còir 'na Phrobhaist air a' bhaile, agus beagan bhliadhnachan air ais 's e Gàidheal mòr eile, an Ridire Dòmhnall MacAlasdair a bha 'na Ard-cheann-suidhe air an Oilthigh.

Is iomadh Gàidheal urramach a chuir seachad a bheatha anns a' bhaile seo, daoine a rinn seirbhis d'an dùthaich agus d'an daoine, d'an cànan agus d'an ceol. Is mór an t-sochair dhuinne a bhith seasamh far an do sheas iadsan, agus a bhith stri ris an obair a rinn iadsan 'nan latha féin a chumail air aghaidh.

LITIR COMUNN NA H-OIGRIDH.

Seo agaibh, a nis, an ainmean-san do an tugadh 90 comharradh no còrr :—

SAR-GHAIDHEIL.

Iain N. M. MacDhonnchaidh, Tairbeart na Hearadh	98
Dìorbhail NicGhill-Fhinnein, Tairbeart na Hearadh	97½
Ceist Anna NicLeòid, Tairbeart na Hearadh	97
Lachann MacAmhlaidh, Tairbeart na Hearadh	97
Murchadh Caimeub, Tairbeart na Hearadh	96
Seonag Anna Chaimbeul, Tairbeart na Hearadh	96
Dòmhnall MacLeòid, Tairbeart na Hearadh	96
Donnchadh Màrtainn, Tairbeart na Hearadh	95
Cìorstaidh Mòr NicGhille-Mhoire, Tairbeart na Hearadh	95
Mòrag NicNèill, Bàgh a' Chaisteil	95
Iain Mac an t-Saoir, Bàgh a' Chaisteil	95
Iain G. MacNèill, Bàgh a' Chaisteil	95
Micheal MacFhionghuin, Bàgh a' Chaisteil	95
Catriona NicAoidh, Bàgh a' Chaisteil	95
Ealasaidh Nic na Ceàrdaidh, Bàgh a' Chaisteil	95
Cìorstaidh Anna Mhàrtainn, Tairbeart na Hearadh	94
Peigi Haggerty, Bàgh a' Chaisteil	94
Peigi NicNèill, Bàgh a' Chaisteil	94
Coinneach MacFhionghuin, Bàgh a' Chaisteil	94
Iseabail NicNèill, Bàgh a' Chaisteil	93
Catriona NicFhionghuin, Bàgh a' Chaisteil	93
Seònaid Chaimbeul, Bàgh a' Chaisteil	93
Uisdean Mac na Ceàrdaidh, Bàgh a' Chaisteil	93
Catriona NicCarnaig, Tòrlum	92
Màiri E. Nic a' Bhreatannaich, Bàgh a' Chaisteil	92
Murchag Nic an t-Saoir, Bàgh a' Chaisteil	91
Seonaid NicUisdein, Dalabrog	91
Una NicCarnaig, Dalabrog	90

(Uile gu léir, 28.)

LAN-GHAIDHEIL.

Catriona NicDòmhnail, Tairbeart na Hearadh	96
Ruairidh Mac-a-phl, Tairbeart na Hearadh	96
Una F. NicGhill-Fhinnein, Tairbeart na Hearadh	95
Cìorstaidh Màiri NicLeòid, Tairbeart na Hearadh	95
Màiri I. Chaimbeul, Bàgh a' Chaisteil	95
Róda NicDhùghaill, Bàgh a' Chaisteil	94
Murchadh MacLeòid, Tairbeart na Hearadh	94
Catriona A. Niclomhair, Tairbeart na Hearadh	94
Màiri Bell NicDòmhnail, Tairbeart na Hearadh	94
Cìorstaidh Seonaid NicGhill-Fhinnein, Tairbeart na Hearadh	93
Màiri NicDòmhnail, Tairbeart na Hearadh	93
Seòras MacDòmhnail, Tairbeart na Hearadh	93
Aonghas MacDòmhnail, Bàgh a' Chaisteil	93
Iain Mac a' Bhreatannaich, Bàgh a' Chaisteil	93

Dòmhnallag NicNèill, Bàgh a' Chaisteil	93
Róda Haggerty, Bàgh a' Chaisteil	93
Dòmhnall MacNèill, Bàgh a' Chaisteil	92
Seonaid Dalzell, Bàgh a' Chaisteil	92
Fearchar MacNèill, Bàgh a' Chaisteil	92
Tearlach MacAoidh, Bàgh a' Chaisteil	92
Alasdair MacNèill, Bàgh a' Chaisteil	92
Màiri C. NicFhionghuin, Bàgh a' Chaisteil	92
Anna Bell NicSuthain, Tairbeart na Hearadh	92
Màiri Peigi NicGhill-Fhinnein, Tairbeart na Hearadh	92
Muirghread F. NicGhille-Mhoire, Tairbeart na Hearadh	92
Eachann MacSuthain, Tairbeart na Hearadh	92
Dòmhnall MacFhionghuin, Tairbeart na Hearadh	92
Iseabail NicAsgaill, Tairbeart na Hearadh	91
Iain MacGhille-Mhoire, Tairbeart na Hearadh	91
Catriona NicDhùghaill, Bàgh a' Chaisteil	91
Mórag NicFhionghuin, Bàgh a' Chaisteil	91
Maureen Nic an t-Saoir, Bàgh a' Chaisteil	90
Alasdair Caimeub, Bàgh a' Chaisteil	90
Iosaph Mac a' Bhreatannaich, Bàgh a' Chaisteil	90
Ruairidh NicNèill, Bàgh a' Chaisteil	90
Catriona Màiri Chaimbeul, Bàgh a' Chaisteil	90
Ruairidh D. Caimeub, Bàgh a' Chaisteil	90
Fionnghuala Anna NicArtair, Bàgh a' Chaisteil	90
Calum MacFhionghuin, Bàgh a' Chaisteil	90
Màiri NicLeòid, Tairbeart na Hearadh	90
Màiri Bell NicGhilleathain, Bràgar	90
Catriona NicMhuirich, Bràgar	90
Seonag NicGhille-Mhoire, Bràgar	90

(Uile gu léir, 43.)

Tha an sin 71 do an tugadh 90 comharradh no os a chionn.

Ann a bhith a' toirt faineir beagan de na mearachdan a rinneadh anns na paipearan-ceasnachaidh, gabhaidh sinn an toiseach deuchainn nan Làn-Ghàidheal. Bha mi an dùil nach robh aon de'n chloinn nach tuigeadh cìod an seòrsa fuinn a bha ann am *moor*. Chan e "beinn" a tha ann, no "machair." Is dòcha gure "sliabh" no "monadh" a bu fhreagarraiche; agus b'e sin a fhuair sinn bho'n chuid a bu mhotha. Bha aon (as na Hearadh a bha e) a rinn "linne" de'n "loch." Rinn cuid "tunnag" is cuid "lacha" de *duck*, is cha robh nì ceàrr air a sin, oir theirear an dà ainm do'n eun seo. Anns an eilean againne their sinn am bithantas "tunnag" ris an eun-thighe, agus "lacha," "lacha mhonaidh," no "tunnag fhiadhaich" ris an tè nach do chàlaicheadh. Tha seòrsachan eile de lachaidh ann—"lacha mhòr," "lacha bhlàr," crann-lacha," is feadhainn eile.

Bha cuid a litrich "dà thunnaig" mar seo, "da h-uinneag" "agus dà h-uinnag"; agus comh-cheangailte ri seo bu chòir dhomh a thoirt faineir gu robh na h-uiread nach robh idir cinnteach ciamar a litricheadh iad facail a tha a' tòiseachadh le fuaim na litir "h"—"hanaig" an àite "thaing," "ha" an àite "tha"—agus a' dol thar na criche air an taobh eile le "usa" a sgrìobhadh an àite "thusa." Agus car son a tha an litir "v" (litir nach 'eil anns an àbasaidh Ghàidhlig idir) air a tarraing a steach cho tric, mar "a vi a" togail na mòna. Bha an litir "k" air a tarraing a steach glé bhitheanta mar an ceudna. Mearachd eile a dh'fhaoidte ainmeachadh air a' cheann seo, is e ceanglan a chur an dèidh "t" far nach 'eil còir aige air a bhith, mar "t-eagamh" an àite "teagamh."

Bu mhath leam gun toirleadh a' chlànn tuille aire de'n chruamaig (*apostrophe*) na tha iad am bhitheantas a' toirt dhi. Cha bu chòir a leithid de chion-àire a bhith air a leigeil ris is "a togail" a chur sìos an àite "a" togail," agus gun "a duine," "a loch," is mar sin air aghaidh, a chur sìos an àite "an duine," "an loch," etc. Is ann mar a tha gu bheil mòran eadhad de inbhich nach 'eil ro chinnteach asda fhéin a thaobh na cromaig is a' cheanglain (*hyphen*). Nach tric a chì sinn "théid air t-aghaidh," "chaidh i air a'hais," is a leithid sin.

Ciod a tha am facal Beurla *corn* ag ciallachadh; nach e "arbhar"? Tha *corn* is "arbar" ag gabhail a steach tuille na "eòrna," "corca" ("coirce," mar as fèarr leamsa a litreachadh), agus is cinnteach nach e "feur" a tha ann. Chuir e annas orm an uair a chunna mi ann am paipear-naidheachd àraidh, dìreach mu'n àm anns an robh mi a' sgrùdadh nam paipearan seo, aon a' buntainn ris an fhacal *corn*. Tha e ag cur na ceiste seo, "An uair a tha an tuathanach a' bruidhinn air *corn*, a bheil e ag ciallachadh cruithneachd, coirce, eòrna, no meus?" Thug e freagairt air a cheist féin a chuir iongantach orm, is freagairt do nach 'eil mise co-dhiubh ag aontachadh. Tha e ag ràdh, "Le ceartas tha *corn* ag ciallachadh cruithneachd, ach an Albainn is e coirce a tha sinn ag ciallachadh leis, agus is e meus (an coirce Inmheanach) a thàrr ag ciallachadh leis an Ameriga." Tha mise an dùil gur e "arbar" am facal ceart air son *corn*, ged nach e droch mhearachd a tha ann aon chuid "coirce" no "eòrna" a ràdh ris. Agus chan ann "a" buain" no "ag gearradh" mònadh a tha sibh an uair a tha sibh *lifting the peats*, ach "ga togail." Agus chan e "obair foghair" a tha ann an *tiresome work*, ged is cinnteach gu bheil obair an fhoghair sgitheil gu leòr. Bha aon no dhà a rinn "bha cho math leam" de *I would rather*. Cha robh iad fada air seachran gun teagamh, ach is e "b'fheàrr leam" a bu chothromaiche.

Tionndamaid a nis ris a' Ghàidhlig gu Beurla. Ciod idir a bha a' tighinn fainear do'n bhalach bheag Bharrach a chuir sìos gu robh a sheanair *very thin* fa chomhair "cha robh sgòil ann!" Ged is e *herd* a tha ann an "crodh," gun teagamh, is e *cattle* am facal as cothromaiche. Bha na h-uiread nach robh, a réir coltais, ro chinnteach á ciall an dà fhacail "earrach" is "foghar," is chuir e iongantach orm. An e nach robh fios agaibh, no an e cion suim a b'aobhar air mar a chuir sibh sìos e? Chan e *March* no *summer* a tha ann an aon seach aon dhiubh; agus, ged is e *field work* is *farm work* a tha anna le fhéile, car son nach gabhadh sibh an ceum dìreach is am facal ceart, air nach urrainn a bhith gu bheil sibh aineolach, a thoirt dhuinn, *spring* air cheann an "earraich," *autumn* no *harvest* mu choinneamh an "fhoghair." Is dòcha gur e *fall* a chuireadh balach Ameriganach sìos air cheann an "foghair!"

Bha am facal "saorsa" na chnap-starra do mhòran. Bha cuid a shaoil gur e obair saorsainneachd (*joiner work* is *carpenter work*) a bha ann. Agus cha b'e aon chuid rest no *peace* a bha e a' faotainn, ged is sin a

bha ann, an tomhas. Is dòcha gur e *freedom* am facal a bu fhreagarraiche. Agus thoiribh a nis an aire do'n eadar-dhealachadh a tha eadar *with little rest* agus *with a little rest*. An creideadh sibh gun deanadh an litir seo ("a") na h-ònrachd an t-eadar-dhealachadh seo? Bha *with little rest* ceàrr, oir tha sin ag ciallachadh nach robh dad de fhòis idir aige.

Bha na h-uiread a bha an dùil gur e aon chompanach a bha aige 's a bhiodh a' snàmh leis anns an inbhir. Is e "e féin 's a chompanaich" a bha anns a' bhreacadh. Bha na h-uiread do nach b'aithne am facal "inbhir" idir, a réir coltais. B'iadsan a rinn *the mouth of the river* dheth a bu dlùthe a chaidh air ciall an fhacail. Chan e *bay*, *channel*, *pond*, no *inlet* a tha ann an "inbhir," ged nach 'eil *inlet* fada cli. Bha aon a chuir a shnàmh do Inbhir-nis a sheanair, agus gu fìor b'esan a chuir an t-astar e a shnàmh—as na h-Eileanan a Mach is an Cuan Sgith fo a chuimrig gu a leòr falcaidh a dheanadh ann! Bha "a" luingealachd air a' bhàta bhàn" na thrioblaid do mhòran. Bha cuid a bha an dùil gur ann a' luchdachadh luinge a bhitheadh e; agus am bàta féin, bha na h-uiread a rinn *ship* dhith, is cha mhòr nach tug iad gach dath a tha anns a' bhogha-fhrois dhi, is cuid nach 'eil anns a' bhogha idir! Is e *fair* is *grey* an dath a bu trice a bha sinn a' faotainn. Tha *fair* ceart gu leòr an uair is e duine, "Seumas Bàn" abaraibh, a tha a' tighinn fainear dhuinn. An uair sin tha *Fair James* ceart gu leòr, ach is e *white boat* as fèarr an seo.

Ach feumar an còrr fhàgail gus an ath mhìos.

Bhur Caraaid Dileas,

EACHANN MACDHUGHAILL.

OISINN NA H-OIGRIDH.

Sealladh o Chnoc Charaillt.

Tha mi an seo 'nam shuidhe os cionn eaglais Allt Dóbhraig (*Aldourie*), seachd mìle o bhaile-mór Inbhir-nis agus mu mhìle o Dhubhras (*Dores*).

Tha Loch Nis, 'na fhad agus 'na leud, sgaoilte air mo bheulthaobh, agus, air latha ciùin, grianach mar seo, is òirdhearc gu dearb' an sealladh e.

Ged bha bàtaichean-seòlaidh air an Loch o chionn ceithir cheud bliadhna, chan fhaicear an diugh ach corra bhàta a' dol sìos an Loch agus ceud cabhag oirre ag iarraidh gu Mallaig no chun an Obain air son iasgach an sgadain. Tha còrr is dà cheud bliadhna o'n rinn gillean sgairteil Wade an rathad-mór eadar Inbhir-nis agus Cille Chuimein air taobh deas an Loch, ach bha birlinn a' frithealadh do ghearasdan Cille Chuimein fada an déidh dhaibh an rathad a dheanamh. An uair a ghabh an t-Ollamh Sasannach, Somhairle MacIain ("Bodach na Beurla") an rathad sa' bhliadhna 1773, agus e air a thurus do na h-Eileanan Siar, bha soitheadh a bheireadh leatha trì fichead tunna air an Loch.

Tha rathad-mór ùr air taobh tuath an Loch agus is e seo an rathad a bhitheas daoine ag gabhail a nis

o Inbhir-nis gu Cille Chuimein agus gu Gearasdan Lochabair.

Thall mu m' choinneamh tha a' Chreag Ruadh agus a slinneann leathann ag cur fasgaidh o'n ghaoith tuath air Cenn Loch Nis (*Lochend*) agus air an abhainn suas seachad air Dobhach-Phùir (*Dochfour*).

Shuas eadar mi agus faire chlì mi tighean geala agus croitean glasa Abriachain ag greimeachadh, agus an aon rathad as caise air an do shaltair bròg a' snìomh 's a' toinneimh d'an ionnsaigh. Tha a' Ghàidhlig beò an seo fhathast, ged nach 'eil an sluagh ach tearc.

Beagan nas fhaide an iar tha Gleann Urchardainn a' tòiseachadh, agus tha mi a' faicinn sràid de thighean agus cluaintean gorma os cionn seann chaisteal Urchardainn a bha 'na dhaingneach air an t-Sròn fad iomadh linn.

Is e Meall Fuar Mhonaidh a theirear ris a' bheinn àird an iar-thuath orm air taobh thall an Loch, agus fhad 's a chlì mi a mullach cha ruig mi a leas eagal froise a bhith orm; ach, mar a theireadh fear de sheann uachdarain Foithir (*Foyers*) agus e a' sealltainn a null gu Meall Fuar Mhonaidh, "Ma chuir thusa do churraich ort, faodaidh mise bhith ag cur mo chòta orm."

Tha mòran chraobh de gach seòrsa an seo, agus is tlachdmhor ri am faicinn iad, le an dath fèin agus an duilleach fèin air gach seòrsa, ach tha monadh lom os mo chionn. Bha uair a bha bailtean air a' mhonadh seo, agus ceatharnaich gu leòir ri am faotainn a mach gu Achadh nam Bata; ach an uair a ruigeas duine Loch Dùn an t-Seilcheig agus a' chli e tigh mòr leis fèin air Leitir Chuilinn agus e falamh, fàs, gun duine 'na chòir, gheibh e dearbhadh gu bheil fàsachadh na dùthcha a' sìor dhol air adhart.

"'S beag an t-iongnadh mi bhith tùrsach,
Faicinn fàsachadh mo dhùthcha;
Tir nan àrmunn 's nam fear fùghail,
Sheasadh cliù na rioghachd dhùinn."

A. D.

GLASGOW AND THE GAEL.

"To describe a city so much frequented as Glasgow is unnecessary," wrote Dr. Samuel Johnson in 1775 when he and James Boswell visited the city. It may not be amiss, however, to recall something of this great city's history and especially its age-long close connection with the Highlands and with Gaelic affairs.

"Glasgow made the Clyde and the Clyde made Glasgow," and for centuries the Gaelic people of the west have been sailing up the Clyde and in more recent times sailing from the Clyde to the ends of the earth. The great river has not only linked the city with the whole world; it has also in remoter times shaped the physical environment. Glasgow, like Rome, is a city set upon hills—Gilmohrhill, Garnethill, Cranstonhill, Gargadhill, Downhill, Yorkhill, Camphill, Scotstounhill, Ruchill, Mount Florida, and many others. The river once had some half-dozen islands, whose names in most cases still survive—Whiteinch, Abbotsinch, Sand Inch, Water Inch, Buck Inch, King's Inch, and Newshot Isle (at Renfrew). Other place-names, like Kelvinhaugh and

Sauchiehall, incorporate the word "haugh" (a riverside meadow liable to flooding). Still others include the word "poll" (a marsh or a slow sluggish stream), as Polmadie, Pollock.

ST. MUNGO'S "GREEN HOLLOW."

What the name "Glasgow" itself means is anybody's guess. Several suggestions have been made. It has been explained as "grey hound" (with no prophetic reference to one of the chief pastimes of the twentieth century Glaswegian, but apparently a pet-name applied to St. Mungo), or "dear stream" (the Molendinar Burn), or "dark glen" (the narrow ravine of the Molendinar), or "dear green spot" (referring to St. Mungo's ecclesiastical settlement), or (according to W. J. Watson) "green hollow."

Glasgow is not commonly thought of as an historic city. Excepting the Cathedral and Provand's Lordship, it has no buildings dating back to pre-Reformation days, yet it has arisen upon one of the oldest inhabited sites in Scotland and may fairly claim to be the oldest Scottish town. Prehistoric canoes have been dug up from deep down beneath the busy streets, even in the vicinity of Glasgow Cross, and many other prehistoric relics have been discovered from time to time in the surrounding district. The Roman road from Carlisle through Annandale passed along what is now the Old Edinburgh Road and the Drygate to the site of the Royal Infirmary (where, it is said, a British fort once stood and where later the bishop's castle was built), and thence along the Rotten Row (the oldest highway in Glasgow) and Dobbie's Loan to Partick and Duntocher and on to Ail Chuid (Dumbarton Rock).

In the 6th century A.D., St. Mungo (otherwise known as St. Kentigern) established on the banks of the Molendinar Burn (now running underground through sewers), at or near the site of the Cathedral, a small religious community. It is unnecessary to recall the traditions associated with St. Mungo—the tree that never grew and the bird that never flew; the fish that never swam and the bell that never rang. St. Columba—the great missionary of the *Gaidheil*—visited him on the banks of the Molendinar, and, according to tradition, it was from a prayer of St. Mungo's that Glasgow got its civic motto, now much abbreviated: "Lord, let Glasgow flourish by the preaching of Thy Word and the praising of Thy Name."

THE ANCIENT CITY.

It was from the nucleus formed by Mungo's ecclesiastical settlement that this great city grew. In the 12th century the Cathedral was built, and the ancient city consisted of the cluster of ecclesiastical residences gathered round the Cathedral and Bishop's Castle (where the Royal Infirmary now stands), and extending eastwards along the Drygate and westwards along the Rotten Row and south-west down the steep hill (now High Street) to where the market cross was later erected, midway between the town and the river port. From the Cross there radiated eastwards the Gallowgate (to the East Port), westwards St. Thenew's Gate to what is now St. Enoch's Square (St. Enoch is a corruption for St. Thenew, St. Mungo's mother, who was buried here), and southwards the Walkergate or Saltmarket. Other ancient roads were the Stockwell, the Briggate, the Fishergate. Part of St. Thenew's Gate became the Trongate in the 16th century and further west it became known as Argyle Street in the 18th century.

Stage by stage from being a cathedral town and a University centre (founded in the 15th century), Glasgow became the great city it now is, but lack of space forbids reference to the many interesting incidents in the centuries-long story. In the 17th century it began to

advance rapidly. In 1606 it had only about 5,000 inhabitants, but the population increased steadily throughout the century, and after the Union of the Parliaments in 1707, with the development of the Atlantic trade, Glasgow grew enormously. In 1763 the population was over 28,000. By 1851 it was over 358,000. During the 19th century Glasgow grew tenfold. Now, of course, the population is almost $1\frac{1}{4}$ million, about one-fourth of the whole population of Scotland. The remarkable increase in the last seventy-five or so years has been due not only to the natural increase of population and to the large number of immigrants, but also to the extension of the city boundaries. About fifty years ago the city area was 6,000 acres; now it is well over 30,000 acres. In 1891 six adjoining burghs and suburban areas were absorbed, among them Crosshill, Govanhill, Pollokshields, Hillhead, and Maryhill. In 1912 the burghs of Govan, Partick, and Pollokshaws and other districts were brought in. In 1925, Scotstounhill, Yoker, Crookston, and Cardonald were added.

Remarkable changes have occurred since the end of the 18th century when Glasgow was really a quite small burgh with a large number of populous and thriving villages round about it—Caltoun and Bridgeton, Anderston and Finnieston, Clayslaps, North Woodside, Cowcaddens, Camlachie, Shettleston, Dennistoun, Partick, Govan, Gorbals, etc. In 1794, we read, "On the banks of Clyde (within what is now the busiest parts of the city) the landscape is rich, various, and delightful. The river winding through richly cultivated fields . . . the large and populous city of Glasgow . . . presents to the eye various striking views, and fill the mind with the pleasing ideas of industry, wealth, security, and happiness."

HIGHLANDERS IN GLASGOW.

A French tourist, St. Fond, who visited Glasgow in 1784, wrote: "The vicinity of the mountains attracts a considerable number of Highlanders to this city," but Highlanders and Gaelic folk had been coming to it ever since the time when St. Columba came to visit St. Mungo in the 6th century, and probably even earlier. The visits of the Highlanders were not always relished, and indeed in 1164 a Highland invasion, under Somerled, "regulus" of Argyll, progenitor of Clan Donald and the Lords of the Isles, was defeated at Renfrew.

From 1746 onwards and increasingly during the latter half of the 18th and the beginning of the 19th centuries Highland people crowded into Glasgow, Paisley, and Greenock, driven by economic pressure and attracted by the developing industries of the Clyde region. Between 1772 and 1791 at least 8,000 people from Skye alone came south to the "Gailldachs" and most of them settled in Glasgow. In the early 19th century one-fifth of the city's population was Highland and another fifth was Irish. A "Highland Strangers' Friend Society" was in being then, and also a "Celtic Dispensary" to aid needy Highlanders.

The best indication we can get of the growing multitude of Highlanders and Gaelic-speakers resident in Glasgow is the number of Gaelic Churches established for them, and later on the numerous clan and district associations founded.

As far as is known, the earliest Gaelic services held in the city were conducted by the eminent preacher and theologian, the Rev. John MacLaurin, minister of what is now St. David's (Ramshorn) Church from 1723 to 1754. He was born in Glendaruel, where his father was minister, and his brother was the famous mathematician, Professor Colin MacLaurin. MacLaurin held frequent services and monthly meetings for the Gaelic folks of Glasgow.

In 1727 a Highland Society was formed in Glasgow for the education and welfare of boys of Highland parentage. Members of this society and others formed the Gaelic Chapel Society in 1768. The Synod of Argyll also collected money within its bounds to build a church for the Gaels of Glasgow. In 1770 on a site in "Back Cow Loan" (now Ingram Street), facing Queen Street (the site now occupied by the British Linen Bank), the first Gaelic Church in Glasgow was built, now represented by St. Columba Church in St. Vincent Street. In 1791 a Gaelic Church was built in Greenock, and another in Paisley in 1793. These two are now represented by Greenock Gaelic Church (with St. Columba's and Greenock Free and Free Presbyterian Churches as offshoots) and St. Columba's, Paisley. Of Greenock in the 1790's it was said: "One may at times walk from one end of the town to the other, passing many people and many people passing him, without hearing a word of any language but Gaelic."

In 1798, Duke Street Gaelic Chapel was built (now represented by Duke Street Free Church in Grant Street), and in 1824, Hope Street Gaelic Chapel (now represented by Hope Street Free Church).

In 1835, when Dr. Norman MacLeod ("Caraid nan Gaidheal") was called from Campsie to what is now St. Columba's Congregation, a census was taken of the Highlanders in Glasgow, and it was estimated that the total number was 20,000, of whom 16,000 stated that they could derive benefit only from Gaelic services. But at that time there were only three Gaelic churches, with a total capacity of 3,600 seats. Other Gaelic churches were built later—Kirkfield Gaelic Chapel in 1834 (later in succession Argyll Church in Oswald Street, Tradeston Church in Commerce Street, John Knox and Tradeston, and now Gorbals-John Knox), Macdonald Gaelic Church in Cowcaddens in 1860, St. Columba's (Govan) in 1862, St. Kieran's (Govan) in 1866, and Partick Gaelic Church in 1875.

To-day there are at least eight churches in Glasgow in which there are Gaelic services every Sunday, and one in which there is a monthly Gaelic service.

The story of the clan and district associations and Gaelic societies is too long and complicated to tell here. There must be some sixty of these bodies in the city now, and most of them date from the second half of the 19th century.

In the cause of Gaelic these have played a notable part, and a considerable share in the work of An Comunn has been taken by the Glasgow Gaels. There are, however, many people, either Gaelic-speaking or of Highland parentage, who stand aloof, alike from the Highland societies and from the Highland Churches (except in dire necessity). They have been cut adrift from their ancient heritage and for the most part they have not discovered any other very satisfying way of life or been assimilated into any other cultural sphere.

In 1931 the city of Glasgow had 16,276 Gaelic speakers; Lanarkshire (excluding Glasgow) had 1,575; Renfrewshire (including Greenock and Paisley) had 3,061; and Dumbartonshire had 1,875; giving for Glasgow and District a total of 22,787, or almost 17 per cent. of the total number of Gaelic speakers in Scotland (136,135).

This year, for the eighth time, the National Mod comes to Glasgow, the most Gaelic of all cities, and the indications are that this is going to be a truly outstanding Mod. May it stimulate the Gaelic people everywhere, in the cities and in the glens and islands, to greater effort to preserve and develop our rich and splendid heritage.

T. M. M.

AN GOBHA IS NA SIDHICHEAN.

Le IAIN N. MACLEOD.

III.

Le ceuman crìtheanach choisich e suas a dh'ionnsaigh an àite anns an robh an cnocean uaine ri foghlach; stob e a sgian-dubh gu fada sìos anns an talamh; agus a steach gu deachaidh e do an t-seòmair rùn-dìomhaireach a bha seo. Bha na h-uile nì a' chunnaic e dìreach a rèir is mar a thuit an duine glie ris. Air a bhialaobh bha talla mòr mòr le soluis chuilmeanach, agus sidhichean beag is mòr ri dannsa gu cuireadach suigearach spòrsail ri cèil na ploba sìthe; agus air an cùlaobh fada shuas ann an cùlaist bha a mhac a bha air chall agus e ag obair mar a bheatha aig teallach mòr mòr.

Thug an gobha làmh air a' Bhìobull agus chuir e e cho faisg air a chridhe is a b'urrainn da. Cho fada is a chumadh esan grèim air an Leabhar cha b'urrainn do na sidhichean corradh sam bith a chur air ged sgur iad de dhannsa agus air dhaibh amharc air le aodainn ghruamach ghnùgach dh'fhoighnich iad deth gu feargach cìod a bha e ag iarraidh.

"Tha mi ag iarraidh mo mhic," ars esan, "is mi 'ga fhaicinn thall an siud," is ged a thuit an gobha bochd na briathran sin le thug smachdail bha a ghùinean air chrith fodha.

"Agus," ars an gobha, "cha tèid mo chas a mach a' seògus am bi mo mhac ri mo ghualainn."

An uair a chuala na sidhichean so rinn iad sgàl de ghàire ard aneolach, ach cha do mhothaich iad do an choileach a bha 'na chadal gu samhach fo sgòd de chòta a' ghobhann.

"Agus cìod a thachras mur leig sinn air falbh do mhac?" arsa na sidhichean ri magadh air.

Ach rinn iad gàire car luath. Leis an ùpraid a bha orra dhubhs iad an coileach, theann e ri placall a mach o sgòd a' chòta, chrath e a sgiathan, agus ghair e gu làidir làidir is cha robh guth aige air sgur.

Ann an tiota bha gach nì truimeach air shearrach. Chaidh na sidhichean air bhòil leis an eagal, agus cha robh thug aca air nì air an talamh ach na fr-fòiridh ud nach robh dì-beathiche leotha fhaighinn a mach as an tigh cho luath is a b'urrainn daibh. Chruinnich na sidhichean cruinn cothrom còmhla agus le sgrìachail oilleit rug iad air a' ghobhainn agus air a mhac. Agus an dèidh do an ùpraid sin a bhith seachad cha robh cuimhne aca air dad a thachair ach gu robh iad air an tilgeadh an comhair an cinn a mach air an fhiar agus an sgian-dubh air a sàdadh a mach as an dèidh, agus an uair a fhuair iad thairis air an dèisinn anns an robh iad a bha iad comasach air iad fhéin a sgioblachadh agus sealltainn mun cuairt orra, chunnaic iad gu robh an cnocean uaine dìreach de an aon chumadh is a b'abhaist dha agus a' ghealach air a còimhl ri sealltainn sìos air cho samhach sèimh socrach agus a bha i riamh.

Ach cha robh àmhgharan a' ghobhann bhochd seachad fhathast, oir ged a fhuair e a mhac air a aiseag air ais bha na h-uile coitas air gu robh e air a chur fo gheasaibh. Cha d'fhosgail e a bhial air son latha is bliadhna, agus o latha gu latha fad na h-uine sin siudheadh e gun char a chur deth thall an oisean na ceardaich is e gabhail allaidh ri athair le sùilean mùgach a bha gun choltas léirsinn anna.

"Bu cheart cho maith do na sidhichean a bhith air a chumail aca fhéin," ars an gobha gu thràsich ris an duine ghlic a bha tighinn do an cheardaich an dràsda is a ris fiach ciamar a bha gnothaichean a' dol.

Ach an uair a chaidh latha is bliadhna seachad thachair gu robh an gobha deannamh claidheimh a bha ag airgid làimh-seachad spèisèil mionaideach. A dh'aindeoin cho chràmach agus a bha e ann a bhith deilbh a' chlaidheimh cha robh dol aige air a' chumadh a bu mhiann leis a thoirt air, agus an uair a bha e crom os a chionn is e an ioma-chomhairle ghabh e briogadh a bha mòr an uair a chuala e a mhac fhéin ri bruidhinn aon uair eile.

"Tha an dòigh cheàrr agair air a dheanamh," ars am balach gu sòlmaichte, agus air dha èirigh o an t-suidheachan thug e na buill-achruinn o a athair agus chuir e air ghleus iad le teòmachd a bha cho morbhuileach agus an uair a chuir e crìoch air a' chlaidheimh ud chan fhaca an gobha aon riamh coitach ris.

An dèidh sin dh'fhàs am balach ciallach uidh air n-uidh agus mu dheireadh bha e cho sunndach aobhneach is a bha e

mun tug na sidhichean air falbh e. Agus chuir e iongnadh is aobhneach air a athair an uair a chunnaic e gu robh e coitach gun tug e leis sian draoidheachd o bhrìgh a' chnuic uaine a chionn gu robh e comasach air claidheimh a dheanamh na bu ghriune, na bu làidire, is na b'fhearr a thaobh fadhairt is grabhaladh na neach sam bith eile. Agus bhiodh e a ghnàth ag obair anns an t-seann cheardaich gun ghuth air nì air an talamh ach a athair a thoileachadh is chràm a gabhail deth agus ri tìde rinn iad beartas mòr, agus dh'fhàg mise mar sin iad.

GAELIC IN CAPE BRETON.

By CHARLES W. DUNN.

[This "Study of the Gaelic Language and Highland Traditions preserved by Scottish Settlers in Cape Breton Island, Nova Scotia," was done in 1941 by Mr. Dunn, who is now a Lecturer in the University of Toronto. It is here published by kind permission of Mr. Dunn and through the good offices of Mr. J. I. Campbell of Canna. The Appendix is reproduced in summarised form.]

II.

What follows is a summary of individual aspects of my research.

GAELIC DIRECTORY.

For the assistance of myself and other investigators I compiled a card index, alphabetised under twenty-five place-names, containing the names of any local authorities on Gaelic topics in Cape Breton, whose information might be of value. This list contains the names of forty people, of whom I met twenty-two.

THE GAELIC FOLK-TALE.

Apparently the folk-tale is virtually extinct among the Nova Scotia Highlanders. In spite of all his enquiries Professor Nicholson has found only one man who could recite traditional folk-tales, a Peter Currie of MacAdam's Lake, Cape Breton, and from him to date he has recorded only two tales,⁽⁵⁾ although Peter has promised him a third. These are tales of the Wonder Tale type, which Aarne and Thompson describe as the "Ordinary Folk-tale." Professor Nicholson has also published a few shorter tales of the types described by Aarne and Thompson as either "Animal Tales" or "Jokes and Anecdotes," such as "Roinn a' Grasaich"⁽⁶⁾ and "Teicheadh roimh n' Bhàth,"⁽⁷⁾ but even these simple tales cannot be described as truly popular current folk-tales, since the collector pieced them together from his memory of a time in his childhood when he had heard them told by his relations and friends.

Similarly the Rev. J. D. Nelson MacDonald recorded for me one brief Wonder Tale, "How Kenneth brought the Dun Horse from Turkey," three tales of the little people (*sithichean*), two tales of the water-horse (*each-uige*), two Doctor Ban stories, and one story of a witch (*buidheach*). But Mr. MacDonald is in no sense a professional story-teller, a *seanachaidh*. He learned these tales as a child from a Highland servant girl who came from Scotland, some from his mother, and one at least from a Highland neighbour in Cape Breton; he remembered them because of the remarkably powerful impression they had made on his mind and also, I suppose, because of the large number of times he heard them repeated. He told us they were as fresh in his mind, word for word, as if he had heard them but yesterday.

William MacVicar was the nearest approach we found to a traditional popular entertainer or *seanachaidh*, but

(5) "Seanachan Mor an Eirinn's Gobha nan Sgeul an Albainn," published with translation in *The Celtic Digest*, vol. 1, part 6, December, 1938; and "Iain Mac Rìgh na Frainge," published in *The Casket*, Antigonish, September 14, 1939.

(6) *The Casket*, January 5, 1928.

(7) *The Casket*, February 16, 1928.

his forte was music and not narration. He did not tell his stories with assurance or gusto, although he spoke of a time when he had heard men tell tales by the hour, adding regretfully that he himself had never memorised them.

There are several reasons for the unfortunate disappearance of this fine body of folk literature. Presbyterian clergy in their labours to quell superstition in Scotland condemned fairy tales and such as lying utterances of the Devil. Presumably this attitude carried over to Nova Scotia; perhaps it underlies the answer we got when the Rev. Mr. MacDonald asked a young lad in Baddeck to tell us a story of the little people (*sithichean*). Mr. MacDonald reminded the boy that his aunt had been no mean story-teller in her day and that he, her nephew, should have inherited something of the gift. "Och," said the boy, half contemptuously, half disapprovingly, "I don't know any of them now. Besides, what's the use of those tales? Everybody knows there aren't any *sithichean* any more."

But even among the uninhibited and even more imaginative Catholic Highlanders the folk-tale is also lost. The principal reason must be that in a changing society new forms of entertainment have taken its place. The *seanachaidh* has no role in this new society; his office as public entertainer is no longer desired or needed. We did meet with ample proof, however, that only recently have his services been dispensed with. There is, for instance, a man living in Middle River, Cape Breton, who is still popularly called Tommy "Shennachie," not because he is a teller of tales himself, but because of the celebrity of his father in this art.

GAELIC SONGS.

Gaelic songs have survived emigration much more successfully than have the tales. They have preserved a respectable place in Highland society. To be sure, it is no longer easy to find men who can precent in a choir and sing unaccompanied the intricate Gaelic metrical Psalms and Paraphrases of the Presbyterian Church. Although we heard an impressive performance at the special Gaelic service in Knox Church, Baddeck, in August, the natives assured us that the singing was by no means up to the standard of the old days; and Mr. MacKenzie, the minister, told us that he had had to gather the choir from far and near for the occasion. But it is not lack of interest in singing that has brought about this decline; rather it is the result of an unfortunate accident. During the Church Union in Canada of the Presbyterian, Methodist, and Congregationalist denominations in 1925, all the Gaelic-speaking congregations remained "continuing Presbyterian," were unable to find new Gaelic-speaking clergy, and were therefore forced to discontinue for the most part their Gaelic services. Hence a knowledge of Gaelic hymnody is dying out, I suspect, quite rapidly, among the Protestant Highlanders.

But secular songs have not, so far, gone the same way. They are fostered and sung with great vigour by local choirs. The North River Singers, whom we heard on several occasions, were led by a young boy who, we are told, could sing Gaelic songs verse after verse days upon end without hesitation or repetition. Similarly Mrs. Jimmie MacNeil assured us that she could sing us Gaelic songs till we would be exhausted.

The most important influence in their preservation has been, I suppose, the milling frolic, a popular form of entertainment whose purpose has become not so much to mill as to frolic. "Milling" (Gaelic, *luadh*), called in Scotland "waulking," is the process by which hand-woven blankets are pulled or rubbed until they are fluffy. After a neighbourhood has woven its blankets in the winter, the people gather at someone's house to mill them. Two half-blankets are sewed in a ring, laid on a rough plank table, moistened and milled by hand. Men and women sit at the table, about six on each side, they alternately pound the circle of cloth down on the table, rubbing it hard on the rough surface of the planks, then flick it upwards and slightly to the left, until it fairly seems to

spin round the circle of people from hand to hand. The beating on the table is timed to the rhythm of Gaelic songs which the leader at the table sings, while the other millers join in on each chorus.

Mrs. Smith recollected that over sixty years ago it was only the women who did the milling, as it is still the case in Scotland. At that time there were those who disapproved of singing at work, but guests who came to a milling would leave if they were not allowed to sing. At her house no one would sing until her grandfather had come into the kitchen and given permission, solemnly announcing, "If it's any good in singing, it's milling and putting the baby to sleep."

Dan Smith told us that within his memory the milling became a singing and dancing party which attracted people for miles around. He remembered going within three days to three different millings, each of which had lasted from dark till seven the next morning.

Hence it is that Gaelic songs are remembered, and will be, I suppose, so long as the people of Cape Breton continue to full their blankets by hand.

I did not attempt to record or investigate songs systematically, since the field is too complex for an amateur.⁽⁵⁾ But I did notice that not merely have the traditional songs of Scotland been preserved but also native Nova Scotian Gaels have tried their hand at composing new ones. The most popular example of this type is the Cape Breton song—one might almost say, national anthem—"S' e Ceap Breataunn tìr mò ghraidh."⁽⁶⁾ A composition of fourteen stanzas and a chorus, which is apparently widely known and sung at all Gaelic gatherings.

How many songs have been composed and lost we can have no idea, but the following account written in 1918 of one Cape Breton song-writer, Angus Campbell of Grand Mira, gives us some idea of the short life to which most such compositions were doomed:

"Angus Campbell seemed to have been one of the sweetest singers that Gaelic poetry could ever claim. He was a musician himself, and it only required an event of little out of the ordinary to move him to set his lyre in order, and the result was an overflow of rhyme, rhyming easily and jingling merrily, full of light and care-repelling humour. . . . Unfortunately, his songs are not yet in book form nor even published, and we seldom meet anyone, even in the place where he lived, who knows more than a few of his songs. . . . It would seem that he could compose the most cutting satire, if he wished, but there are but few, perhaps only one, such attempt preserved in the memory of the people at this date. He was asked one time whether he thought the gift of song was brought over from Scotland to America. He answered 'Certainly it exists here in America, but there is no one who appreciates a good poem in America. In Scotland the bard received a sovereign or even a guinea for an ordinary song, and then he could afford to forget even the ordinary cares of life while he was composing a much better one.' . . . With the Celtic revival so much in vogue it would not be a difficult matter to get out in book form the songs of these . . . bards. In book form they would live for a while, at least; but we have on occasions to travel miles in order to get a complete song of Angus Campbell's."⁽¹⁰⁾

(5) John Lorne Campbell collected traditional songs in Cape Breton in 1937 and tells me in a letter that he hopes to publish some of them soon along with similar songs collected in Barra, Scotland.

(6) Published in only one place so far as I know; *Cape Breton Songster*, comp. Alphonse MacDonald, Sydney, N.S., 1935, pp. 66-67.

(10) Rev. D. J. Rankin in Appendix to Major R. Gillis, *Stray Leaves from Highland History*, Sydney, N.S., 1918, pp. 35-36.

OTHER FOLK-LORE.

The riddle, like the folk-tale, has lost all standing as a popular form of entertainment. Mrs. Smith recalled two, one similar to Riddle 39 in J. F. Campbell's *Popular Tales*, the other sufficiently interesting to include in this report:

Bean an tigh', gligeadaidh,
 Bean an tigh', glagadaidh,
 Bean an tigh', slugadh a biadh;
 Cha d'rinn i riamh altachadh.

—Cuidheall-shniomha.

Housewife, clickety,
 Housewife, clackety,
 Housewife, gulp her food;
 She never said grace.

—A spinning-wheel.

I heard an occasional Gaelic proverb also and suppose this type of folk literature is more likely to survive than the riddle.

Highland superstitions seem to have evaporated without a trace. William Ross, a retired schoolteacher in South Haven, told us that there was a time within his memory when dozens of spots on every road were believed to be haunted at night. He remembers Cape Breton settlers who dreaded the evil eye and believed that a man endowed with it could transfer the good from another man's cows to his own.

One folk custom at least has remained, the custom of Gathering. On the last day of the year all the young people go around the district gathering for the poor. They sing a Gaelic song at the door of each house, demanding a whole list of items—potatoes, soup, and the like. If they get anything they sing a song of thanks; if not, they sing a curse. Dan Smith, who told me about the custom, said that Gathering used to be a very popular form of amusement, the singers particularly enjoying a refusal by some crotchety person so that they could sing their curse. Since there are no longer any poor people to look after in South Haven, Gathering has not been carried out there for the last few years, but the practice is still continued elsewhere in Cape Breton.

THE GAELIC LANGUAGE.

The Gaelic language in Cape Breton is undeniably in a state of decline, both in the number of people who speak the language and in the correctness of usage among the speakers. Even in Scotland it has proved a difficult task to teach Gaelic as a school subject. In Nova Scotia there is legislation permitting the teaching of the language in any school where a teacher can be found, but the Separate School at Iona is the only one I know of where courses are actually offered. It would be difficult to find many teachers adequate to the task, for literacy in Gaelic is comparatively rare. Even ministers and priests who preach in the language and can read it falter when it comes to writing Gaelic with its complicated spelling. Gaelic is also taught at St. Francis Xavier University at Antigonish on the mainland and at the Gaelic College, but this teaching only reaches a small number of people at present. Gaelic speakers in Cape Breton are, on the other hand, for the most part extremely proud of their language and are loath to let it die, unlike many Highlanders in Scotland, so its continuance has at least some temporary guarantee.

Gaelic speakers are remarkably aware of their own shortcomings. I was constantly told that the Gaelic I heard around me was not the fine Gaelic of the Highland settlers in Nova Scotia. The finer points of the language are ignored. One Highland lady complained to me, for instance, that young people would say to her, *Am bheil thu gu math?* ("Are you well?"), using the familiar *thu*, while their forefathers would always have said, *Am bheil sibh gu math?*, using the polite *sibh*. General terms are taking the place of more exact words. Murdock Angus MacDonald told me, for example, that fishermen now use *bàta* generally in reference to all kinds of boats, including dories, while the old-timers would refer to a dory always

by the specific term *eithear*, a word now almost forgotten, and never by the general word *bàta*.

Gaelic speakers are forced more and more, either for lack of a native word or through ignorance of one, to use English words mixed in their Gaelic. The following are a few I noted in conversation:—

census
 blood poisoning
 deck
 drive, verb
 driver, noun
 ride
 gum (chewing gum)
 smoke, verb (smoke a pipe, etc.)
 truck
 well, adverb (frequently used to begin a sentence in story-telling)
 wharf
 wheel-barrow⁽¹¹⁾

Occasionally I noticed evidence that Gaelic speakers had shown their ingenuity by using Gaelic words they brought with them from Scotland for new purposes rather than adopting a foreign word. *Maorach*, which means in Scotland "mussel," is applied in Cape Breton to the clam, a shell-fish unknown in the mother-land. *Briscaid*, which in Scotland refers to the English "biscuit" (American "cookie"), is now applied to the Canadian and American "biscuit."

Anyone knowing the language well could illustrate this phenomenon in far greater detail, but I mention it to show that Nova Scotian Gaels have at least tried at times to preserve the purity of their language as much as possible. But they are playing an impossible game in the face of the many new technical words which are constantly becoming part of their everyday speech. There are, for instance, no old Gaelic words that can be acceptably remodelled to mean "torpedo," and Gaelic circumlocutions to express new terms such as James MacNeil suggests in his "Vocabulary of Rare and New Words,"⁽¹²⁾ although extremely interesting to the Gaels I met, are apparently never adopted by them.

There are occasional radio programmes broadcast in Gaelic; there is the Gaelic column in the Antigonish *Casket*; the editor of *The Steelworker and Miner* of Sydney, N.S., occasionally prints a Gaelic song in his weekly. That is the only public recognition that Gaelic receives in Nova Scotia.⁽¹³⁾ Gaelic may be the language of the home, of the fisherman, and of the farm, but Cape Breton is becoming a commercial and industrial centre. The language of industry and commerce is English, and unfortunately in our materialistic world it is the language of industry and commerce that seems fated to conquer.

APPENDIX.

In an appendix Mr Dunn gives a detailed list of Dictaphone recordings collected in Cape Breton. It is unnecessary to print the Appendix in full here, but the following items may be of special interest.

Items recorded from the Rev. J. D. Nelson MacDonald included his singing of a Gaelic version of "Tell me the old, old story" to the tune composed by his great grandfather and the following traditional tales: (1) "How Kenneth brought the Dun Horse from Turkey"; (2) Little men (*eithean*) help with spinning, leave at call "Beinn Doireann's on fire"; (3) Girl escapes from sleeping water-horse (*ea-h-uige*); (4) Water-horse rides off with boy; (5)

(11) John Lorne Campbell has a much longer list which includes none of these, however, in *American Speech*, 11 (1936), pp. 128-136. (cf. *An Gaidheal*, March, 1948, pp. 69 ff.)

(12) *Gaelic Lessons for Beginners*, Sydney, N.S., 1939, pp. 66-72.

(13) J. G. MacKinnon used to have occasional Gaelic articles in the *Sydney Record*, and the local papers occasionally print Gaelic songs.

"Black Dog will come to his own"; rescues master from little men (*sithichean*); (6) Doctor Ban cures boy of worms by wrapping him in calf-skin; (7) Beautiful step-daughter adds "Wednesday" to the little people's (*sithichean*) song—"Monday, Tuesday," and becomes more beautiful; ugly daughter adds "Thursday" and becomes more ugly; (8) Soldier kills a witch (*buidseach*) called the Shaggy Goat (*Gobhar Ghobach*); (9) Doctor Ban removes a frog from a girl's throat.

William MacVicar (whose father came from North Uist) recorded a traditional tale—Hump-back adds "Wednesday" to the little people's (*sithichean*) song—"Monday, Tuesday," and loses his hump. Seven others do likewise. Eighth tries the same but gets seven humps added.

Professor Nicholson recorded (1) "Roinn a' Grasaich" (division of harvest; always unit remaining; grain thrown up, kills all), published in *The Casket*, February 16, 1928, p. 2. (2) "Teicheadh roimh 'n Bhraith" (sound of crab frightens animals into running away), published in *The Casket*, February 16, 1928, p. 2. (3) Tale recited by Peter Currie, published in *The Celtic Digest*, December, 1938.

PERTSHIRE PROVINCIAL MOD.

After an interval of nine years the Perthshire Provincial Mod was held in the Town Hall, Aberfeldy, on 3rd September. The adjudicators were: for Gaelic, Mr. Hector MacDougall and Mr. Alasdair Matheson; for music, Mr. Ian MacPherson; and for instrumental music, Miss Jenny M. B. Currie (piano and violin) and Captain MacLennan, Strathgairn (piping).

The Town Hall was completely filled for the evening concert, at which the Hon. Mrs. Barbour of Fincastle presided. The prizes were presented to the successful competitors by Mrs. Petrine M. Stewart, and the programme was sustained by the first-prize winners, assisted by Miss Morag MacDonald, Edinburgh, Miss Jenny M. B. Currie, Dunoon, and Mr. Alasdair Matheson, Glasgow.

The Rev. Ian MacLellan (Convener), Mrs. Petrine M. Stewart (Vice-Convener), Mrs. Campbell (Secretary), and Mr. Low (Treasurer), with their enthusiastic committee, are to be congratulated on the highly successful outcome of their efforts on behalf of Gaelic in Perthshire.

The first-prize winners were as follows:—

JUNIOR SECTION.

Oral. Reading prose—Elizabeth C. MacDiarmid, Lawers. Recitation—Anne Douglas, Aberfeldy, and Mary Rankin, Aberfeldy (equal). Conversation—Anne Douglas. Repetition of Psalm—Elizabeth C. MacDiarmid.

Vocal Music. Solo singing: Girls under 12—Margaret MacLean, Kinloch Rannoch. Girls 12-16—Anne MacDiarmid, Kenmore, and Carol MacNiven, Kenmore (equal). Boys, 12-16—James S. MacDiarmid, Lawers.

Marjory Cameron Memorial Chaucer (for highest aggregate in Junior Section)—Anne Douglass.

SENIOR SECTION.

Oral. Reading prose at sight—Miss Ina MacArthur, Kenmore. Recitation—Miss Ina MacArthur. *Seùlachd* (unpublished Perthshire story)—Mrs. Butters, Fearnan.

Vocal Music. Solo singing: Ladies (own choice)—Miss Margaret Forbes, Claggan, and Mrs. J. Morris, Aberfeldy (equal). Male voices (own choice)—Mr. John Menzies, Kinloch Rannoch. Solo singing of Perthshire song—Miss Margaret Forbes and Mrs. J. Morris (equal). Duet—Misses Jean Gow and Heather MacDonald, Kinloch Rannoch. Quartette—Craigvar, Kinloch Rannoch.

Choral. Four-part harmony—Kinloch Rannoch Gaelic Choir (Conductor, Mrs. P. M. Stewart). Unison (ladies' voices)—Logierait Ladies' Gaelic Choir (Conductor, Mrs. Cameron Robertson).

Instrumental. Bagpipe playing: Boys under 19 (playing March)—Edward Clark, Derculich. Open (March, Strathspey and Reel)—Edward Clark. Violin playing (Gaelic song air, Strathspey and Reel)—Duncan A. MacMartin, Rannoch. Violin playing (under 16)—John D. R. MacMillan, Keltneyburn. Pianoforte (March, Strathspey and Reel)—Duncan M. Sinclair, Kinloch Rannoch. Pianoforte (under 16)—Grace Johnstone, Ballinluig.

PROPAGANDA NOTES.

Northern Area.

NATIONAL MOD AT INVERNESS, 1949.

From correspondence received it would seem that many are not yet aware of the dates for next year's Mod which is to be held at Inverness. The dates are, Tuesday, 4th October, to Friday, 7th October, with the Annual General Meeting on Saturday, 8th October. The local committee, in order to make the accommodation question easier, decided to hold the Mod a little later, as the month of September is one of the busiest in Inverness. It is understood that the majority of the Choirs are already fixed up, but if any difficulty is being experienced, the local Mod Secretary, Donald MacPhail, 4 Falcon Square, should be communicated with without delay. A special Accommodation Committee has been appointed, and the members are working in close co-operation with the Highland Tourist Bureau, of which Mr. A. Lyon is the Manager. Mr. Lyon is also a member of the Accommodation Committee.

Several of the Sub-Committees have already met and plans are ready to be put into operation as soon as the Glasgow Mod is over. It is confidently felt that the Mod Committee will have the support of all sections of the North and West, and several Branches have already set themselves targets to aim at.

All donations and sums raised through other efforts should be sent to the Mod Treasurer, Mr. George Smith, Agent, North of Scotland Bank, Queensgate, Inverness, who will issue official receipts.

COMUNN NA H-ÒGRIDH CAMP.

Last month's magazine contained a report in Gaelic of the Gaelic Camp held at Inverallort from 8th July to 2nd August. For the benefit of some of our readers who are not able to read Gaelic with ease a few notes on the Camp may not be out of place here.

Seventy-three girls attended from Argyllshire, Ross-shire and Inverness-shire, and, although the weather was broken, especially at the week-ends, the girls spent a happy time. Visits were made to places of interest, but the highlight of the Girls' Camp was the visit of Mr. Hugh MacPhee and the Recording Van Unit of the B.B.C. From reports to hand, this recording, which was broadcast on the following week, was warmly received, and to Miss Helen T. MacMillan, who acted as Music Teacher at the Camp, very sincere thanks are due. Miss MacMillan (or "Eilidh," as she is called by the children), has attended every camp since 1936. On this occasion, with a record number of girls present, it was felt the time had come when some tangible acknowledgement should be made of her invaluable services. The children and Staff contributed freely, and on a lovely afternoon, with the waters of Lochalort glimmering in the sun and the hills acting as guards, we foregathered on the field to do honour to Eilidh.

In a few words I asked Annag from Port Ellen to present to Eilidh presents which had been bought in Fort William. Annag in well-chosen phrases outlined all the good work which Eilidh had done for the various Camps and said she felt honoured at being invited to make this presentation. She then handed over a hand-woven travelling rug and a silver brooch in Celtic design. In accepting these gifts Eilidh said that anything she had done had been done for the sake of the children and that she considered the Gaelic Camp one of the

outstanding features of the work of An Comunn Gàidhealach. She would always, she said, do all she could to help. Held in the open-air, this little gathering, conducted entirely in Gaelic, will be remembered by the girls and adults for a long time.

The Camp was honoured by having a member of Comunn na h-Oigridh Committee present, Rev. Alasdair MacDonald, Archdattan. He mixed freely with the children, took part in their games, gave a hand in the kitchen when necessary, and conducted a service in Gaelic in the little church at Lochailort on the Sunday. The services on the other Sundays were conducted by the parish minister, Rev. Mr. Logan, Arisaig.

The number attending the Boys' Camp was smaller than expected, but the twenty-two present enjoyed themselves. They attended the Kilmallie Highland Games and were keenly interested in the appearance of the Glasgow Police Pipe Band. They also competed in the sports programme for prizes kindly donated by Mr. F. S. Cameron-Head of Lochailort. Here the boys from Harris carried off the honours. They also visited the silver sands at Morar and, on another beautiful day, sailed up Loch Morar in a specially chartered boat and had a picnic at the head of the loch. One of the adults claimed to have seen the Loch Morar monster for a few seconds on the way home.

Among many visitors to the Camp was Dr. J. A. MacLean, Director of Education for Inverness-shire. He had talks with various groups from all parts and addressed all the children before he left. He said he was pleased to see so many members of his own staff using part of their holiday period in such a worthy cause. His visit was much appreciated by the children and the staff.

To the Camp Staff my warmest thanks are due. They worked as a team throughout and, while it would be invidious to single out any one of them, I feel that a great deal of the success of the Camp was due to Norman MacLean from Raasay, who filled the role of Medical Adviser to us all. But, in addition to his professional duties, Norman was in the thick of everything, and was invaluable as a Physical Instructor and Games Organiser.

To Mr. and Mrs. F. S. Cameron-Head our heartfelt thanks for all the kindnesses to everyone. The old tradition of Highland hospitality was evident at all points, and Comunn na h-Oigridh are indeed blessed with such hosts. It is the wish of the Camp that they may be long spared to throw their influence and their worth into the cause which undoubtedly lies near their hearts.

In closing these notes I should like to offer sincere thanks to those associations and friends who sent special donations to be used for the benefit of the children attending the Camp. They can rest assured that their donations were put to the best use possible.

DONALD MACPHAIL, Ceannard.

INTERNATIONAL FESTIVAL OF MUSIC AND DRAMA.

Gaelic Concert.

On the invitation of the Edinburgh Festival Society Ltd., An Comunn arranged the programme for this year's Gaelic Concert at the Edinburgh International Festival of Music and Drama. The Concert was held in the Central Halls, Tollcross, on Friday, 27th August, and the hall was filled to capacity, all tickets having been sold several days previously.

At the beginning of the concert, Mr. John M. Bannerman, Vice-President of An Comunn, speaking in Gaelic and English extended a cordial welcome to all present.

The Campbeltown Gaelic Choir, under their conductor, Malcolm G. MacCallum, enhanced an already high reputation in choral circles by their rendering of several pieces. It is seldom indeed that "Gràdh Geal Mo Chrìdh" has been heard to better advantage, and the same can be said of their interpretation of the Psalm Tune "French,"

in which the Rev. B. B. Blackwood was an excellent preceptor. Mrs. Jean Baines singing of "An Ataireachd Ard" to her own accompaniment on the Clarsach simply thrilled the audience. Alasdair Matheson and Angus Whyte sang some Puirt-a-Beul in their own inimitable fashion, and the rhythmic quality of their work captivated the audience.

Morag MacDonald, Helen T. MacMillan, and Neil MacLean as soloists performed with that high standard of dignity and charm to which Gaelic audiences have long since become accustomed, and gave a rich and varied selection of songs which were very well received by the audience.

Margaret Hill-Boyle, a most efficient accompanist, gave admirable support to her fellow artists.

Among those present were many foreign visitors, several of whom came forward to thank the artists personally for having given them their most enjoyable concert of the Festival so far. The Concert closed with the singing of "Laoidh na Rìoghachd."

RECENT PUBLICATIONS.

Scottish Stories.

HEARD TELL, by Alastair M. Dunnett (Albyn Press, 6/-) is a collection of original Scottish stories by an author already well known as a broadcaster and radio writer and as Editor of a leading Scottish newspaper. Short story writing is a very difficult art, but here is a writer with a true gift of story telling, imaginative, humorous, and deft. This is an enjoyable book, and we can do with more of this sort of thing.

A Famous Island.

LISMORE IN ALBA, by Ian Carmichael (Leslie, Perth; 198 pp., 18/-), is a beautifully produced and well constructed history of the island parish of Lismore. The author is both a native of the island and the present parish minister. Beginning with a detailed description of the island and the ancient legends that gather round its earlier history, the story is traced through the centuries, right up to the present day with its rather depressing social and economic facts and figures. The history of Lismore is, of course, mainly ecclesiastical history. There was a time when from this quiet and lovely place princes of the Church exercised their rule. Famous men have lived and worked there, and famous men have descended from those who lived and worked there. There are excellent photographs, but more care might have been taken with the Gaelic portions (there are too many misprints and mis-spellings in Gaelic words). Mr. Carmichael deserves congratulations and thanks for a magnificent piece of work, which must have cost him much labour. The price is certainly high, but it is hoped that the edition will be completely sold. The author is generously giving the proceeds of this first edition to the Ecclesiastical Buildings Fund of the Friends of Lismore Society.

T. M. M.

AN COMUNN CENTRAL FUND.

The high levels of present-day costs of all kinds are reflected in the largely increased expenditure involved in conducting the various activities of An Comunn, even on the pre-war scale, let alone expanding them. Towards meeting this largely increased expenditure, donations and subscriptions to the Central Fund of An Comunn are required to the extent of £1,000 per annum. Donations, large or small, will be gladly received by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1. Remittances should be made payable to "An Comunn Gàidhealach."

Previously acknowledged	£57 —
Miss C. MacPherson, Edinburgh	— 5 —
Roderick Mackay, Esq., Lochmaddy	— 5 —

£57 10 —

1948 NATIONAL MOD (GLASGOW). INDIVIDUAL EFFORTS CAMPAIGN.

The Organisers are Mrs. M. L. Cameron, 7 Churchhill Drive, Glasgow, W.1. (Tel. West 2389) and Mr. Angus MacIver, 44 Airlie Street, Glasgow, W.2 (Tel. West 5107), and the Treasurer is Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1.

Sincere thanks this month to the following for the sums stated.

Charles Reppke, Esq., Campbeltown, Proceeds of Concert at Campbeltown	£10 10 —
Rev. Neil MacDonald, Kichuan, Ardnarmurchan, Proceeds of Concert and Dance	15 — —
Govan Gaelic Choir, per Miss A. Menzies	2 10 —
Mrs. Campbell (Mary C. MacNiven), Portnahaven	— 15 —
Mrs. A. Currie, Balmichael Farm, Brodick, Arran	44 — 6
Carradale Ladies' Gaelic Choir and Carradale District, per Mr. William Buchanan, Conductor, Proceeds of Concert	21 — —
Donald Cameron, Esq., Isleornsay Hotel, Skye, proceeds of Concert and Dance in Isleornsay	14 10 —
	108 5 6
Previously acknowledged	668 6 3
	£776 11 9

Moran Taing!

NATIONAL MOD, GLASGOW.

Previously acknowledged	£1,927 10 8
Mrs. O. Bannatyne, Blackwaterfoot	1 — —
Rod. Montgomery, Esq., Glasgow	3 3 —
Mrs. E. MacPherson, Kingussie	— 6 —
Mrs. Graham, Greenock	— 5 —
E. MacDonald Stewart, Esq., Glasgow	1 — —
Miss M. C. MacColl, Milngavie	1 1 —

Three Association:—

Gaelic Play, written and produced by Mrs. A. Campbell	£24 2 3
Whist Drive, convened by Mrs. M. MacRae and Mrs. Wales	15 5 —
Concert and Dance convened by Mrs. Archibald MacDonald	40 1 —
	79 8 3
Duror and Kentallen Branch	5 — —
Miss M. MacLennan, Glasgow	1 — —

Individual Efforts Campaign (detailed contributions listed on this page)

2,019 13 11

108 5 6

£2,127 19 5

WAR MEMORIAL AND THANKSGIVING FUND.

Previously acknowledged	£3,083 7 7
Collection at Halladale, Sutherland, per Miss Doris Murray and Mr. John MacKay	7 16 —
Flag Day Collection in Balmacara, per Mrs. MacDonald	5 2 7
Flag Day Collection in Duror, by Connel, per Mrs. Hunter	2 — 2
Result of Book Collection in Golspie, per Miss Betty MacRae	4 1 —
Result of Collection in Elphin, Assynt, and Sutherland, per Mrs MacLeod, Sutherland	8 1 —

£3,110 8 4

THE SCOTTISH CENTRE

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An Gaidheal



THE OFFICIAL MAGAZINE OF
AN COMUNN GAIDHEALACH

EDITOR:—Rev. T. M. MURCHISON, M.A., 14 Kinross Avenue, Glasgow, S.W.2. (Telephone: HALfuay, 2844), to whom all literary communications should be addressed. Business and other communications should be sent to the General Secretary, An Comunn Gaidhealach, 131 West Regent Street, Glasgow, C.2. (Telephone: Douglas 1433). All matter for inclusion in the Magazine should be in the Editor's hands by the 12th of the month preceding publication.

Leabhar XLIV.]

An t-Samhuin, 1948.

[Earrann 2

CLAR-INNSIDH.

Principal Contents.

Gàidhlig.

Oraid a' Chinn-Suidhe	13
Litir Comunn na h-Oigridh	17
M' Fhaileas	18
Bàrd Thùrnaig	24
<i>English.</i>	
President's English Address	15
Mod Diary	18
Impressions of the National Mod	21
Annual General Meeting	22
Executive Council	23
Late Mr. Peter Fletcher	23
Letter to the Editor	24
Mod Prize List	24
Donations	27

Gliocas nan Gàidheal. — Is fearr slàinte na saibhbheas.

Firinn air son a' Mhios seo. — A bhràthair ghràdhach, 's e mo ghuidhe thaobh gach uile ni gun soirbhhich-eadh leat agus gum biodh tu slàn, mar tha soirbheachadh le t'anam.—3 Eoin 2.

ORAIÐ A' CHINN-SUIDHE.

(Seo an òraid Ghàidhlig a liubhair an t-Ollamh Iain Camshron, Glaschu, Ceann suidhe a' Chomunn Ghàidhealach, aig fògladh a' Mhòid Nàiseanta an Glaschu air an 20mh de'n t-Sultuin, 1948.)

A chàirdean ionmhuinn, aon uair eile tha an Comunn Gàidhealach ag cumail a' Mhòid Mhóir Nàiseanta ann an Glaschu. Deich bliadhna air ais, anns a' cheart bhaile seo, bha ar cridheachan trom 'nar com aig meud nan cunnart a bha 'gar claoidh. Chan 'eil e furasda do'n àird-an-ear an àird-an-iar a thuigsinn, agus aon uair eile tha sinn ag cluinntinn gaor nan itealan-cogaidh 'nar cluasan, ach 's e ar guidhe gum bris an latha agus gum teich na sgàilean, air chor 's gum bi sìth is beannachd air feadh an t-saoghail.

Is blàth, cridheil an fhàilte a tha luchd coibhneil a' bhaile mhóir seo a' toirt do chloinn nan Gàidheal—iadsan a chuir seachad an corran is an speal, am beairt agus a' chuidheall-shiomha, a chum 's gum faod sinn òrain is cainnt ar sinsirean a chluinntinn. Chan ann mar choirich a tha iad air tighinn. Gu dearbh, cha mhór nach fhaodar a ràdh gu bheil iad air tighinn dhachaidh, oir eadar dà cheann a' bhaile seo tha àireamh mhór ag cleachdadh na Gàidhlig.

NA GAIDHEIL AN GLASCHU.

A réir eachdraidh ar dùthcha thàinig iomadh duine ainmeil do Ghlaschu as a' Ghàidhealtachd, cuid aca a bha siothchail agus cuid eile a bha eascairdeach. Anns an t-siathamh linn, san àm san robh Ceann-tighearna a' searmonachadh ann an Srath Chluaidh, thàinig Calum-cille féin a thadhal air agus cuideachd a chridhe aig a shàil. Air dhàsan teannadh air an àrd-sgoil aig Deschu, chunnaic e cuideachd de'n t-sluagh a' tighinn 'na chòmhdhail. 'Nam measg bha Ceann-tighearna agus cearcall-soluis os a chionn, agus chualas a' choisir-chithil aig Calum-cille a' togail cliù Cheann-tighearna agus a' choisir-chithil aig Ceann-tighearna a' moladh Chaluim-cille.

Am measg nan ainm cliùiteach a bu chòir dhuinn cumail 'nar cuimhne tha Gàidheal eile a' tighinn a

Because of pressure on space a number of items have had to be held over.

steach orm. Anns a' bhliadhna 1426 thàinig mac ceann-cinnidh Chlann Chamshroin do'n Ghalldachd agus bha e air annalachadh mar Easbuig Ghlaschu.

Bho'n ochedamh linn deug air aghaidh thòisich na Gàidheil air an rathad do'n Ghalldachd a ghabhail, cuid do bhrìgh 's gu robh iad air an sgapadh agus cuid a dh'iarraidh an lòn ann measg smùid a' bhaile mhóir. Bu truagh an easbhuidh is am fulangas a bh'ann. Cha b' i oiteag chùbhraidh nam beann a bha iad a' tarraing 'nan cuinneinan, agus cha b' i a' chòinneach ghorm mhaoth a bha fo an casan, agus cha robh breac anns an linne no cearco-fhraoich air a' mhonadh a chumadh biadh riutha. Chaill an slòl an càinain dùthchasach is am beul-aithris, agus b'e an t-saimm a mhàin a bha cur am follais an àite as an tàinig an sinnsirean an toiseach.

B'ann anns a' bhliadhna 1725 a chaidh a' cheud Comunn Gàidhealach—ann Comunn Bothechanais— a chur air bonn, agus bha an comunn sin agus iadsan a lean 'nan cùl-taice do iomadh Gàidheal bochd. Aig an àm sin bhàtar ag cur sìos air a' Ghàidhlig anns na bailtean agus, gun teagamh, b' i a' Bheurla Shasannach a' chainnt a b'fheumail.

Ré an leth-cheud bliadhna a dh'aois tha muinntir na Gàidhealtachd air fàs nas sealbhaiche, ach, air a shon sin uile dheth, tha na bailtean móra a' sìor-tharraing na h-òigridh bho na gleanntan is na h-eileanan.

A thuilleadh air sin, uidh air n-uidh tha àireamh nas motha de na Gàidheil a' fàgail an dùthcha. Mur 'eil sinn comasach air stad a chur air a' chall seo, de dh'èireas do ar càinain? Is ann anns na glinn is na h-eileanan as fheàrr a dh'èireas i; is ann an sin a mhàin a bhios i slàn is lùthmhor.

RABHADH.

Am faigh a' Ghàidhlig bàs anns na bailtean móra? Tha ar cèilidhean math agus ro-nhath, agus is mór an obair a tha iad a' deanamh, oir is ann an sin a chì sinn na daoine fialaidh a tha bruidhinn an seana chàinain agus a tha déidheil air na seann òrain. Ach a bheil sinn ag cumail ar càinain beò? A bheil sinn 'ga bruidhinn agus 'ga teagasg? Tha cuid ann an Glaschu a tha deanamh an deasnaidh, ach tha cuid againn nach 'eil. Cluinidh sibh iadsan ag gabhail òrain, ach facal Gàidhlig eile cha tig as am beul. Gu dearbha tha iad ann 'nar measg a tha cumail a mach gur e fonn-chadail a' bhàis ris a bheil sinn ag èisdeachd. Chan e sin mo bheachd fhéin. Nuair a chuireas sinn ceòl ri ar càinain tha sinn ag cur àilleachd rihte; agus tha mi làn chinteach gu bheil iomadh duine 'nar measg air an là an diugh a tha ag ionnsachadh na Gàidhlig do bhrìgh nan òran a chuala e.

Dé ghabhas deanamh air chor 's gum fad sinn dìleab luachmhor ar n-athraichean a chumail air mhaireann? An ùine gun a bith fada bithidh sinn tuille 's annoch mur dean sinn tòiseachadh gun dàil. Chan fhaod sinn a bith neo-chùramach, oir tha bith is beatha na Gàidhlig an làmhnan muinntir na Gàidhealtachd.

Tha cuid ann a tha ag ràdh nach 'eil feum anns a' Ghàidhlig; gu bheil a litreachas suarach; gu bheil

i duilich a h-ionnsachadh; nach 'eil i freagarrach do ghnothaichean mar a tha iad air an là an diugh; agus mar sin air adhart. Ach a' chàinain a tha na leanaban ag ionnsachadh gach latha anns na h-eileanan, chan urrainn dith bhith cho duilich ma bhios ar dòighean teagasg ceart agus ma thòiseachas sinn aig an aois cheart. A thuilleadh air sin, tha clann beaga ag ionnsachadh dà chàinain anns an Olaind, anns a' Chuimridh, ann an Lochlann, agus ann an iomadh dùthaich eile san Eòrpa. 'Nam bheachd fhéin is còir dhuinn a' Ghàidhlig a theagasg do'n chloinn bhig anns na sgoilean beaga cho math ri anns na h-àrd-sgoilean.

Ach tha car eile air an adhaire. Ciod e am feum air seo mur fan ar càirdean anns a' Ghàidhealtachd? Car son a tha iad 'ga fàgail? Tha fhios gu bheil iad ag iarraidh teachd-an-tir nas fhèarr, ach tha iomadh rud eile a dhith orra. Bha là ann nuair a bha sean agus òg 'nan suidhe timcheall a' gheallbhairn fo sholus a' chrùisgein. A muigh dh'fhaoidte gum biodh fear air a' ghaioth gheamhraidh agus an cuan siar a' sìor-bhualadh air an tràigh; ach a stigh gheibheadh tu maise agus cridhealas, an toimheachan agus an t-ùr-sgeul, an t-òran agus an dannsa.

Ach is ann fìor ainneamh anns a' Ghàidhealtachd a chluinnear sgeulan 'gan inneadh an diugh, no duain no dàin 'gan seinn. Tha na làithean sin air dol seachad. Chan ann anns na nithean sin a tha daoine ag gabhail tlachd oir tha an saoghal ag atharrachadh agus sinne còmhla ris. Cha téid na Gàidheil air ais do'n gheallan fhàsail, do'n mhonadh shàmhach, do "eilean beag donn a' chuain," mar a tha gnothaichean an diugh.

DEAGH DHOCHAS.

Ach tha dòchas againn gum faic sinn beairteas is soirbheachadh is sonas anns a' Ghàidhealtachd fhathast, agus gun cluinn sinn a rithis gairdeachas na cloinne bige, fuaim an uird air an innean agus gliongair an òir. Fhad 's a tha iasg anns a' chuan, caoraich is spreidh air a' mhonadh, luchd-turuis air na rathaidean-móra, agus cumhachd-uisge anns na h-aibhnichean, chan 'eil aobhar againn a bhith gun dòchas, ma bhios againn luchd-stiùraidh glic is gnìomhach.

Anns an eadar-àin cumaibh bhuir càinain beò a réir bhuir deasnaidh, air chor 's gum faigh i a h-àite cothromach anns na làithean air thoiseach oirnn. Chan 'eil an Comunn 'na thàmh ann a bith cumail còir na Gàidhlig a suas, ach tha a bith agus a beatha gu mòr an làmhnan air muinntir féin; agus ciod a ghabhas deanamh ma bhios iad eascairdeach no neo-chùramach? Tha càirdean againn ann am pailteas—iadsan a tha ag craobh-sgoileadh ar càinain, iadsan a tha 'ga teagasg, agus iadsan a tha 'ga h-ionnsachadh.

SGOILEAN GHLASCHU.

Tha aon nì gu h-àraidh a b' àill leam a thogail. Is e sin an t-àite a thugadh do'n Ghàidhlig ann an sgoilean Ghlaschu. Tha sinn fada ann an comain luchd-riaghlaidh a' bhaile a thug an cothrom seo dhuinn, agus, gu seachd sònraichte, tha sinn a' moladh nam

pàrantan a chliùthaich d'an cloinn Gàidhlig a roghnachadh mar mheadhon oilein ann an àite cànanach choimhich. Mar tha fios agaibh, bha cànanachan coimheach ri an ionnsachadh ann an sgòilean Ghlaschu a nis fad iomadh linn, ach, gu seo, dhiùltadh àite do'n Ghàidhlig. Fhuair a' Ghàidhlig a nis inbhe air clàr-oideis nan sgòilean co-ionann ri Fraingeis agus cànan na Gearmailt, ach cha b'ann roimh an mhithich. Agus nach feumar aideachadh nach robh ar n-iarrrtas thar na còrach. Chan 'eill sinn ach ag ath-bheothachadh prìomh chànan air dùthcha a bha sìubhlach aon uair anns a' bhaile seo, agus a leigeadh air dhochuimhne mu mhille bliadhna air ais. Tha seann eachdraidh Ghlaschu agus gu h-àraidh ainmean-àitean 'nan dearbhadh air sin gu soilleir. Ach chan iad clann nan Gàidheal as motha a ghabh ri Gàidhlig ann an sgòilean Ghlaschu. Tha barrachd mòr de chloinn nan Gall 'ga togail, agus is titheach oirre iad. Aig an àm thàthas 'ga teagasc ann an dà sgòil. Is iad sin sgòil Thaobh-na-coille (no *Woodside*, mar theirear anns a' Bheurla) agus sgòil Bhail-Uisdein (*Bellahouston*). Eadar an dà sgòil sinn thòisich mu cheithir fichead air Gàidhlig mu an àm seo an uiridh; agus tha e 'na thogail cinn agus cridhe dhuinn an tìdha a tha acainnte agus an t-alt a fhuair iad oirre ann an tìne cho goirid. Tha sinn cinnteach nach gabh iad aithreachas mu'n roghainn a thaghadh iad mar chànan agus am fìor-chothrom a tha aca-san air a h-ionnsachadh, oir is e an t-ionnsachadh òg an t-ionnsachadh bòidheach.

Là brònach aig an aiseag faisg air Bail-a'-chaolais labhair Seumas a' Ghlinne na briathran muldach seo: "Cò air bith as coireach, is mise an creineach." Faoaidh sinne an aon nì a ràdh air an là an diugh. Anns na làithean a dh'fhalbh thug iad bhuainn fearainn àlainn na Gàidhealtachd, ar taighean 's ar cleachdainnean 's ar cànan. Mas e aobhar bròin a tha sibh ag iarraidh, seo agaibh e, ach tha deòir faoin agus fearg neo-fheumail. Tha feum air seasmhachd, air faicilleachd, air rùn suidhichte, air cridheachan nach fàilnich anns an strì. Tha e an dèan do'n Ghàidhealtachd a bhith nas làidire agus nas sealbhaiche na bha i riamh. Mur bi a' Ghàidhlig air a labhairt anns an là uiridh, chan i cuimhne chùbhraidh a dh'fhàgas sinn 'nar dèidh.

An e Gàidheal no Gall a chanas iad ribhe? Is ann agaibh fhéin a bhios bhur roghainn.

MR. ANGUS ROBERTSON.

As we go to press we regret to learn of the death of Mr. Angus Robertson, ex-President of An Comunn Gàidhealach. Fuller reference will be made in next issue.

GAELIC GREETING CARDS.

Christmas and New Year Cards, in four different Celtic designs, with appropriate colours and each with a separate Gaelic greeting, may be ordered from An Comunn Office, 131 West Regent Street, Glasgow, C.2., price 7½d each.

A CORRECTION.

The price of the book, "Lismore in Alba," by Ian Carmichael, reviewed in last issue, is 15/-, and not 18/- as stated in the review.

PRESIDENT'S ENGLISH ADDRESS.

Ladies and Gentlemen, since An Comunn Gàidhealach was founded fifty-six years ago, this is the eighth occasion on which the great National Mod has been held in the City of Glasgow, and it is a great pleasure to us all to return once again.

We thank the Lord Provost, Sir Hector MacNeill, whom we are delighted to have with us here to-day, and the Magistrates and Councillors of the City, for the welcome and hospitality which they are extending to us. We also thank the energetic Local Committee, and especially Mr. Farquhar MacRae (Convener), Mr. Coll MacDougall (Vice-Convener), Mr. Alasdair Matheson (Secretary), Mr. Donald MacCulloch (Assistant Secretary) and Mr. James T. Graham (Treasurer), for their efficient work in preparing for and organising this great Mod, which I am sure will be crowned with success in every respect.

I would also wish to make special reference to the splendid and outstanding work of Mrs. M. L. Cameron as Convener of the Entertainments Committee and of the Bazaar Committee; her ability as an organiser has been beyond all praise. We also thank Mr. Angus MacIver, Convener of the Publicity Committee, all conveners of the Bazaar stalls and their assistants, the Glasgow Central and Govan Branches, affiliated societies in Glasgow and the West of Scotland, all those who organised individual efforts, and all Highland Societies and individuals who held functions. The outcome of these activities was magnificent, and an amazing sum—in the region of £5000—has been raised for this Mod. I must not omit mention of the important work of Mr. Robert Bain, Mr. John Murray, Mr. John F. Macintosh, and Mr. Donald MacLeod, Joint-Conveners of the Stewards Committee, all of whom are veterans in the Gaelic Cause.

In all our minds there is one who stands out apart from all others, and to whom we at this time would convey our deep sense of gratitude and thanks. I refer to our efficient and beloved General Secretary, Mr. Neil Shaw, whose wise counsel and guiding hand have steered many a Mod to success with that dignity and courtesy which has endeared him to us all.

THE GAELS IN GLASGOW.

This is not the first time in our history that Glasgow has been invaded by a tartan-clad army, for rather more than two hundred years ago the retreating army of Prince Charles Edward approached the rising commercial community of Glasgow by diverse routes and mulcted the inhabitants in 6,000 Highland coats, 12,000 shirts, 6,000 pairs of shoes and stockings and an equal number of bonnets, valued in all at £10,000—an unwanted tribute not only to the industry of the inhabitants but also to the cheapness of their products. Once again we have deserted the hook and the scythe, the loom and the spinning-wheel, and have turned our backs for a little while on the glens and straths of the mainland and on the flowery machairs of the islands. But it is not to a foreign city that we now come. Indeed, we might almost say that we have come home, for within the confines of this city there are upwards of 20,000 people who speak Gaelic.

In the history of our country many notable men have come to Glasgow from the Highlands, some in peace and some in war. According to the records that we have, in the days when St. Kentigern was preaching in Strathclyde, St. Columba himself turned his steps hither with a large company in his train. The two saints met for the first time on the banks of the Molendinar. When Columba was approaching the College at Deschu, he saw afar a great company of the inhabitants and in their midst he perceived a halo. The halo was above the head of St. Kentigern. Then there was heard the choir of St. Columba singing the praise of St. Kentigern, and the choir of St. Kentigern singing the glory of St. Columba. We read that they exchanged pastoral staffs, and no doubt they greeted each other in the Celtic tongues of the time.

In the centuries that followed the clash of arms and the hum of the flying arrow must often have been heard on the banks of the Clyde, but in 1426 the third son of the ninth chief of Clan Cameron came to the Lowlands and was con-

seated as Bishop of Glasgow. In addition he was appointed Keeper of the Great Seal and Lord Chancellor of Scotland. It was he who built the great tower at his episcopal palace in Glasgow, where his coat armorial with mitre, crozier, and badges was duly emblazoned.

From the 18th century onwards the Highlanders began to take the road to the Lowlands, seeking their fortunes in the coal-field industries of the South. Unfortunately, in the midst of growing wealth there was much poverty, and among the Highland folk there was great privation. No longer were the scented breezes of the moorland in their nostrils and the soft green moss of the hills under their feet. Gone too were the sweet discourses of their own people and their ready help. In such surroundings their descendants lost their language, their music and their customs, and only their name was left to reveal their origin.

It was in 1725 that the first Highland Society was set afoot—the Buchanan Society—and two years later the Glasgow Highland Society was formed, and no doubt these societies and those that followed were a great support to Highland people who were poor or ill. In those days there were many people in positions of influence who despised Gaelic, and in the towns it was English that was the more useful language.

THE PROSPECTS OF GAELIC.

During the past half-century, however, Highland people have been growing more prosperous, both on the mainland and in the islands, but the towns are still enticing the vigorous youth of the Highlands, but the same thing is true of the Lowlands also. More and more Highlanders, too, are crossing the ocean to Canada and other countries, and it is the most precious blood of Gaelicdom that is ebbing away. If this emigration cannot be stopped, what is to happen to our language? It is in the glens and in the islands of our own country that Gaelic will best thrive. Will Gaelic die in the towns? No doubt our societies are doing great work, and it is at the ceilidh that we meet those who speak the old language and love the old songs and the old ways. But are these societies preserving the language? There are some which are doing their full duty and which are teaching the language to the young, but there are some in which you will not hear Gaelic unless in our songs. Certainly music gives added beauty to a language, and there are many who are learning Gaelic because of the lovely songs they have heard. But the charge that we are singing ourselves to eternal sleep is not a pleasant one in our ears. What ought we to do for the sake of our language?

It may be too late now to await a change in the social and economic conditions which have contributed to the decline of Gaelic. Our very existence as An Comunn depends on our belief that our language is worth preserving. It is, therefore, our duty and our right as Highlanders to demand that our language be adequately taught, and we have a right to ask from our own people that there be an end to indifference. If our land, our homes, or our resources were taken from us, we should call down heaven as a witness to the injustice of it, but when our language—a much more precious thing—is neglected, some of us are prepared to sit by and watch it crumble to decay. The road is long and hard, but the years are passing, and the chance will not come again, for the accent and the idiom of spoken Gaelic will, as things are, soon pass away.

There are those who say that Gaelic is difficult to learn, and it may be that the time is ripe for those structural changes which are already in practice in other spoken languages, but generally I should say that the solution will be found in the adoption of the most modern methods of instruction at an earlier stage.

We are also told that the utility and cultural value of Gaelic is less than that of French, for example. But we wonder what proportion of our students of French find that language of value in later life, and what degree of culture is acquired after five years' study of "the sustained greatness and immense range and volume of this European language." It is unfair to compare the scope of Gaelic literature with that of some of the other European languages that have not suffered repression,

but we have a vast store of legend that has not even yet been fully explored; we have prose epics fit to be placed alongside the epics of Greece and Rome; we have the greatest sea-poem in any language; we have pastoral poetry that is not excelled by the English pastoral poets; and of the vast wealth of lyrical poetry that is ours I need hardly speak. It is true that the Novel and the Drama have not flourished in our soil, for the rise of the novel and the modern drama in English found Gaelic under a cloud. Apart from all this, the language and literature are ours, and we feel that, if the language dies, the modes of thought and conduct which are peculiarly ours will pass away also. Surely this is the time when the rights, customs, languages, and identity of the small races should be defended, and surely this principle should begin at home.

The position is serious in Scotland. Out of every 100 persons in Wales 31 speak Welsh; out of every 100 in Éire 22 speak Gaelic; out of every 100 in the Isle of Man only one speaks Manx. The figure for Scotland is slightly under three. We have the right to demand that Gaelic be kept alive. We have the right to ask that Gaelic be taught, not only in the Highland counties but in every large town where there is a large number of Gaelic speakers, and not only in secondary schools but also in the primary schools. In my opinion, this is the only way. When our language receives its proper dignity in the educational scheme of things, then surely will we realise the heritage that is ours and pass it on in all its beauty and richness. We require the personal help of parents as well as the help of those that represent them; we rely on the sympathy of our Universities, and of the Scottish Education Department; we need the skilled help of Gaelic-speaking teachers and of the Central Gaelic Committee of the Educational Institute of Scotland; We feel certain of the influence of the Church; and we need a central body of the best brains in Gaelicdom to examine our resources, both human and material, arrange for their expansion and determine to what extent and by what stages we can offer instruction in the old tongue to our Gaelic Youth.

SIGNS OF HOPE.

Around we see many signs of a new interest in the social and economic welfare of the Highlands, and, allied to that, more people than ever are studying our language. We are rich in our friends who have made available to us the sum of £5,000 in connection with the present Mod, and it is gratifying to learn that fifteen Local Mods were held this year. We are, indeed, grateful to our friends in the British Broadcasting Corporation and to the Press. Our thanks are especially due to the Scottish Controller of the B.B.C., Mr. Melville Dinwiddie; the head of Scottish Programmes, Mr. Gordon Gildard; and to our Gaelic Producer, Mr. Hugh MacPhee, that courses of instruction in Gaelic will shortly be broadcast. No pains have been spared by Mr. MacPhee and the committee of able and experienced scholars he has called together to make the scheme the success which we all so cordially wish for. There are others, too, in the literary field from whose wide experience and ripe judgment we shall shortly benefit, and never in its history has An Comunn commanded such solid support as it now enjoys. Opportunities there are now that cannot come again; hopes are being expressed that cannot be disappointed. We must face the fact that, on the mainland at least, the old language is not on the lips of the young, but I refuse to believe that the position cannot be restored. It may well be, as some think, that we are on the brink of a social, economic, and political renaissance in Scotland. For that day we must be ready, for in any literary revival Gaelic must receive, and I have no doubt will receive, that recognition to which its long history and its own beauty entitle it.

Already in this city, so long refreshed and strengthened by Highland blood, things are afoot; in Argyll, the cradle of the language in this country, there is the restless movement of new life; there is a whisper among the heather of Lochaber, loyal as always to the old cause; and behind the Bens lie the Islands, a rich storehouse from which we may draw inspiration and sustenance. If we keep our eyes on the journey's end and march forward together with firmness and determination, we shall see the sweet speech of the Gael come back again like the morning sun on the mountains, scattering the clouds.

LITIR COMUNN NA H-OIGRIDH.

Sguir mi air a' mhìos a dh'fhalbh le bhith ag comharrachadh a mach mar a tha am facal "bàn". Cha uairean air eadar-theangachadh gu Beurla le *fair* is air uairean le *white* a chur sìos. Mas e bàta bàna tha ann, is e *white boat* as fèarr; ach mas e Seumas (no ainm sam bith eile) a tha againn, is e *fair James* as fèarr.

A nis bho'n a sguir sinn air a' mhìos a dh'fhalbh bha Mòd mòr againn an Glaschu, agus bidh *An Gàidheal* seo loma-làn de iomraidh air is an ainmeannan-sa a fhuair duaisean anns an iomairt. Cha bhuin mise nas fhaide ris an seo na meal-an-naidheachd a chur orra-san a choisinn duaisean, gu sònraichte an òigridh is iadsan a tha de'n treud againn fèin—iadsan a bhuineas do Chomunn na h-Oigridh.

Leanaidh sinn, a nis, oirnn far an do stad sinn, agus tionndaidh sinn gu obair nan Sàr-Ghàidheal.

Is e *traveller* am facal a b'fhearr leam mu choinneimh "fear-turuis," ach bha na h-uiread a rinn *messenger* is *business-man* dheth. Bha mòran nach do thuig ciod a bha ann a bhith "air allaban," is bha cuid am beachd gur ann an Albainn a bha am fear-turuis; ged is cinnteach gur ann an Albainn gun teagamh a bha e, is e air allaban air a' cheart àm, an uair a thàinig e trast air an ùrsgu, oir chan 'eil na creutairean sin an cèarn eile de'n t-saoghal ach an Albainn a mhàin! Cha b'ann an *à tour* a bha e idir. Is dòcha nach robh iadsan a chuir sìos *astray* fada ceàrr, ged nach robh iad ceart. Is e *wandering* a gheibh sibh anns an fhoclair, ach tha mi an dùil, nan robh aon-eigin a bheiradh dhomhsa *fatiguing journey*, gun toirinn leth comharraidh a bharrachd dha.

Cha robh ach a' chuid a bu lugha, a réir coltais, do'm b'athne am facal "ùrsgu." Rinn iadsan a thug *brownie* agus *kelpie* dha gu math, ged nach robh a' bheag ceàrr air *goblin*, *water sprite*, *gnome* no *monster*. Fhuair sinn *giant*, *magician*, *hermit*, *ghost*, *robber*, is *fairy*. Bha cuid a dh'fhàg boireann e, is cha robh iad ri coire fhaotainn dhaibh a thaobh sin, a thaobh gur e "an ùrsgu" a bha anns a' bhreacadh agus a theirear daonnan, chan e "an t-ùrsgu." Le cumail ri riaghaltean an leabhair thaibse (*grammar*), is dòcha gur e "an t-ùrsgu," mar a chuireas sìos "an t-uan," a bu chòir a bhith againn. Ach ann an Siorramachd Pheairt, far am motha a bheil de bheul-aithris mu na creutairean seo, is ged is e "esan" a their iad ris, is e "an ùrsgu" is chan e "an t-ùrsgu" a their iad.

Bha cuid nach robh ro chinnteach ciod a bha ann an "seapain," is chan fhaighinn coire dhaibh, oir dh'fhaodadh iad deanamh glé mhath is, fhathast, gun fios a bhith aca ciod an soitheach a bha an seo, ach gur e soitheach-tighe air chor-eigin a bha ann. Nach do chuir am bàrd, is e fèin air allaban, mar seo e:—

"Ged a cheannaichinn an seapain,
Chan fhaigh mi creideas an stòip,
'S ged a cheannaichinn am buideal,
Chan fhaigh mi cuideachd gu òl;
'S e mo thubhailte m'osan,
Is mo chupan mo bhròg."

Rinn aon *pot lid* dheth, ach is dòcha gur e am brot anns an do rinn e mearachd an seo, a thaobh gur e "brot na poite" a theirear glé bhitheanta ri clàr-còmhdaich na poite. Is cinnteach gur e smuain car claon mar seo a bhuail a steach air eanchainn a' bhalaich a chuir sìos *he warmed a shaped poker which was to warm him!* Mu dheireadh, thigeadh am fear-turuis a mach air an inneig! Feumaidh gur e uamha glé sheasgair, air am butanaibh ris na *pre-fabs* a thàtar a' toirt dhuinn an diugh, a bha aig an ùrsgu seo an uair a bha eadhon inneag oirre!

Thug mi iomradh an aon de na litrichean seo bho chionn ghoidid, is gun na paipearan seo a' tighinn fainear dhomh san àm idir no gu robh òl brochain air a tharraing a steach anna, mar nach 'eil facal còthromach againn anns a' Ghàidhlig air son *sup*, mar a bhuail ag gabhail brochain no brot. Is ann ag òl a' bhrot a thug an ùrsgu dha a bha am fear-turuis. Rinn a' chuid a bu mhotha *drink* dheth, ach bha cuid a rinn *sup* dheth, is bha iad uile ceart gu leòr. Bha aon no dha a rinn *eat* dheth, mar a bhios luchd na Beurla 'ga chur.

A nis, ged a ghabhas *fun* deanamh de "chluch," an seagh, chan e *fun* a tha am facal ag ciallachadh an seo. Nan cuireadh aon sìos *this conduct* no *this carry-on*, chòrdadh e rium taghte. Agus chan e *neighbour* a tha ann an "companach." Is e *companion* a bu chòir a chur sìos. Chòrd e rium gasda mar a chuir cuid sìos gun do rug an ùrsgu air an fhear-turuis by the scruff of the neck. Cha robh fios agam gun b'athne dhuibh an ceangal-fhacal ud anns na h-Eileanan idir. Tha sinn eòlach gu leòr air a chluinntinn air a' Ghalldachd.

Ann an tionndadh Beurla gu Gàidhlig, chuir caileag á Uibhist sìos nach robh "gréim mònach" a stigh. Chòrd sin rium gu ro-mhath, ged nach 'eil e idir ceart no freagarrach a thaobh mònachd. Sin agaibh aon eisimpleir air mar nach 'eil prìomh chiall fàciail daonnan air cumail ris. Tha na fìcheadan dhiubh againn, agus bheir mi leabhar do'n aon a chuireas chugam an àireamh as fheàrr 's as motha dhiubh. Bheir mi dhuibh aon fhacal dhiubh se a leigeas ris ciod a tha mi a' tighinn air. Is e prìomh chiall an fhacail "lùireach" éideadh-dìon còmhraigeach an tuasaid, an còmhachd ris an abrar *coat of mail* anns a' Bheurla. Chaidh a bhith giùlan an éididh seo a mach á cleachdadh, ach cha deach am facal fèin. Their sinn anns an eilean againne "lùireach" ri duine no boireannach mòr, leibeisdeach nach 'eil ro ealamh 'na gluasad—"lùireach mhór de dhuine (no de bhoireannach) gun fheum." Is dòcha gu bheil am facal "ùrsgu" fèin a tha againn an seo air a phrìomh chiall a chall, agus anns na h-Eileanan gu sònraichte gun abrar ùrsgu ri boireannach mòr, leth-char coltach ris an lùirich fèin a tha car duaichmidh 'na cruth, i, theagamh, a' fuireach leatha fèin is gun a' bheag de iarraidh aice air compantas a dheanamh ris na coimhearsnaich.

Cha robh a' bheag ro chinnteach ciod a bha ann an *bundle of rushes*. Fhuair sinn "gad," "dòrnan,"

"boitean," "deannan," "cruinneachadh," "eallach," "tòrr," is "cnap" air son *bunndle*, is bha iad uile a' leigil ris gun do thuig iad ciod a bha ann. Is dòcha gur iadsan a chuir sios "pasgan" a bu chothromaiche oidhirp. Bha iadsan a rinn "cuile," "muran," "buaghallan," is lusan eile de'n luachair buileach ceàrr. Bha mi toilichte fhaicinn gu robh na h-uiread do'm b'aithne am facal "siobhag" air son a' bhuai a nithear de smior na luachrach. Bha feadhainn a rinn "bàrr" is feadhainn a rinn "bun" de *pìth* na luachrach. B'ann á Tòrlum a bha a' cheud aon a thug dhuinn "smior" mar eadar-theangachadh air *pìth* na luachrach, is thaitinn e rium. Is dòcha gur e "glaothan" am facal as fearr. Le ceartas is ann an cnàimh a tha an smior, ged a their luchd na Beurla smior *no marrow* ris a' ghlaodhan na tha an cuid de lusan gàrraidh.

Bha aon no dhà aig nach robh, a réir coltais, fios air a' Ghàidhlig air son *violin*, is am bitheantas dh'fhàg iad e mar a bha e; is thug tuille mòr na thug ainm ceart do'n fhidheir "fidleir" is "fleadair" do Chalum. Cha robh mòran ceàrr air sin na bu mhò, ach is dòcha gu bheil cuid de àitean anns an abrar sin ris.

Sin na tha agam r'a ràdh a thaobh mhearachdan, ach tha aon cheann a thaobh Gàidhlig Ile, is a thàinig am follais an seo, a bu ghasda leam nam buineadh aon-eigin de ar sgòilearan Gàidhlig ris anns a' *Ghàidheal* seo féin uair-eigin. Is e sin "dasag" a ràdh ri "lasag," an litir "d" ag gabhail àite "l." Am bitheantas, is ann an toiseach facail a dh'fhiosraichear seo—"dàmh" an àite "lamb," "dub" an àite "lub," is mar sin air aghaidh; ach cluinnear air uairean am meadhan facail e—"Beurda" an àite "Beurla," mar eisimpleir. Ach tha seo 'gar toirt gu doimhneachd anns nach dùth fughair a bhith againn gun grunnaich clann, agus a mhàin le ainmeachadh fàgaidh mi e an ceartair. Dh'fhaodadh, ged thà, na h-inbhich a tha an geall air am beachdan a thoirt dhuinn a chuimhneachadh, mar is e "datha" is "dub" a their an t-leach ri "latha" is ri "lub, gur e *day* a tha againn anns a' Bheurla agus gur e *goose-dub* a their na bodaich Ghallda againn fhéin ri "lub a' gheòidh."

Cha bu droch mhearachd a bha an aon de na bhuin mi ris, a mach bho'n fhear a chuir air an ùrsgun gun do rinn e brod an teine dearg gu blàths a chur air an fhear-thuruis an àite seapain brot a dheasachadh dha, agus am fear a chuir a sheanair a shàmh do Inbhirnis! Tha iad le chéile ri am moladh ri linn aobhar gaire a thoirt dhuinn anns na làithean duaire seo nach 'eil a' tairge a' bheag de aobhar gaire dhuinn. Mar a thubhairt mi mar tha, bha paipearan na bliadhna seo fìor mhat, is thug e mòr-thoileachadh dhomh fhéin an leughadh, is an leughadh gu mean. Is glan a b'fhìach gach aon dhiubh na comharrachdhan a thug sinn dhaibh is a rinn cinnteach iad as na bràisdean a bhios air an toirt dhaibh cho luath 's a gheibhear iad bhuapa-san a tha 'gan deanamh dhuinn.—Bhur caraid dileas,

EACHANN MACDRUGHAILL.

OISINN NA H-OIGRIDH.

M' Fhaileas.

(Bho'n Bheurla aig R. L. Stevenson.)

Tha faileas dorch beag agam 's cha bhuin e ach dhomh fhéin,
Ach ciod am feum san fhaileas ud chan urrainn neach dhomh inns',
Gu bheil e cianail coltach rium o'm shàil gu bàrr mo chinn,
'S nuair leumas mi do'n leabaidh siud am faileas a stigh innt'!

'S e 'n nì as ait' m'a thimcheall mar is toil leis a bhith fàs,
Chan ann mar chloinn gu nàdurra—cha dean e stad no dàil;
An dràs gu leum e suas orm cho luath ri ball o'n làr,
Ach slòidh e an uair sin gus nach mór gun sguir e chnàmh.

'S chan 'eil ciall no dòigh aige air cluich mar chluicheas clann,
Ach 's ann a ni e gòrag dhìom 's a h-uile dòigh bhios ann;
'S leanaidh e cho dlùth rium—siud an galtair cùl-teach cam,
'S gur e mi fhéin bhiodh tàmailteach nan leanainn càch cho teann.

Air madainn shamhraidh dh'éirich mi glé mhoch mun dhùisg a' ghrian,
Nuair bha an dealt a' drùdhadh air gach fùran buidhe 's liath,
'S gun tug mi char à mhuigean ud, am faileas dùbhraidh ciar;
Gun d'fhàg mi shùilean dùinte—cha do dhùisg an truileach riamh!

DOMHNALL EIRISGEACH.

MOD DIARY.

By THE EDITOR.

After the seven Modless years, because of the war, some of us sometimes wondered how long it would take to restore the National Mod to something like its pre-war popularity. We need not have had any fears on the matter. In three years the National Mod has reached a point far beyond the highest attained in the past. "Aberdeen, 1946," splendidly rallied us together after the long years of separation; "Perth, 1947," brought us a step further on; "Glasgow, 1948," created new records and set new standards.

It is a curious fact—and one for which we are not sufficiently grateful—that our chief worry as An Comunn is not unpopularity and apathy on the part of the general public, but on the contrary quite extraordinary interest and enthusiasm. I should very much like to know where in all Scotland there is an institution or organisation that is embarrassed by the very largeness of its following, and yet that is the position with regard to the National Mod. The chief difficulties An Comunn has to contend with are the penalty of success and popularity, and we should indeed be foolish to affect a superior air and dismiss this flocking to the Mod as merely a "fashionable" thing, with little to show in the way of advancing the aims of An Comunn.

There is a school of thought which thinks that popularity and superficiality are synonymous; that anything that strongly appeals to the common people is second-rate; and that the only things that matter are what the little high-brow cliques regard as important. Certainly, quality is more important than quantity, but it seems to me to be much better for the future prospects of Gaelic that several thousand people from all over the country and from outwith Scotland should be sufficiently interested to travel long distances and spend almost a week at the Mod, many of them having spent long hours learning and practising for the competitions, than that a few scholars and litterateurs, however gifted, should distil from their studies something that only other scholars and litterateurs can appreciate. We should, of course, be poor without the scholars and writers, but we should be poorer still were Gaelic culture to become a preserve of the high-brow and lose the interest of the common folk, who, after all, made Gaelic culture and cherished it through the centuries to this very day.

AN COMUNN'S ACHIEVEMENT.

Whatever else may be said, it cannot be denied that An Comunn Gàidhealach has won for Gaelic a much more important place than ever it had in the estimation both of the Gaelic and the non-Gaelic people of Scotland. Furthermore, no other organisation has, for so long a period and with increasing success, united in a common purpose so many people of different views and traditions and ideals. Whatever was true of the far-off ages, for many centuries past the Gaelic people of Scotland have been divided into numerous groups, separated one from another by clan and territorial loyalties and inter-tribal dislikes, and also by political and ecclesiastical differences. In the half-century and more of its existence An Comunn has succeeded in bridging these dividing lines, which are still quite strong and divisive. "Nàbachd" (neighbourliness) was an old ideal of the Gael, though often he narrowly defined its limits, and what Gaeloid needs, and what the world needs, is that "nàbachd" should continually be extending its frontiers to bring into a common fellowship all sorts and conditions of men. An Comunn, it may justly be claimed, has gone a long way towards uniting in a common interest no inconsiderable portion of our Gaelic people.

These reflections have, of course, been suggested by recent discussions and controversies bearing upon the work of An Comunn and by remarks heard not infrequently during the Mod week. Some other time we hope to deal with this subject more fully; meantime our purpose is to give some account of the Mod itself.

This year, while the Mod officially began at 9 a.m. on the Tuesday morning, it really began on the Monday evening, when a crowded audience in the Lyric Theatre—many of them just arrived from their home parishes—immensely enjoyed the very fine programme arranged for them by Mrs. M. L. Cameron, whose quite remarkable organising abilities have so largely helped in raising the Mod fund to an unprecedented figure. This "Pre-Mod Rally" was an innovation which fully justified itself.

LATHA NA H-OIGRIDH.

Tuesday—the Young Folks' day—was a considerable advance upon previous Mods, both in the numbers competing and in the size of the audiences. Six halls were in use simultaneously, and between choir members and individual competitors well over five hundred boys and girls took their stand upon the platform—some from as far away as Lochinver. One very encouraging feature was the large numbers competing in the oral delivery competitions. Sixty-five had come prepared to recite the charming little poem, "Sìle." What the adjudicators thought about "Sìle" by the time they had heard her tale for the sixty-fifth time is nobody's business. There is no truth in the rumour that one of them, afflicted with insomnia on Tuesday night, counted three score sheep, each keel-marked "Sìle," before falling asleep. Nancy Campbell, Islay, took first place in this keenly contested competition.

A new feature—actually it appeared in the syllabus last year but none competed—was "verse speaking by groups," and, although only one group competed—Oban High School,

they spoke the prescribed piece, "Eilean na h-Oige," with fine expression and effect.

Interest on this day centres chiefly on the silver medalists and the choral competitions. The two silver medals went to Glasgow this year, and both winners are members of the Glasgow Gaelic Musical Association Junior Choir. The girl medalist was Rhona MacLeod, Maryhill, aged 13, whose father belongs to Harris, and who is taking the Gaelic class at Woodside School. The boy medalist was Alexander B. Gillies, Scotstoun, aged 10, who belongs to Skye where he spent some years during the war. He was joint runner-up for the medal last year, and this year attained his ambition. Out of 77 competitors in the solo singing (own choice) competition Edward Campbell, Newtonmore, took first place, and out of 53 competitors in the girls' prescribed song class Margaret M. Kellock, Glasgow, was first, while a Lewis competitor took first place for the traditional singing of an unpublished song, Iain M. MacLeod, Laxdale.

THE JUNIOR CHOIRS.

For the choral competitions there was an immense audience and no little excitement. Once again Laxdale Choir, despite a severe buffeting on the Minch on their journey south, carried off the Shiant Shield with their picturesque, tuneful, and very realistic action song, but the Oban High School Choir—the only other competitors—were also excellent. Last year I ventured to remark, with regard to Laxdale Choir, that Gaelic is "probably the daily speech of almost all of them, perhaps of all." My friend of long standing, the Editor of the *Stornoway Gazette*, gently corrected my misapprehension in his columns. However, Laxdale got 99 per cent. for Gaelic in the action song competition, which prompts the reflection that "an seòrsa Gàidhlig a tha aca an Stòrnabhagh," even if not in daily use, abundantly satisfies Mod adjudicators.

Laxdale also won the *Oban Times* Challenge Trophy and were second in the Mrs Campbell Blair Trophy. The latter was won by Campbelltown Junior Choir, who also gained the Mrs. Miller Trophy. A new choir—the Nicolson Memorial Junior Gaelic Choir, Greenock (commemorating a fine Gaelic enthusiast, the late Mr. Alex. Nicolson, Greenock, who died some years ago)—did well, gaining second place in the Mrs. Miller Trophy competition, while the Glasgow Gaelic Musical Association Junior Choir took second place in the *Oban Times* Challenge Trophy competition.

It was encouraging to note how many of the junior competitors, both in oral delivery and vocal music, had figured in the prize-lists at the various local mods during the summer. That, of course, is one important function of these local mods—to seek out local talent and encourage the best to compete at the National Mod.

Another noteworthy feature was that a number of competitors won success for the second and even the third year running. Thomas Mackenna, Kinloch, who distinguished himself both at Aberdeen and Perth, as well as at the Lochaber local mods, won the Queen Elizabeth Coronation Trophy for the second year in succession, and once again, as last year, Cathie Brownie, Campbelltown, took second place in this competition (confined to former prize-winners, boys and girls). Other winners of former years again successful were Christine MacBride, Glasgow, May G. Newlands, Campbelltown, Anne M. Gillies, Glasgow, Sheila Ann MacDougall, Glasgow, and Norma Montgomery, Laxdale. It was also good to see new names appearing, and of many of them we hope to hear more at future Mods. Two who used to distinguish themselves in the junior competitions—Carol Galbraith as a singer and Neil Brown in oral delivery—this year passed on to the senior competitions and there acquitted themselves very well.

"Latha na h-òigridh" fittingly concluded with a crowded concert in the Lyric Theatre, presided over by Mr. Angus Matheson, Lecturer in Celtic at Glasgow University, and during the concert the principal prizes and trophies were presented by Mrs Farquhar MacRae.

WEDNESDAY: SONGS—SPEECHES—FESTIVITY.

So far as the actual competitions were concerned, Wednesday was given over entirely to solo singing, and there was

quite a surfeit of song. Excepting the unpublished Mull or Iona song competition, which attracted only 19 entrants, there were huge entries in all to-day's competitions—71 for the Kennedy-Fraser competition, 56 for the members' competition (male voices), another 56 for the Ohan and Lorn Medal (female voices), 53 for the Ohan and Lorn Medal (male voices), 49 for the Oran-mór (female voices), 47 for the Oran-mór (male voices), and 30 for the Barra song competition. As in most of these competitions the same song or one of two prescribed songs had to be rendered by all competitors, the members of the various audiences were, quite understandably, inclined to move about frequently from one competition to another, but the poor adjudicators had to see the thing through. On the whole the singing was on a high level, but it takes a very good singer to make folk sit up and take notice after they have heard the same song some fifty times. There were competitors who did bring freshness and personality to enliven the proceedings. As most of to-day's leading prize-winners were to gain further successes on the following day, we shall defer mention of them meantime.

At noon on Wednesday, according to established custom, the official opening of the Mod took place in the St. Andrew's Hall, in the presence of a pathetically meagre audience. There were no doubt good reasons for the poor attendance, not the least important being the time of day, but such an occasion deserves a much larger audience, and, as I urged two years ago and as others also urge, something must be done to give the official opening its proper place in the Mod programme.

The Rev. John MacKay, Glasgow, opened the proceedings with a Gaelic prayer, and thereafter the President, Dr. John Cameron, delivered the customary two orations, one in Gaelic and another in English, both very much to the point and finely phrased. I don't know whether the President has ever attempted the writing of Gaelic poetry, but I think he ought to try. Perhaps we may see an ex-President crowned Bard. The two orations are printed in full elsewhere in this issue. The Lord Provost, Sir Hector MacNeill, who was accompanied by several of the City Magistrates, extended an official, but none-the-less cordial, welcome on behalf of the civic authorities, and "An Seahac"—always a welcome visitor—brought fraternal greetings from Eire. He was accompanied by Mr. Sean Og MacGerrailt. Mr. Angus Robertson proposed the vote of thanks to the President.

In the evening the Lord Provost, Magistrates, and Corporation of Glasgow held a Reception in the City Chambers, and apparently spared no expense to make it a truly magnificent one. Music and dancing and friendly social intercourse, as well as a well-supplied buffet, went to make a most pleasant evening. The same evening there was a grand ceilidh in the St. Andrew's Hall, with Mr. J. M. Bannerman as Fear-an-tighe.

THURSDAY—THE MEDALLISTS.

On Thursday forenoon everybody was assessing the chances of those in the running for the medals. As everyone ought to know by now, this year's Gold Medallists are Miss Rhona MacVicar, Southend, and Mr. Iain R. Douglas, Glasgow. Miss MacVicar was making her first appearance as a competitor at the National Mod, and, in addition to the Ladies' Medal, she won first place for Inverness-shire songs (James Grant Prize, ladies) and for prescribed songs (ladies). Iain Douglas, who belongs to Skye, on his way to the final triumph of the Medal, won first place for Inverness-shire songs (James Grant Prize, men), prescribed songs (men), Oran-mór (men), and Ohan and Lorn Medal (men). He had been runner-up for the Medal at Aberdeen two years ago, and was also a prize-winner last year at Perth. We congratulate Miss MacVicar and Mr. Douglas on their being added to the long and distinguished list of Mod Gold Medallists. They are both very worthy to stand in that fine succession.

Others who took prominent places in the prize-lists were Iain A. MacSween, Glasgow, Aunice M. Gillies, Lochgilphead, Jean Cameron Greer, Glasgow, Mrs. A. Brown, Lochgilphead, Finlay MacKeehan, Glasgow, and Carol Galbraith, Campbeltown. Miss Galbraith, who figured in the junior prize-lists at Perth last year, and at the Kintyre and Edinburgh local Mods this year, won first place in the members' competition (ladies), and second in the prescribed songs (ladies) and unpublished folk-songs, as well as first for unpublished Mull or

Iona song and second for Kennedy-Fraser song. Her voice was described as like "sunshine on the hills." She was runner-up for the Ladies' Gold Medal, and we shall not be surprised if the supreme award is hers at no distant date. It is worthy of note that this year's lady medallist, Miss MacVicar, and also Miss Carol Galbraith, as well as the ladies' gold medallist at Aberdeen in 1946 (Miss Rose MacConnachie), are members of the Campbeltown Choir. A very interesting singer was John MacInnes, Gerinish, who took first place in the members' competition (male voices) and won the Scotia Trophy for first place in the unpublished folk-songs competition. We should like to hear more of him.

RURAL CHOIRS.

The rural choirs contests always arouse much interest, and we have learned to expect fine work from them. Lochgilphead Choir won the Lorn Shield for the third time running while Newtonmore Choir were second. For the MacMaster Campbell Cuach positions were reversed, Newtonmore being first and Lochgilphead second. Port Charlotte Choir, third for the Campbell Cuach and fourth for the Lorn Shield, were the first winners of the Dalriada Cup, awarded for the highest marks in Gaelic in the Lorn Shield competition.

To-day in the Berkeley Hall the sweet music of the Clarsach was heard, and four ladies shared the honours in the four competitions—Miss Edith Taylor, Rahoy (who has been successful on previous occasions), and her pupil, Felicity Campbell, aged 11; Miss Jean Campbell, Edinburgh, and Mrs. Counce, High Burnside.

ORAL DELIVERY.

This was also the day of the senior oral delivery competitions, some of which attracted quite a large audience, particularly the acted dialogue. Other oral competitions, however, drew only a meagre audience, and, indeed, in one room there were present at one time only the chairman, two adjudicators, a competitor reading some prose, and one of the St. Andrew's Hall cats, in rather blasé mood, as sole representative of the general public! Those who stay away from the oral competitions don't know how much they miss, and a very small audience (about a dozen) heard a fine folk-tale splendidly narrated in the traditional style by Miss Mary M. MacLean, Grimsay, who took first place for the best original speech, for reciting prose, and for narrating a folk-tale, and won the Glasgow Skye Gold Medal. Another notable winner in this section was Neil Brown, Glasgow, who in previous years did well in junior orals. Other interesting names in the prize-list were James Ross, Glendale—a nephew of the late Rev. Dr. Neil Ross, one of the earliest competitors at the Mod and later to become President of An Comunn and Editor of this Magazine—and John MacLeod, Glasgow, who has been figuring in the prize-list for some years and always comes well rehearsed. It was interesting to find last year's Bard, Mr. Donald MacLean, competing in the contest in which his own poem, "Do'n Chullithionn," was the prescribed piece for recitation.

Mr. Iain M. Moffatt-Pender and Miss Mary MacKenzie, Inverdale, took first place with a first-rate piece of dialogue very well performed. Usually these dialogues incline to the humorous, and sometimes even to farce; this time the winning dialogue was in serious mood, with history and drama in it, a flash-back to a poignant episode in the life of Flora MacDonald.

The Thursday evening concert drew a large crowd, with Mr. Malcolm K. MacMillan, M.P., in the Chair, while the prizes were presented by Mrs. Cameron, wife of the President.

FRIDAY.

Friday morning, at the back of nine o'clock, the choirs got down to work, and first the ladies' choirs, with Campbeltown winning the Esme Smyth Trophy. Then across to the Large Hall for the male voice choirs and the puirt-a-beul competitions, Campbeltown winning the former and the "G.G." the latter. Quartettes and duets and instrumental (piano and violin) competitions also went on throughout the morning, and in all, I understand, the standard was very high.

Friday afternoon, with the Large Hall packed almost to suffocation, saw the contest for the premier chord award, the Lovat and Tullibardine Trophy, and ten fine choirs (none of

which, probably, would ever have come into existence were it not for the Mod) made their appearance on the platform, leaving the average member of the audience saying to himself, "I'm glad I'm not an adjudicator!" For the second year in succession, and for the seventh time altogether, Campbeltown emerged victorious, but the contest was a remarkably close one, Campbeltown's total marks (out of a possible 400) being 346, Glasgow Gaelic Musical Association being second with 345, and Greenock third with 344. Stornoway Choir were the first winners of the recently presented *Weekly Scotsman* Cup, awarded for the highest marks in Gaelic in this competition. The Greenock Choir, although they won no first, were placed high in all the competitions gaining two "seconds" and "two thirds." London Choir, the furthest travelled, winning third place in the pùirt-a-beul contest, received a specially warm welcome.

The two Friday evening concerts were on the grand scale. Seldom can the St. Andrew's Large Hall have accommodated so many people in one day as it did on this day. At the first concert General Sir Philip Christison, one of our Vice-Presidents, occupied the Chair, and the prizes were presented by Her Grace the Duchess of Montrose. The second concert was presided over by the Lord Provost, and the impressive ceremony of crowning the Bard took place at both concerts.

On Saturday morning, the annual general meeting was held with the usual "post mortem" on the Mod just ended, but the predominant note was one of thankfulness for something achieved and of appreciation of the labours of all who helped to direct this great undertaking to a successful conclusion. Our thoughts now turn to Inverness, and, if that be too far away for some of us in the south, then there's Dunoon in 1950.

The Mod fittingly ended with a Gaelic Service (which was broadcast) in St. Columba Parish Church on the Sunday morning, the preacher being the one and only Dr. Kenneth MacLeod, beloved of us all, and the readers the President and Mr. Farquhar MacRae, Convener of the Local Committee, with Mr. Peter MacLeod as precentor.

LITERATURE AND ART.

If I have left to the last any mention of the literary and art competitions, it is not because I consider them less important than what filled the four days of the Mod. It is rather that I may draw special attention to them. The competitors in the literary and art sections do their work long before the Mod opens; they do it in the seclusion of their own homes; they post their entries to the office; in due course, if they gain a place in the prize-list, their names are read out during the Mod and are printed in this Magazine and in some of the newspapers; their prizes, excepting a few special ones are handed over in private. In the vocal music competitions, and in the oral delivery competitions also, even the unsuccessful competitor gets at least some plaudits for his or her efforts; not so the literary aspirant. Nevertheless, the literary and art competitions are as important as anything at the Mod, and perhaps by looking upon the Bardic Crown as the Mod's supreme trophy we are wisely signifying just that. This year's bard, Mr. Donald John MacDonald, a young man of twenty-seven, from South Uist, unexpectedly found greatness thrust upon him, but he had well earned it, not least in that, in a German prison camp in the long weary years that followed St. Valery, he "in dreams beheld the Hebrides." It was out of an exile's thoughts of his distant island home that the poem was born that won this year's Bardic Crown. Could anything signify better what is deepest and most real in our Gaelic people? Incidentally, Mr. Donald MacIntyre, Paisley, who was the crowned Bard of the last Glasgow Mod (1938), is an uncle of this year's Bard. It is also worthy of mention that the runner-up in the Bardic Competition was also from Lochboisdale, South Uist—Mr. John Morrison.

VISITORS FROM AFAR.

Elsewhere in this issue a cordial "thank you" is said to various people who worked hard to make the Glasgow Mod a success, but everyone had a share in the achievement, from the youngest child who wrestled with "Sìle" to the men and women who put so much into the training of these fine choirs from country places and from towns and cities. As a shrewd

observer, Mr. Patrick Shuldham-Shaw, remarks on another page, although competition is keen at the Mod, the spirit of "pot-hunting" is lacking. There is a fine spirit manifest, so that it is the effort and the sharing of music and friendship, and not any tangible reward, that draws our Gaelic people from all corners of the land and from very far away—Miss Jean MacLeod (daughter of Jessie M. MacLennan, the Gold Medalist of 1905) coming from Toronto, Mrs. Elizabeth Cameron Robertson (formerly Miss MacMartin, an An Comunn teacher of music) from Khartoum, Mr. Donald MacRae from South Africa (whither he went from Lochalsh fifty-one years ago), and Miss Lucy Muller (Luc Montigny) from Holland (probably Holland's only Gaelic singer, and hoping to introduce the Clarsach to Dutch audiences). And linking us with the early days of the movement was the virile veteran, Mr. Peter MacCracken MacDonald, from Girvan. He competed at the 1892 Mod (the first), which lasted three hours, and he competed at this year's Mod, which lasted four days, and, despite his seventy-eight years, he narrowly missed being in the prize-list, in a competition with 56 entrants, and gained 92 per cent. for Gaelic.

Our final word must be one of deep appreciation of the able leadership and fitting speech, on all occasions, of our President, Dr. John Cameron, and of the capable manner in which our General Secretary, Mr. Neil Shaw, carried out his multifarious duties. His was the heaviest burden of all but he carried it manfully—"duine fìor shònraichte,"

IMPRESSIONS OF THE NATIONAL MOD.

By PATRICK SHULDHAM-SHAW.

(The following is the talk on the Mod broadcast in *Arts Review* on 8th October, 1948. It is reproduced here by kind permission of the author and the B.B.C.)

Let me say right at the start that it is a long time since I have enjoyed any kind of competitive musical festival as much as the Mod in Glasgow last week. Not being sure of what to expect, I looked up the early history of An Comunn Gàidhealach and learned that, originally, the Mod was modelled on the Welsh Eisteddfod. That may have been so originally, but now the Mod has taken on a distinct character of its own, and is in no way a copy of anything.

This distinct character, which makes the gathering not an Eisteddfod, not a Feis even, but a Mod—what is it?

I felt it from the moment I entered St. Andrew's Halls on the first morning, but it took me some time to analyse what it really was. It is not merely the colour of the tartans, which were in evidence the whole time; I think it is the love of the Gaelic tongue which is the real keynote of the whole Mod. It comes out in the system of marking the vocal competitions, where 50 per cent. of the marks are awarded on language apart from any musical aspect—indeed, for certain vocal competitions a person has to pass a Gaelic test before being allowed to compete. It comes out, too, in the fact that throughout the whole Mod no song is sung in any other language than Gaelic; and it comes out in the way that many of the officials connected with the Mod are obviously awaiting the day when all announcements, adjudications and so forth will be given out in Gaelic, an English translation being unnecessary. For this I add my hopes to theirs that that day may not be far distant. It distresses me to hear these practical people who wish the whole world to speak only one language, usually their own. What a poor place the world would be! The more languages there are in the world, the richer it is, because every language has some contribution to offer in the general field of culture, and so often the culture of a race disappears when it loses its language.

While on this question of language, I was reminded on several occasions during the remarks of the Gaelic adjudicators of a point very strongly made by a distinguished expert on phonetics whose lectures I used to attend. He said: "The standard of any language is not as it should be spoken, but as it is spoken." I observed that some native Gaelic speakers got rather low marks in Gaelic. On one particular occasion my next-door neighbour—himself a native Gaelic speaker—

“murmured while listening to a competitor, also a native speaker, ‘Ah, that’s lovely Gaelic!’ That competitor did not get very good marks in Gaelic. I haven’t the Gaelic myself, so cannot judge, but this incident, coupled with some of the adjudicators’ remarks, made me wonder, as a complete outsider, whether the standard on which they were judging was ‘Gaelic as it should be spoken’ or ‘Gaelic as it is spoken.’”

I admit to feeling somewhat unhappy about having separate adjudicators for music and language. I suppose at this stage it is inevitable, but I do hope eventually An Comunn will find adjudicators skilled in both music and Gaelic. The words and music of a song are really inseparable and interdependent, and I feel it is a pity to separate them for the purposes of adjudication. Also I feel the presence of a special adjudicator for Gaelic made some of the competitors rather self-conscious of their words, and they seemed to pay such attention to all the small details that the result, to me at any rate, sounded rather unnatural—just about the worst offence in the singing of a folk-song.

Let us turn now to the musical side. Apart from the language, I understand that one of the purposes of the Mod is to keep alive all that is good in the traditional Gaelic arts and crafts, particularly music. It is a terrible thing for a people to lose its traditional culture, and I am sincerely glad that An Comunn is doing such extraordinarily valuable work in keeping it alive. One of the things about the Mod that I found most inspiring was the amount of good unaccompanied traditional singing that I heard. What grieved me very deeply, as a lover and singer of folk-song myself, was that so often these performances were passed over by some of the adjudicators—not all of them, thank goodness!—in favour of something more in the manner of the concert platform. One adjudicator stated that in a certain case the competitor had not always followed the printed copy. Where the differences had been consistently repeated in all the verses he had assumed that it was an authentic traditional version, but where there was inconsistency he felt it was merely untidy singing. As a student of folk-song in many parts of the world and also as a collector of folk-music, I beg to differ. The Highlands, of course, may be an exception to the rule, but I don’t think so. Traditional singers rarely sing any song twice in the same way, and rarely are they consistent in details between one verse and another. The natural rhythm of the words will dictate the rhythm of the music. A traditional singer in Somerset once said to Cecil Sharp, after hearing him sing back a song that he had just noted down: “That’s all right, but you don’t tell the song the same as we do.” A folk-song should be told, not sung.

Just a word to the singers. If you have been brought up in the great Gaelic singing tradition, as far as folk-songs are concerned, stick to it, no matter what the musicians say. It is as much part of your great heritage as your language. To those who, as good Highlanders, have acquired the Gaelic, but who were not brought up with the language and singing traditions from childhood, I would say this. Don’t try to ape the traditional singer: learn from him all you can. Learn the songs, live with them, and then, when you get either to a ceilidh or to a Mod competition, forget the concert platform, forget every singing lesson you’ve ever had, sing straight from the heart and tell your song to your audience.

Before I finish there are some little points I would like to mention. I was absolutely thrilled by some of the children’s singing; and the waulking songs sung and acted by the Laxdale children’s choir, after crossing the Minch in one of the worst storms of the year, was an experience I shall never forget.

A word about the choirs. I felt that none of them gave me that terrific thrill I get from some of the great Welsh choirs, and the reason is partly in an unfortunate choice of song. All the same, I felt the tone, though always very beautiful, was never really vibrant and full-blooded. Perhaps this comes from copying certain choirs who specialise in that very beautiful, though (to my mind) rather treddy, style of singing instead of getting real Celtic fire into their voices. I may be wronging them, and it may be that there was no occasion, owing to the choice of set pieces, to display really big-hearted singing.

Some of the arrangements for choirs I thought were very poor. One fine lively tune was ruined by an arrangement that

was too clever, and another beautiful melody was spoiled by a Moody and Sankey type of harmonisation, I regret to say by a distinguished musician.

An outsider knowing nothing of Gaelic music would come away from the Mod thinking there was a sameness about it all. Hardly any competitors seemed to choose lively or humorous songs, and yet the Gaels have a wider range of song than many other nations. It is interesting to note that twice a competition for humorous songs has been started, only to fizzle out.

Many of the songs I heard were not folk-songs, as usually accepted, and I felt that some of them did not come up to the high standard of Gaelic musical traditions. On the other hand, I hope that in the future many new songs will emerge that will be worthy of maintaining the essential character of Gaelic song. But, at the same time, it is more than necessary that the finest of the old Gaelic songs be not neglected.

Occasionally I felt there was an idea that Gaelic folk-music is something quite on its own. It is a part—and an important part—of the whole picture of folk-music. The more I study folk-music, the more I am struck, not by the differences between the folk-music of different nations, but by the similarities. Real people the world over sing about the same kind of thing; the same stories turn up in slightly varying forms all over the world. During the Mod I heard tunes that I associate with England, Wales, and Ireland. Where they belong I am not going to say, for folk-music is a common language among us all, and a study of folk-music of other peoples invariably increases one’s love and respect for one’s own. Do please remember, at your ceilidhs, that every nation has something to contribute to this foreign language, and don’t despise a song because it happens not to be Highland.

It was most gratifying to see so many entries for the competitions, though I think some form of whittling down the numbers competing in the final Mod would be welcome both to the audience and the adjudicators. To hear “The Bens of Jura” sung seventy-one times in a morning is really somewhat of an endurance test.

A thing that pleased me enormously was the lack of the spirit of pot-hunting. People had gathered together to enjoy their own music and their own language, not to win prizes, and certainly not the least important part of the Mod are the ceilidhs—official and unofficial—which go on until all hours.

Throughout I felt a great feeling of friendliness, with just enough competitive instinct to assure the maintaining of a high standard, and for my own part—though a Sassenach—I met with the warm-hearted welcome which is as much part of the Highland tradition as the songs and the Gaelic tongue.

ANNUAL GENERAL MEETING.

The Annual General Meeting of An Comunn Gaidhealach was held in the Highlanders’ Institute, Glasgow, on Saturday, 2nd October, 1948, at 10 a.m. The President, Dr. John Cameron, LL.B., presided, and there was an attendance of 155 members.

Speaking in Gaelic, the President extended a cordial welcome to the large number of members present and, on behalf of An Comunn, thanked the Lord Provost and Magistrates of the City of Glasgow for the many kindnesses shown them during the Mod and for the very fine Reception given in the City Chambers.

The President said that An Comunn owed a deep debt of gratitude to the Mod Local Committee and also the local affiliated societies who had co-operated so whole-heartedly. While it was invidious to single out individuals for special mention, thanks were due especially to Mr. Farquhar MacRae (Convener of the Mod Local Committee) and to Mr. Coll MacDougall (Vice-Convener); to Mrs. M. L. Cameron (Convener of the Entertainments Committee), whose work for the Mod was really outstanding, and to Mr. Angus MacIver, who had charge of publicity; to the ladies who had made so great a success of the Mod Bazaar; to Mr. Robert Bain, Mr. Calum Beaton, Mr. Donald MacLeod, Mr. John F. Macintosh, and Mr. John Murray for their efficient work in organising the stewards for the Mod; and also to Mr. Donald MacCulloch, the energetic Assistant Secretary.

With the Mod being held in Glasgow, the President continued, much extra work had fallen on the staff of the Central Office, but this had been very efficiently dealt with by Mr. Neil Shaw, Mr. Alasdair Matheson, and Miss Chris. Turner, and by Mr. James T. Graham, Treasurer, and Miss Young, and their assistants. To them all An Comunn was very grateful.

The Minute of the previous Annual Meeting, held on 4th October, 1947, was held as read and was approved.

The Secretary reported the result of the election of Office-bearers as follows:—

For office of President—Dr. John Cameron, LL.B., returned unopposed.

For office of Vice-President—John M. Bannerman, M.A., B.Sc., returned unopposed.

For office as elected members of the Executive Council—Rev. T. M. Murchison, M.A., Glasgow; Donald Thomson, M.A., Oban; Right Rev. Alexander Macdonald, D.D., Glasgow; Colonel the Rev. Alasdair Ross, Edinburgh; Mrs. M. C. Edgar, Bearsden; John A. MacRae, M.A., L.R.A.M., Glasgow; Mrs. Iain M. Campbell (Airds); Edward Pursell, M.A., Campbelltown; Capt. William MacKay, Inverness; and Miss Lucy Cameron, Glasgow.

The Annual Accounts and Reports of Standing Committees were submitted for consideration, and were approved on the motion of Mr. Neil MacLean seconded by Mr. John A. MacRae. Messrs. Gillespie and Anderson were unanimously re-elected Auditors for the ensuing year, and it was agreed to increase their fee to 25 guineas.

1950 Mod.

The Secretary read an invitation from the Dunoon Branch of An Comunn extending a cordial invitation to hold the 1950 National Mod in Dunoon. The invitation was unanimously accepted on the motion of Mr. Angus MacKechie seconded by Mr. Neil MacLean. After discussion it was agreed that the Executive Council should confer with the Dunoon Branch as to the most suitable date in October, 1950.

Mrs. Iain M. Campbell (Airds) moved that "In view of the long time now needed for competitions at the National Mod, five days should be devoted to these, with Sunday intervening." The motion was seconded by Mr. Neil MacLean, and, after considerable discussion, the Rev. T. M. Murchison moved "that it be remitted to a Special Committee to consider whether, by lengthening the duration of the Mod or by other means, Mod arrangements can be improved, in view of the large numbers now attending and competing." This motion was unanimously agreed to, and the following were appointed as the Special Committee—John M. Bannerman, Mrs. M. L. Cameron, Mrs. Iain M. Campbell (Airds), Farquhar MacRae, Iain M. Moffatt-Pender, Rev. T. M. Murchison, and Donald Thomson.

Mr. Donald Thomson moved "that the first eleven words of Rule 14 of the Constitution be amended to read: The subscription of Ordinary Members shall be ten shillings per annum." This was seconded by Mr. Roderick MacKinnon. Mr. Lachlan MacLachlan moved an amendment that the subscription of Ordinary Members should remain as at present, and this was seconded by Mr. Donald MacLean. On a vote being taken, the amendment was carried.

Mr. Donald Thomson, with the consent of the meeting, withdrew the other motion, of which he had given notice, relating to the life membership subscription.

Mr. Donald Shaw MacKinnon moved "that Bye-law No. 4 be deleted." It was agreed to remit this motion to the Executive Council, which, according to the Constitution, is empowered to make and change bye-laws.

"AN SEABHAC."

The President extended a very cordial welcome to "An Seabhac," who attended the Mod as a delegate from the Oireachtas and who is also a member of An Comunn Gàidhealach. "An Seabhac," speaking in Gaelic, thanked the President and members of An Comunn for the hospitality extended to him during the Mod week.

The Secretary read a letter from the Secretary of the Oireachtas, extending a cordial invitation to An Comunn to send a representative to the Oireachtas which is to be held in Dublin from 17th to 23rd October. On the motion of the President it was unanimously agreed that the General Secretary should be appointed to represent An Comunn.

The meeting was brought to a close with a cordial vote of thanks to the President for his fine leadership throughout the Mod.

EXECUTIVE COUNCIL.

The Preliminary Meeting of the Executive Council was held in the Highlanders' Institute, Glasgow, on 2nd October, 1948, immediately after the Annual General Meeting. Dr. John Cameron, President, occupied the Chair, and thirty-two members were present.

The Council made appointments to the various Standing Committees. Messrs. Donald Grant, Angus Matheson, and J. H. Miller were appointed to the Finance Committee in place of Rev. T. M. Murchison and Messrs. H. S. Shield and Alex. Thomson. Messrs. Hector MacKenzie and Lachlan MacKinnon were appointed to the Education Committee in place of Messrs. J. M. Bannerman and Hugh MacPhee. The Rev. T. M. Murchison having resigned from the Convenership of the Publication Committee in order to have more time to devote to the editing of the Magazine, Mr. Lachlan MacKinnon was appointed to succeed him as Convener, and Mr. Donald Grant and the Rev. Alexander MacDonald (Ardchattan) were appointed members of the Committee in place of Mrs. M. C. Edgar and Mr. Angus Matheson. Mr. J. H. Miller was appointed to the Art and Industry Committee in place of Miss Campbell of Inverneill. Mr. Edward Pursell was appointed to the Mod and Music Committee in place of Mr. Farquhar MacRae. Mr. Lachlan MacKinnon was appointed Convener of the Comunn na h-Oighridh Committee, with Mr. J. M. Bannerman as Vice-Convener, and Miss Lucy Cameron was appointed a member of the Committee in place of Mrs. M. L. Cameron.

A motion to delete Bye-law No. 4 having been remitted to the Executive Council by the Annual General Meeting, it was decided to defer consideration of the matter until the next meeting of the Council, and the Finance and Publication Committees were instructed to have a joint-meeting to consider the whole question of the Magazine in order to submit a report for the guidance of the Council in dealing with the motion.

Mr. Lachlan MacKinnon said he had certain suggestions to make regarding the matter of adjudication at the Mod and he agreed to submit his observations to the Mod and Music Committee.

Rev. T. M. Murchison raised the question of the desirability of excluding the press from meetings of the Council, especially when matters are being discussed which, if inadequately reported in the press, might give the public a misleading impression of the policy and work of An Comunn. There were occasions, he said, when matters could be much more effectively discussed in private and an official statement could be issued to the press. Consideration of this question was deferred to a later meeting.

The next meeting of the Executive Council was appointed to be held in Glasgow on Friday, 5th November, 1948.

A cordial vote of thanks to the President, proposed by Mr. J. M. Bannerman, brought the meeting to a close.

THE LATE MR. PETER FLETCHER.

After a long illness, borne with patience and fortitude, Mr. Peter Fletcher passed away at his home in Oban on 3rd October, 1948. There was no more faithful member of An Comunn, no one more anxious to speak Gaelic, which he could do with fluency and clarity. For many years he was President of the Oban Branch, and was seen at his best as chairman of the ceilidh. Here his pawky speech, genial manner, and kindly disposition made him an acceptable leader, and his own contributions, usually humorous readings, were always appreciated.

Mr. Fletcher gave long and valuable service to his Church. He was for many years chairman of managers and an elder in Dunlisle Road Church.

"Para" is mourned by many friends to whom he was endeared by his natural dignity, his unswerving loyalty, his transparent honesty, and his Christian charity.

Bithidh sinn fada 'ga chuimhneachadh is 'ga ionndrainn.

A. McIL.

ALASDAIR CAMSHRON.

Bàrd Thùrnaig, 1848-1933.

Tha càirdean a' Bhàird ionnmholta seo air son carragh no càrn a thogail mar chumhneachan air a' Bhàrd fhéin, air a chuid bhàrdachd, agus air an obair dhìlis a rinn e fad a bheatha air sgàth càinain a dhùthcha.

Le cead uasal Ban-tighearna Inbhir-Iùbh tha an carragh seo gu bhith air a chur suas air fearann Inbhir-Iùbh—eadar an cladach agus an rathad mòr, ri taobh Loch-Iùbh, mu choinne Tigh an Uillt. Ma cheadaicheas Dia, bithidh e deas air son a' bhrat a thogail dhieth mu mheadhon an ath-shamhraidh.

Chaidh clàr umha a bhios air a chur air a' charragh a dhèanamh cheana—chaidh a dhèanamh an Astràlia—agus chithear e ré a' mhios seo am bùth Mhaighstir Alasdair Urchardainn, Poll-Iùbh. Tha na facail air a' chlàr mar a leanas :

IN MEMORY OF
ALEXANDER CAMERON
THE TOUNAIG BARD
1848-1933

WHO LIVED ALL HIS LONG, USEFUL, AND HIGHLY
RESPECTED LIFE ON THE
SHORES OF LOCH EWE, AND WHOSE GAELIC POEMS
AND SONGS EARNED FOR HIM
A WIDE AND AN HONOURED REPUTATION
THROUGHOUT THE NORTH.

" IS GLORMHOR OBAIN NADUIR FEIN,
A' GHRIAN AG OBADH NEOL N'AN SPEUR,
CUAN 'N A CHOMHNAID, BOIDHEACH, REIDH,
TORMAN SEIMH AIG SEIST NAN ALLT."
(MOLADH THURNAIG.)

Chaidh ceud nòta gu leth (£150) a thional cheana air son an carragh a' phàidheadh, ach bithidh feum air tuilleadh mu am bi crìoch iomlan air a' cur air—bithidh, gu dearb—agus ma bhios duine-ualas no bean-ualas air bith air son clach—eadhon clach bheag—a chur air càrn a' Bhàird, ma bi ean no ise cho maith agus a' cur do ionnsaigh Mhaighstir Cailean MacCoinnich, Ionmhas-air Càrn a' Bhàird, Poll-Iùbh, Siorramachd Rois (Mr. Colin MacKenzie, Treasurer for the Bard's Cairn, Poolewe, Ross-shire), agus bithidh càirdean a' Bhàird ri taobh Loch-Iùbh fìor thoiliche agus fìor thaingeil.

Chan 'eil e mi-ionchuidh a ràdh an seo gu robh Alasdair Camshron 'na bhall aig a' Chomunn Ghàidhealach bho an cheud bhàidhna a chaidh an Comunn a chur air bonn guas an do shìubhal e fhéin bho ch'onn choig bliadhna deug. Mar tha cuimhne mhaith fhathast aig mòran againn air, is iomadh òran grinn agus sgèal taitneach a chuir am Bàrd seo ri a' chéile air sgàth a' Chomuinn.

IAIN AN FHEILIDH.

EDAR SINN FHEIN. Gaelic in Canada.

Sir,—"Niall Aonghais's" persistence in turning a blind eye to historical facts is worthy of a better cause. It is not the attitude of the Church of Scotland authorities towards Gaelic since 1760 that is in question—hence allusions to post-1760 Gaelic writers and scholars are irrelevant. What is under discussion is the attitude of those authorities towards Gaelic before 1760, and particularly in the years 1690-1760, which were particularly formative of modern Scotland.

I have already advised "Niall Aonghais" to read the manuscript minutes of the S.P.C.K. in Scotland (which was founded in 1709) for evidence which supports my contention. I wonder if he has done so. I would also advise him to read the Acts of the General Assembly

for the years 1690 to 1760, and the Correspondence of the Rev. Robert Wodrow, from which he will learn that during this period

- (a) the S.P.C.K. was establishing schools for the purpose of "extirpating" the Gaelic language from the Highlands and Islands;
- (b) its work was supported and approved by the General Assembly.

It is not necessary for me to take up your space with quotations, because I have given them already in the *Scott's Magazine* of October, 1937, and in *Gaelic in Scottish Education and Life*. In any case, I hope to print more material from the S.P.C.K. Minutes in due course. These Minutes have been overlooked entirely by Scottish historians, as far as I know.

I can quite understand that "Niall Aonghais" finds the disclosure of these facts surprising and not very agreeable. But it seems to me that these things happened sufficiently long ago for it to be possible to discuss them a little more objectively than seems to be the case. It should not be impossible for the most loyal adherent of the Church of Scotland to admit that the policy of the Presbyterian authorities towards the Gaelic language between the Revolution and 1760 was a grievously wrong policy, and a policy upon which the bad tradition of ignoring the mother tongue in Highland education has been built. It would not be the only time that clerical authorities had made this kind of mistake; the Catholic leaders in Ireland turned their backs on the Gaelic tradition at the end of the eighteenth and beginning of the nineteenth centuries, a most mistaken policy, as Irish Catholics themselves admit.—I am, etc.,

J. L. CAMPBELL.

[This correspondence is now closed.—Ed.]

MOD PRIZE LIST. LITERARY COMPETITIONS, Junior Section.

Adjudicators—Rev. Angus Duncan, B.D.; Duncan M. Hunter, M.A.; Neil MacLeod, M.A.; Alex. Thomson, M.C.

Group "A"—Pupils in First Year Post-Qualifying Courses: (a) Translation of an easy passage of Gaelic prose into English, and (b) Translation of simple sentences from English to Gaelic—1 and 2 (equal), Calum J. Shaw and Mary Morrison, Nicolson Institute, Stornoway; 3 and 4 (equal), Catherine MacIver and Murdo MacLeod, Sir Edward Scott School, Harris; 5 and 6 (equal), Anna MacKay and Baraball MacLeod, Nicolson Institute; 7, 8, 9 and 10 (equal), Christina MacAskill and Margaret Morrison, Nicolson Institute, and Christy M. MacLeod and Angus F. MacLennan, Sir Edward Scott School.

Group "B"—Pupils in Second Year Post-Qualifying Courses: (a) Reproduction in Gaelic of a short English story read twice by the teacher, and (b) Translation of English sentences into Gaelic—1, John Norman Duncan, Sir Edward Scott School; 2, Henrietta MacLeod, Nicolson Institute; 3, Norman MacKay, Nicolson Institute; 4, Murdo Campbell, Sir Edward Scott School; 5 and 6 (equal), Lachlan MacAulay, Sir Edward Scott School, and Alice Matheson, Nicolson Institute; 7 and 8 (equal), Dolna MacLennan, Sir Edward Scott School, and Chris. M. MacRae, Nicolson Institute; 9, Katie A. MacLeod, Sir Edward Scott School; 10, Donald MacLeod, Sir Edward Scott School.

Group "C"—Pupils in Third Year Post-Qualifying Courses: (a) Translation of an English prose passage into Gaelic, and (b) Translation of a Gaelic passage (prose or verse) into English—1, Rhodina MacDonnald, Sir Edward Scott School; 2, Mary J. MacRitchie, Nicolson Institute; 3 and 4 (equal), Christina MacIver and Jean A.

Murray, Nicolson Institute; 5, Mary Morrison, Sir Edward Scott School; 6, Christina MacKenzie, Nicolson Institute; 7 and 8 (equal), Ca'um MacKinnon, Sir Edward Scott School, and Marion MacDonald, Nicolson Institute; 9 and 10 (equal), Ina Ross MacLeod, Sir Edward Scott School, and Alexina MacLean and Anna MacLeod, Nicolson Institute.

Group "F"—Special competitions: Essay in Gaelic on the life of Ruth (Prizes presented by the late Mrs. Stewart, Simla);—1, John Norman Duncan, Sir Edward Scott School; 2, Malcolm MacKinnon, Sir Edward Scott School. Girls—1, Rhoda MacDonald, Sir Edward Scott School; 2, Mary Morrison, Sir Edward Scott School.

Senior Section.

Adjudicators—Mrs. Iain M. Campbell (Airds); Ronald MacLeod, M.A., H.M.I.S.; Angus Matheson, M.A. (Glasgow University); Alexander Nicolson, M.A.; John F. Steele, M.A.

Silver Cup presented by the Earl and Countess of Cassilis, awarded to the competitor having the highest number of marks in Senior Literary Competitions in which he or she has been a prize-winner—Miss Ena A. Fletcher, Oban.

Gold Medal presented by Miss Millar Weir, Alexandria, given to the most distinguished prize-winner in the Literary Competitions (former winners debarred)—Mrs. Mary I. Millar, Kingussie.

Poem, on any subject (Prize of £5, a'ong with the Bardic Crown, and retention for one year of the "Ailsa Trophy")—1, Donald John MacDonald, Peninerne, Lochboisdale; 2, John Morrison, Askernish, Lochboisdale.

Short story, not exceeding 600 words (Hugh MacCraquodale (Fingal) Memorial Prize of £3)—1, Angus MacLachlan, Glasgow; 2, Mrs. Helen MacGregor, Oban.

Story, extending to 2,000 words or more (Prize of £5 presented by Gaelic Society of Glasgow)—Miss Ena A. Fletcher, Oban; 2, Dugald MacCormick, Glasgow.

Gaelic One-Act Play, to take not more than 40 minutes in delivery (Archibald MacCuiloch Memorial Prize of £5, presented by Ceilidh nan Gaidheal, Glasgow)—Mrs. Kate Douglas, Kilmuir, Skye.

Essay, on any subject—1, John N. MacLeod, Beau'y; 2, Mrs. Mary I. Millar, Kingussie; 3, George MacLeod, Aberdeen.

Original Clarsach Arrangement of two Gaelic Airs (Prize of £2 presented by Mrs. Iain M. Campbell (Airds))—Mrs. Violet Mathieson, Nethy Bridge.

CELTIC ART COMPETITIONS.

Adjudicators—Miss Campbell of Inverneil, M.B.E.; Dr. Colin Sinclair.

Section "A"—Home Industry: Best collection of dyed wool (carded), the dye to be obtained from vegetables growing in the Highlands (Prize of £2 and retention for one year of "An Comunn Gaidhealach Trophy")—Miss Kate MacLean, Garrynamonie, South Uist.

Section "B"—Design: Design for cover of official magazine, *An Gaidheal* (Prize of £3 presented by the Glasgow Celtic Society)—Sam Elliot Lister, Greenock.

Section "C"—Handicraft: Any article in metal, with Celtic design—Miss Jean G. Aitken, Lochgoilhead.

Section "D"—Needlework: Cushion cover embroidered in Celtic design—1, Miss Winnie Murchie, Ayr; 2, Mrs. Annie MacKenzie, Kilmaclean.

TUESDAY.

Junior Section.

ORAL DELIVERY.

Room 2: Adjudicators—Miss Annie I. MacMillan, M.A.; John M. Mathieson, M.A.

Reading with expression a piece of prose or poetry (native or fluent Gaelic speakers, aged 12-16)—1, Mary MacT. Campbell, Islay; 2, Nancy Campbell, Islay; 3,

Christina C. Dick, Glasgow; 4, Morag C. MacCallum, Tayvallich; 5, Margaret MacDonald, Oban.

Reading with expression a piece of prose or poetry (native or fluent Gaelic speakers, aged under 12)—Alasdair M. MacArthur, Glasgow.

Narrative based on some local incident, tradition or legend, followed by conversation on the subject of the narrative between the competitors and adjudicators—1, Cathie Brown, Islay; 2, Mary MacT. Campbell, Islay; 3, Christina C. Dick, Glasgow.

Excellence in Gaelic conversation (learners)—1, Anne MacLeod, Glasgow; 2, Anna M. Cameron, Southend.

Reciting poem "Sile" from memory—1, Nancy Campbell, Islay; 2, Iain Rafferty, Glasgow; 3, May G. Newlands, Campbeltown.

Room 3: Adjudicator—Alan N. MacLean, M.A.

Reading with expression a piece of prose or poetry (learners, aged 12-16)—1, May G. Newlands, Campbeltown; 2, Anne MacLeod, Glasgow; 3, Anna Mairi Cameron, Southend; 4, Iris Mathieson, Lochinver.

Reading with expression a piece of prose or poetry (learners, aged under 12)—1, William T. Ross, Lochinver; 2, Fiona MacLaren, Glasgow.

Reading at sight an unfamiliar prose piece chosen by the adjudicators—1, Nancy Campbell, Islay; 2, Cathie Brown, Islay; 3, Mary MacT. Campbell, Islay; 4, Catherine MacLean, Oban; 5, Morag C. MacCallum, Tayvallich.

Excellence in Gaelic conversation—1, Cathie Brown, Islay; 2 (equal), Christina C. Dick, Glasgow, and Lachlan F. Dick, Glasgow.

Repeating I Corinthians xiii, 4-8 (Children under 12) (Prizes presented by the late Mrs. Stewart, Simla)—1, Alasdair M. MacArthur, Glasgow; 2, William T. Ross, Lochinver.

Verse-speaking by groups of from 6 to 10 speakers (prescribed piece: "Eilean na h-Oige")—Oban High School Group.

VOCAL MUSIC.

BERKELEY HALL: Adjudicators—Gaelic—Roderick MacKinnon, M.A.; Music—Herbert Wiseman.

Solo singing (boys) (prescribed songs: "Toirt m'ghaidh ri Diara" and "Gleann Baile Chaioil")—1, James Rodger Gillies, Lochgilthead; 2, Alasdair M. MacCuiloch, Glasgow; 3, William T. Ross, Lochinver.

Action song (Shiant Shield, presented by Mr. Compton Mackenzie)—Laxdale Junior Gaelic Choir.

Choral singing in two-part harmony (Mrs. Miller's Trophy) (Songs prescribed: "Chi mi Muile" and "Bean a' Chotain Ruaidh")—1, Campbeltown Junior Gaelic Choir; 2, Nicolson Memorial Junior Gaelic Choir, Greenock.

Solo singing (boys and girls—former prize-winners only) (Song prescribed: "Chi mi na mor-bheanna") (The Queen Elizabeth Coronation Trophy, presented by MacGillivray of MacGillivray)—1, Thomas MacKenna, Kinlochiel; 2, Catherine Brownie, Campbeltown; 3, Margaret MacL. Mathieson, Islay.

Duet singing (Song—"Le's an Lurgainn")—1, Janet T. Beaton and Margaret Hughes, Greenock; 2, Edna Brown and Robin Bell, Greenock.

Solo singing (girls aged 16-18, own choice)—1, Nan MacKenzie, Tainnall; 2, Anne MacDonald Gillies, Glasgow; 3, Marion MacLellan, Campbeltown.

KENT HALL: Adjudicators—Gaelic—Alexander Nicholson, M.A.; Music—Dr. Ernest Bullock.

Solo singing (girls) (songs prescribed: "Ghe'bh thu coaraidh" and "A ghaol, an saoil am faigh mi thu")—1, Margaret MacDonald Kelloch, Glasgow; 2, Janet T. Beaton, Greenock; 3, Marion P. Leitch, Kilmartin.

Solo singing (Silver Medal Competition—girls) (Songs prescribed: "Uidhist mo ghraidh" and "Mo roghainn a' Ghaidhlig")—1, Rhona MacLeod, Glasgow; 2, Catherine Hastie, Islay; 3, Christine MacBride, Glasgow.

Duet singing (Song prescribed, "An t>Allan"—1, Sheila Ann MacDougall and Christine MacBride, Glasgow; 2, Mary MacW. MacCall and Ena MacKenzie, Glasgow.

Solo singing (Silver Medal Competition—boys) (Songs prescribed: "Rudha Bhatairnis" and "Bothan an fhuairain"—1, Alasdair B. Gillies, Glasgow; 2, Donald MacCalman, Islay; 3, Alasdair M. MacArthur, Glasgow.

MID HALL: Adjudicators—Gaelic—James Thomson, M.A.; Music—Dr. Gordon Slater.

Solo singing (boys and girls—own choice)—1, Edward Campbell, Newtonmore; 2, Edna Brown, Greenock; 3, Irs Mathieson, Lochinver.

MID HALL: Adjudicators—Lachlan MacKinnon, M.A.; Alexander Nicolson, M.A.

Traditional singing of an unpublished song—1, Iain M. MacLeod, Laxdale; 2, Sheila Ann MacDougall, Glasgow; 3, Norma Montgomery, Laxdale.

LARGE HALL: Adjudicators—Gaelic—James Thomson, M.A.; Music—Dr. Gordon Slater.

Unison singing by junior choirs (Mrs. Campbell Blair Trophy) (Songs prescribed: "Shu'dh m' air cnoc" and "Puir-i-beu")—1, Campbelltown Junior Gaelic Choir; 2, Laxdale Junior Gaelic Choir.

LARGE HALL: Adjudicators—Gaelic—James Thomson, M.A., and Alexander Nicolson, M.A.; Music—Dr. Gordon Slater and Dr. Ernest Bullock.

Choral singing in two-part harmony (at least 50 per cent. of each choir to be able to converse in Gaelic) (Songs prescribed: "An Aitreachd Ard" and "Ho ro gun togainn air hùgan fhatath") (*Oban Times Challenge Trophy*)—1, Laxdale Junior Gaelic Choir; 2, Glasgow Gaelic Musical Association Junior Choir.

WEDNESDAY.

Senior Section.

VOCAL MUSIC.

LARGE HALL: Adjudicators—Gaelic—Roderick MacKinnon, M.A.; Music—Dr. Gordon Slater.

Solo singing of the Oran-mor, "Tuirradh Aird-Ghobhair" (female voices) (The Jessie N. MacLachlan Memorial Prize)—Aunice M. Gillies, Lochgilphead.

Oban and Lorn Association 1939-45 Commemoration Medal, for the best rendering of one of the following songs by Lorn bards, "Mo Dhachaidh" and "O 's toigh leam an ciobair" (female voices)—1, Carol Galbraith, Campbelltown; 2, Aunice M. Gillies, Lochgilphead.

BERKELEY HALL: Adjudicators—Gaelic—Alexander Nicolson, M.A.; Music—Dr. Ernest Bullock.

Solo singing of the Barra song, "Fagail Bharraidh" and puit-a-beul (Celtic Brooch or Sgian Dubh and other prizes, presented by Uist and Barra Association)—1, Janet M. MacKechnie, Glasgow; 2, Carol Galbraith, Campbelltown.

Solo singing of the Oran-mor, "Laoidh Dhiarmaid" (male voices) (The Jessie MacLachlan Memorial Prize)—Iain R. Douglas, Glasgow.

Oban and Lorn Association 1914-18 Commemoration Medal, for the best rendering of the following songs by Lorn bards, "Na Gaidheil an gualibh a chéile" and "Cead deireannach nam beann" (male voices)—1, Iain R. Douglas, Glasgow; 2, Iain A. MacSween, Glasgow.

KENT HALL: Adjudicators—Gaelic—James Thomson, M.A.; Music—Herbert Wiseman.

Best rendering of a song from Mrs. Kennedy-Fraser's "Songs of the Hebrides" (male and female voices) (Song prescribed: "The Bens of Jura") (Prizes in memory of the late Mrs. Kennedy-Fraser)—1, Finlay A. J. MacKeachan, Glasgow; 2, Carol Galbraith, Campbelltown.

Solo singing of male voices—confined to members of An Comunn Gaidhealach or of its Branches or Affiliated Societies) (The L/Cpl. Lachlan MacLean Watt Memorial

Prizes)—1, John MacInnes, Gerinish; 2, Donald MacLean, Greenock.

Solo singing of an unpublished Mull or Iona song (Glasgow Mull and Iona Association Prizes)—1, Carol Galbraith, Campbelltown; 2, Annie MacLean, Aberdeen.

THURSDAY.

ORAL DELIVERY.

MID HALL: Adjudicators—Miss Annie I. MacMillan, M.A.; Roderick Thomson, M.A.

Gold Medal (presented by Glasgow Skye Association) for the highest aggregate marks in specified oral delivery competitions (reciting prescribed poem and prose and reading unprescribed prose)—Mary M. MacLean, Grimsay.

Recitation of the poem, "Do'n Chulithionn"—1, Neil Brown, Glasgow; 2, Mary F. Hunter, Duror.

Recitation of a piece of original poetry specially composed by competitor (Calum MacPharlin Memorial Prizes, presented by Paisley Highlanders' Association)—1, Miss MacKenzie, Luining; 2, Edward Pursell, Campbelltown.

Best acted dialogue—1, Iain M. Moffatt-Pender, Edinburgh, and Mary MacKenzie, Inverasdale; 2, Catherine L. Rankine and Neil MacLeod, Oban; 3, Neil Brown and Flora A. C. Campbell, Glasgow.

Best prepared original speech on any subject—1, Mary M. MacLean, Grimsay; 2, James Ross, Glendale.

ROOM 1: Adjudicators—Alan N. MacLean, M.A., and John M. Mathieson, M.A.

Recitation of the prose piece, "Sealladh o mhullach beinne an Earraghaidheal"—1, Mary M. MacLean, Grimsay; 2, Neil Brown, Glasgow.

Reading of an unfamiliar piece of prose—1, John MacLeod, Glasgow; 2, Flora A. C. Campbell, Glasgow.

Ancient folk-tale narrated in traditional style—1, Mary M. MacLean, Grimsay; 2, Neil Brown, Glasgow.

VOCAL MUSIC.

BERKELEY HALL: Adjudicators—Gaelic—Alexander Nicolson, M.A.; Music—Dr. Ernest Bullock.

Solo singing of a song connected with County of Inverness (James Grant Memorial Prizes) (female voices)—1, Rhona MacVicar, Southend; 2, Jean Cameron Greer, Glasgow.

LARGE HALL: Adjudicators—Gaelic—James Thomson, M.A.; Music—Dr. Gordon Slater.

Solo singing of a song connected with the County of Inverness (James Grant Memorial Prizes) (male voices)—1, Iain R. Douglas, Glasgow; 2, Iain A. MacSween, Glasgow.

Solo singing (competitors to be natives of Glenmoriston, Glenurquhart, or Stratherrick districts or, failing such, natives of County of Inverness, excluding burghs with population of 2,000 or more) (Mrs. Quintin MacLennan Prizes)—John Tolmie, Drumnadrochit.

GOLD MEDAL COMPETITIONS.

LARGE HALL: Adjudicators—Gaelic—James Thomson, M.A., and Alexander Nicolson, M.A.; Music—Dr. Gordon Slater and Dr. Ernest Bullock.

Solo singing of the songs "Gille mo luaidh" (female voices) and "A ghruagach òg an fhuil bhàin" (male voices), along with song chosen by competitor—Female voices—1, Rhona MacVicar, Southend; 2, Carol Galbraith, Campbelltown. Male voices—1, Iain R. Douglas, Glasgow; 2, Angus Graham, Arran.

Gold Medalists (aggregate of marks in specified competitions)—Ladies—1 (and Gold Medal), Rhona MacVicar, Southend; 2, Mrs. A. Brown, Lochgilphead; 3, Jean Cameron Greer, Glasgow. Men—1 (and Gold Medal), Iain R. Douglas, Glasgow; 2, Iain A. MacSween, Glasgow; 3, Finlay A. J. MacKeachan, Glasgow.

RURAL CHOIR COMPETITIONS.

LARGE HALL: Adjudicators — Gaelic — Roderick MacKinnon, M.A., and James Thomson, M.A.; Music—Dr. Gordon Slater and Herbert Wiseman.

Choral singing of the songs, "Am Fonn" and "Mo Dhachaidh" (Confined to choirs from rural districts, excluding towns of more than 2,000 population) (Sheriff MacMaster Campbell Cuach)—1, Newtonmore Gaelic Choir; 2, Lochgilphead Gaelic Choir; 3, Port Charlotte Gaelic Choir; 4 and 5 (equal), Kilmallie Gaelic Choir and Tarbert (Argyll) Gaelic Choir.

Choral singing of the songs, "Eilean an Fhraoich" and "Mo Nighean Donn na Caorach" (confined to choirs from rural areas, excluding towns of more than 2,000 population) (at least 50 per cent. of each choir to be Gaelic speakers) (Lorn Shield, presented by Col. and Mrs. Iain Campbell (Airds))—1, Lochgilphead Gaelic Choir; 2, Newtonmore Gaelic Choir; 3, Abernethy Gaelic Choir; 4, Port Charlotte Gaelic Choir; 5, Kilmallie Gaelic Choir.

Dalriada Cup (presented by Mr. and Mrs. S. Smith, Lochgilphead) awarded to choir in previous competition with highest marks in Gaelic—Port Charlotte Gaelic Choir.

CLARSACH COMPETITIONS.

BERKELEY HALL: Adjudicators—Gaelic—John M. Bannerman, M.A., B.Sc.; Music—Miss Sanchia Pielou.

So'o singing with the Clarsach ("A Mhnathan a' ghlinne so'" and song chosen by competitor) (Silver Clarsach Brooch and Hilda Mary Campbell Clarsach and other prizes, presented by Mrs. Iain Campbell (Airds))—1, Jean Campbell, Edinburgh; 2, Edith L. O. Taylor, Rahoy.

Playing of two Gaelic airs on the Clarsach (prizes presented by Mrs. E. Anderson Hyllested)—1, Edith L. O. Taylor, Rahoy; 2, Felicity Campbell, Duffus.

Accompanying a singer with the Clarsach (prescribed pieces: "Dh'fhalbh mo ghaol" and "Fal-i-o-riag" (prizes presented by the Royal Celtic Society and the Edinburgh Branch of Comunn na Clarsaich)—Mrs Edith Caunce, High Burnside.

Special Clarsach competition for beginners (open to those who have played for not more than two years)—solo singing with the Clarsach ("Buain a' Choireach" and a song chosen by competitor) (prizes presented by Mrs Neil Orr in memory of her late husband, and by the late Mrs. Duncan MacLeod of Skeabost)—Felicity Campbell, Duffus.

VOCAL MUSIC.

KENT HALL: Adjudicators—Gaelic—Roderick MacKinnon, M.A.; Music—Herbert Wiseman.

Solo singing (female voices—confined to members of An Comunn Gaidhealach or of its Branches and Affiliated Societies) (Bessie Campbell Memorial Prizes)—1, Carol Galbraith, Campbeltown; 2, Annie MacLean, Aberdeen.

KENT HALL: Adjudicators—Lachlan MacKinnon, M.A., and Alexander Nicolson, M.A.

Best rendering of two unpublished folk-songs (The Scotia Trophy)—1, John MacInnes, Gerin'sh; 2, Carol Galbraith, Campbeltown; 3, Anne M. Gillies, Glasgow.

FRIDAY.

VOCAL MUSIC.

LARGE HALL: Adjudicators — Gaelic — Roderick MacKinnon, M.A.; Music—Dr. Gordon Slater. Piper Angus Morrison assisted with Puirt-a-beul competition.

Quartette singing of the song, "Mo chailin dileas donn" (mixed voices)—1, "Columban" Quartette, Greenock; 2, Glasgow Gaelic Musical Association "D."

Choral singing (male voices) of two songs in three or four-part harmony, "A' Chuiart Shamhraidh" and "Am brudair a chunnaic Anna" (Mull and Iona Shield, presented by Mr and Mrs Neil Cameron)—1, Campbeltown Gaelic Choir; 2, Greenock Gaelic Choir; 3, Glasgow Gaelic Musical Association.

Choral singing of the Puirt-a-beul, "S i Mòrag" (Greenock Gaelic Choir Cup)—1, Glasgow Gaelic Musical Association; 2, Greenock Gaelic Choir; 3, London Gaelic Choir.

LARGE HALL: Adjudicators—Gaelic—A'alexander Nicolson, M.A., and James Thomson, M.A.; Music—Dr. Ernest Bullock and Dr. Gordon Slater.

Choral singing of two songs in four-part harmony, "Mo Ròn Chailin" and "Muie nam Fuar-Bheann Mòr" (at least 50 per cent. of each choir to be Gaelic speakers) (Lovat and Tullibardine Trophy)—1, Campbeltown Gaelic Choir; 2, Glasgow Gaelic Musical Association; 3, Greenock Gaelic Choir; 4, Oban Gaelic Choir.

Weekly Scotsman Cuach, awarded to choir with highest marks in Gaelic in previous choral competition—Stornoway Gaelic Choir.

BERKELEY HALL: Adjudicators — Gaelic — A'alexander Nicolson, M.A.; Music—Dr. Ernest Bullock.

Choral singing of the songs, "An Crònna Muileach" and "Gaol nam Fear Dubh" (female voices) (Esme Smyth Trophy)—1, Campeltown Gaelic Choir; 2, Carradale Ladies' Choir; 3, Greenock Gaelic Choir.

Duet singing of a song—1, Mary MacKenzie and Isobel MacLean, Glasgow; 2, Isabel Farquharson and Morag Crumoli, Campbeltown.

INSTRUMENTAL MUSIC.

KENT HALL: Adjudicators—Hugh MacMillan and James MacTaggart.

Playing of a Highland March, Strathspey and Reel on the Pianoforte (seniors—amateurs) (The Aberdeenshire Targe, presented by the Aberdeen and District Pipers' Society)—1, Isa L. Graham, Campbeltown; 2, Ina MacLellan, Glasgow; 3, Mrs Mary H. Ogilvie, East Kilbride.

Playing of a slow Gaelic Air and March (bagpipe setting) on the Pianoforte (juniors)—Jean B. MacDonald, Glasgow; 2, Janette Lamont, Glasgow; 3, Fiona Mairi Black, Bearsden.

Playing of a Highland March, Strathspey and Reel on the Violin (amateurs)—1, Iain MacMillan, Ardrishaig; 2, David D. MacKinnon, Islay; 3, Ian Kennedy, Fort William.

Playing of Strathspey and Reel on the Violin (competitors to be natives of Glenmoriston, Glenurquhart or Stratherrick districts or, failing such, natives of County of Inverness, excluding burghs with population of 2,000 or more) (Mrs. Quintin MacLennan Prizes)—1, Ian Kennedy, Fort William; 2, Nessie Weir, Glasgow.

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£2,337 10 5

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THE OFFICIAL MAGAZINE OF
AN COMUNN GAIDHEALACH

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Leabhar XLIV.]

An Dùbhlachd, 1948.

[Earrann 3

CLAR-INNSIDH. Principal Contents.

<i>Gàidhlig.</i>	
An t-Oireachtas	29
Litir Comunn na h-Oigridh	30
<i>English.</i>	
Edinburgh Branch	32
Celtic Art Classes in Glasgow	32
Late Mr. Angus Robertson	32
Executive Council Meeting	33
Secretary's Notes	34
Propaganda Notes: Northern Area	34
Leaving Certificate Examination Papers (Gaelic), 1948	35
Obituaries	38
News from Canada	39
Friends of Breton Culture	39
Donations	39

Ghlocas nan Gaidheal. — Is fearr deagh ainm na deagh aghaidh.

Firinn air son a' Mhios seo. — Is ròghnaiche ainm maith na mór-shaidhbheas, agus deagh-ghean na airgead agus òr.—*Gnath-Phacail* xxiii.

CHUNNAIC GU LEOR.

Bha seann duine an Uibhist a' Chinn-a-tuath is bha e gearan gu robh a fhradharc a' diobairt.

Chaidh e far an robh dotair na sgìre is dh'innis e dha mu a thrioblaid.

"Dé an aois a tha thu?" ars an dotair.

"Tha mi còrr agus ceithir fichead," ars an bodach.

"Chunnaic thu gu leòr 'na do latha, ma tà," ars an dotair. "Thalla dhachaidh!" IAIN N. MACLEOD.

AN T-OIREACHTAS.

Le NIALL MAC 'ILLE SHEATHANAICH.

(Lìubhradh an òraid seo air an ràdio o chionn ghoirid)

Chan 'eil ach seachdain no dhà bho'n a bha am Mòd Mòr Nàiseanta againn an Glaschu, agus tha mi cinnteach gu bheil cuimhne ùrar air gach nà thachair — na h-òrain, na cuirmean, na céilidhean — is air na càirdean a chunnaic sinn is air an do chuir sinn eòlas. Tha buaidh aig a' Mhòd oirnn uile, agus tha sinn ag amharc ris mar aon de na meadhanan a tha 'na mhòr leas gu bhith a' brosnachadh dhaoine eudmhor gus am barrachd ùidh is meas a bhith aca 'nan cànan fhéin. Mar sin cha chuir e iongnadh oirbh gur ann le toileachas nach beag a ghabh mise ris a' chuireadh a thugadh dhomh dol a dh'ionnsaigh Coiste an Oireachtais am Baile Atha Cliath gu bhith a' riochdachadh a' Chomuinn Ghàidhealaich aig féis na cànan ann an Eirinn. Ged a tha ceithir bliadhna deug ar fhichead bho bha mise thall aig an Oireachtas roimhe, bha fhios agam nach do chaill Gàidheil na h-Eireann an t-us agus an carthannachd a bha dualach dhaibh, agus gum faigheadh riochdair air bith bho'n Chomunn fàilte bhlàth agus fhuaranach.

Chaidh mi null air aon de na luingeis-adhair aca fhéin, agus có a bha feitheamh air bean-an-tighe agus orm fhéin, an uair a thàinig sinn gu talamh, ach "An Seabhac," agus bu bhlàth an coinneachadh. Bho'n uair sin gus an d'fhàg sinn Baile Atha Cliath, sè làithean an deidh sin, bha "An Seabhac" is a chèile caomh 'nar cuideachd, a' nochdadh coibhneis is falaidheachd air am bi cuimhne againn rè iomadh latha.

Dh'fhosgadh an t-Oireachtas air oidhche Di-Sathurna, an seachdamh là deug de'n Dàmhar, agus bha sinn fhéin agus riochdairean bho'n Chuimridh air a' chlàr-uaichdar còmhla ri uachdarain is luchd-stiùraidh an Oireachtais. Chaidh ar n-ainmeachadh fa chomhar a' chomh-chruinneachaidh agus labhair

sinn 'nar cànan fhéin a' toirt taing do'n chuideachd air son am furain agus aig a' cheart am a' liubhairt an teachdaireachd bhàithreachais a dh'earbadh ruinn. Bhò'n uair sin gus an d'fhàg sinn bha coinneamhan is cuirmean 'gam frithealadh, aoigheachd càirdeas is cridhealas air an nochdadh dhuinn air gach taobh.

Feumaidh mi a ràdh gun tàinig atharrachadh mòr air an Oireachtas bho bha mise thall roimhe. Cha robh comh-fharpaisèan aithris is seinn ann idir. Chuir seo iongnadh mòr orm gus an d'fhiosraich mi mar bha iad ag oibreachadh na Féise a nis. Tha iad ag cumail chomh-fharpaisèan anns na sgìrean is anns na siorramachdan fa leth, agus b'e a' chuid a b'fhearr as na siorramachdan a chuala sinne aig na cuirmean is na cèilidhean.

Chan 'eil facal ach Gàidhlig air a labhairt leis na h-uile neach aig an Oireachtas. Tha a' Ghàidhlig air a teagasg anns gach sgoil, beag is mòr, agus tha mìltean de chloinn a dh'ionnsaich i anns an sgoil agus a labhras i cho tèoma 's a dh'iarraidh tu, agus gun fhacal Gàidhlig aig an athair no aig am màthair. Mar sin, an uair a thèid iad dhachaidh, cha chluinn iad facal Gàidhlig ach na labhras iad 'nam measg féin aig cluich. Gabhaidh e mòran bhliadhnachan gus am bi Gàidhlig aig gach neach an Eirinn, ach tha an luchd-riaghlaidh an làn da-rìreadh gum bi i aig na ginealaich a dh'éireas suas an dèidh seo.

Aig Oireachtas na bliadhna seo bha aire shònraichte air a thoirt do'n òigridh—seisean air leth air son na cloinne as na Meadhan-sgoilean agus as na h-Ard-sgoilean, agus seisean eile air son na cloinne bige as na Bun-sgoilean—"Là nan Òg," mar a' their iad fhéin. Bha mu shè ceud cruinn aig gach seisean agus bha òraidean air an toirt seachd le daoine inbheach mar tha Fear-oideachais an Riaghaltais, an Seanalair Maolcatha. Bha òrain air an seinn leis a' chuideachd, agus buidheann-ciùil de bhalaich bheaga 'gan cumail an gleus. Bha, mar an ceudna, aire shònraichte air a thoirt do'n Dràma mar inneal brosnachaidh do'n luchd-labhairt—clann òga, cuid dhiubh nach robh os cionn seachd bliadhna a dh'aois. Is math is aithne do luchd-stiùraidh Connradh na Gaedhlig an Eirinn gur e an t-ionnsachadh òg an t-ionnsachadh bòidheach, agus da-rìreadh b'e an togradh is an toileachas intinn e a bhith ag éisdeachd ris an òigridh agus a bhith a' faicinn na h-aoidhe a bha 'nan gnùis agus na lasaig a bha 'nan sùilean bòidheach.

Bha seiseanan eile air an cur air leth air son nan inbheach agus bha òraidean air an liubhairt gu h-eagnaidh le uaislean is e an gnothach a bhith ag craobh-sgaioleadh còlais agus a' toirt brosnachaidh do'n t-sluagh. B'iad cuid de na cuspairean air an do labhradh, "Tàbhachd na Nàistinneachd," "An Teanga agus an Nàistinneachd," "An t-Oideachas agus an Nàistinneachd." Air fèasgar eile bha deasbuidh ann mu'n mhl-air a tha na paipèaran-naidheachd a' toirt do'n oidhirp a thàtar a' deanamh as leth na cànan.

Thubhairt mi cheana gun tàinig atharrachadh mòr air an Oireachtas bho bha mise thall roimhe. Tha an t-atharrachadh cho mòr is nach 'eil coimeas idir ann. Roimhe seo bha iad ag oibreachadh mar tha sinn fhéin aig a' Mhòd Nàiseanta. Ged a rinn iad uiread de adhartas le teagasg na cànan do'n chloinn, tha iad fhéin ag aicheadh gum bu chuideachadh mòr dhaibh an t-seinn a bhith ceum air cheum. Chan 'eil an togradh no an sunnd aig cèilidh mur bi òran aotrom fonnmhor ann. Chuir e iongnadh orm cho athach 's a bha a' chuideachd gu bhith a' togail shèistean aig na cèilidhean. Chaidh innseadh dhomh nach do chleachdadh sin a dheanamh, ach tha a' Choiste a' strì ri sin a leasachadh. Chan 'eil mòran de na h-òrain a chuala mise freagarrach gu togail fuinn leis a' chuideachd. Tha caoin is cianalas anna nach gluais is nach gleus aigne gu seist a thogail no idir gu buille coise mar a bhios againne. Ach an neo-artaing mur gluais iad an uair a chluinneas iad na h-òrain againne, agus tha iad air cuid mhaith de na h-òrain aotrom is na puirt-a-beul a thogail. Thubhairt fear d'am b'aithne rium gun do rinn na bàird dearmad orra a thaobh nan òran sin. Cha do sgriobh iad facail air son nam fonn aotrom togarrach a bha uair gu pailt feadh na dùthcha. Bu taitneach leamsa cho ion-raideach is a tha am Mòd Nàiseanta againne am measg nan treubhan Ceilteach, agus, ma their cuid de ar daoine fhéin gu bheil tuilleadh 's a chòir de'n cheòl againn, chan e sin barail ar càirdean anns na roinnean Ceilteach eile.

Ma ni ar daoine fhéin buil mhaith de na cothroman a tha aig an làimh gu bhith ag oileanachadh an cuid chloinne anns a' Ghàidhlig, cha chuir duanag grabadh orra. Is ann a chuireas i misnich 'nan cridheachan is sprachd 'nan ceuman. Gu ma fada a mhaireas cùisean mar sin, agus is e ar dùrachd is ar dòchas gun lean buaidh agus sonas gach oidhirp a tha 'gan deanamh gus cànan nan Gàidheal a chumail air mhaireann gu slàn fallain. Tha sinn an dòchas gum bi a' bhuidh sin aig gach roinn fa leth.

LITIR COMUNN NA H-OIGRIDH.

Tha mi an dùil gun do chuir mi crìoch an Gàidheal a' mhias a dh'fhalbh air na bha agam r'a ràdh mu na paipèaran-ceasnachaidh, agus is fheudar dhomh a nis togail orm gu ionaltadh a dheanamh air iomaire air chor-eigin eile. Dé an t-ionaltadh a thaghas mi, ma tà? Nach ann a thogas sinn oirn gu iomaire ionaltraidh nam brudair, iomaire air nach d'inntich sinn fathast, cho fad 's is cuimhne leam. Is e sin an t-iomaire farsaing, iomaire nan aising, iomaire air an robh daoine ag ionaltadh bho thoiseach ar n-eachdraidh gu ruig an latha seo.

Bidh daoine air uairean a' faicinn bhrudair a bhios glé neònach is ro annasach. Chan 'eil aon againn nach d'fhiosraich iad. Tha feallsanaich ag cumail a mach nach 'eil ann a bhith ag aithris aisingean ach a' bhaoghaltachd, oir nach 'eil ciall aca. Is dòcha nach 'eil ciall aca gun teagamh, a mach bho an aobhar a

tha orra am bitheantas, mar a tha tràth thomh de bhiaidh nach 'eil furasda a chànàim itheadh annoch, no goirid mun tèid neach a chadal, 's a leithid sin. Ach ged nach urrainn duinn cur an aghaidh sin, tha cuid de dhaoine a dh'fhiosraicheas aislingean cadail a tha glé annasach. Bha brùadar de'n t-seòrsa sin agam féin an oidhche roimhe, is bha gach nì a chunna mi cho deachdte air m'intinn 's nach e mhàin gu robh chuimhne agam air uile gu léir an deidh dhomh dhùsgadh, ach gu robh mi deagh ghreis 'nam làn dhùsgadh mun d'fhuair mi an imcheist a dh' aobharach a' chuid mu dheireadh dheth dhomh a chrathadh dhìom.

Ar leam gu robh mi féin is bràthair dhomh anns an sgothaidh thall anns an Eilean Mhór. Cha bheò esan an diugh; ach cha tàinig sin faineard dhomh aig an àm; agus sin agaibh nì neònach : an uair a bhios sinn a' brùadar orrasan nach maireann, glé bhitheanta cha chuimhneach leinn idir nach 'eil làd fathast an tìr nam beò. Bha sinn, ma tà, Lachainn (oir b'e sin ainm) is mi féin anns an sgothaidh dlùth air Caolas an Oib, far am biodh am bocsa ghìomach againn air cruaidh gu an leòr sàile a bhith aig na h-ainmhidhean sin ! Thàinig cnapach de ròn an uachdar glé dhùth dhùinn, is sheall e an taobh a bhà sinn. Tha ròin daonna anns a' cheart bhàd seo, a shamhradh 's a gheamhradh, is chithear bitheanta gu leòr dà fhichead no còrr dhiubh an sealladh na sùla aig aon àm.

Thog Lachainn dòirneag chloiche as an trom-laist is chuimsich e air an ròn; thug e siud dhà ann am mullach a' chlaiginn, is mharbh e gun sgrìd e; ach mun d'fhuair sinn chuide, shùmhlaich e slos fodha. "Mharbh thu e!" arsa mi féin; "Mharbh," arsa esan. Theann sinn an sin ri dùr amharc do'n ghrùnd, liathain is breac de ghrinneal sligeanach, mar a tha an sin, is gun ro mhór de dhòimhneachd ann, ach cha robh sealladh air an ròn. Leum mise an sin mach as an sgothaidh feuch am faicinn a choltas am measg na feamann, is mi ag coiseachd gu h-aotrom air bhàrr na tuinne, ach cha do shaoil mi gur e nì neònach sam bith a bha an sin, oir nì annasach eile — cha chuir e iongantais sam bith oirnn an àm a bhith a' brùadar, a bhith comasach air coiseachd gun strì air an uisge, no a' siubhal os cionn an fhuinn mar eun air sgeith. Co-dhiubh, cha robh sealladh air an ròn; ach 'nam shiubhal-sa feuch am faicinn a choltas, mhothaich mi gada iarainn mu fhad cromag ciobair is mu ghairbhead brod teine an sàs ann an sgor mu dhà thoirgh fo bhàrr an uisge. Bha crois bheag air a cheann coltach ri crois cas gràpa, is dh'fhuasgail mi féin bann-dùnn deas na léine, agus chuir mi slos mo làmh anns an t-sàile gu gréim a dheanamh air a' chrois. Tharraing mi i, agus chuala mi sporgail neònach a stigh anns an sgor far an robh an gada an gréim, is ghabh mi 'na shiubhal e, oir nach ann a bhuail e 'nam intinn gum faodadh gur e a bha ann an innleachd dheamhnaidh ud ris an abrar anns a' Bheurla "Land mine." Co-dhiubh, cha do spreadh nì (no cha bhithinn-sa a' sgrìobhadh seo an dràs!). Ach mur do spreadh, thachair nì neònach eile. Bha sgor de uamha anns an stalla os cionn a' ghàda, is leum creutair daonnda a mach gu a beul, is sheall e

oirnn car guamach, mar nach do chòrd e ris dragh a chur air. Is e coltas daonnda a bha air gun teaghamh, seadh, is e duine a bha ann, ach a chumadh is éideadh eadar-dhealaichte bho dhaoine an ama seo am bitheantas. Tha a chruth is a ghnùis 'nam intinn fathast, is nam biodh ealain an dealbhadair air mo làimh, tharrainginn a chruth bho mhullach a chinn gu bàrr ordagan a chos gun dragh air an t-saoghal. Thill e an sin a stigh air ais, gun ghuth mór gun droch fhacal, ach gun do thuig sinn a thaobh an dòigh san do sheall e oirnn nach robh e toilichte dragh a chur air.

Dé a rinn Lachainn an sin ach streap suas agus gabhail a stigh do'n uamha! Dh'fheith mise far an robh mi. Dh'fhàg an ròn mo chuimhne a nis uile gu léir, agus is è a bu mhotha a bha a' tighinn faineard dhomh gur bochd nach robh an *Herald* agam gu a bhith 'ga leughadh fad 's a bhithinn a' feitheamh air Lachainn. Ach cha robh e a' tighinn, is mu dheireadh dhìric mi féin an stalla, 's a stigh do'n uamha gun deach mi. Thàinig mi gu seòmar mu mheadachd seòmar latha an cumantas de thighean na Gàidhealtachd, seòmar seasgair, ach gun a' bheag de innsiribh ann. Bha boireannach 's i a' teannadh suas gu meadhoin-aois an sin, agus bhruidhinn mi rithe. Dh'innis i dhomh — is ann sa' Ghàidhlig a bha sinn ag còmhradh — gu robh ceithreair aca a chòmhnaidh an siud; ach cha dubhairt i co-dhiubh is e bean an fhir a chunna sinn an toiseach a bha innte féin no cò. Cha robh sealladh air duine eile, no air Lachainn na bu mhò, agus ar leam gum feumadh gun do lean e air gu seòmar na b'fhaide a stigh. Ach cha deach mise na b'fhaide, is air dhomh sùil eile a thoirt mun cuairt an t-seòmair, dh'fhalbh mi a mach is dh'fhàg mi an uamha uile gu léir gu feitheamh air Lachainn air an taobh a mach.

Bha mi fathast diombach dhìom féin nach robh paipear-naidheachd agam gu a leughadh fad 's a bhithinn a' feitheamh. Theann mi an sin ri fàs iomgaineach nach robh Lachainn a' tilleadh, agus dhùisg mi. Ach ged a dhùisg, bha mi fathast mar nach creidinn ach gun do thachair an rud ceart gu leòr, is b'èiginn dhomh mi féin a chrathadh 's a chaisleachadh, is tionndadh air an taobh eile mun d'fhuair mi iongain a' bhrùadar a thilgeadh dhìom.

Bha mi a' feuchainn ri chur ri m'shùil no a chuimhneachadh an robh nì sam bith a thachair dhomh no a bha mi a' leughadh a tharraing m'intinn gu a leithid seo de neònachas, ach cha robh. Chan 'eil mi an dùil gur e ùrsgair a' phaipear-cheasnachaidh a thog dhomh an smuain idir, oir aig an àm bha e taobh a mach de m'intinn uile gu léir; is cha mhò a b'e an coltas a tha sinn an dùil a bhiodh air ùrsgair a bha air a' chreutair seò ghair, oir bha e seang 'na chruth is aotrom 'na ghluasad. Tha sinn a riochdachadh ùrsgair mar aon a tha trom, léibisdeach 'na chruth is mall 'na ghluasad. Co-dhiubh, sin agaibh am brùadar a chunnaic Eachann, is cha mhòr nach robh e cho iargalta, ana-neasda ris "a" bhrùadar a chunnaic Anna." — Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

EDINBURGH BRANCH.

Session's Activities.

The winter programme of the Edinburgh Branch of An Comunn Gàidhealach consists of a series of six Ceilidhs, held at 7 p.m. on the second Saturday of each month from October to March in the Douglas Haig Memorial Hall, Coates Crescent, Edinburgh.

The Branch also sponsors a Gaelic Circle, which is a Continuation Class for the teaching of Gaelic conversation and idiom to learners who have acquired some knowledge of grammar and pronunciation but whose progress is hindered by lack of opportunity for conversing with native speakers. The Gaelic Circle, at which there are also discussions and talks, meets in Darroch School, Gilmour Place, Edinburgh, on Tuesdays at 7.30 p.m.

All interested, in Edinburgh and district, are cordially invited to the ceilidhs and meetings.

CELTIC ART CLASSES IN GLASGOW.

New Enrolments Invited.

The following classes, under the auspices of the Education Committee of the Corporation of Glasgow are being held throughout the winter (October to March) in the High School Continuation Classes Centre (High School of Glasgow, Elm-bank Street):

Class I, Mondays, 7.30 to 9.30 p.m. Elementary history, principles, construction, and design.

Class II, Wednesdays, 7.30 to 9.30 p.m. Design and craft, colour and treatment, illumination and lettering, embroidery and leatherwork, pottery, china, painting, linocraft.

The classes are conducted by Mr. J. H. Miller, well-known both as a teacher and as an expert practitioner of Celtic art. The fee for the course is 5/-.

New enrolments will still be welcomed in both classes, especially in Class I, which is for beginners, and which, unfortunately, has so small an enrolment that there is a risk it may be discontinued after the Christmas vacation. Surely there are at least a dozen people among the thousands of Gaelic and Highland people in Glasgow interested enough to enrol in this class.

THE LATE MR. ANGUS ROBERTSON.

Many would hear with great regret of the death of Mr. Angus Robertson on 21st October. Probably no one in the Gaelic movement was more widely known at home and abroad, and he has left behind a record of long and varied service, especially by voice and pen.

Born at Breakish, Skye, in 1870, Mr. Robertson was in his seventy-seventh year. As a young man he closely identified himself with the Highland and Gaelic life of Glasgow, and was a leading member of Ceilidh nan Gàidheal, the Glasgow Skye Association, and An Comunn Gàidhealach. He was President of An Comunn from 1922 to 1927 and his term of office was specially marked by two developments. One was the Great Feill held in Glasgow in 1927, whereby some £10,000 was added to the funds of An Comunn; the other was the project for the founding of a Celtic College in Iona or elsewhere in the Highlands. In support of the latter scheme Mr. Robertson visited the U.S.A. and there gained the support of wealthy and influential sponsors, but, unfortunately, economic stringency on a world-scale during the following years frustrated the project.

Angus Robertson acquired an extensive and varied knowledge, both from wide reading and from traditional and oral sources, and he enriched Gaelic culture by his writings and compositions. Four works of his demand special mention — "*An t-Ogha Mór*," one of the first Gaelic novels, written in richly idiomatic Gaelic (later an English translation, by Rev. Dr. Alexander Mackinnon, now of Kilmonivaig, won a prize of £200 donated by Mr. Robertson); "*Children of the Fore-world*," a study in English of leading personalities in the Gaelic world; "*Orain na Cèilidh*," a collection of his own

Gaelic songs; and "*Cnoc an Fhradhairne*," a collection of his Gaelic poems.

As a public speaker, Angus Robertson could reach the heights of oratory both in Gaelic and English. He had the poet's mind and the poet's command of words. It is likely that, of all his work, some of his poetical compositions will endure longest. It is understood that a new book from his pen is in the printer's hands, and it is to be hoped that any other suitable material he may have left will be published in due course.

Mr. Robertson was a man of great generosity to those projects which caught his imagination and roused his sympathy. Many years ago he gifted to Portree Secondary School an annual gold medal for Gaelic (the present writer is proud to possess one of these). To the scheme for the restoration of the ecclesiastical buildings at Iona he contributed £2000. He founded a Gaelic scholarship at Glasgow University in memory of his son, Weston, who was killed in the recent war, and he also made ample provision for a Gaelic library at Jordanhill Training College for Teachers. These gifts by no means exhaust the list of his benefactions.

The interment took place in the old burying-ground at Ashig in his native parish in Skye, and a largely attended memorial service was held in St. Columba Parish Church, Glasgow.

We would express our deep sympathy with Mrs. Robertson and the family, and we add the following tributes by personal friends (one being the Gaelic tribute broadcast by the Right Rev. Dr. Alexander Macdonald). T. M. M.

A FRIEND'S TRIBUTE.

In the course of human history it is no uncommon phenomenon that the lives of men should be stimulated and brightened by the inspired vision and courage of an individual presence; wherein the man of destiny and the prophet with the message are revealed as manifestations of the spiritual urge inherent in mankind.

In the sphere of Celtic endeavour such personalities have arisen from time to time, to light anew the path to high and worthy achievement.

In the sojourn of Angus Robertson, whose passing we mourn to-day, such gifts are clearly discerned, shining forth as a constellation in the Gaelic firmament. Fortright and fearless, gracious and tender, his was an inspiring personality.

He stood on his own pedestal—a pedestal well founded, which needed no buttressing; he spoke, and a world-wide audience heard.

An erudite scholar, poet and preacher; a colourful presence imbued with the ideals and fired with Gaelic fervour, his brilliant conversation and transcendent eloquence were constantly and steadfastly directed toward the highest fulfilment of Celtic hope and aspiration.

His affectionate companionship will linger as a fragrant memory; his influence will endure to the end. C. S.

CLACH AIR A CHARN.

(Seo an t-iomradh a thug an t-Ard-Urramach Alasdair Mac Dhòmhnaill, D.D., air Mgr. Mac Dhonnachaidh air an ràdio.)

Tha mi dùilich an t-aobhar as coireach gu bheil sibh ag cluinntinn mo ghuth an nochd. Dh'eug an dé Aonghas Mac Dhonnachaidh, agus tha e air iarraidh ormsa iomradh gearr a dheanamh air. Bha Gàidheil Ghlaschu colach air o chionn còrr agus leth-cheud bliadhna agus bha, mar an ceudna, colach air aig Gàidheil ann fad 's am farsainn air feadh an t-saighail.

B'ann san Eilean Sgitheanach a rugadh e ach ged a dh'fhag e àite a bheirith is àraich an uair a bha e glé òg, faodar a ràdh m' s' thimcheall gun tugh e leis na nìthan maiseach agus mòralach a chunnaic agus a chuala e maille ri dhaoine. Thug e leis an t-ionnsachadh òg—an t-ionnsachadh bòidheach—agus chum e riamh greim air. Bha Gàidhlig aige cho fallain is cho fìor-ghlan e a chuala mi idir. Is iomadh oidhche a dh'èisid mi ris ann an Cèilidh nan Gàidheal agus iongnadh orm cò as a thug e a Gàidhlig agus ciamar a bha e comasach ann an deasbòirichd air an solus fhaicinn cho luath is cho cinnteach agus air na nìthan briagh-mhor a bha e faicinn a chòmhachadh ann am briathran cho buadh-mhor.

Bha cumhachd thar tombais aige ann an Gàidhlig. Is iomadh facl a chum e beò. Is iomadh dòigh anns an tug e comhraidh do ar cànan. Bu deas-bhriathrach agus eudmhor e mar Cheann-suidhe a' Chomunn Gàidhealaich. B'fhialaidh agus b'fhoigheait a lann ann an cuideachadh cànan agus coràichean nan Gàidheal. Bu chòir e ri taobh a theine. Is e a dheanadh aig an tigh an neach a bhitheadh maille ris air a' gheigheach. Cha teigeadh comhraidh is cha bhitheadh am bòrd gann de bhàid no de dh'annann.

Bithidh cuimhne air Aonghas mar bhàrd a sgrìobh bràin anns a bheil biadh agus ceòl, tàladh agus taisbeanadh. Sgrìobh e, thuilleadh air sin, ann an rosg, "*An t-Ogha Mór*"—sgul a chòisinn dha cliù bho Ghàidheil is bho Ghòill, leabhar air an do rinnadh moladh mòr is cha b'ann gun aobhar.

Tha e duilich a chreidsinn gun do dh'fhàg ar caraid sinn, is gum bithear 'ga ghàillean aig toiseach na seachdain do'n ionaid sam b' mhiann leis a bhitheadh, mar a rinn e fhèin cho soilleir anns na briathran seo leis am bi mi ag crìochnachadh:—

"Nuair thréigeadh solus clach mo shùl";

'S a ghéilleas lùths an dreallair,

Bu chaomh an dùil, 's an àm bhith dlùth

Do chill na h-ùir 's an caidilinn.

Biodh frach ri taobh mo chùirn a' fàs;

Is gaoth nan àrd dol thairis air;

.

B' e sin an carragh cuimhne buan—

Chan uaignes far an tachair e."

EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn Gàidhealach was held in St. Andrew's Hall (Room 1), Glasgow, on Friday, 5th November, 1948.

The President, Dr. John Cameron, LL.B., presided, and the following members were present:—Robert Bain, Glasgow; John M. Bannerman, Balmaha; Mrs. M. Barron, Glasgow; Miss Lucy Cameron, Glasgow; Nicol Campbell, Inverness; Mrs. M. C. Edgar, Bearsden; Donald Grant, Milngavie; James S. W. Henderson, Glasgow; Rev. Alexander MacDonald, Archdattain; Mrs. A. B. MacDonald, Glasgow; Donald MacDonald, Inverness; Roderick MacDonald, Dundee; Hector MacDougall, Glasgow; Neil MacEachnie, Greenock; Miss Mary MacInnes, Glasgow; Angus MacIver, Glasgow; Alick MacKay, Edinburgh; Rev. John MacKay, Glasgow; John MacKay, Edinburgh; Captain William MacKay, Inverness; Alex. MacKenzie, Glasgow; Hector A. MacKenzie, Glasgow; Donald Shaw MacKinnon, M.B.E., Edinburgh; Lachlan MacKinnon, Fort William; Rev. Malcolm MacLean, Conon; Murdo MacLeod, Millerton; Alex. C. M. MacNeill, Glasgow; Hugh MacPhee, Bearsden; John A. MacRae, Glasgow; Farquhar MacRae, Glasgow; Angus Matheson, Glasgow; James H. Miller, Glasgow; Donald Morrison, Glasgow; Rev. T. M. Murchison, Glasgow; Charles Reppke, Campbelltown; Dr. Colin Sinclair, Glasgow; Duncan Thomson, Glasgow; Donald Thomson, Oban.

In attendance—Neil Shaw, General Secretary; James T. Graham, C.A., Treasurer; Alasdair Matheson, Assistant Secretary; Donald MacPhail, Northern Organiser; Miss Chris Turner and Miss Mary S. Young, Clerks.

LATE MR. ANGUS ROBERTSON.

At the outset the President made appropriate reference to the great loss sustained by An Comunn Gàidhealach by the death on 21st October of Mr. Angus Robertson, after a very brief illness. Only a fortnight previously he had taken part in the National Mod activities. Dr. Cameron spoke of Mr. Robertson's long and distinguished service to the cause of Gaelic. He had been one of the founders of Ceilidh nan Gàidheal over fifty years ago. To An Comunn Gàidhealach he rendered notable service, being a member of the Executive Council for many years and President from 1922 to 1927. It was during his Presidentship that a Great Feil was held which raised

£10,000 for the objects of An Comunn. Mr. Robertson had also by his enthusiasm and eloquence aroused much interest in America in support of his scheme for a Celtic College, a scheme which, however, because of the economic slump, did not come to fruition. Mr. Robertson was also well known as a writer on Celtic subjects, his best-known works being "*An t-Ogha Mór*," "*Children of the Foreworld*," "*Choc an Fhradhair*," and "*Orain na Ceilidh*," and the President thought he would probably be best remembered by his songs in the last-named volume. He was forthright and fearless and generous. "His death is the end of an era," said Dr. Cameron, "and he is the last of a band of faithful pioneers in this city whose loyalty and zeal for the Gaelic cause will long be held in remembrance." The Council would record their appreciation of his work and their sense of loss in his death, and would convey to Mrs. Robertson and the family their deep sympathy.

The President also referred to the death of Mrs. Mundell on 25th October. A kindly and gracious lady, she interested herself in the work of An Comunn, especially in Comunn na h-Oigridh in which her daughter, Mrs. J. M. Bannerman, is taking such a leading part. The Council would convey their sincere sympathy to Mr. and Mrs. Bannerman and their family in their sorrow.

The President made reference also to the death on 3rd October of Mr. Peter Fletcher, a faithful member of An Comunn and for many years President of the Oban Branch.

GAELIC COLLEGE, CAPE BRETON.

The Secretary read a letter from the Rev. A. W. R. MacKenzie of Cape Breton Island College Foundation (Pioneers' Memorial), extending an invitation to Dr. Cameron, the President, to attend and preside at their 11th Annual Gaelic Mod to be held at the Gaelic College, St. Ann's, Cape Breton, from 27th to 31st July, 1949, and on Pioneers' Day (29th July) to deliver the 12th Annual Gaelic address commemorating the Highland Scottish Gaelic-speaking pioneers to Nova Scotia (1770-1830). The letter also asked An Comunn to accept from the Gaelic College special prizes to be awarded each year at the National Mod in Scotland for the best rendering of Gaelic songs composed in Nova Scotia, the awards to be named "The Gaelic College Gold Medal" (as first prize) and "The Gaelic College Silver Medal" (as second prize).

The President said that he would be glad to accept the above invitation, and, with the approval of the Executive Council, he would go to Canada at his own expense and not throw any financial burden on An Comunn in connection with his visit.

The letter from the Gaelic College was cordially received by the Council, as was also the President's acceptance of the invitation. The Council also most heartily accepted the offer of the Gaelic College medals. Mr. Farquhar MacRae expressed the pleasure of the Council at the President's decision to go to Canada and their appreciation of his generous action in proposing to do so at his own expense.

A letter was read from Mr. Neil Cameron, Sunderland, suggesting that mothers of children under ten years of age should be awarded an annual prize for each child who can speak and understand Gaelic intelligently; he said he was prepared to meet the cost of such an experiment in his native Island of Mull. Mr. Cameron's proposal was cordially received and, after discussion, the matter was remitted to the Propaganda Committee for consideration and report.

A minute of the Finance Committee reported that a new office had been secured at Inverness and Mr. Donald MacPhail was congratulated on so expeditiously securing such suitable premises. The Committee congratulated Mr. Iain A. MacSween on his new appointment as Youth Organiser for Lewis, while regretting the loss of his valuable services to An Comunn.

Minute of Propaganda Committee was read. Mr. Donald MacDonald, in moving the adoption of the Minute, said that for the services of Music Teachers, Branches could not pay 80 per cent. as asked for by the Finance Committee, and he moved that things be left as they were, and that local committees should be responsible as hitherto for at least 50 per cent. of the teachers' expenses. The minute and recommendation were approved.

CELTIC ART CLASS.

Minute of Art and Industry Committee was read, and, on the motion of Mr. Donald Shaw MacKinnon, was approved. A discussion took place about the teaching of Celtic Art in schools, and Mr. Hugh MacPhee paid tribute to the excellent work done by Mr. Miller in the Continuation Class in Glasgow. Mr. Miller made an appeal for a greater attendance, otherwise the class might be discontinued. The President stated it would be a great pity if the class were discontinued through lack of members and asked for suggestions for publicising it. It was agreed to publicise the class as widely as possible through the medium of our own magazine.

Minute of Mod and Music Committee was read. The Committee had considered a letter received from the Gaelic Choirs Association and, after a long discussion, made recommendations, including the separating of the Gaelic and Music adjudicators, and the appointment of an assessor to sit with the Music Adjudicator. Prizes were gratefully accepted from Col. Ritchie and Mr. James T. Graham, Treasurer. The question of the Gaelic Test was also discussed at length, and it was agreed that the method of carrying through the test this year had been very satisfactory. On the motion of Mr. J. M. Bannerman, the minute was approved.

Minute of Comunn na h-Oigridh Committee was read. In moving the adoption, the Convener, Mr. Lachlan MacKinnon, stated that a great deal of equipment was required, particularly now that the camp has achieved such great success. If it is going to add to that success in the future, there must be additional equipment. He offered congratulations to Mr. MacPhail and all his helpers. The minute was approved.

THE MAGAZINE.

Mr. Donald Shaw MacKinnon, in moving that Bye-law 4 be deleted, referred to the annual deficit on the magazine, which under the Bye-law must be sent free to all members of An Comunn. After a long discussion and after the joint-minute of the Finance and Publication Committees had been read, Mr. Hugh MacPhee moved that the Bye-law be not deleted, and, on a vote being taken, this became the decision of the meeting.

The minute of the joint-meeting of the Finance and Publication Committees was considered. It made recommendations about the appointment of an advertising and publicity agent for the magazine, the improvement of the format to make it more saleable, and the raising of the retail price to 6d. per copy. These proposals were approved. The joint-meeting also recommended that 3d. per copy should be credited to the Magazine Account for copies sent free and post free to members under Bye-law 4 and for copies supplied to Comunn na h-Oigridh. Mr. J. M. Bannerman moved that this proposal be not approved. Rev. T. M. Murchison urged that it be approved. After a lengthy discussion, a vote was taken and the proposal was rejected.

Mr. Bannerman then moved that An Comunn Gaidhealach should open a "Magazine Fund" to help pay off the deficit on the magazine and any future deficits. This was unanimously agreed.

SUMMER SCHOOL.

Minute of joint-meeting of Education and Art and Industry Committees was read. It recommended that the Summer School be held under the joint auspices of these two Committees; that the curriculum should consist of Gaelic at various stages, Gaelic Music (including Clarsach playing), and Celtic Art and Crafts; and that the School continue for three weeks in the latter part of July and beginning of August. On the motion of Mr. Lachlan MacKinnon the minute was approved.

The President reported on his visit to Dunoon, along with the General Secretary, and said that a Local Committee had been formed for the 1950 National Mod to be held there, with Mr. Neil MacLean as Convener, Provost Marshall as Vice-Convener, Mrs. Jenny M. B. MacLean as Secretary, Mr. A. P. Shaw as Assistant Secretary, and Mr. Angus MacKay as Treasurer. The date recommended for the Dunoon Mod was 3rd to 6th October, 1950. These arrangements and appointments were approved.

It was agreed to hold the next meeting of the Executive Council in Glasgow on 14th January, 1949.

Mr. Donald Shaw MacKinnon moved a vote of thanks to the President for presiding.

SECRETARY'S NOTES.

Pertshire.—On 30th October, I attended a meeting of the Perthshire Provincial Mod Committee at Aberfeldy. There was a good and representative attendance presided over by the Rev. Ian MacLellan, M.A., Convener. Mrs. Campbell, Secretary, gave a detailed report of the Mod held on 3rd September, and Mr. Low, Treasurer, reported a substantial surplus to be carried forward to next year's Mod. The Convener thanked all those who contributed to the success of the first post-war Mod. Office-bearers were re-appointed and additions made to the Committee. It was agreed to hold the next Mod at Aberfeldy on 17th June, 1949, and the hope was expressed that Pitlochry might in the near future so interest itself in the Mod that the old order might be restored—the Mod being held alternately at Aberfeldy and Pitlochry.

Dunoon.—A meeting was held at Dunoon on 1st November to form a Mod Local Committee and recommend suitable dates for the National Mod of 1950. In addition, to members of the Branch Committee there was a good attendance of townspeople interested in the Mod. The President of the Branch, Mr. Angus MacTavish, M.A., opened the proceedings, and thereafter Dr. John Cameron, LL.B., President of An Comunn, conducted the meeting. I explained the customary procedure at these meetings and indicated the various offices to be filled. The meeting was a very harmonious one, and the following Office-bearers were duly appointed—Convener, Mr. Neil MacLean, M.A., B.Sc.; Vice-Convener, Provost James Marshall; Local Secretary, Mrs. Jenny M. B. MacLean, 4 Alexandria Terrace; Assistant Secretary, Mr. Alex. P. Shaw; Local Treasurer, Mr. Angus MacKay. The various sub-committees will be appointed at a meeting to be held on 23rd November, at which representatives from Headquarters will attend. The dates recommended for holding the National Mod are 3rd to 6th October, 1950 (inclusive).

Dailriada Mod.—The Mid-Arghyll Provincial Mod Committee held a meeting at Lochgilphead recently and decided to hold the Dailriada Provincial Mod on 14th and 15th June, 1949, a week later than usual. This, no doubt, is to avoid clashing with the local market and sales day, which in previous years had placed a severe strain on local caterers.

PROPAGANDA NOTES.

Northern Area.

On 16th October the Northern Propaganda and Education Sub-Committees were reconstituted for session 1948-49 and additional members co-opted. On 30th October, meetings of both Committees were held to consider activities for the new session. It was intimated that, for the first time, a Mod is to be held at Aviemore on 3rd June, 1949. This local Mod (Badenoch-Strathspey) has been held at Newtonmore, Kingussie, and Grantown-on-Spey in successive years, and the fact that this year's Mod is to be held at Aviemore will no doubt spur the local Branch to greater effort. Lochaber Mod is also arranged, the date being 24th June at Port William. Meetings to arrange the South-West Ross and Glenelg and the Skye Provincial Mods will be held before these "Notes" appear.

Beaulby Branch had a successful opening ceilidh recently. Mr. J. N. MacLeod (Alasdair Mór), the President, conducts a Gaelic Class weekly, and Miss Colquhoun is preparing a Gaelic Choir to compete at next year's National Mod.

The Laggan and Kinlochlaggan Branch has the honour of making the first donation to the (Inverness) National Mod. Lochinver and Dingwall Branches held functions also and the proceeds were donated to the same purpose.

A concert was staged by the Nairn Branch in the Town Hall, and here also the National Mod funds benefited.

Newtonmore Branch has also arranged a date for a concert and other Branches are considering how best to assist the local Mod Committee to arrive at the target of not less than £1500.

The local Entertainments Committee, under the convenship of Miss E. M. MacLeod, held a Hallowe'en Ceilidh in Inverness recently, and this venture proved highly successful. Captain William MacKay, Mod Convener, was Fear an Tighe. A Bridge and Whist Drive, promoted by the Ladies' Committee, under the convenship of Mrs. J. A. MacKintosh, proved equally successful. This Committee has other functions in hand, including a Coffee Morning and Sale. This will be held in the Caledonian Hotel, Inverness, on Saturday forenoon, 11th December. Donations in money or in kind will be thankfully received for this effort. Goods may be sent to An Comunn office, 92 Academy Street, Inverness, before 11th December. It is also proposed to hold a Feill in September, 1949, at Inverness and it is hoped to have Stalls representing all the Highland counties. More anon.

A donation has been received from the Highland Industrial Caterers at Cannich through Miss J. E. MacKenzie, and it is hoped to stage several Gaelic concerts in the course of the winter there, where there is a large number of Gaelic speakers employed. These efforts have a dual purpose, namely, to provide entertainment for those Gaelic-speakers and to assist the National Mod funds. Two worthy causes, surely.

The Northern Organiser presided at a ceilidh at Balmacara on 9th November. This effort, on behalf of the 1949 National Mod funds, was organised by Mr. and Mrs. Archie MacDonald, Balmacara Hotel, and, despite an extremely stormy and wet night, the hall was full to capacity. The guest artistes were Petrine Stewart, Alasdair Matheson, and Alex. J. MacDonald, and they were ably supported by local talent.—Dan MacKenzie and K. J. MacKenzie, Peter MacDonald and Roderick MacLeod (piper), and Messrs. Fraser and Matheson (accordionists). Tea was served, and altogether the ceilidh was one of the best held in the district for a long time. The Chairman, who is local Secretary to the 1949 National Mod, stressed the need for everyone to assist in the raising of funds so that the target set might be achieved and exceeded. He expressed the warm thanks of the Mod Committee to Mr. and Mrs. MacDonald who had organised this effort. Mr. Archie MacDonald proposed a hearty vote of thanks to the artistes who had provided such a fine programme of songs and instrumental music and Mrs. MacDonald thanked the Chairman. A dance followed, and this also was well supported by Balmacara and the surrounding district.

At the request of the Rev. Dr. P. J. O'Regan, a new Branch is to be formed at Glenfinnan, where it is hoped to start a Gaelic reading and conversation class. Glenfinnan, with all its historic background, should be in the forefront of the Gaelic movement, and we are glad that the initiative has come from that district. A public meeting, to be addressed by the Northern Organiser, is to be held shortly, and we wish Dr. O'Regan and his Glenfinnan stalwarts much success in their effort to arouse a new interest in Gaelic matters.

A suggestion has been made that a new competition should be included in the Lochaber Provincial Mod syllabus. The idea is to encourage one-teacher schools in the Mod area to come forward with groups of, say, five to twelve pupils, either in a unison-singing or verse-speaking competition. There is much to be said for the proposal and, if it materialises, Mrs. Cameron-Head of Inverallort has very generously offered to present a Trophy and prizes. We would wish to thank Mrs. Cameron-Head very sincerely for this further proof of her practical support for all the word "Gaelic" connotes.

The Entertainments Committee are very much indebted to Mr. Leo Fraser, a business-man in Inverness, who with his Concert Party is assisting at concerts in aid of the National Mod funds in the Northern Area. Throughout the war years this Concert Party raised large sums for charitable purposes in connection with the war effort, and their help to the Gaelic cause at this time is highly appreciated.

It is interesting to note that Gaelic music classes are being conducted at Inverness, Kingussie, Newtonmore and Beaulieu, under the auspices of the Inverness County Education Committee. Gaelic language classes are also being conducted at various centres, but a full list is not yet available.

SENIOR LEAVING CERTIFICATE EXAMINATION, 1948

Gaelic

LOWER GRADE

Tuesday, 23rd March—9.30 A.M. to 12 NOON

The value attached to each question is shown in brackets after the question.

N.B.—Begin the answer (or fair copy of an answer) to each question on a fresh page. Write legibly and neatly, and leave a space of half an inch between the lines. Marks will be deducted for writing that is difficult to read.

1. Translate into English, paying careful attention to idiom:—

Aig gach am de'n bhliadhna tha obair a'chiobair a 'dol air a h-aghaidh. Tha i mar an cuan mòr—gun stad gun fhois.

Annas a'gheamhradh feumaidh an ciobair a bhith a muigh ri fuachd is ri gaillinn, agus a bhith gu furachail an tòir air an spréidh. Aig an am ud de'n bhliadhna is àbhaist sneachdannan móra a bhith ag còmhach gach bealach.

Bithidh na caoraich mar sin ann an cunnart mòr a bhith air a slugadh suas anns na cuitheachan sneachda, agus is iomadh latha fuar, reòta a dh'fheumas an ciobair bochd a bhith a muigh air an lorg.

Ach an uair a dh'fhalbhas an geamhradh agus a thig an t-earrach le frasan ciùine, agus am Màrt le a ghaothan sgaitheach togaiddh iad an sneachda bhàrr nan sliabh, agus cuiridh iad na sruthain bheaga 'n an deann-ruith gu tràigh.

Tha gach nì, mar sin, a'tabhairt fughair gu bheil a'ghrian chòir air tilleadh bho a turas do'n Airde Deas; tha gach nì beò a'feitheamh air teachd an t-samhraidh, agus an sin is aobhneach da rìreadh beatha a'chiobair.

Seirbhis a' Chràin. (25)

2. Translate into English, paying careful attention to idiom:—

Sealladh air Oisean

Air feasgar ciùin, sàmhach, 's an earrach,
'S mi tearnadh bho bhearradh nan mòr-bheann,
An smeorach 'seinn air gach bealach,
'S na h-uillt a'dol thairis le'n crònna,
Gun d'fhuair mi 's an àite sin sealladh
Rinn m'intinn is m'anam ro bhrònach;
'S ma dh'fhaodas mi cuibhrionn dheth aithris,
Na measaibh an ealain so gòrach.

'Na shìneadh fo spògan na daraig
Bha laoch a bha fearail na chòmhradh,
Bha fhiasag 's a ghrug mar an canach
Mu ghuaillean 's mu bhròileach 'gan còmhach;

Bha chlarsach ri thaobh air a'charraig
'S a teudan 'gan tarruing fo mheòirean ;
Is sheinn e na rainn so a leanas,
Nam b'eòl domh an aithris air dòigh dhuibh :—

"Thig lām h rium, a chlarsach mo sheanar,
Bu bhinn leam thu'n earrach na h-òige,
'Nuair bhuailinn do theudan le deannal
An am a bhi tional nan còmhlan ;
An talla na h-uail is na caithreim,
'S an cluinnte mar aingil na h-òigean,
Toirt ciùil dhuinn air clù à cuid leannan
'S air euchd an cuid lannan 's a' chòmhstri . . ."

Niall MacLeòid. (25)

3. Translate into Gaelic, paying careful attention to idiom :—

The happiest time of my boyhood was at that early period, a little past the age of six, when I had my own pony to ride on and was allowed to stay on his back as long as I liked. Those early days soon ended when my mother took me on my first visit to the town. The streets were too much for me at the start and I remember that I got lost. In despair I began to cry. Then a man came up, with bright buttons on his blue coat, and taking me by the arm, asked me in a loud voice, where I lived.

I could not tell him. (25)

4. Write in Gaelic a continuous story based on the following summary. **The story should be about the same length as your answer to question 1.** Failure to comply with this instruction may lead to a loss of marks.

At night a Highland girl crept out of the stone hut where she lived with her mother. In her hand she carried the horn with which she scared the deer. Skirting round the outfield she entered the forest, where suddenly she saw a shadow among the trees. She blew her horn. It waited through the night, but no deer went rushing into the darkness.

"If the deer eat the oats to-night we shall have no porridge this winter," she thought. "What shall I do?"

(Complete the story in your own way.) (25)

HIGHER GRADE—(FIRST PAPER)

Tuesday, 23rd March—9.30 A.M. to 11.30 A.M.

The value attached to each question is shown in brackets after the question.

N.B.—Begin the answer (or fair copy of an answer) to each question on a fresh page. Write legibly and neatly, and leave a space of half an inch between the lines. Marks will be deducted for writing that is difficult to read.

1. Translate into idiomatic English:—

Ma's ann no nach ann o'n chraoibh-dharaich an sgeul, no o sheanairean a' bhaile, no o bhruadar na h-ionndrainn, tha an clachan mar a bha e o chian ag itheadh is ag òl, ag gleachd is ag obair, ag canntair-eachd is a' tuireadh, an iomadh cridhe an diugh— theagamh gu bheil is an clachan mar a bhitheas e fhathast. Chan 'eil uair a dhùnas mi féin mo dhà shùil, is mi am aonar anns an oidheche, nach 'eil, mar gum b'eadh, loch fìor-ghlan, air nach ruig gaoth, a'sgaoileadh a mach fa mo chomhair, is anns an uisge chì mi faileas a'chlachain o thùs eachdraidh gus an là an diugh, is e sìor chaochladh o linn gu linn. Chì mi ceall air tolmán os cionn a'chladaich, canntail nam manach is gair na mara ag iarraidh suas le chéile gus na neoil, fir is mnathan ag greasad a mach á bothanan sgratha a dh'èisdeachd ris a'cho-sheimr bhinn. Chì mi na longa Lochlannach anns a'chaladh, an clachan 'na smùid ; na tha beò de luchd na Gàidhlig 'g am falach féin air feadh chreag is chnoc, is dà mhanach ag èaladh a mach á uaimh, a mhallachadh nan coimh-each an diugh, a sheinn an tuiridh am màireach.

An t-Urr. Coinneach MacLeòid, D.D. (32)

2. Translate into idiomatic English:—

Alasdair a Gleanna Garadh,
Thug thu an diugh gal air mo shùilean ;
Is beag iongnadh mi bhi trom chreuchdach :
Gur tric 'gar reubadh as ùr sinn.
Is deacair dhomhsa bhith gun osnaich
Meud an dosgaich th'air mo chàirdibh ;
Gur tric an t-eug oirn ag gearradh
Taghadh nan darag as àirde.

Chaill sinn ionann agus còmhla
Sir Domhnall a mhae 's a bhràthair ;
C'iod e am fàth dhuinn bhith 'gar gearan ?
Dh'fhan Mac Mhic Ailein 's a' bhlàr uainn.
Chaill sinn darag làidir liathghlas
Bha cungbhail dìon air a chàirdibh,
Capull-coille bharr na giùthsaidh,
Seabhag sùlghorm lùthmhor làidir.

Dh'fhalbh ceann na céille is na comhairl'
Anns gach gnothuch am bi cùram ;
Aghaidh shoilleir sholta thaitneach,
Cridhe fial farsuing mu'n chùinneadh.
Bu tu tagha nan sàr-ghaisgeach
Mo ghuala thaice is mo dhiùbbail ;
Smiorail fearail foinnidh treubhach
Ceann feachda chaill Seumas Stiùbhart.

Sìlis Nighean MhicRaghnaill. (32)

3. Turn carefully into Scottish Gaelic, or translate into English :—

An tan fàd clos do Chalam Chille i nAlbain cruinnighadh na comhdhàla soin ocus na trì hadhbhair fàr tionòileadh í, mar atá aithríoghadh Sgannláin, díbirt na bhfeileadh, ocus cor buin-chiosa ar Dhál Riada, do thríall féin a hl go hEirinn, mar

aon ré coimhthionól naoimh-chléire, ocus is é líon cléire do bhí 'n a fhochair ag teacht fá thuairim na coimhdhála soim, dá fhicidh sagart, fiche easbog, caoga deochan ocus tríochad maicléireach.

Do féadfaidhe go mbiadh dícheirdeamh ag an léaghtóir ar an ní churthar síos ann so, mar atá go mbeidís easbuig i gcoimhdeacht⁽¹⁾ abbaidh; gidh cadh dá léaghtar Stair na Sagsan, do sgríobh Beda, is follus go mbeidís easbuig na hAlban umhal d'abbaidh I anall-ód.

Fá gnáth, ar sé, leis an oiléan so do shíor uachtarán do bheith air do bhiadh 'na abbaidh ocus 'na shagart, agá mbiadh an chríoch uile fána smacht ocus fána dhlíge, ocus fós fá dhlightheadh dona heasbogaibh féin, gér nós neamhghnáthach é, bheith umhal dó, do réir shompla an chéaddoctúra do bhí ar an oiléan, nach raibhe 'na easbog, acht 'na shagart ocus 'na mhanach.

Sgéalaigheacht Chéitinn. (20)

(1) i gcoimhdeacht—in attendance on.

HIGHER GRADE—(SECOND PAPER)

Tuesday, 23rd March—1.0 P.M. to 1.30 P.M.

This paper must not be seen by any candidate.

To be read out by the Teacher at 1.0 P.M. in the presence of the Supervising Officer.

To be written by the candidates on the separate sheets provided, which must be collected before the Second Gaelic Paper is distributed.

DIRECTIONS FOR TEACHER

1. *Inform the candidates that they may not ask for the repetition of any word or phrase.*
2. *Read the passage aloud distinctly and deliberately, but not slowly, in order to bring out the meaning of the whole as clearly as possible.*
3. *Then dictate the passage slowly, saying each group of words (as indicated by vertical lines) twice, and pronouncing every word very distinctly. The punctuation should be indicated.*
4. *After an interval of five minutes read the text over again in the same manner as on the first occasion, but do not on any account repeat separate words or phrases at the request of individual candidates.*

DICTATION

Tha cor na Gàidhlig | 'n ar latha | ag agradh dian
shaothair | o a luchd dàimh gu léir | gu bhith a'
brosnachadh | sluagh na Gàidhealtachd | agus nan
Eilean | chum suim dhlightheadh a ghabhail | do chainnt
an màthar | air eagal gun tig an t-am | anns nach
b'leasachadh oirre. | Is e call gun teagann a bhiodh an
sin !

Chan 'eil sgaradh comasach | eadar dùthchas agus
cànain. | Seasaidh na tuitidh iad le chéile. | Ma
chailleas an Gàidheal a Ghàidhlig | caillidh e
saoibhreas beul-aithris | nan ginealach a dh'fhalbh, |
nì nach ceannaichear le òr; | caillidh e a' mhaoin | a
tha taisgte am bàrdachd | is an eachdraidh a
dhùthcha; | caillidh e a chòir-bhreith, | an dileab a
bu chòir dha a dhleasadh | is a dhion le fuil a chridhe; |
| caillidh e spiorad a' Ghàidheil; | agus ma bhios e
a dh'easbaidh nan nithean sin | ciod a bhios aige ?

Seumas MacThòmais. (20)

HIGHER GRADE—(SECOND PAPER)

Tuesday, 23rd March—1.45 P.M. to 3.45 P.M.

The value attached to each question is shown in brackets after the question.

N.B.—Begin the answer (or fair copy of an answer) to each question on a fresh page. Write legibly and neatly, and leave a space of half an inch between the lines. Marks will be deducted for writing that is difficult to read.

SECTION I.

All the questions in this Section should be attempted.

1. Write an essay in Gaelic, of not more than two pages in length, on any one of the following subjects:—
(a) “ Là dhomh 's mi falbh nan àrd.”
(b) Cha do chuir a ghualainn ris nach do chuir tùr thairis.
(c) A' chéilidh mar mheadhon fiosrachaidh is oiléin.
(d) Feum an radio do'n Ghàidheal is do'n Ghàidhlig. (40)

2. Translate into Gaelic:—

I was never in any house of the islands where I did not find books in more languages than one, if I stayed long enough to want them, except one from which the family was removed. Literature is not neglected by the higher rank of the Hebridians. It need not, I suppose, be mentioned that in countries so little frequented as the islands there are no houses where travellers are entertained for money. He that wanders about these wilds either procures recommendations to those whose habitations lie near his way, or, when night and weariness come upon him, takes the chance of general hospitality. If he finds only a cottage, he can expect little more than shelter; for the cottagers have little more for themselves; but if his good fortune brings him to the residence of a gentleman, he will be glad of a storm to prolong his stay.

Johnson: A Journey to the Western Isles. (30).

3. Give Gaelic equivalents for :—

- (a) Don't worry !
- (b) If you dare !
- (c) Do you not admire him ?
- (d) That is not to the point.
- (e) He was accused of theft.
- (f) He got no encouragement.
- (g) Introduce me to the stranger.
- (h) Regardless of expense.

(6)

SECTION II.

Two questions should be attempted from this Section.
The answers may be either in Gaelic or in English,
except when otherwise indicated.

4. Analyse the formation of any five of the following:—

fòirneart, a nuas, uidh air n-uidh, teaghlach, os cionn, ni h-eadh, an dràsda, làn dì beatha, uireasbhuidh. (10)

5. Give, with explanations, five examples of Gaelic idioms or constructions in the spoken English of your district. (10)

6. Comment briefly on any four of the following, mentioning in each case the author and approximate date:—

Long mhór nan Eilthreach, Luinneag MhicLeòid, Oran na Comhachaidh, Latha Inbhir Lòchaidh, An Claigeann, Smeòrach Chlann Dòmhnail, An t-ogha mór. (10)

7. Illustrate with appropriate quotations from the author's works the descriptive powers of Uilleam Ros, or Alasdair Mac Mhaighstir Alasdair, or Màiri Nighean Iain Bhàin. (10)

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A CORRECTION.

In the November number, Volume xlv, Number 2, page 20, second column, third line from top, the words "Final Competition" should be inserted after the word "Medal."—Ed.

BAS CHAIRDEAN.

Sir Iain Colquhoun of Luss.

Many in different spheres of life will mourn the passing of Sir Iain Colquhoun, who died on 12th November at the age of sixty-one.

The Chief of Clan Colquhoun and 14th Baronet of Colquhoun and Luss, having succeeded his father in 1910, Sir Iain was a fine example of the best type of Highland chief and laird. In person and presence, in quality of mind and heart, he exemplified the best in Scottish and Highland ideals of leadership. By his distinguished and gallant service in the first Great War and by his work on many public bodies he has left behind an inspiring record.

An elder of his parish church and on several occasions Lord High Commissioner to the General Assembly, Lord Rector of Glasgow University, Chairman of the National Trust, Convener of Dunbarton County Council, and Lord-Lieutenant of Dunbartonshire, he was withal a lovable personality, a friend to all sorts and conditions of men. One of the master interests of his life was the well-being of youth—for them he coveted the ancient ideal of "a sound mind in a sound body," an ideal so well exemplified in himself.

An Comunn Gàidhealach and the Gaelic cause also shared in his friendship and eager support, and with many others we mourn his death as a very great loss to Scotland.

Dr. George F. Black, New York.

The death took place recently of Dr. George F. Black, Librarian of New York Public Library. Born in Stirling in 1865, he was educated at Edinburgh University, and in 1883 joined the staff of the National Museum of Antiquities. In 1896 he was appointed to the staff of the New York Public Library, and there he built up the biggest collection of Scottish books outside the National Library of Scotland and the British Museum, the catalogue (published in 1916) running to 1240 pages. Dr. Black also wrote on the subject of the Ossianic controversy and on many other topics, but especially on personal names and surnames. His great work on "The Surnames of Scotland: Their Origin, Meaning, and History," was published in 1946.

Mr. Lachlan Campbell, London.

We regret to note the death in October of Mr. Lachlan Campbell, one of the best known Gaels in London.

A native of Ballachulish, where he was born some seventy-nine years ago, Mr. Campbell was educated at Rainy's School, Inverness, where many others, later distinguished in Celtic circles, received their early education. Forty years ago he took up residence in London, and during these years he established an unequalled record of service to his fellow-Highlanders in that great city in both religious and secular affairs. The Gaelic Society of London, the Highland Club, the Caledonian Christian Club, the Caledonian Society, the Argyle and Inverness-shire Associations were among the societies in which he held office.

Mr. Campbell was especially identified, however, with the Scottish National Church, Crown Court, of which he was an elder for thirty years, and it was largely due to his initiative that the Quarterly Gaelic Services at Crown Court Church have been carried on through the years. It was said of him that he was probably the best Gaelic speaker in London in the last thirty years. T. M. M.

Mrs. MacDonald, Arisaig.

The death of Mrs. MacDonald, proprietrix of the Arisaig Hotel, has cast a deep gloom over the district and far beyond. She was a lady of rare character, full of kindness and charm and ever willing to assist any worthy cause. The Gaelic cause lay very near her heart, and I have sweet recollections of spending evenings with her, recalling old memories and old stories of which she was particularly fond.

She was laid to rest in "A Mhorairne bhòidheach gheannach" beside her husband who died a few years ago. We offer our sincerest sympathy to the sorrowing family of sons and daughters who to-day mourn the loss of a gentle mother. D. McP.

NEWS FROM CANADA.

Mod at St. Ann's.

The 10th Annual Gaelic Mod was held at St. Ann's, Cape Breton, for four days at the end of July last. The Mod was formally opened by Lord Macdonald of Slate, Skye, who with Lady Macdonald had gone across to Canada at the invitation of the Mod organisers. A Cape Breton newspaper, reporting the Mod, wrote that Lord Macdonald was "piped to the platform to the stirring tunes of *Pibroch of Donuil Dubh*, ancient war march of the Macdonalds of the Isles." We have been under the impression that this "pibroch" is associated with the Clan Cameron rather than with the Macdonalds. Neither is the Chief of Sleat "the 22nd world chief of Clan Donald," as the newspaper says; we understand that three heads of leading branches of the Macdonalds claim the supreme chieftainship and that, when two or more of them happen to meet, precedence for the occasion is determined by the toss of a coin. In the newspaper referred to, Lord Macdonald is alleged to have said, "I think I am right in saying that there is more Gaelic spoken in Canada to-day—at any rate in this part of Canada—than in the whole Highlands of Scotland." The fact is, of course, that, according to the most recent census figures, there were over 120,000 Gaelic speakers in Scotland and just over 30,000 in Canada.

Lord Macdonald, addressing a crowd of 3,000, explained that Canadian blood flowed in his veins. His grandmother was Canadian-born; she was the daughter of Sir David MacPherson who was Minister of the Interior in Sir John A. Macdonald's government and later became Speaker of the Senate. Lord Macdonald paid a fine tribute to the way in which the Canadian Gaels are maintaining the best traditions of their people; he told them of hopeful developments in the homeland which may lead to greater prosperity in, and less emigration from, the Highlands and Islands; and he expressed deep appreciation of the kindly invitation sent him to preside at the Mod. He hoped his visit would strengthen the bonds of a common language and common traditions binding Scotland and Canada together.

The Hon. J. A. McCurdy, Lieutenant-Governor of Nova Scotia, who introduced Lord and Lady Macdonald, said: "Here in the heart of Cape Breton still smoulders the spirit of independence, that pride of birth, so characteristic of a proud and ancient people."

The Mod programme was a lengthy and varied one, with singing, reciting, piping, dancing, and sports events.

On "Pioneers' Day," the early Highland settlers in Cape Breton were commemorated in word and music, and Lieutenant-Colonel Donald A. Sinclair, K.C., said: "To-day we lay a stone on the cairn of those men and women who perpetuated the language, music, and culture of the Gael." On the Sunday the Mod fittingly closed with a commemorative service.

It is good that the organisers of the St. Ann's Mod have made it a custom to invite to their Annual Mod a distinguished personality from the homeland. Last year they invited Flora, Mrs. MacLeod of MacLeod; this year Lord Macdonald of Slate; next year they are looking forward to having Dr. John Cameron, President of An Comunn Gaidhealach.

T. M. M.

FRIENDS OF BRETON CULTURE.

Petition to French Government.

A petition has been presented to the French Government, urging that steps be taken to have the Breton language and the history of Brittany taught in the schools of Brittany. The petition was signed by 3,135 Celts in Great Britain and Ireland, and was accompanied by a covering letter signed by the members of the Provisional Committee who organised the petition, as follows: The Archbishop of Cardiff (Most Rev. Dr. Mihangel McGrath), Wales; J. Gwyn Griffiths, M.A., Lecturer in Classics, Swansea University College, Wales; Wm. Ambrose Bebb, M.A., Lecturer, Bangor, Wales; James McSporran, B.A., LL.B., K.C., Member of Parliament, Co. Antrim, Ireland; Daniel Breen, T.D. (Dail Eireann), Dublin, Ireland; Oscar MacCúil, M.A., General Secretary of the

International Celtic Congress, Deilginis, Ireland; Miss Mary P. Ramsay, M.A., Docteur de l'Université de Paris, Edinburgh, Scotland; Rev. T. M. Murchison, M.A., Editor of *An Gaidheal* Glasgow, Scotland; J. H. Miller, Lecturer in Celtic Art and Chairman of the Celtic Art Committee, Glasgow, Scotland; R. Morton-Nance, Author, Grand Bard of Goreseth Kernow, St. Ives, Cornwall; Cormac O'Cuilleain, M.A., Ph.D., Lecturer in Irish, University College, Cork, Ireland (Hon. Secretary).

The petition was in the following terms:

"Grieved by the refusal on the part of the French Government to allow the Breton language and Breton history to be taught in the schools of Brittany, in spite of numerous demands made by representative bodies of that country.

"Alarmed to face a situation by which the Bretons, heirs of a precious Celtic language and of a history of their own, are deprived of the possession or proper knowledge of their own property and heritage which is indisputably their due according to the most elementary standards of right and civilisation,

"We, the undersigned, urgently request from the French Government and from France that the Breton language be regularly taught in the schools of the Breton-speaking part of Brittany, and further that the history of Brittany from its origin be taught in the schools of the country, as the incumbent responsibility of their administration in Brittany demands.

"Should this just request be turned down, as patriots of the other Celtic countries, we would be compelled to our regret to let the grave wrong and injustice done to the youth of Brittany be known on every suitable opportunity, as it would thus be evident that such a policy aims at the destruction of the Breton language and characteristics, which are dear to us and valuable to Western culture."

Those who wish to be informed about the situation in Brittany ought to read *Breton Nationalism* (Welsh Nationalist Party, 84pp., 1/3) and *Adroddiad Y Ddirprwygath I Lydaw: Rapport sur la Visite en Bretagne de la Délégation Galloise, Avril, 1947* (Lewis, Cardiff, 40pp., 1/3). The first of these booklets traces the relations of France and Brittany through the centuries, and deals more particularly with the growth of "Breton Nationalism" and the modern Breton cultural movement generally in the 19th century, leading up to the very unhappy situation which has arisen in recent years.

The second booklet is a report in Welsh, with a French translation, of a visit to France and Brittany by eight delegates from the Council of the Welsh Eisteddfod, all of them men of standing in Wales, in public, academic and ecclesiastical life. Their report, restrained and moderate though it is, clearly reveals the attitude of the French authorities to the Breton problem. The request made in the petition is a reasonable one. We who have sought, and in large measure secured, similar recognition for Gaelic cannot ask less for the Bretons, our Celtic cousins, a much larger community than we are.

T. M. M.

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The high levels of present-day costs of all kinds are reflected in the largely increased expenditure involved in conducting the various activities of An Comunn, even on the pre-war scale, let alone expanding them. Towards meeting this largely increased expenditure, donations and subscriptions to the Central Fund of An Comunn are required to the extent of £1,000 per annum. Donations, large or small, will be gladly received and acknowledged by the Treasurer, Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.1. Remittances should be made payable to "An Comunn Gaidhealach."

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