

An Gaidheal.



W. CHURCHILL.

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Leabhar XXXVI.]

An Dàmhar, 1940.

[Earrann 1

AN IMPIREACHD AGUS NA GAIDHEIL.

Tuigidh na Gaidheil na's fheàrr na thuigear mòran an nì tha air a ghabhail a steach le Comhfhhlaitheachd Bhreatainn. Chan 'eil aon de mhòr-roinnean na h-Impireachd anns nach do rinn cuid de na Gaidheil an dachaidh uair no uaireigin. Is fhada a nis bho thòisich iad air dol thairis do gach cèarn de'n t-saoghal a bhuineadh dhuinn mar rìoghachd—cuid le mullach na h-èiginn agus le cion cosnaidh aig an tigh, cuid eile agus chaidh iad thairis a shireadh an fhortain.

Ri linn a ghanntair air a' Ghaidhealtachd thòisich feadhainn ri dol thairis, cuid le an saor thoil fhéin agus cuid eile seach gun robh am beagan fearainn a bh' aca air a thoirt bhuapa le aintighearnas, agus chaidh feadhainn do Stàitean Ameriga is feadhainn eile do Chanada, feadhainn do Astràlia agus do Niu Seileàn, agus an deidh lèimhe do Africa. Sgap mar so na Gaidheil 'nan ceudan agus 'nam mìltean feadh mòr-roinnean na h-Impireachd gu léir; agus mar a bha dualtach bha fios is naidheachd a' dol daonnan eadar na càirdean 'sna h-eòlach aig an tigh agus an luchd-dàimh a chaidh thairis. B' ainneamh sgìre no eadhon clachan air a' Ghaidhealtachd anns nach robhtar mion eòlach air gné na dùthcha do an deachaidh an càirdean agus air an t-seòrsa cosnaidh is caithe-beatha a bh' unnta. Sgaoil mar gum b'eadh a' Ghaidhealtachd i fhéin a dheòin no dh' aindeoin feadh mòr-roinnean na h-Impireachd gu léir. Bha mar sin coibhneas is dàimh mar a bha nàdurach aig na Gaidheil ris na cèarna so fa leth agus an daoine fhéin anna. Bhatar ag amharc air Canada mar dhùthaich a bha gu maith Gaidhealach agus

uibhir de an daoine fhéin innte, agus dh' fhaoidte sin. Bha na Stàitean air an aon dòigh agus gur ann ànna a chaidh cuid mhór de na Gaidheil an toiseach, gu h-àraidh do Charollonaidh. Bha Astràlia agus Niu Seileàn air an aon dòigh dhaibh, agus Africa cuideachd o chionn iomadh bliadhna.

Bha mar sin na Gaidheil ag amharc air mòr-roinnean na h-Impireachd mar gum biodh iad ann an dlùth dhàimh ris an dachaidh agus bha iad ann an sin. A dh' aon rud dh' fhàg so beachd farsuing aig na Gaidheil air an t-saoghal agus fiosrachadh air gach cèarn a bhuineas dhuinn mar rìoghachd; cha robh an cridhe no an eòlas air a chuingealachadh an taobh a stigh de chloich na sgìre do am buineadh iad, is fhada ghabh e bhuaithé. Agus cha b'ann air an aon taobh a bha an dàimh agus an t-eòlas a bha an so. Bhà agus thà na mìltean 'sna cèarnaidhean so feadh an t-saoghail a tha gu maith eòlach air a' Ghaidhealtachd, agus air ar deas-ghnàthaidhean 's ar cleachdaidhean, nach fhac riamh i ach mar a bha iad ag cluinntinn aig an athraichean agus mar a dh' aithriseadh dhaibh le an sinnsirean.

Tha na mìltean eile anns na cèarnaidhean so de ar n-Impireachd a dh' fhàg a' Ghaidhealtachd iad fhéin 's iad òg, agus tha gu tric brùadar na h-oidhche agus smuaintean diomhair an latha ag iomachd anns an ghleann 'san robh iad òg. Chì iad Mùirneag 's Beanntan Bharabhais, Cruachan Beann agus a' Bheinn Mhòr, a Chuireathann is Dun Canna, agus Beinn Laoigh agus Beinn Labhair, a h-uile fear is té am beanntan fhéin, buinidh iad dhaibh fhathast. Tha iad gu minic, agus bithidh gus an càrar fo'n fhòd iad, a' ruith ceann-ruisg cass-ruisg feadh nan creag agus

am bord an locha agus air tràigh na mara. Tha iad uaireanan eile air a' chreig iasgaich agus fead air an t-saoidhean agus aig an rionnach air driamlach na slaithe, no tha iad 'nan seasamh an amar na h-aibhne ag iasgach an dubh-bric. Cluinnidh iad fhathast torman an t-sruthain air cùl an tighe, agus tha ataireachd na mara 'nan cluais. Agus an dràsda 'sa rithist chì iad athair an gràidh—agus mathair an gaoid 'na suidhe m'a choinneamh—a' fosgladh an leabhair naoimh agus a' togail na sailm moch is ainmoch aig aoradh teaghlach. Chl iad so uile agus mìle rud eile a chuir smior na flrinn agus na h-uaisleachd 'nan anam.

Tha bhuil sin an diugh ann. Nuair a thàinig am na h-éiginn air an t-seann dùthaich dh' éirich na mór-roinnean so mar aon duine chum an t-seann dùthaich a dhion agus na nithean luachmhor sin a thug an sinnsrean leotha as an t-seann dùthaich agus a thiodhlaic iad dhaibh-san—soisgeul agus saorsa an athraichean. Leig iad fhaicinn gur aon fhuil sinn agus gur fìor an seanfhacal: gur teotha an fhuil na'm bùrn.

* * *

A nis so rud eile bu chòir dhuinn a chumail 'nar cuimhne mu dheidhinn mór-roinnean na h-Impireachd, gu bheil o chionn àireamh bhliadhnachan—bho chaidh Reachdan na h-Iar-mhanaistear a dheanamh—an riaghladh agus a laghan fhéin aig gach mór-roinn fa leth. Tha am pàrlamaid fhéin aca agus iad 'gan riaghladh fhéin mar as fheàrr a fhreagras sin air gach dùthaich fa leth ach a mhàin gu bheil iad uile fo an chrùn, agus iad fhéin agus sinne a' deanamh suas Comhfhhlaitheachd Bhreatainn. Mar sin nuair a thug Hitler agus na Gearmailtich ionnsaigh air Breatann chum a sgrios cha ruigeadh na mór-roinnean so, mar a tha Astràlia agus Canada agus Africa mu Deas, a leas seasamh a stigh an aghaidh nan Gearmailteach mura b'e an toil mhaith fhéin sin a dheanamh. Ach gun obadh is gun dàil thubhairt iad gu robh iadsan a seasamh còmhla ris an t-seann dùthaich an aghaidh na béiste agus na bha an cùim ris. Chan 'eil teagamh sam bith nach robh na tha de fhuil nan Gaidheal anns gach ceàrn de'n Chomhfhhlaitheachd 'na mheadhon cuideachaidh air an so.

* * *

Tha rithist a' Ghaidhlig cànan an athraichean air a cumail suas anns gach ceàrn a dh' ainmich sinn, agus i gu maith mùirneach aig iarmad na muinntir sin a dh' fhàg a' Ghaidhealtachd. Chl iad leughaidh a' Ghaidheil sin o am gu àm. Chl iad litrichean agus gnothaichean eile 'sa' *Ghaidheal* á Astràlia agus á Canada agus

á Stàitean America agus á Africa, agus as gach ceàrn eile de Impireachd Bhreatainn. Chl agus òrain is iomradh air cùisean nan Gaidheal anna. Tha mar so cànan an athraichean 'gan ceangal ann an dòigh dhùbailte ris an t-seann dùthaich, agus tha na Gaidheil 'san t-seagh so 'nam fìor chul-taic do'n rìoghachd agus do Chomhfhhlaitheachd Bhreatainn gu h-iomlan anns an t-strì eagalach sam bheillean an sàs. Tha cànan is ceol is creideamh an athraichean gu maith mùirneach aig na mìltean anns gach ceàrn de Impireachd farsuing Bhreatainn agus tha sin 'gan tàthadh na's dlùithe ris an t-seana mhàthair, an rìoghachd bheag so—beag am fad 's am farsuingeachd an coimeas riutha-san.

* * *

Tha e 'na bhuannachd, ma tha, do Chomhfhhlaitheachd Bhreatainn gum biodh na nithean sin airson am bheil an Comunn Gaidhealach a' saothrachadh air an daingneachadh—a' Ghaidhlig agus a ceol, agus cleachdaidhean agus creideamh an n-athraichean. Tha freumhan is blàth is toradh na Gaidhlig agus gné nan Gaidheal a' dol na's doimhne agus a' sgaioileadh mòran na's farsuinge na tha mòran a' smaoinneachadh. Thigeadh, ma tha, aon rud maith an luib a' chogaidh nan tuigeadh na Gaidheil aig an tigh—co-dhiùbh iadsan a tha mì-chùramach mu chaint is mu chreideamh an athraichean—nan tuigeadh iadsan gu bheil feart shonraichte anns a' Ghaidhlig agus anns na tha an cois na Gaidhlig ann a bhith neartachadh na rìoghachd, agus chan e mhàin an rìoghachd-sa ach Comhfhhlaitheachd Bhreatainn gu léir, oir is ann bho na nithean so tha spiorad is dàimh a' Ghaidheil ag éirigh.

* * *

Agus tha na mìltean luchd-feachd, mara is tìre is adhair, 'san rìoghachd-sa an diugh de iarmad nan Gaidheal a dh' fhàg an t-seann dùthaich, ag cogadh gualainn ri gualainn ruinne aig an tigh an aghaidh ar naimhdean—saighdearan calma is gaisgeil talmhainn is adhair a thàinig a nall as na mór-roinnean de Chomhfhhlaitheachd Bhreatainn chum buaidh a thoirt air a' Ghearmailteach is air ar naimhdean eile, mòran diubh Gaidheil gu an cùl aig am bheil gach buadh is comas Gaidhealach a cheart cho luachmhor 'sa tha iad againne air a' Ghaidhealtachd agus mòran na's luachmhoire na tha iad aig cuid.

Tha so 'na mhisneach dhuinne a tha cumail suas cànan is cleachdaidhean ar n-athraichean, agus mar a thubhairt mi tha e 'na neart agus 'na bhuannachd do Chomhfhhlaitheachd Bhreatainn gu léir.

FACAL 'SAN DOL SEACHAD.

An Gaisgeach.

Thug mi na rainn so as an amhran chomasach sin
 "An Gaisgeach" le Dughall Bochannan. Tha trì
 rainn dheug eile ann. Chan 'eil gainne air gaisge
 'nar measg an diugh mar a bha 'san là ud—'san
 ochdamh linn deug—agus chitear gur e an aon
 bhonn gaisge a tha againne an diugh is a bha aig
 ar n-athraichean mar a tha Bochannan ag cur an
 cèill 'san dàn.

Cha bu ghaisgeach Alasdair mór,
 No Céasar thug an Ròimh gu géill;
 Oir ged a thug iad buaidh air càch,
 Dh' fhan iad 'nan tràill' d'a miannaibh féin.

Ach 's gaisgeach esan a bheir buaidh
 Air eagal beatha, 's uamhunn bàis,
 'S a chomh' laicheas le misnich cridh'
 A h-uile ni ata dha an dàn.

'S e 'n gaisgeach esan bheir fo chis,
 A thoil chum strìochd' do reusan ceart,
 'S a smuaintean ceannairceach gu léir,
 Bhith 'n ordugh geilleachduinn d'a smachd.

Tha inntinn daingean mar a' chreag,
 Cha charaich eagal e no fiamh;
 Tha a shùilean furachair is geur,
 Is leir dha 'n dubhan crom troi 'n bhìadh.

A nàmh cha choisinn air gu bràth,
 Ged gheibh e sàrachadh ri h-uair;
 'S e neart 's a shlàinte cridhe brùit',
 Is air a ghlùnaibh bheir e buaidh.

'S i an fhirinn ghlan as clogad da,
 Is gràs a' chreidimh aig 'mar sgiath;
 'S e 'n sgrìobtur naomh a chlaidheamh geur,
 'S a mhisneach ta gu léir an Dia.

Tha slochaint aig 'na inntinn féin,
 'S a chogais rèidh ris anns gach ni;
 Ta saoihbreas aig' nach leir do dhaoine;
 Is air nach cuir an saoghal crìoch.

* * *

Tha am bàs a' deanamh bearnan follaiseach
 an luchd-stiùraidh a' Chomuinn Ghaidhealaich.
 Chaochail an Gaidheal foghainteach sin
 Còirneal Gilleabart Gunneach deireadh
 mios na Lùnasdail. Bha e fad àireamh
 bhliadhnachan air Ard Chomhairle a' Chomuinn
 agus e gu dìleas eudmhor ann. Bha stùil is
 cluas Chòirneil Gunne daonnan fosgailte chum
 is gum faigheadh a' Ghaidhlig ceartas an Cataibh
 agus 'san taobh-tuath, agus gu h-àraidh anns
 na sgoiltean; agus chan 'eil teagamh sam bith
 nach robh a leithid a dhuine a bhith chòmhnaidh

aig Drochaid a' Bhanna, far an robh e bho
 chionn grunnan bhliadhnachan, 'na thaic is
 'na chuideachadh do aobhar na Gaidhlighe 'san
 taobh-tuath.

Bha e 'na dhuine grinn agus uasal 'na ghné is
 'na ghiùlan, duine air an robh mòr mheas aig
 Gaidheil agus aig Goill. Chunnaic e mòran
 de'n t-saoghal an cois an airm ach chan fhaca
 e riamh dùthaich eile bu docha leis agus cànan
 a b' annsa leis na a' Ghaidhealtachd agus a'
 Ghaidhlig. Bha e dàimheil càirdeil 'na ghné
 agus chite uaisleachd an fhìor Ghaidheil 'na
 chainnt is 'na ghiùlan. Dh' fhàg e àite falamh
 'san taobh-tuath agus bidh sinne 'ga chaoidh
 agus 'ga ionndrainn air a sgàth fhéin agus air
 sgàth a shaothrach. Tha comhfhuilangas againn
 ri a theaghlach 'nan call is 'nam bròn.

Tha sinn ro dhùilich cuideachd gun chaochail
Tearlach Caimbeul an Glaschu le bàs
 aithghearr air dara là na Sultuine. Cha robh e
 ach beagan uairean a thide fo'n bhàs agus e là
 no dhà roimh an sin air tilleadh á eilean a ghaoil
 "Muile nam mór bheann," far an robh beagan
 sheachdainean aige dheth. Rinn esan seirbhis
 mhór 'sa' Chomuinn Ghaidhealach agus gu
 h-àraidh an coimh-cheangal ri comhairle a'
 Chraoibh-sgaolaidh. Bha e fad dheich bliadhna
 'na fhear-gairme na Comhairle sin, agus bha
 e cur air adhart agus ag coimhead an dèidh
 gach gnothach a bhuineadh dhi cheart cho
 dìleas agus cho furachail is ged a b' e obair
 làitheil a bhiodh ann. 'Se Tearlach Caimbeul
 Gaidheal cho seasmach agus cho deanadach
 'sa bha againn 'sa' Chomuinn Ghaidhealach
 agus e daonnan dìleas do ar cànan agus do leas
 ar daoine. Bhuineadh e do Mhuile agus bu
 shiubhlach Gaidhlig air a theangaidh uair sam
 bith a labhradh e aon-chuid aig coinneimh
 no ri seanachas an comh-labhairt. Bha e 'na
 dhuine dàimheil agus coibhneil agus is iomadh
 Gaidheal òg air ùr thighinn do Ghlaschu do an
 d' fhuair e cosnadh timchioll air obair an rèilth-
 eidh. Bidh ionndrainn nach beag air ar caraid
 am measg Ghaidheal Ghlaschu agus bidh sinne
 muinntir a' Chomuinn Ghaidhealach 'ga
 chaoidh is 'ga ionndrainn mar charaid agus
 mar chomh-obraiche an aobhar ar daoine is ar
 cànan.

Gun deònaicheadh an Tighearna gum biodh
 a chomhfhurtachd agus a mhisneach aig a'
 bhantraich 'na bròn is 'na h-aonranachd.

* * *

Tha Clasaichean Gaidhlig aca 'ga
 chur air bonn an San Francisco. Thachair
 an so dìreach mar a bha mi ag ràdh 'san
 earrainn-chinn an dràsda. Tha dithis
 Ghaidheal eudmhor air cùl a' ghnòthaich—

Uilleam MacGillesheathanaich-Raghallaigh agus Uilleam L. MacAoidh—agus air iartras an dithis so tha an Gaidheal foghainteach sin Seumas MacGaraidh, air son a ghràdh do'n Gaidhlig, ag gabhail obair na teagasg os làimh. Is ann 'san dùthaich ud fhéin a rugadh 'sa dh' àraichadh MacAoidh ach is ann an Dun Bhreatainn aig Cluaidh a rugadh Mac Gillesheathanaich-Raghallaigh. Tha cothrom air a thabhairt dhaibh-san a tha tòiseachadh ri ionnsachadh na Gaidhlighe cho maith riutha-san tha déidheil air am barrachd eòlais a chur air ar cànan agus air ar litreachas.

Thatar ag cur cois-ri-chiuil Gaidhlig air chois cuideachd, agus thatar mar sin 'san tìr chéin ud a' beothachadh 's ag altrum spiorad is cànan is ceol ar n-athraichean. Guma maith theid leotha.

* * *

Co aige 'eil fhios nach 'eil barrachd de litrichean an Gaidhlig a' dol troimh 'n phost na tha cuid againn a' smaoinichadh. Fhuair mi an la-roimhe litir an Gaidhlig—ged nach 'eil annas sam bith an sin dhomhsa—bho fhìor bhana-Ghaidheal agus trì eile 'na broinn a fhuair i fhéin goirid roimh an sin bho chairdean agus iad uile sgrìobhte an deagh Gaidhlig—so gu leigeil fhaicinn dhomh gu bheil àireamh mhaith litrichean Gaidhlig a' dol eadar chairdean Gaidhealach.

Tha fhios gum bitheadh mòran a bharrachd de litrichean 'nan cànan fhéin a' dol eadar Ghaidheal nam biodh grunnan maith de na Gaidheil cho eudmhor agus cho dileas rithe-se o'n chan 'eil i ag cur sgrìob air paiper ach an Gaidhlig gu neach sam bith aig a bheil Gaidhlig. So dìreach mar bu chòir a bhith agus mar a bha an *Gaidheal* ag earlachadh o chionn fhada.

Chan 'eil fhios nach fhadainn innse an so gur ann an Gaidhlig a tha gach litir is gach gnothach sgrìobhaidh eile a tha dol eadar an oifis is mi fhéin bho ghabh mi os làimh a bhith 'nam Cheann-suidhe air a' Chomunn Ghaidhealach. Tha e cheart cho furasda gach gnothach fhoillseachadh agus gach cùis a réiteachadh agus gach oidheirp a chur air adhart an Gaidhlig agus a tha e am Beurla no an cànan sam bith eile. Chan 'eil air ach a chleachdadh mar gach nì maith eile, agus is e cleachdadh a nì coimhlionta. Tha an dearbh chleachdadh aig Fear-stiùraidh na Gaidhlighe aig a' B.B.C. nuair a tha gnothach sam bith eadarainn.

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Bu chòir gum biodh an sgadan-saillt pailte agus furasda ri fhaotainn air a' gheamhradh so, agus gun e bhith ro dhaor cuideachd. Co-dhiùbh ghabh an riaghaltas

troimh Bhord a' Bhìdh seilbh air na chaidh a ghréidheadh dheth 'sna puirt-iasgach an Alba gu léir fad an t-samhraidh is ceud leth an fhoghair. Cha robh lann a chaidh a shailleadh bho cheud thoiseach na h-Og-mhiosa gu seachdamh là na Sultuine nach do cheannaich Bord a' Bhìdh bho na cùrairean. Mar so theid aca air a' phris a leagail air dhòigh is gu ruig am mór shluagh air am feumalachd dheth troimh na ceannaichean feadh na dùthcha.

Bha am buntata maith agus pailt am bliadhna, agus ma gheibhear a dhi-chomas de sgadan saillte combla ris chan eagal do na Gaidheil fad a' gheamhraidh. Bhathas cleachdta ri buntata is sgadan air a' Ghaidhealtachd agus anns na h-Eileanan bho chionn fhad an t-saoghail, agus cha deach biadh eile am beul duine as fallaine agus anns a bheil barrachd taice na tha ann am buntata maith agus sgadan air a dheagh shailleadh. Co aig 'eil fhios nach tig muinntir na Galldachd is nam bailtean móra suas ris a' bhìadh fhallain so an dràda, agus an crann air iomadach rudeile ri teannnachd cogaidh. Chuireadh sin lùths is sùgh ann am mòran 'san taobh-deas. Ach co-dhiùbh tha e 'na bheannachd do na Gaidheil gun rinn air riaghaltas gnìomh cho glic agus cho feumail ri sgadan air pris chothromach a bhith ri fhaotainn fad a' gheamhraidh.

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Bha greadhnachas nach bu bheag aca an Aird Ghobhar o chionn ghoirid agus ban-uachdaran an àite a' mhaighdean uasal Catriona NicGilleathain air a thighinn gu ìre. Is i bana-Ghaidheal cho maith 'sa tha againn air a' Ghaidhealtachd. Tha sinn ag cur meal-an-naidheachd oirre, agus nì na Gaidheil uile sin. Càite an robh Gaidheal bu sheasmhaiche agus bu chliùitiche na a h-athair còir nach maireann, an Còirneal MacGilleathain Ceann-feadhna Leathanaich Aird Ghobhar; agus tha an teaghlach uile, a peathraichean is a màthar, air an aon dòigh.

Is minic a sheas i fhéin agus a peathraichean an comhfharpuisean a' Mhoid agus a choisinn iad gill cuideachd. Tha iad uile 'nam buill de'n Chomunn Ghaidhealach agus a' leigeil fhaicinn le iad féin a bhith cleachdadh na Gaidhlighe an dòigh as fhèarr air aobhar a' Chomuinn agus cùis na Gaidhlighe chur air adhart. Saoghal fada sona dhi, agus gach beannachd 'na luib. Guidhe an t-seana Ghaidheil dhith:

Eilean thu air muir,
Caisteal thu air tìr,
Fuaran thu am fasach
Is slàint thu dhuine tiun.

Tha sinn ag cur beannachd chun na **maighdinn uasail Anna NicDhomhnaill** agus i air uallach an latha leigeil dhith ann a bhith teagasg sgoile an Cille Mhuire 'san Eilean Sgitheanach. Rinn i obair mhaith agus obair mhór fad iomadh bliadhna ag ionnsachadh na cloinne, agus tha a' chliù sin aice an diugh. Bhà agus thà i 'na deagh chul-taice do dh' obair a' Chomuinn Ghaidhealaich agus i 'na rogha sgoileir Gaidhlig i fhéin; agus meas aice air gach nì maith a tha an cliù is an eachdraidh nan Gaidheal. Tha sinn ag guidhe sonas is samhchar dhith agus gach beannachd eile a' leigeil a h-anail. Agus tha fhios nach bi i na tàmh a thaobh maith a cànan agus a daoine.

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Nach maith a fhuaras **muintir Leodhais is na Hearadh**. Chuir iad rompa gun tionailleadh iad de dh' airgid fo cheann na seachdanach na gheibheadh aon de na sgàthhalain-chogaidh sgaiteach sin ris an canar a' Bheithir-theine, no Spiofdhair 'sa' Bheurla. Tha e ag cosg coig mìle punnd Sasannach (£5000) aon de'n fheadhainn so a dheanamh. Ach coma leibh chaidh muintir Eilein Leodhais an ceann a' ghnòthaich agus fo cheann na seachdanach thruis iad séa mìle is ceithir cheud not (£6400). Chuir iad so dh' ionnsaigh Mhgr. Churchill chum a mhisneachadh agus an los gum bitheadh e 'na bheagan cuideachaidh do Mhinistear nan Innealan-cogaidh ag innse gur robh cuid ag slugh an Eilein gu léir ann. Fhuair iad ceud taing air ais 'gum moladh air son na rinn iad gu bhith 'na chuideachadh dhaibh-san a tha ri aghaidh bualaidh.

Gu dearbh a thaobh muintir nan Eilean faodar a ràdh mar a thubhairt an scriobtur mu muintir eile : thug iad iad féin air tùs.

* * *

Chan 'eil ach **da thigh uile gu leir** anns a' Ghleann Mhór am Muile agus dithis chlobairean air thighheadas unnta ach tha ochdnar 'san arm an dràsda eadar an dà thigh—coignear as an dara dachaidh agus triuir as an dachaidh eile. Sin agaibh mar a tha na Gaidheil a' seasamh an daoine is an dùthcha an dràsda ri àm na h-éiginn. Ach nach bochd gu bheil iomadach gleann air a' Ghaidhealtachd agus iad gun tigh is gun duine idir unnta. An latha a' chogaidh is maith na daoine.

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Firinn air son a' mhios so.

Carson a ni thu uaill ann an olc, O ghaisgich ? Mairidh coibheas gràidh Dhé a ghnàth. Dealbaidh do theanga flor aingidheachd, Mar caltuinn gheir, ag oibreachadh ceile.

Is amusa leat an t-olc na maith,
A' bhreug na fireantachd a labhairt.

Is ionmhuinn leat gach facal millteach,
A theanga chealgaich.
Mar an ceudna brisidh Dia sìos thu gu bràth ;
Beiridh e ort, agus tairngidh e as do
phàilliuin thu,
Agus spionaidh e do fhrèumhan a tìr nam beò.

Agus chi na fireanan agus bithidh eagal orra,
Agus ni iad gàire uime, *ag radh*,
Feuch, so am fear nach d' rinn a dhaingneach
de Dhia

Ach a dh' earb á pailteas a bheartais,
Agus a neartaich e féin 'na aingidheachd.
Ach bithidh mise mar chraoibh-olaidh uaine
ann an tigh Dhé ;
Earbaidh mi á coibheas gràidh Dhé gu saoghal
nan saoghal.

Bheir mise buidheachas duit gu sìorruidh, a
chionn gun d'rinn thu e ;
Agus feithidh mi air t'ainm-sa, oir tha e maith,
an làthair do naomh.

SALM LII.

AM FEAR-DEASACHAIDH.



THE LATE COLONEL GILBERT GUNN, O.B.E.

An Comunn Gaidhealach has suffered another severe loss by the death of Colonel Gilbert Gunn, O.B.E., late Queen's Own Cameron Highlanders, "Craoich," Bonar Bridge. Colonel Gunn was the eldest son of the late Alexander Gunn, Inchcape, Rogart, and came from good old Highland stock, his father being a member of a branch of the Clan Gunn descended from the famous Crowner Gunn, who was a power in the land in the days when the Clan Gunn held a more prominent position in Sutherlandshire. As a young man he joined the old 93rd Highlanders, his county regiment, and by his high natural qualities was in time awarded a commission and eventually retired from the Army with the rank of full Colonel. His active military life covered service in China, India, Burma, South Africa, and France. As was natural in one who had seen so much of the world, Colonel Gunn was a strong Imperialist, all out to maintain the solidarity of the British Empire. At the same time he had an equal love for his native Highlands, for his fellow-Highlanders and for their language and traditions, and took up with zeal any good

cause that might contribute to their well-being. Of a fearless and enthusiastic nature, it pained him to see the indifference with which his fellow-countrymen allowed their magnificent language and great traditions to decline, and many a time he upbraided them for their lack of spirit which allowed their local affairs and the well-being of their language to be directed by strangers entirely foreign, and in many cases antagonistic to the fine traditions of the Gael. In particular as a member of the Rogart Educational Association, he fought hard and successfully along with his co-trustees to preserve the Mackay Bursaries for Gaelic-speaking boys and girls when attempts were made some years ago to alter the original conditions laid down by the donors of these Bursaries, who stipulated that they should be held by Gaelic speakers only. In every other way our friend supported An Comunn both by deed and by word, and on occasions, when presiding at local Mods and Concerts, he voiced his belief of An Comunn's work and objects in no uncertain manner. The pity is that so few whole-hearted Highlanders of his quality remain in our midst.

Bidh a chuimhne cubhraidh gu sìorraidh.

W. M.

THE LATE MR. CHARLES CAMPBELL, M.B.E.

An Comunn Gàidhealach has lost an outstanding personality by the death of Mr. Charles Campbell at his residence in Bearsden. A Gael by birth—he first saw the light of day at Lochdonhead, Mull, sixty-seven years ago—he was ever keenly interested in all that pertained to the Highlands and islands. No one knew the country or its problems better than Mr. Campbell, his understanding of men and matters being typical of his race.

Mr. Campbell chose the railway for a profession. He began his career in a humble position at Hamilton, but his ability was such that he rose to the position of Railway Transport Inspector for Scotland and the North of England, under the Ministry of Transport. His great work earned him the M.B.E., an honour he richly deserved.

As his duties took him to all parts of the country, Mr. Campbell was well known to a host of people. He was admired and respected by all his friends, but particularly by his fellow Gaels, for his great contributions to the revival of the mother tongue

and the sincerity with which he upheld every cause designed to benefit his own people.

His interest in Gaelic led to his appointment as representative of the Mull and Iona Association on the Executive Council of An Comunn. Six years later he was elected to the important post of Convener to the Propaganda Committee—a post which he filled with outstanding success. On many occasions he attended meetings of the Northern Propaganda Committee at Inverness where the members welcomed his help and willing advice. Although he resigned from Committee work a year ago, he was, at the time of his death, one of the three Vice-Presidents of An Comunn.

Gaels in Glasgow will probably regret even more than others his lamented passing, for in addition to his activities on behalf of An Comunn he was prominently associated with the Glasgow Gaelic Society, the Glasgow Argyllshire Society, the Mull and Iona Association, and the Clan Campbell Society, over each of which he presided for a term. His capabilities as a Chairman of Highland Gatherings was widely known, for he was not only a fluent Gaelic speaker but also had the happy knack of introducing that homely touch that makes for the success of any social event.

Mr. Campbell will be greatly missed and the Gaelic cause can ill afford to lose such a stalwart. As a fellow Muileach, and an intimate friend for many years, the writer mourns the passing of Charles Campbell as a great personal loss. Although he was widely travelled no place was so dear to him as his native Isle of Mull, and no holiday for him was complete without a visit to Muile nam Fuar-bheann Mor.

DONALD MAC DONALD.

A HIGHLANDER ON THE RADIO.

Perhaps it is becoming an obsession with me, this feeling that we hear too often the voice of sophistication on the air, and that we hear too seldom the voice of simplicity. And that brings me to some reflections on the Man from Ballachulish: I mean the soldier who recounted after the six o'clock news one night recently his escape from captivity and his astonishing trek through the German lines. His narrative set a new standard of unsophistication, and if that standard could be more often achieved the

spoken word on the air would acquire a potency over us which it too rarely exercises. The sheer excitement of his story was not its chief virtue; far more moving was its revelation of the indomitable but simple persistence of the man and his two comrades. He recounted the ruses they devised and the risks they took as though they were part of an everyday employment in a slate quarry; there was no glint of any high-light in his tale, nor, for that matter, any effort to cajole us into attention by putting what the elocutionists call "expression" into his voice. That five-minute story was the best of its kind I have ever heard—and, as I say, it was the most unsophisticated performance that has ever been put on the air. So far my broodings on its significance have been in vain: all I can say, with Douglas Young, is "It makes you think." Not the least of the trains of thought it has provoked in me are, first, that men who have lived (as this soldier has done) outside the chain-gang life of the big cities retain a resourcefulness which is capable of dealing with any disaster, and, second, that the unsophistication for which I crave on the air has something to do with Regional accent and dialect. Yes, the Man from Ballachulish makes you think.

W. E. WILLIAMS
in *The Listener*.

HONOUR TO THE SON OF GLENGARRY.

Highlanders will be pleased to observe that the Distinguished Flying Cross has been awarded to Squadron-Leader Aeneas Ranald Donald MacDonell, who is the eldest son of Mac 'ic Alasdair—Aeneas Ranald 21st Chief of Glengarry. The reasons for the award show that he is a true son of his brave ancestors.

MacDonell — Squadron-Leader Aeneas Ranald Donald. This officer has shot down nine enemy aircraft and damaged four others. He has been particularly successful as a leader and has displayed the highest courage, setting a splendid example to his squadron.

Squadron-Leader MacDonell came of age in 1934 and was then in the Royal Air Force. Gaelic folk everywhere will rejoice at the prowess of this worthy heir to Mac 'ic Alasdair. It was an ancestor of his, Sir

James MacDonell of Glengarry, whom the Duke of Wellington selected for the bequest of £500 as the bravest man in the Battle of Waterloo.

An tuilleadh buaidh leis an t-sàr ghaigeach.

COMFORTS FOR H.M. FORCES.

The Central Committee met in the office of An Comunn on Tuesday, 3rd September. Mrs. J. M. Bannerman, Convener, presided over a large attendance of members.

The Entertainments Committee reported on arrangements for the Grand Concert which is to be held in the St. Andrew's Halls in Glasgow on 4th October. The programme is now well forward and it is hoped that the success of last season's Concert will be repeated.

The Convener gave a resumé of the work done by members of the Committee since previous meeting and there was now the satisfactory total of 4165 garments completed—2370 by the Work Party and 1795 by members of Comunn na h-Oigridh. A number of parcels had been despatched to units and individuals.

The Secretary reported on sums received to date as follows:—Comforts Fund, £648 0s 1d; Ambulance Fund, £652 5s; Comunn na h-Oigridh Ambulance Fund, £118 2s 11d.

It was agreed to meet in the Highlanders' Institute on Tuesday, 1st October, at 4.30 p.m.

The Bring and Buy Sale referred to in the last number was held in the Highlanders' Institute on Saturday, 7th September. There was a gratifying attendance of members and friends, and the sale realised £15 10s. The expenses amounted to £1 16s, leaving a surplus of £13 14s. Various stalls were in charge of Mrs. Robert Bain, Mrs. J. B. Dunlop, Miss Mary Hunter, Mrs. Wm. Hendry, Miss Mary MacInnes, Mrs. John MacInnes, and Mrs. Neil Shaw. Mrs. Bannerman superintended the proceedings.

Members are gratified with the success of the Collecting Sheets. The Invergarry Branch, under the guidance of Mrs. Grant, Tomdoun Hotel, Secretary, collected £22 7s, and the Largs Branch has now come forward with a collection of £36 13s. A large number of Sheets have still to be returned, and the Committee will be glad if Branch Secretaries will kindly have theirs collected and returned as early as possible.

PROPAGANDA.

Northern Area.

DEATH OF COLONEL GILBERT GUNN, O.B.E.

The lamented death of Colonel Gunn is a distinct loss to Gaelic and all the word connotes. He died at his home at Craoich, Bonar-Bridge, on Sunday, 25th August, after a short illness. He had been a member of the Executive Council of An Comunn for many years, and was also a valued member of the Northern Propaganda Committee. He never ceased to press forward the claims of Gaelic teaching in the schools of the Highlands, and especially in his native County of Sutherland.

Colonel Gunn can be best described as a Highland gentleman, and only those who were privileged to accept of his hospitality in his own home could realise the kind heart which beat in rhythm with his fighting qualities.

When the writer last visited his home, he found the Colonel in the vestibule, a box of broken biscuits in his hand and a number of sparrows and tits partaking of a hearty meal from their good friend. He had only to go to the door, call on his feathered friends and down they would come to be fed. To the end he remained the same loveable personality.

He was buried in his native Parish of Rogart among the hills he loved so well. He has left behind him a fragrant memory of a useful and unselfish life.

Gus am bris an là agus an teich na sgàilean.

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LATE MR. CHARLES CAMPBELL, M.B.E.

The Northern Propaganda Committee learned with great regret of the sudden death of the late Convener of the Parent Committee. Mr. Campbell on many occasions travelled North to confer with the local Committee on matters of importance to the movement, and the members were always glad to have the able assistance of Mr. Campbell in their deliberations. A tribute to his memory appears in this issue from Mr. Donald Mac Donald, Vice-President, who was himself Convener of the Northern Propaganda Committee from its inception in 1928 to 1939.

Among many tributes received from the Cinn-Feachd to the great work performed by the late Convener of Clann an Fhraoich this

one from Uist may be quoted:—"Cha do sgrìobh mi chugad bho'n thainig a chreach mhor air Comunn na h-Oigridh troimh bhàis Sheorais. Ach nach esan troimh obair a dh'fhag an eisimpleir againne airson a leantuinn. Ma ni sinne a rugadh 'nar Gaidheil beagan de na rinn esan—nach do rugadh na Ghaidheil idir—ni sinn gu math. Chan ionghnadh eadheachan Comunn na h-Oigridh a bhi goirt as a dheidh."

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Mr. Mac Phail recently visited the following districts:—Alltandhu, Achiltibuie, Leckmelm, Ardendree, Logie, Laide, and Poolewe. In all these districts the children are doing their best to raise money for the Comunn na h-Oigridh Ambulance Fund, and the Feachdan have made application to the Central Committee for a supply of wool. Scarves, socks, helmets, mittens, etc., will be made by the members for the boys on service.

The School Rolls in several of these districts are declining at an alarming rate, and to all interested in the welfare of the Highlands this is a matter of grave concern.

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The Northern Organiser presided at a Ceilidh held at Tomatin recently. This event was organised by Mrs. Leslie, Raigbeg Schoolhouse, in aid of Comunn na h-Oigridh Ambulance Fund. The sum of £5 8s has been added to the Fund as a result of this function.

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Congratulations to the Invergarry Branch for the splendid donation of £22 7s to An Comunn Ambulance Fund.



JUNIOR LITERARY COMPETITIONS, 1940.

When it became necessary to postpone the National Mod during the war period it was unanimously decided to continue the Junior Literary Competitions as was done during the last Great War. The number of entries this year is 146, and, considering that a number of schools which competed regularly in the past years have temporarily withdrawn, the number is quite satisfactory. It must also be borne in mind that fifteen other schools took part in the Comunn na h-Oigridh Literary Competitions.

In addition to the Secondary Schools taking part in Group "G," the following schools entered in the other Groups:—Castlebay; Nicolson Institute, Stornoway; Portree Secondary School; Sir Edward Scott School, Harris, and Tobermory Higher Grade School.

Adjudicators:—Rev. George MacKenzie, B.D., Greenock; Angus MacMillan, Scotstoun; Donald MacNair, B.Sc., Motherwell, and Murdo MacRae, Glasgow.

PRIZE-LIST.

GROUP "A."—Pupils in First Year Post-Qualifying Courses:—(a) Translation of an easy passage of Gaelic prose into English, and (b) Translation of simple sentences from English to Gaelic. Ten books will be awarded; awards will be based on the total marks gained in (a) and (b). Time, 1½ hours.—1, Katie Anne MacLeod, Sir E. Scott School, Harris; 2, Marion Campbell MacLeod, do.; 3, Anne Katie MacLeod, do.; 4, Malcolm Campbell, do.; 5, Peter MacLeod, do.; 6, Katie MacDonald, Portree Secondary School; 7, Mary Catherine MacLennan, Sir E. Scott School; 8, Margaret Robertson, Portree Secondary School; 9, Norman MacLeod, Sir E. Scott School; 10, Chrissie Robertson, Portree Secondary School.

GROUP "B."—Pupils in Second Year Post-Qualifying Courses:—(a) Reproduction in Gaelic of a short English story read twice by the teacher; (b) Translation of English sentences into Gaelic. Prizes as in Group A. Time 1½ hours (after reading).—1, Catherine MacKinnon, Nicolson Institute, Stornoway; 2, Ian MacKay, do.; 3, Donald Andrew MacKinnon, Castlebay Public School; 4, John MacIntosh, Portree Secondary School; 5, Kenneth MacIver, Nicolson Institute; 6, Mary Campbell, Portree Secondary School; 7, William MacLeod, Sir E. Scott School; 8, Malcolm MacDonald, Portree Secondary School; 9, Katie Campbell, Nicolson Institute; 10, Catherine MacLeod, do.

GROUP "C."—Pupils in Third Year of Post-Qualifying Courses:—(a) Translation of an English prose passage into Gaelic; (b) Translation of a Gaelic passage (prose or verse) into English. Prizes as in Group A. Time, 1½ hours.—1, Donald Alex. MacKinnon, Castlebay Public School; 2, Angus MacDonald, Nicolson Institute; 3, Farquhar MacIntosh, Portree Secondary School; 4 and 5 (equal), Donald Patrick MacKinnon, Castlebay, and Chirsty Flora Morrison, Sir E. Scott School; 6, John A. MacIver, Nicolson Institute; 7, 8, and 9 (equal), John MacDonald, Nicolson Institute; Murdo John MacLeod, Sir E. Scott School, and Sarah Effie MacDonald, do.; 10, Archie MacDonald, do.

GROUP "F."—Special Competitions (conditions laid down by the donor of prizes, the late Mrs Stewart, Simla). Essay in Gaelic on the Life of Samuel—Boys—1, Angus MacDonald, Nicolson Institute, Stornoway; 2, John M. MacDonald, do. Girls—1, Sarah Effie MacDonald, Sir E. Scott School, Harris; 2, Mordina MacAulay, Nicolson Institute, Stornoway.

GROUP "G."—A book prize for each year of the Secondary Course beyond the Third Year will be

awarded in every School presenting candidates in Gaelic for the Leaving Certificate. These prizes will be awarded on the marks gained in school examinations during the session:—Dingwall Academy—Class IV., Isabella B. MacRae; Class V., Jessie M. MacRae. Fort William Secondary School—Class IV., Angus MacDonell; Class V., Nellie MacDonald and Mary MacMillan; Class VI., Marion W. MacLean. Inverness Royal Academy—Class IV., Annie MacDonald; Class V., Effie MacLeod; Class VI., Janet A. Fraser. Kingussie Secondary School—Class V., Kate Robertson. Nicolson Institute, Stornoway—Class IV., Annie MacKenzie; Class V., Alexander Murray; Class VI., Murdo MacDonald. Ohan High School—Class IV., Mary MacKechnie; Class V., Christina MacKenzie; Class VI., Margaret MacArthur. Portree Secondary School—Class IV., Donald MacDonald and Archibald MacPhail; Class V., Norman MacPhie; Class VI., Mary Murray.

AIRSON NA CLOINNE.

Làrach Tigh Mhic Dhòmhnaill.

Choisinn an t-saothair litreachais so a' cheud duais aig aon de na Mòid Dhùthchail a bh' air a chumail an Caol Loch Aillse. Is e Iain MacAsgaill a sgrìobh i.—F.d.

Làrach tìghe — tha na facail sin na's brioghmhor do na Gaidheil na tha iad do na Goill. Dh'fhaoide gur e cho lionmhor 's a tha na làraich agus an eachdraidh dhùilich a bhuineas do na glinn is na srathan a tha gu bheag air am fàsachadh a dh'aoibhraich sin. Chan 'eil sliabh no monadh, achadh no còmhnaid far nach 'eil làrach tìghe no àirigh; gach aon le sgeul fhéin, ach chan 'eil a bheag de'n sgeul air a sgrìobhadh, agus thriall na seoid a dheanadh aithris oirre. Gu tric, tha tobhta mór no beag, carn no garadh a' combarrachadh a mach dachaidhean nan treun a bha ag còmhnuid anna. Ged a tha leac-an-teinntean fuar gheibh sinn blàths fhathast mu chuairt do na fardichean fàisail so, agus cha mhise sinn idir a bhì a' dol g' am faicinn agus a smuaineachadh air na làithean agus na daoine a bha fènmal agus clùtach an eachdraidh.

Tha aon làrach shean a tha eadar-dhealaichte bho gach làrach eile a chunnaic mi aig am bheil eachdraidh air am bi cuimhne. Chan 'eil clach no balla ag combarrachadh a mach na làraich so, agus tha muir-làn aig gach reothair, mar gum b'eadh, 'ga glanadh is 'ga cumail eùbhradh. Tha i aig ceann Chinn-t-Saile de'n ghlas eilean an Loch Aillse, agus chan 'eil i mòran na's motha na cnapach luinge. Sin an làrach air am bheil an t-ainm "Làrach

Tigh Mhic Dhomhnaill " agus chi sinn cionnas a fhuair i an t-ainm.

Bho chionn ceithir cheud bliadhna theann Domhnall Gorm Mór ri iarraidh air ais an ceannardas a bhuineadh do chinn-feadhna Clann Domhnaill—"Morair nan Eilean." Mar a thachras do na h-uile fear a bhitheas ag iarraidh uachdranais, bithheadh cuid air a shon agus cuid 'na aghaidh. Am measg a luchd-cuidichidh bha clann Thorcuil, agus chuir Domhnall Gorm a mach á Tròdarnais clann Mhic Leoid Dhun Bheagan 'g an sgathadh leis a' chlaidheamh air achadh na fala an Sgiabost. Thionndaidh Domhnall Gorm Mór an sin air Clann Choinnich a bha ag cur 'na aghaidh. Chaidh e an sin do'n Chòigich agus loisg is chreach e 'na bha ri cladaich agus an sin rinn e ionnsaigh air Caisteal Eilean Donnain, far an robh Bain-Tighearna ag còmhnuidh. Chuir e teine ris gach eithir agus ràmh air an Dòrnaigh, mharbhadh iad sagairt Chinn-t-Saile a bha de Chloinn Choinnich agus chruinnich iad mu bhalla a' chaisleil. Thug iad buaidh air gach cnap-starraidh agus bha iad a' feuchainn ris an dorus a bhristeadh 'nuair a loisg Donnchadh Mac Rath saighead a bhuail Domhnall Gorm ann am feith a luirge agus thug Domhnall sponadh air an t-saighead is riab e an fheithe 's ma riab, theann e ri sìleadh na fala 's cha b'urrainn a dhaoine casg a chur air.

Chuir so stad air an t-sabaid 's chaidh a' bhirleann air uidheam, ach cha deachaidh Domhnall na b'fhearr. Thug iad e air tìr aig an eilean bheag so is chaidh fagadh a chur suas air son an ceann-feadhna. Is ann an so—a dh'aindheoin na b'urrainn dhoibh a dheanamh—a shil Domhnall Gorm Mór gu bàs agus is ann mar so a fhuair an t-eilean beag so ainm a leanas ris—"Làrach Tigh Mhic Dhomhnaill."

Is ann le cridheachan trom, tùrsach, a chaidh a' bhirleann gu Eilean Iarmuinn, agus a chruinnich a mhuinntir gu charadh maille ri sheanar ann an Caisteal na Chille Móire. Ged tha an eachdraidh sean, tha ainm an Eilein g'a chumail fada ann ar cuimhne.

Is duine sìtheil mi. Aig Dia tha fhios mar as toil leam sìth; ach tha mi an dòchas nach tig an latha anns am bi mi 'nam ghealtairc cho mòr agus gun gabh mi fòirneart mar shith. —Kossuth, 1802-1894. *I am a man of peace. God knows how I love peace; but I hope I shall never be such a coward as to mistake oppression for peace.*

LITIR COMMONN NA H-OIGRIDH.

Tha sinn gu mòr an comain nam ball is nan càirdean a chuir litrichean cho coibheil thugainn mu bhàs ar fear-iùil, Seòras Marjoribanks. Tha sinn gu h-àraidh a' toirt taing dhoibh-san a sgrìobh chun na bantraich. Tha ise ag cur meas mòr air sin agus tha e a' dearbhadh dhith, ma bha feum air, am meas agus an gràdh a bha aig Cinn Feachd is buill Commonn na h-Oigridh air a céile suairce.

Mar tha fios agaibh bha aon rùn aig Seòras anns an amhare mun d'fhàinig a' chrìoch air, agus b'e sin Carbad-eiridinn a thabhairt thairis gu saor do Chomunn na Crois Dhearg an ainm Commonn na h-Oigridh. Fhreagair ceithir Feachdan deug an gairm a chaidh a mach fo a làimh fhéin, agus tha sinn 'n an comain airson cho math 's a rinn iad, ach tha fatathast ceud 's a sè nach do ghluais gu cuideachadh a dheanamh fa chomhar an aobhair. Tha sinn cinnteach as gur e miann gach Feachd gun bi ainm Sheòrais air a chumail air mhaireann agus ciod an dòigh as fèarr air sin a dheanamh na tiodhlac, beag no mòr a réir an comais, a chur gu ceann-gnothaich a' Chomuinn a chuideachadh an rùn a bha cho faisg air a chridhe-san a thoirt gu buil. Tha sinne, aig am bheil stiùradh Commonn na h-Oigridh fo ar cùram, ag cur ar n-earbasa anns na Cinn Feachd cuideachadh leinn anns an oidheirp ionmholtas so a chum a giùlan gu crìch shoirbheachail. Tha naoi fichead pundo Sasunnach g'ar dìth fhathast. Rachaibh, uime sin, air ghleus cho luath 's is urrainn sibh agus cuiribh clach air càrn Sheòrais anns an dòigh a bu mhatht leis féin.

So agabih Co-fharpais a' mhòs so. Fhuaradh pundo Sasunnach bho "Charaid gun Ainm" air son duaisean agus bitidh dà leabhar Gàidhlig air son buill fo cheithir bliadhna deug agus a dhà eile air son buill os cionn na h-aois sin.

Is e Seòras e fhéin a shoearich an cuspair agus is e so an gnìomh mu dheireadh a rinn e air bhur son. Mar sin, tha sinn an dòchas gun dean àireamh mòr oidheirp 's a cho-fharpais so. Is e an t-ainm a thug Seòras air—"Gearra-ghobachd," ach is dòcha gu bheil cuid agaibh nach tuig so agus faodaidh sibh "Gearradh-cainnte" a chaintainn ris.

Feumaidh na buill fo cheithir bliadhna deug aon eisimpleir a thoirt agus na buill os cionn na h-aois sin trì eisimpleirean.

Gus a' chuis a dheanamh na's soilleire, so agaibh eisimpleir:—

Coinneach a' togail balla-tighe,

Dòmhnall. Chan 'eil mòran àirde a' dol air a' bhalla sin.

Coinneach. Tha mi a' deanamh mo dhìchìoll.

Dòmhnall. Ni an t-seilcheag fhéin sin.

Coinneach a' toirt nan liabag as a chliabh, Eachann. A bheil beul cam air a h-uile liabag a tha anns a' mhuir?

Coinneach. A bhalaich, chan fhaca mise gach liabag a tha anns a' mhuir ánn.

Bheirear breith air na h-oidheirpean mar a rinneadh air na Co-fharpuisean a bha againn cheana. Feumar gach oidheirp as an Taobh Tuath a sheòladh gu "Dòmhnall Mac Phàil, 98 Doelfour Drive, Inbhir Nis," agus as an Taobh Deas gu "Niall Mac Gille Sheathanaich, Sràid 131 West Regent, Glaschu, C.2." Feumar gach oidheirp a bhi an làmhnan nan daoine sin roimh deireadh na mìosa so, An Dàmhar. Feumar ainm, aois, agus Feachd Co-fharpuiseach a bhi air ceann a' phaipeir agus chan fhaod sibh an cuideachadh as lugha fhaoitain bhò neach eile.

Bha coinneamh aig Comhairle Clann an Fhraoich an oidheche roimhe agus shònraich na buill gun gabhadh Mgr. Eachann Mac-Dhùghaill àite Fear-gairme gus an tig crìoch air na h-amanna dosgainneach so. Ghabh easan an dreuchd os làimh air a' chòmhnanta sin agus tha sinn ag cur fàilte chridheil air agus a' toirt taing dha mar an ceudna. Chaidh a thaghadh mar bhall de'n Chomhairle deich bliadhna air ais agus tha e freasdalach, dìleas 'na dhreuchd. Bha meas mòr aig an fhear nach maireann air Eachann agus an neo-ar-thaing mur robh meas aig Eachann air Seòras, mar bha againn uile.

Bhur caraid dleas,

NIALL.

ROSG-BARDACHD.

Ged is fhada an glaoth o thaobh Loch Obha gu cluaintean ùrail a' Chnuic-Bhàin bidh m' inntinn a' snàmh air ais do'n tolmán uaine 's do'n lagan uaigneach an cluain a' bharraich oir is ann an sin a thàinig a' bhean-shìth & slothbhruagh a deas nuair bha teas na gréine a' léireadh mo mhalaidh. Bha uisgeag nan àrdspeur a' seinn gun éislean 's ag cur éibhneis an cridhe an dohrain duinn 'na nead-falaich. Cha b' fhada a dh' fhuirich a' ghruagach dhonn ach mun d' rinn i breacan & baile bhuainn i cuiseagan na luachrach agus shuain i iad ri chéile gu suairce.

Is iomadh bàirneach ghlas a bhuainn mi o'n uair sin; is iomadh stuaidh a bhuail ri m' dharach ach a h-uile h-oidheche mun laigh mi sìos air mo chluasaig 's a' ghaineamh bhàin

tha gnùis na gruagaich a' tighinn air faire, 's a' sniomh na luachrach ri m' thaobh mar b' àbhaist. SAIGHDEAR.

EILEAN EIGE.

Le DOMHNALL MACÀIDH NACH MAIREANN.

Seinnibh leam dàn do Eige bheag mo ghràidh, An t-eilean a rinn Nàdur cho glòirmhor;

'Se cumhachd Dhonnachaidh Bhàin, grainne mullaich ar cuid bhàrd,

Dheanadh ceartas ris na dh' fhàs ort de bhòidhead.

'S tu an t-eilean a thug buaidh air na th' againn 'san taobh-tuath,

Eadar Orcaibh agus Cluaidh nan long móra;

Tha eirachdas is uaisl' gad chrìoslachadh mun cuairt:

Rud nach urrainn mise luaidh ann an òran.

Nuair thig an Céitean uanach bidh maise air do chluantan:

Bidh bratach dhaithte shnuadhmhor gad chòmhdach;

Bidh sobhrach mu gach bruaich; mu gach lagan biolar uaine;

'S bidh luinneag aig a' chuaich anns na h-ògain.

Mu do chladaichean mun cuairt gu bheil annas dha gach sluagh;

Gu bheil fallaineachd gun truaillleadh 's gach òb dhet;

Ach greis mun laigh a' ghrian, 's theid i falach anns an iar,

Gum fathanas bhi 'n Clìadal a chòmhnuidh.

Gur mireagach na fuarain tha ruith troimh d' ghlaicibh uaine;

Is cabhag dh' ionnsaigh chuain orra dòrtadh:

Ag iomachd air feadh luachrach 'nan cuislean glan gun ruadhan,

Ni aigeanach gu gluasad fear breòite.

Bho na mullaichean as àirde gu ruige cois na tràghad,

Tha h-uile rud fo bhlàth anns an Og-mhios;

Coire' is buntat' a rinn ceathairnich de'n àl—
A rinn eachdraidh anns gach àit' dha'n do sheòl iad.

'Na shuidhe ort mar chrùn gu bheil carraig ghlas—an Sgùrr;

'S gun a coimeas an aon dùthaich 's an Eòrpa;

Gur h-ioma teanga chliùitich thug seachad oirre cunntas:

Toirt urram agus ùmhlachd 's gach dòigh dhi.

Mo shoraidh leis gach stùc, leis gach coire agus cùil;

On is mór a thug mi rùn daibh om' òige.

Dhol am pasgadh ann ad ùir, ma's e dh' òrdaich Rìgh nan Dùl,

Gur h-e m' achanaich is m' ùrnuigh ri m' bheò e,

BAS DHIARMID.

'S ole a' chomhairl' a chinnich agam,
Aon mhac mo pheathar a mharbhadh
Air son mna bha fo na ghréin,
Nach deanadh fiù ceum mo leanmhuinn.

Dh' fhàg mi sud air an tulaich
Fo othair na muice fadhain
Gràinne nighean Rìgh Chulthan,
A dà dhealbhan-chuilean is Diarmad.

Mar sud sheinn Fionn gu brònach dubhach,
agus cha b' iongantach e; oir cha b' e mhàin
gu robh Diarmad cho dlùth an dàimh dha, ach
mar an ceudna gur e aon de fhìor ghaisgeach na
Féinne bu tréine bha aige, agus a thuilleadh
air an sin bha e thaobh eireachdais pearsa agus
maise gnùis sonraichte thar dheich mìle. Cò
nach cuala mu Diarmad àlainn agus am
"breac seir?" Cha do chruthaicheadh an duine
aig robh deirg' an ròis agus gile liliidh na
machrach air an co-mheasgadh cho àillidh
coimhlionta 'sa bha iad am breac seirce
Dhiarmaid, agus cha do chruthaicheadh an
aon sin riamh de mhaighdean no bhoirionnach
a chitheadh a bhric so, a b' urrainn gun tuiteam
an gaol leis. Sin mar thachair do Dhiarmaid
a nise; latha is e gabhail ceum, thachair Gràinne
bean-òg Fhinn, seana bhrathair-a-mhàthar,
ris, agus mar urram dhi thog e a cheann-
bheart gun smaoineachadh, ach ma thog—
chunnaic ise am breac seirce, agus am prìobadh
na sùla loisg a cridhe le gaol dha. Cha do
shnasaidh i tuilleadh, 'ga cur fhéin 'na rathad,
agus mar a gheibheadh i fàth ag aslachadh air
teicheadh air falbh comhla rithe. Teicheadh
le bean brathar-a-mhàthar! Cò chuala riamh
a leithid? Cha teicheadh airson an t-saoghail
mhóir. Ach ciod nach dean na boirionnaich
ma chuireas iad rud romhpa. Lean Gràinne
air a bhi 'ga cur fhéin an rathad Dhiarmaid
is air a bhi tighinn na's teinne dha, 'sa mìodal
ris, nuair nach biodh duine 'gam faicinn. Mu
dheireadh, latha is Fionn 'sa bheinn sheilg,
choinnich i e agus ag cur a dà làimh mun
cuairt air amhaich phòg i e thairis is thairis,
agus bhòidich i nach dealaicheadh i ris fhad
's bu bheò i. 'Se ùmhhlachd seilge sìor leanmhuinn
is mar sin chaidh le Gràinne. Dh' fhalbh
Diarmad comhla rithe mu dheireadh thall,
agus ged a dh' fhalbh chan fhaodar a bhi ro
chruidh air; 'se boirionnach laghach lurach
òg a bha an Gràinne, agus bha esan òg cuideachd;
agus a thuilleadh air sin thòisich e air a bhi
creidsinn gu robh gaol a cridhe aice air, gu
h-àraidh nuair a chunnaic e i ag gal. Agus
chan e sin a mhàin ach troimh a bhi 'na
cuideachd cho tric 's ann a bha e a' tòiseachadh
farachadh gu robh rud-eigin de ghràdh aige

fhéin dhi-se. Co-dhiùbh bha sin mar sin oir
nach robh—tha mac-meannhainn clann nan
daoine do-thuigsinn—chòrd is dh' aontaich is
dh' fhalbh iad, ach mo thruaighe cha b' ann gu
an leas.

Bha Fionn air toirt an aire cheana nach robh
Gràinne idir cho fìor mheasail air 's bu mhaith
leis ach cha do leig e dad air; ach air tilleadh
bho'n bheinn sheilg a' latha so nuair nach do
thachair i ris, chuir e ordag fo fhiaicil eòlais,
agus air ball dh' aithnich e gu robh i air teicheadh
comhla ri Diarmad. Gu nàdurach thàinig an
cuthach air, cuthach eudaich, agus mhionnaich
agus riamhaich e gun cuireadh e às dha Diarmad,
mór ga robh meas aig air. Moch maduinn a
màireach an deidh oidhche glé anfhaiseal
mhi-shuaineach, mus do sgàird an t-eun
spliongach, shéid e an corn fùthaidh—chluinnt
an coig coigibh na h-Eireann i. Chlisg an
Fhéinn is air am bonaibh bha iad deas
armaichte, ullamh air son cath no cunnart
ann an tiota. Dh' innis e dhaibh mar a thachair,
agus an tòir air Diarmad dh' fhalbh iad.

Nise bha meas mór aig an Fhéinn uile air
Diarmad agus ged a bha e tric 'nan comas
cha bhrathadh iad e. Thuig Fionn so agus 'se
a rinn e sealg mhór a chur air chois, agus
bho'n bha Diarmad déidheil air sealg chuir e
cuireadh dha ionnsaigh le Caoilte.

Bha torc mór borb a' tathaich eùl an aonaich,
aig àite ris an canar gun an là an diugh
Màm an Tuire; agus bho'n bha e gu tric a'
marbhadh dhaoine bha Fionn an dòchas gum
marbhadh e Diarmad, agus mar sin gum
biodh e fhéin saor de a fhuil, agus de mhi-
chliù. So a rinneadh agus air latha àraidh
chruinnich an Fhéinn gu h-ionlan, eadar fhear
is chon, faisg air a' Mhàm, Fionn air an ceann
agus mura robh Diarmad air thoiseach cha
robh e idir air dheireadh.

Air faicinn an coimhthional uamhasach
theich an torc le feagal a bheatha agus le
foghur na gaoithe 'na shròin ghearr e null
'na leumannan troimh 'n mhòintich gu deas,
tharunnin e sìos gu Dorus Dhubhan 'sa sin a
null leis troimh abhainn Chonaig, 'sa suas
ùrlar Ghlinn Lic, Diarmad, Caoilte 's an euid
chon air a shàilean. 'S ann an sìod bha an
iolaich 's a' ghleadhraich. Ach mu dheireadh
thoisich an fhaghadh a' lasachadh; bha an
torc a' fas sgìth, agus an tràth so 'sa rithist
bheireadh e sùil mhallaichte ach an robh duine
faisg air. Bha na coin cho geur air a bhi sàs ann
's gun do thorchar e fear no dha dhiùbh ann
an tiota le thuigs mhóra mus d' fhuair Diarmad
freasdail orra. Ach bha a àm am fagus. Air
dol dha mun cuairt uair is uair air clach mhór
a bha an sin gun e fhein a dhion, shaoil Diarmad

'na theas gun d' fhuair e cothrom air is tharruing e sràc de chlaidheamh le uile neart gus a spadadh, ach gu h-aimlisgeach an àit an tuirc 's ann a bhuail e a' chlach, agus nì iongantach sgoilt e i 'na dà leth, agus na's ro iongantach na sin, a' bonn a' sgoltaidh, ball dìreach, bhrùichd tuil a dh' uisge fìorghlan a tha sruthadh cho bras an diugh 'sa bha e riamh. Ma tha fear sam bith mì-chreidmheach rachadh e suas gu Gleann Lic agus faicheadh e air a shon fhéin is òladh e a loma-làn a Tobar an Tuirc, agus ged nach aigis sin àlteachd Dhiarmaid dha bheir e ùrachadh spioraid agus spionnadh dha an deidh a thuiris mar a thug e a Dhiarmad.

Anns an althapadh 'sa' bhòilich a bh' ànn thionndaidh an torc agus chas e air Diarmad, ach bha Diarmad deas air a shon, agus shàth e an t-sleagh a bha 'na làimh chli a steach 'sa mach troimhe ged a b' uamhanta mór e, agus thuit an torc. Anns an tuiteam leig e ràn eagallach as a thug macalla bho na h-aonaichean gach taobh de'n ghleann. Tharruing Diarmad a sin an t-sleagh air ais agus cha mhór nach robh i cho duilich a toirt air ais 'sa bha i ag cur air adhart. Dh' òl e sin deoch as an t-sruthan aig bonn na cloiche agus shuidh e fhéin is Caoilte a leigil an anail gus an tigeadh Fionn agus a chuid eile dhe'n Fhèinn. Nuair a thainig iad 'sa chunnaic iad closach an uillebheist marbh air an t-sliabh agus Diarmad slàn fallain faisg air agus a nise ag glanadh na fala dhe'n t-sleagh, thog iad iollach sgairteal chridheach a rithis 'sa rithis, macalla 'gam freagairt. Cha do chòrd an iollach buileach ri Fionn ged nach do leig e dad air. Bha e an dùil gum marbhadh an torc Diarmad air sheòl air chor-eigin agus cha deach leis.

Nuair a bha iad ag gabhail an anail uile a' buidhinn mu mheudachd neo-chuimseach na bèist, is mar a mharbh e fear is fear le thuigs agus gu h-àraidh mar a bhàsaich fear bho lot neònach a rinn an gath a bha 'na dhruim, 's ann a thainig fo Fhionn gun cuireadh e Diarmad a thomhas an tuirc gun fhios nach tachradh an nì ceudna dha-san. "Eirich, a Dhiarmaid, a nise agus tomhais an torc," ars esan. Dh' éirich Diarmad gun umhail agus thomhais e an torc bho shoc gu fheamán agus thuir e gu robh sea troighean deug a dh' fhad ann. "Chan e sin idir a th' ann, a Dhiarmaid," arsa Fionn, "éirich agus tomhais a rithis e, an aghaidh a chuilg bho fheamán gu shoc." Dh' éirich am fear a bha garbh 'san trod 's cha bu turus àigh, agus thomhais e an torc an aghaidh a chuilg is thuir e gu robh sea troighean deug ann a dh' fhior thomhais; agus e a' suathadh a shail le a bhois, ghearrain e gun deach an gath bha an druim na bèist 'na shàil. 'Se sin na bha

Fionn ag iarraidh. Bha fios aige nach robh dol as aig Diarmad tuilleadh.

Bha dùil aig Diarmad bho na fhuair e cuireadh chun na seilge agus bho'n chaidh aige air an torc a mharbhadh gu robh fearg Fhinn air dol seachad 's gum biodh a h-uile dad ceart mar a bha iad roimhe. Chuir e fios air Gràinne is tharruing e sìos dha'n dùn. Am beagan laithean thoisich teasach is tinneas air; bha am pian 'san t-sàil a' fàs na's miosa agus dh' at a' chas suas na ghluin. Cha robh e a' faighinn lochd chadail ceart; 'na bhrèislich bhiodh e buidhinn mun torc; mu na blàir a chuir e, agus 'na uairean bhiodh e mar gum b' eadh 'na bhalachan òg ach cluich comhla ri balaich eile.

Nise, bha slig òil aig Fionn cho buadhach agus ge b'e air bith eucail bhiodh air neach nam faigheadh e deoch aiste bhiodh e air a leigheas. 'Na éigin chuir Diarmad fios air Fionn is air teachd dha thuir e ris: "Deoch as do shlige, Fhinn, a dheagh mhic a' Rìgh gus mo leigheas." "Dé cha toir mi dhuit sin, a Dhiarmaid, ge mór a rinn dha mo leas, a tuath 'sa deas, an ear 's an iar, is mò rinn thu dha m' aimhleas, oir is tu a sgar mi bho mo chiall." Mar so chuireadh as a Dhiarmad. Ma dh' fhaoidte gur ann bhuaite sin agus tachartasan eile dhe'n t-seorsa cheudna a dh' éirich am facal: Cha chuirte as gu bràth dha'n Fhèinn mur toisicheadh i air cur as dhi fhéin.

Cha bu luaithe a shiubhail Diarmad seachad na chrìon is chaochail Gràinne le gaol dha, is cha bu luaithe chaidh ise seachad na shearg is bhàsaich a dà dhealb-chuilean le gaol dhi-se, agus cha bu luaithe a chunnaic Fionn mar thachair na thòisich e air gabhail an aithreachais 'sa caoidh Dhiarmaid. 'Na dheuchainn thug e faineir gun rachadh an dithis a chàradh taobh ri taobh 'san aon uaigh—Diarmad fo làn armachd agus tuigs an tuirc 'na làimh, Gràinne is dos dhe'n tom de fhaoch geal air an do dh' eug i air a h-uchd agus a dà chuilean aig a sàilean. Shil Fionn na deoir fos an cionn, agus a sin dh' fhalbh e is shuidh e thall mu choinneamh na h-uaigne agus sheinn e na rann a dh' aithris mi is tuilleadh 'nan cois.

Tha an uaigh faisg air Dùnan Dhiarmaid aig ceann shuas Loch Dubhthaich an Cinn-taile far am bèil i air a comharachadh le dà shreath chlach mu fhichead troigh a dh' fhad is mu sheachd troighean bho chéile.

Soraidh leat a Ghràinne Iuraich,
Soraidh leat a churaidh àlainn,
'S gasd a chaidleas sibh chaidheachd
'S dà chuilean fuir' a làmh ribh.

SGURR A' BHRÀONAIN.

IAIN SHOMALTA E HO RO.

So fonn eile á coimh-chruinneachadh na Bana-Dhughlasaich. Rinn mi mearachd an àireamh na Lunasdail nuair a thubhairt mi gum b'e fonn "Duanag an t-seoladair" am fear mu dheireadh a bha 'sa' choimh-chruinneachadh sin. Tha beagan eile ann ged nach robh iad ri mo làimh-sa aig an àm. So òran tàlaidh as. Tha e air a chur sìos mar a bha e air a sheinn leis a' mhnaoi uasail Anna Dhùghlas (aois 70 bliadhna) ann a' Bhaltois an Eilein Sgitheanaich. Tha an t-òran fhéin a' leigeil fhaicinn gu bheil e cho aosda ri linn togail nan creach.—F-d.

GLEUS F.

Séist.	{ . r m : r . d : r . r m : - : - }
	Iain Shom - alta é ho ró
{ . r m : r . d : m . r d : - : - }	
	Iain Shom - alta é ho ró

{ . r m : r . d : r . r m : - : - }
Iain Shom - alta é ho ró
{ s : m . d : r m . r : r d : - }
Thog iad an crodh bharr nan lón

{ m . , f : s . s : m . , f s : l . , d : m }
Rann. Cha bu shealbh - ach dhomh t'fhaotainn, mo ghaol,
{ m . , s : m . , r : d . , r m : m . , s : m . , r }
mo mhaol donn, Mi 'gad iarraidh 'san fhraoch

{ d . , r : m : m . r d , d . - : - : - }
'S mi 'gad shlaodadh á poll.

Seinn an rann a ris agus an t-séist an deidh sin.

Agus sin an t-séist.

{ . r m : r . d : r . r m : - - - }
Iain shom - alta e ho ró etc.

TOIMHSEACHAIN IS SEANFHACAIL.



Is fhearr dà cheann na an aonan,
ged a b'e ceann caoire fear dhiubh.

Tha an duine is a' chaora cho mór aig a chèile ri dà cheann eich.

Tàimhidh gach neach ri a choltas, agus tha an dithis so cho coltach ri chèile, 's gum bi thusa faighneachd—"co aca is e an ceann caora?"

Chan 'eil fhios co aca is gòraiche no is glice. Chl dithis barrachd air aon fhear, gu sònraichte an uair a bhios speulcrairean orra.

Ach co chunnaic riamh speulcrairean air caora? Bheireadh sin gàire air gamhainn.



Bothan beag is solus ás,
'S a dhà dhorus dùinte.

UGH.

Ge beag an t-ugh, thig eun ás.

An t-eun a thig á ugh collich, sgriosaidh e an saoghal.

Chan ann gun fhios c'arson a bheireas a' chearc ugh.

Nam beireadh tu ugh, dheanadh tu gloc.

An gog mór, is an t-ugh beag.

Is ceannach an t-ugh air a' ghoc.



Togaidh an leanabh beag 'na dhòrn e, 'S cha tog dà dhuine dheug le ròp' e.

UGH.

Tha dà fhear dheug an sin.

Tha ministear am measg na cuideachd, le cead na cuideachd.

Tha ciabhagan bòidheach feusaig air, an iar 's an ear dheth.

Tha a choltas air gun do shluig e am bonn sè-sgillinn deireannach a bha aige.

Tha a shùilean beò 'nan seasamh 'na cheann.

Tha iongantais air cuid de na daoine nach urrainn daibh deanamh mar a rinn a' chaileag.

Ach tha fear no dhà a' fanaid air a' chùis.

Mo roghainn de'n chomunn air fad air a' chaileig bhig!

AN "SYDNEY."

O hiùrabh o fheara, nach èisd sibh ri m' ealaidh;
Nach èibhinn an naidheachd th' air tighiunn 's an àm;

Is cuiridh mi 'n òrdugh, is gabhaidh mi òran
Air cliù nam fear òga nach sòradh an dràm.

'S so slàinte na h-lubhraich, na *Sydney* chliùitich,
Is slàinte nan dhuilich, na fiùrain gun sgàth,
Slàinte na foirinn à dùthaich na h-òlainn,
Na gillean bha coimheach 'n àm coinneamh ri nàmh.

Chan ioghnaidh an othail 's an tìr so tha fodhainn
'S an cleachdadh an lomadh is connadh nan cual;
Tha 'n chomhfhlaithachd uile 'g an ainmeachadh
tuilleadh,

Mar shuaicheantas urram: na ridirean cuain.

'S ann shaoil leis an nàmhaid gum b'fhaoineas 'ur
bàthadh,

Gun fhaochadh bhi làmh ruibh, gun chàirdean
dhuibh dlùth;

'N uair dh'fhosgail sibh aingeal, le teothad 'ur
n-anail

Chaidh aon nàmh 's an aigeann 's aon eile 'n a
smùid.

Mo luaidh na fir fhiaidhta, Astràilianaich chiatadh,
Air làr, muir no iarmailt, ge b' fhiaidhaich an
gnìomh,
Chòimhlion sibh gach iartus mar 's gnàth leibh a
dheanamh;

Their càch ruibh an dia-bheum na diabhail nach
strìochd.

Nach faoineas do nàmhaid bhi sireadh buaidh-
làraich

Is sibhse 'na na Gàidheil an guallaibh a chèil';

An latha na h-àraich, le faobhar 'ur stàilinn,

Theid Hitler 's an làthaich is bàthar a bheisd.

'S an t-Èadailtach bronnach ma nì e ruibh
coinneamh,

Gheibh esan a tholladh mar thollair a long,

Is cluinnear a rànaich is esan a' sgàineadh,

Mar Iudas Ioscàrat 'g a chàradh an toll.

Tha Smuts air 'ur cùlaibh, e fhèin 's a chuid
Dhùitsich,

Luchd losgadh an fhùdair an dùthaich nan sealg;

Fir ullamh an caonnaig, gun eagal ro bhaoghal,

Chan fhulaing iad daorsa 's i saorsa an sealbh.

Nis suas i an t-slàinte 'n stuth cruaidh an tigh-
aime;

An sgioba, am bàta is dànachd an èuchd;

Is togaibh an t-bran a chuir mi air dòigh dhuibh
Air cliù nam fear òga nach sòradh an strèup.

DONNACHADH MACDHUNLEIBHE.

Potchefstroom, An Africa.

AINNIR A' CHUIL REIDH.

Guma slàn is fallain a bhios ainnir a' chuil réidh,
Grugach chùin nam blàth-shuil is àillidh tà fo'n
ghrèin;

Ribhinn chaomh a' mhànrain bho'n tig an còmhraidh
réidh,

'S cho toilichte 'na nadur ri neach 'sa' chruinne-ché.

Gur iosal a thuit m' inntinn-sa nuair chuala mi an

sgeul

Gun robh thu dol g'ar fàgail, an tarus so gu léir;

Is bho'n is dual dhuinn dealachadh, gun aithris mi
do bheus;

'S guidhe mi slàint mhaireann dhuit gach àit' 'sam
bi do cheum.

Tha thu bòidheach banail, agus ceanalta da réir;

Iochdmhor ris gach caraid dheanadh gearain riut 'na
éis,

Uasal, falaidh, barraichte, 's ro thàbhachdach 's
gach gréis;

'S chan aithreach leam ri aithris e gun tug mi
spéis dhuit féin.

Chan urrainn do gach mais' a th' ort a chur a sios
an dàn,

No luaidh air do chuid bhuadhan, cha d' fhuair mi
spiorad bàird;

Gur bochd a nì mi labhairt air an tairisneachd a tà,
'Sa' chaomhalachd 'sa' bhàighealachd tha

còmhnaidh riut a' fàs.

Nis soraidd leis a' ghruagaich tha chòmhnaidh an
Ceanntàr';

Còmhail math 'gad chuairteachadh gach oidheche
agus là,

H-uile nì bhith buadhmhor leat, le suairceas mar
ri gràdh,

'S h-uile làn-toilintinn dhuit gach àit' 'sam bi do
thàmh.

TÀOBH-TUATH EARRAGHAIDHEAL.

EADARAINN PHIN.

Cape Town,
Africa mu Dheas,
10mh, an Lùnasdal, 1940.

Fhìr Urramaich,

Fhuair mi an rann a leanas bho charaid a' Rhodasia, cha robh an còrr aige. Tha mi dèidheil air a' chuid eile deth fhactainn ma tha e agabha.

Chaidh a dheanadh le boirionnach uasal de mhuinntir Eilein Ratharsaidh. Phòs i fear air tirmór agus am measg nan beannan creagach ciar anns an robh i dh' ionndrainn i an t-eilean gorm as an tainig i. Bha i farmadach ris a' ghréin féin o'n nach robh i dol fodha a h-uile oidhche thairis air Ratharsaidh.

Faodaidh e bhith gu bheil leughadair air chor-egin eòlach air a' chuid eile deth. So an rann:—

A Ghrian ud shuas gur beag an t-iongnadh
Glòir na faoilte bhith mu d' cheann,
Thu bhith triall o'n gheann 'san oidhche
Null gu coibhneas a' chuain thall;
Nam bu leam do thriall 'sna speuribh
Nàil', cha bhoidh mo cheum cho mall;
Ach pògaibh tus' an nochd cuan Bharraigh
Is mis' fo bharrasbh cruaidh nan beann.

Is ainmich a' chualai mi rann tha cho tiamhaidh. eireachdail ri so, làn de fhìor spiorad na bàrdachd. Tha an duan glé airidh air a' chur an clòdh ma tha e aithnichte. Gabh mo leisgeul air son mo Ghaidhlig ach dh' fhàg mi an Tighe dar bha mi tri bliadhna diag.

Gu robh math agabha airson mar a tha sibh a' riaghladh a' Ghaidheil, tha e a' toirt mòran toil-inntinn domh ann an tìr chéin, gu h-àraidh leis an uiread de Ghaidhlig tha ann.

Beannachd leibh—is buaidh làrach.

Is mise,

A. MACAOIDH.

'Se na sreathan mu dheireadh de sheann òran a tha an so—"Fath mo mhulaid a' bhith ann." Tha sinn ag cur a' chuid eile deth sìos an so mar a tha ar caraid ag iarraidh. Is geal as fhiach an t-òran sin. Chithear o'n oran fhein gur ann a' mhuinntir Bharraigh a bha an te a rinn e, agus tha beul-aithris ag ràdh gur h-e nighean do MhacNeill Bharraigh a phòs ceann-feadhna air tìr mòr a rinn an t-oran agus i ag ionndrainn a' Chuana-siar. So ma tha a' chuid eile deth.—F-d.

Fàth mo mhulaid a' bhith ann,
Mi air m' aineol anns a' gheann,
Fàth mo mhulaid a' bhith ann,

Rìgh nach faicinn an Cuan Barrach
Dòirteadh thar bharrasbh nan beann;

Gaoth an iar le cruaidh fhrasan
Tighinn 'na lasan o'n tìr thall;

Luingis bhàn' a' snàmh gu h-aotrom
Mar na faoilinn nunn 'sa nall;

Eala bhàn a' ruith air thoiseach,
Geal a' frosaidh 'san dubh-mheall.

Có tha sìod ach an long-fhada,
Tuinn 'ga sàdail 's i 'na deann.

Mo thrìnr bhràithrean, ceist nan gillean,
Is glan an iomaire o'n taobh thall;

Fear 'ga h-abhsadh, fear 'ga stiùradh,
Am fear òg ri h-iùl 'sa' chrann.

Fùbhrach bhàn na diult dhomh 'n t-aiseag,
Cha toir cas mi dh' Inne Gall.

Dh' fhuarainn Eige agus Canaidh
Nunn gu Barraigh ghlas nan tonn;

Is trom an ionndrainn th' air mo shiubhal,
Cha tog fiodhall e no cainnt;

Gàir na mara 'na mo chluasaibh,
Dh' fhàg sìod luaineach mi 'sa' gheann;

Fuaim an tàibh 'gam shior-éigheach:
Tiugainn, m' eudail, gu d' thir-dàimh.

COMFORTS FOR H.M. FORCES.

Donation List.

COMFORTS FUND.

Previously acknowledged	...	£648	0	1
Proceeds of Bring and Buy Sale	...	13	14	0
		£661	14	1

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£128 10 11



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Leabhar XXXVI.]

An t-Samhuin, 1940.

[Earrann 2

“AN TAISGEACH MAITH SIN.”

Tha cuimhne agam gun leugh mi o chionn fhada seann sgeulachd Eadailteach ris an cante “Dion na lasrach naoimh.” Bha an sgeulachd a’ dol rudeigin mar so:—

O chionn fhad an t-saoghail bha fleasgach sgoinneil a’ fuireach ann baile mòr Florence, duine bras neo-mathach, agus bhiodh e daonnan air thoiseach anns gach gnothach duineil agus cunnartach a bha ri dheanadh. Ri àine dh’ fhàs chùisean rèidh agus furasda ‘sa’ bhaile, agus cha b’ fhada gus an do fhàs esan sgith de leithid sin a chaithe-beatha agus gun chunnart no gàbhadh ‘sa’ bhaile anns an gàbhadh esan cuid. Is e a rinn an duin-òg chaidh e gu ruige Palestin agus ghabh e ‘san Arm Naomh agus an t-arm sin a’ toirt a mach na h-Uaghach Naoimh bho bhith an seilbh aig na h-ana-chreidmhech. Air feasgar àraidh, ma tha, an deidh dha Ierusalem a ruighinn bha e fhéin agus grunnan shaighdearan eile ann an tigh-òd air bràigh a’ bhaile, agus thòisich e ag innse dhaibh eadar seòrsa de dh’ uail agus feala-dhà na gnìomharran gaisgeil a rinn e agus na cunnartan cruaidh troimh an tàinig e; ach ma thòisich chur càch geall ris, is iad ‘ga fheuchainn, nach lasadh e coinneal ‘san teine naomh air an altair an Ierusalem agus nach toireadh e a’ choinneal gun dhol as gu ruige Eaglais Mhór Florence agus coinneal air an altair an sin a lasadh leis an teine naomh. Ghabh mo laochan an geall agus an deidh dha coinneal a lasadh an teine naomh na h-altarach thog e air a’ marcachd air muin eich agus e dìon na lasrach ri a uchd. Chaidh e troimh iomadh cunnart air an t-slighe, eadar gharbh-chriocean agus chlach-rathaidean, thar bheann is mhonaidhean, agus thairis air uillt is àbhnichéan

—troimh ghàbhaidhean air muir ‘s air tìr— agus e dìon na lasrach naoimh fad an t-siubhail.

Bha an lasair gu minic an cunnart dol as. Gu tric bha e ‘ga dìon o’n ghaoith is o’n doinninn le sgòd a chòta agus a chùlaibh ris an t-sian air muin an eich.

Uair de na h-uairean agus e dol thar bheanntan fiathaich leum luchd-reubainn air agus dh’ fhag iad e leth-mharbh gun mhothachadh ri taobh an rathaid, ach gu fortanach nuair a thàinig e thuige féin chunnaic e gu robh an fear air bruaich na slighe ‘na lasair agus a’ choinneal nuair a thuit i as a laimh air a chur ri teine. Dh’ éirich e agus gu h-obann las e a’ choinneal as ùr leis an teine naomh.

Air oidhche eile agus gaillinn na seachd sian ann thàinig e, fhuach fuar agus acrach, gu tigh ri taobh an rathaid. Chaidh e steach le aobhneas an dòchas gum faigheadh e biadh is blàths, agus coinnlean ri cheannach a leasaicheadh a stòr. Ach bha iad gun solus gun soillse agus a’ chagailt fuar fàs, gun aon mhir coinnidh a stigh. Coma co-dhiùbha cha b’ fhada gus an do chruinnich e connadh agus las e an teine agus mar sin chum e an lasair naomh gun dhol as.

Mar so bha e dol bho ghàbhadh gu gàbhadh ‘s bho thubaist gu tubaist ‘s bho àmhghar gu àmhghair agus e daonnan a’ dìon na lasrach naoimh, gus bho dheireadh agus e sgith fann agus feumach an do ràinig e Florence agus an do las e coinneal air altair na h-Eaglaise Móire leis an teine naomh.

Sin agaibh an sgeulachd agus tha i a’ toirt ‘nam chumhne “an taisgeach maith sin,” an duirt an Abstol Pol, a fhuair na Gaidheil air tùs—an cànan ‘s an ceòl ‘s an creideamh— agus mar a bhatar a’ dìon agus ag giùlan an

taisgich sin troimh éiginn agus troimh àmhghair a nuas feadh na linntean. Bha an lasair so an cunnart air iomadach uair agus thàinig i tre chaochladh àmhghair, agus gu minic fo chaid is mi-chliù dhaoine aca-san a bha 'ga dìon. Bha sin aca agus mi-churam nan Gaidheal fhéin 'gan sàrachadh. Ach bhà agus thà fear is té ann a tha deonach air annluas is annrath fhulang ann a bhith dìon na lasrach a tha cho gràdhach aca-san.

* * *

Chi thu e a thaobh ar cànan. Thàinig i troimh iomadh annrath. Bha i air a dmeas agus air a cur air chùl le a daoine féin. Cha robh i uasal gu leòr uair is uair 'na h-eachdraidh chum gnothach is smuaintean a daoine fhéin a chur an sgrìobhadh agus an litreachas; cha robh i saoi bheir gu leòr le cuid chum an smuaintean tearc-san a chur am follais air paiper; agus cha robh i a' airdh an beachd cuid air saothair a ghabhail ri a leughadh ionnsachadh. Ach bha cuid ann agus cha do mheas iad e mar uallach lasair so ar cànan a dhìon anns gach cunnart anns an robh i. Agus an diugh tha mòran a bharrachd ann aig a bheil tlachd 'na leughadh is 'na sgrìobhadh na bha riamh roimhe 'na h-eachdraidh. Tha an taisgeach maith so, ar canain, a' lasadh gun losgadh.

* * *

Agus a thaobh ar ciùil, bha uair is uair ann agus bha e glé ìosal agus an impis dol as; ach bha e air a bheothachadh cleas na lasrach naoimh 's an sgeulachd, agus bha e a' blàthachadh nan Gaidheal agus muinntir eile cuideachd. Tha e nise air a bheothachadh air ar cagailt fhéin air an leithid a dhòigh agus nach robh e riamh roimhe na bu bhlàithe is na bu shoilleire na tha e an diugh, a thaing sin dhaibh-san—fir is mnathan ghaigheil agus oigridh loinneil—a dhìon e mar lasair naomh troimh iomadh cunnart agus gàbhadh.

* * *

Agus a thaobh taisgeach a' chreidimh aig na Gaidheil cha robh an lasair naomh riamh na bu teotha agus na bu shoilleire na bha an taisgeach so aca-san. Chan ann a mhàin ri linntean móra craobh-sgaolaidh an t-soisgeil a bha so, ri linntean nan naomh Ninian is Chaluim Chille is Mhaol Ruibhe is Dhonnain agus nan ceudan eile, ach gun a bhith cho fada air ais, ri linn ar u-atraichean fhéin. Bha taisgeach a' chreidimh 'na lasair bheò agus bhlàth a bha toirt solus a bha 'na chùis ionghnaidh dhaibh féin agus 'na chùis fharmaid do chinnich eile. Bhà agus thà mòran ann an diugh air a' Ghaidhealtachd agus de Ghaidheil

feadh an t-saoghail leis nach nàr an taisgeach maith so, agus a tha deanamh mòr uail ann a bhith dìon na lasrach naoimh so. Tha sin 'na bheannachd agus 'na bhlàths agus 'na mheadhon misnich dhuinn an diugh an laithean cogaidh agus cruadail.

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So, ma tha, an nì a rinn daoine saora agus daoine seasmhach de ar n-atraichean—taisgeach maith da-riribh—agus a rinn ar mathraichean an nì a bhà iad, banail, biàth, mar bhàn righinnean air an crùnadh le grinneas is maitheas is maise. So an taisgeach—ar cànan 's ar ceòl 's ar creideamh—a tha an Comunn Gaidhealach a' dìon chum gun las e teine is solus a bhios naomh an teatha is an cleachdadh nan Gaidheal o linn gu linn. Agus eò a their nach 'eil beannachd an Ti-as-àirde aca-san a ghabh os làimh sin a dheanamh ged tha duilghideasan agus tàire aca iomadach uair 'ga fhulang. Ach is fhiach an lasair sin.



FACAL 'SAN DOL SEACHAD.

An cogadh naomh.

Thug mi na rainn so as amhran comasach is drùidhteach a rinn Iain MacGilleathain, Bard Thighearna Cholla. Tha deich rainn fhuichead 'san amhran uile gu léir agus ochd sreathan anns a h-uile rann, ach chan 'eil sreath no rann ann nach 'eil làn brìgh 'gus bardachd. Gheibhear a' chuid eile dheth anns an leabhar sin "Dàin Spioradail" le Iain MacGilleathain.

Faodar teagasg an amhrain a chomh-chur ris an t-suidheachadh 'sa bheil sinn an dràsda, ag cogadh an aghaidh nàmhaid a chinne-dhaonna agus an aghaidh nan cinneach aingidh is dhiobhluidh sin a tha aige fo a bhrataich.—F.d.

'S tric le muinntir an t-saoghail
A bhith 'n caonnaig 's an strì;
'S iad ag cogadh gu làidir,
Dh' fheuch co as fearr a nì gnìomh,
Chithear armaitean dàna
Do na blàir a' dol sìos;
'S chithear luingeas air sàile
Chumail naimhdean bho thìr.

'S fad o thòisich an aimhreit
Is an t-ainneart tha mòr,
Dh'uisg an cogadh an Càin,
Mharbh e bhràthair gu h-òg,
Bha an claidheamh 's gach linn
Ag cur nam millean fo'n fhòid;
Dhoirteadh aibhnichean fala,
Tre shannt, an-ìochd, is pròis.

'S truagh nach tigeadh clann-daoine
 Anns an t-saoghal 's gach àit,
 Gu bhì cogadh le naomhachd
 Fo Fhear-saoraidh nan gràs.
 Dheanadh esan an seòladh
 Chur an òrdugh a' bhàil;
 Bha e-féin anns a' chòmhrag,
 'S fhuair e leòn bu mhór cràdh.

Tha ar naimhdean ro lìonmhor,
 'S tha iad mìorunach breun;
 Tha iad cuilbheartach briagach,
 'S fuath do Dhia annt' gu léir.
 An t-sean nathair, an Diabhol,
 Tha gu dian as ar déidh;
 'S tha an saoghal 's ar miannan
 'G ar slor-iarraidh dhaibh féin.

Faic ag cath anns an àraich
 Am feachd làidir aig Criosd;
 'S iomadh saighdear tha cràiteach
 Agus sàraichte sgith;
 Tha na gaisgich as tréine
 A' faotainn deuchainn gu leòr;
 Ged bu chalma Rìgh Da'ìdh
 Fhuair e sàrachadh mòr.

Na fir ghaisgeil as dluithe
 Do cheann-iùl nam mòr bhuaidh,
 Tha ri gnìomhachan mòra,
 'S a slor-leòn an luchd-fuath'.
 Tha féin-fhìreantachd 's àrdan
 Dol roimh 'n claidhean air ruaig,
 Dh' aindeoin innleachdan Shàtain
 Troimh neart gràis bheir iad buaidh.

* * *

An cogadh.—Tha dà nì sonraichte ro fhaicsinneach a thaobh a' chogaidh o chionn bheagan sheachdainean, 'se sin treubhantas is teomachd luchd an adhair againne agus cruas is seasmhachd muinntir Lunnainn. Rinn an Gearmailteach na b' urrainn e—agus cha b'e sin am beag—ann a bhith sgrios baile-mór Lunnainn le bhith dòrtadh air as an adhar gach seòrsa gath-bolg is spreadhadair air an smaoinicheadh duine. Rinn an nàmhaid call nach beag, agus tha e deanamh sin fhathast, air daoine agus air togalaichean ach sheas muinntir Lunnainn cho treun agus cho duineil 'sa sheas daoine riamh ri garbh chruadal. Tha iad 'nan cuis-ionghnaidh do'n t-saoghal gu léir.

Chan 'eil dad a dhùil aig a' Ghearmailteach co air a thilgeas e a chuid spreadhadairean, no càit an tilg e iad—o lùchairt an Rìgh gus a' bhòthain bhòchd as isle tha taobh-sear

Lunnainn. Thug e oideirp air lùchairt an Rìgh agus mar sin air beatha an Rìgh is na Bànrighinne, ach taing do Nì-maith cha deach leis. Ach a dh' aindeoin is na rinn e 's ann a chuir e am barrachd dearrais am muinntir Lunnainn chum seasamh 'na aghaidh, agus iad a' toirt seachd neo-ar-thaigh dha fhéin agus dha chuibheartan.

Tha làn fhios nach deach idir le Hitler mar a bha dùil aige a thaobh creachaidh baile-mór Lunnainn, agus a thaobh bailtean eile cuideachd.

Is e an rud eile a tha faicsinneach mar a tha buaidh an latha is na h-oidhche leis an fheachd-adhair againne. Chan 'eil teagamh sam bith nach 'eil iad air buille-ghràinich a thoirt do fheachd-adhair a' Ghearmailtich ged as lìonmhor iad agus iad ag call trì mar an aonan a tha sinne. Cha mhór nach fhaod cinnt a bhith againn gun chuir ar feachd adhair, còmhla ris an nèibhi, bacadh air an nàmhaid bho bhith toirt ionnsaigh air cladaichean Bhreatainn a ruigsinn le shaighdearan tìre is mara.

Tha esan a reir a nàduir bhrùideil is bhuirb a' mort 'sa sgrios gach neach is àite gun urram do mhnai no do leanabh; ach tha am feachd adhair againne a' leagail am buillean air muilnean is àitean daingnichte an nàmhaid a mhàin, agus iad mar sin ag cur as de mheadhonan beathachaidh a chogaidh. Chan 'eil cunntas air na rinneadh a sgrios mar thà air gach àite is gàradh-obrach feadh na Gearmailt, agus an àitean eile, as fhiach a chur as a chéile.

A reir coltais tha druim na nathrach air a briseadh, agus ged a ni i sgreadail fhathast agus ged a tha puinsean 'na fiacail chan 'eil teagamh sam bith nach 'eil a cumhachd seachad agus a druim briste. Chan 'eil nì fo nàmh a ghleidheas i tuilleadh; cha dean a daingneach 'sa chreig dhìllinn e, no nì cruthaichte eile. Tha cumhachd Chomhfhlaithreachd Bhreatainn an làmh Dhé maille ri deaghghean sluagh Criosdail an t-saoghail gu léir air druim na nathrach a bhriseadh. Ach tha i gu maith ruighinn agus leanmhuinneach fhathast agus duilich a marbhadh. Chunnaic mi nathair air a gearradh 'na h-uidr m'as faigheadh i bàs, agus bha am puinsean 'na fiacail fad an t-siubhail.

* * *

Cagar nan Og—So an t-ainm a thug Feachd Dhalabroig air Cuairtear a tha iad ag cur a mach 'nam measg fhéin. Tha a h-uile dad a th' ann, eadar sheanachasan agus seutlachadan agus òrain air a sgrìobhadh le buill na Feachd. Bheir a leithid so cothrom do'n oigridh a bhith cur sgrìobhadh na Gaidhlighe an cleachdadh agus a bhith cur an smuaintean fhéin sìos an

òrdugh réidh riaghailteach. Tha dùil aca chur a mach uair 'san ràidhe. Tha còig taobh-duilleig 'san fhear so agus ged nach 'eil e air a chlodh-bhualadh tha e air a chur an deagh òrdugh leis a' bheairt-bheacaaidh. Tha dùil aca cuideachd beagan airgid a dheanamh as air son Carbad-eiridinn Comunn na h-Oigridh le bhith ga chreic am measg chàirdean. Chan 'eilear ag innse a' phris a bhitear ga chur, ach tha mi ag creidsinn gur ann a bhios a' phris mar a gheibhear air. Co-dhiùb is maith is airidh Comunn na h-Oigridh an Dalabrog air cuideachadh leo agus nitear sin le bhith cur làmh 'san sporan dhaibh, agus gheibhear an deagh luacha-peighinn air ais ann an "Cagar nan Og."

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Am fear nach 'eil ma seach. Tha mo charaid A. MacAoidh a Baile a' Chip an Africa ag cur ceist orm a thaobh an ràdh so. Tha e ag ràdh nuair a tha duine ag caochladh no a' faotainn bàis an dùthaich MhicAoidh nach 'eilear uair sam bith ag ainmeachadh an duine sin air ainm ach gur e a theirear "am fear nach 'eil ma seach." Chan 'eil ar caraid a' tuigsinn glé mhaith carson a tha leithid a chòmhradh air a chleachdadh mu thimchioll duine a shiubhail. Tha e a' smaoineachadh gu bheil seann chreud air choreigin cheangailte ri a leithid a bhruidhinn. Ma thà chan aithne dhuinne e.

Tha "ma seach" air a chleachdadh airson nì a th' air a chaomhnadh. Theirear chan 'eil e idir gun rud a bhith ma seach aige, ag ciallachadh gu bheil suim mhaith airgid aige air cùl a làimhe. Theirear cuideachd an iomadh àite mu dheidhinn neach a tha beò: tha e air a chaomhnadh fhathast, ag ciallachadh an t-aon rud ri tha e ma seach fhathast. Neo mu dheidhinn neach a chaochail agus nach 'eil air a chaomhnadh theirear: am fear nach 'eil ma seach; ag ciallachadh an aon rud ri chan 'eil e air a chaomhnadh, no am fear nach maireann.

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Tha mi a' deanamh dheth gu bheil barrachd de na Gaidheil a' toirt a mach ard fhoghlum na tha de mhuinntir eile na rìoghachd a reir an àireamh. Chunnaic mi gu robh Sir Eachann Hetherington Prionnsapal Oil-thigh Ghlaschu ag radh an la-roimhe gu robh mòran a bharrachd de mhuinntir Alba a' dol troimh an Oil-thigh na bha de mhuinntir eile Bhreatainn. Tha e ag cumail a mach gu bheil aon as a' mhìle de shluagh Bhreatainn gu léir a' dol troimh an Oil-thigh. Ach ann a bhith gabhail Alba agus Sasann agus a' Chuimrigh air leth tha e ag

ràdh gu bheil aon as a' choig ceud de shluagh Alba a' togail àrd fhoghlum, agus aon as a h-uile seachd ceud gu leth de mhuinntir na Cuimrigh, agus aon as a h-uile mìle is ceithir fichead de mhuinntir Shasunn.

Chi sinn mar sin gu bheil mòran mór a bharrachd de mhuinntir Alba a' dol troimh an Oil-thigh na tha de mhuinntir eile Bhreatainn, agus faodaidh sinn a ràdh le cinnt gu bheil mòran a bharrachd de na Gaidheil a reir an àireamh a' togail àrd fhoghlum na tha de mhuinntir eile Alba. Bhà agus thà na Gaidheil déidheil air foghlum is fiosrachadh ach is e tha iongantach dh' an taobh gu robh iad na bu dhéidheil air a h-uile seòrsa foghlum is fiosrachadh na air foghlum an càin fhéin, agus seach fiosrachadh air eachdraidh an daoine is an tìr fhéin. Sin rud a bha iongantach. Chan 'eil ro fhada bhuaithe bho bha diù sam bith aig a' chuid bu mhòtha de na Gaidheil a bha toirt a mach àrd fhoghlum de eòlas air an càin fhéin agus air litreachas an daoine. Bha iad foghlumte gu leòr an teangan coimheach, agus eòlach gu leòr air eachdraidhean tìrean céin ach bha iad a' smaoineachadh nach robh a' Ghaidhlig càin an daoine agus an tìr fhéin airidh air sàothair a ghabhail ri a foghlum. Gun teagamh bha fear is té air a chaochladh so—daoine foghlumte is clìhiteach a thug àite is inbhe do 'n Ghaidhlig agus do litreachas nan Gaidheil—ach so mar a bha a mhór chuid dhiubhas a bha dol troimh an Oil-thigh gus o chionn àireamh bhliadhnachan air ais. Rud iongantach agus fhios aig luchd foghlum a nis o chionn fhada air luach na Gaidhlig chum solus a chur air eachdraidh agus air càinean eile na h-Eorpa agus an t-saoghail. Tha fada mhór a nis bho bha fhios aig luchd foghlum gu robh freumhan na Gaidhlig a' dol cho fada air ais an eachdraidh na h-Eorpa agus an t-saoghail is a tha freumhan càin beò sam bith eile 'san Roinn Eorpa an diugh. Chan 'eil càin beo eile ann an diugh as fheumaile air son àrd fhoghlum na a' Ghaidhlig. Bidh sinn an dòchas, ma tha, seach gu bheil i a nis air a teagasg anns na sgoilean air a' Ghaidhealtachd agus gu h-àraidh 'sna h-Ard Sgoilean gum bi i air a foghlum leis a mhór chuid de na Gaidheil a tha dol troimh an Oil-thigh.

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Tha sinn ag cur meal-an-naidheachd air Alasdair Craighead agus air Fionnghal NicAonghuis an Lunnainn agus iad air ùr phòsadh. Tha a' chàraid òg so le chèile an Coisir Chiuil Ghaidhlig Lunnainn, agus iad glé dhìleas an cùis gach nì Gaidhealach a tha muinntir Lunnainn ag cur air adhart. Tha

bunntanas aig a' bhean òig ris an Eilean Sgitheanach agus aig fear-na-bainnse ri Dun-éideann. Tha an *Gaidheal* ag guidhe gach soirbheachadh is bannachd dhaibh agus latha fada grianach.

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Gu robh **mìle maith aig ar cairdean** a tha sgriobhadh chugainn ag innse an toil-inntinn agus a' bhuannachd a tha iad a' faotainn gach mìos ri linn a' *Ghaidheil* tadhal orra. Tha cuid aca a' faighneachd am bheil dòigh sam bith anns an teid aca-san air cuideachadh leinn anns an obair mhaith a tha sinn a' deanamh. Thà, le bhith ag innse mu dheidhinn a' *Ghaidheil* agus a shaothair do *Ghaidheil* eile los gum faigh iad fhéin e, agus a chum gum bi fios aca air an obair a tha an Comunn *Gaidhealach* a' deanamh, agus gun gabh iad làmh innte còmhla ruinn.

Tha ar ceud taing cuideachd aca-san a tha cur annas an làimhe chugainn. Tha mòran dheth againn an dràda a' feitheamh ri fhoillseachadh, ach chì iad a' chuid mhór dheth mar a bhitheas rùm againn, ged a tha e dualtach gum bi beagan sgudail an cur lion-mhóra mar a tha an *Gaidheal* a' deanamh gach mìos. Tuigidh *Gaidheil* nan Eilean is nan Cladaichean gun deanar feum teaghlach de 'n sgudal fhéin ged nach 'eil e freagarrach ri chur gu féill 'sa' *Ghaidheal*.

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Is an ainneamh, ma bha riamh roimhe, a bha **uibhir de na Gaidheil an laimh aig namhaid** 'sa tha an dràda 'sa' Ghearmailt. Cha b'e cion gaisge no treubhantais a rinn sin ach mar dh' fhàiling na Frangaich an t-arm Breatannach agus gun thuit cudthrom a' chath mar a chleachd air an roinn *Gaidhealach* de'n armailt roimh fhalbhadh Dhuncirc. Bha cion seagha is cion seasmachd luchd-riaghlaidh na Frainge agus ceannardan an airm aca 'na mheadhon air gun deachaidh na ceudan de na *Gaidheil* a chuirteachadh le an naimhdean air chor is nach robh dol as aca ach a bhith 'nam prìsonaich aig na Gearmailtich. Nan robh cothrom na Féinne air a bhith aig luchd mo rùin, no eadhon dad faisg air cothrom na Féinne, cha b' ann an cuinge aig an nàmhaid a bhitheadh iad. Ach tha latha an saorsa-san a' tighinn agus cumadh iad suas am misneach, chan fhada gus am faic iad a' *Ghaidhealtachd* a rithist agus iad saor sona air an tulaich fhéin. Is aithne dhuinn gu bheil cuid aca ag cur seachd na tìde le bhith cur am barrachd eòlais air a' *Ghaidhlig* agus air a ceol 'sa litreachas. Cumadh iadsan air

an sin agus cumadh sin suas an cridhe. Cuimhnichheadh iad gu bheil cumhachd na Gearmailt air a dhol a cnaimh an droma agus gu bheil làithean Hitler agus làithean a' phradhaig dhìblidh còmhla ris air an àireamh, agus gum bi an t-seann fhàidheadaireachd air a coimhlionadh as ùr a thaobh nam prìsonach a tha an cuibheachd air son saorsa is ceartas is fireantachd:

“Agus pillidh saor-dhaoine an Tighearna agus thig iad gu Sion le caithream, agus aoibhneas siorruidh air an cinn: gheibh iad gairdeachas agus aoibhneas, agus teichidh bròn agus osnaich air falbh.”

* * *

Firinn air son a' mhios so.

Agus anns an là sin theirear, Feuch, is e so ar Dia-ne; dh' fheith sinn ris, agus thearuin e sinn; is e so an Tighearna, dh' fheith sinn ris, ni sinn gairdeachas agus uaill 'na shlàinte. Oir gabhaidh làmh an Tighearna fois air an t-slabh so; agus bithidh Moab air a shaltairt fodha, mar a shaltairrean connlach air an òtrach. Agus sinidh e mach a làmh an 'na mheadhon mar a shineas an fear a shàmhais a mach a làmh an gu snàmh; agus bheir e nuas 'uamhar, maille ri creich a làmh. Agus daingneach àrd do bhallachan leagaidh e suos, islichidh e, bheir e chum an làir, eadhon chum an duslaich.—Isaiah.

AM FEAR-DEASACHAIDH.

THE FOUNDATION OF AN COMMUN.

We have recently received from Mrs. MacMaster Campbell a volume of newspaper cuttings which her late husband had collected, the perusal of which makes interesting and informative study.

A reprint from the “Oban Times,” dated 18th October, 1890, gives a full report of the first meeting held “with a view to instituting in the Highlands a national festival on lines similar to those of the Welsh Eisteddfod.” This meeting was held on 14th October. In the absence of Provost John MacIsaac, Bailie Hugh MacCowan was called to the Chair. After preliminary remarks by the Chairman, Mr. John Campbell, Burgh Collector, subsequently appointed Secretary, led the discussion, and was followed by Councillor J. M. Campbell, who gave a comprehensive

review of the state of Gaelic music at that time, and mentioned composers of wide repute who had introduced Gaelic airs into their compositions.

Councillor Campbell emphasised the necessity of guarding against making such a movement as contemplated a local one; it must be national. Finally he moved "that a Committee of four be appointed for the purpose of consulting the authorities of the Welsh Eisteddfod with a view to obtaining such information as was necessary to enable them to frame a constitution for themselves, and to ascertain and report on the extent of the financial support likely to be given to a similar movement in the Highlands."

Mr. Dugald MacIsaac seconded. Before putting the motion to the meeting it was agreed, on the suggestion of Mr. Campbell, that all present form themselves into a provisional Committee, and that the Committee proposed by Councillor Campbell be a Sub-Committee acting under it. The motion was then put to the meeting and carried unanimously. The Sub-Committee consisted of the following:—Councillor J. M. Campbell, Mr. H. G. Clements, Mr. George Henderson, and Mr. John Campbell. Provost John MacIsaac was appointed Chairman of the provisional Committee, and Mr. John Campbell, interim Secretary. Thus was An Comunn formed, and need we remind our readers that the mover of the motion was our late esteemed friend and ex-President, Sheriff John MacMaster Campbell, C.B.E.

The formation of the Committee led, naturally, to newspaper correspondence for and against such an institution. Most of the correspondence appeared under the heading, "A Highland Eisteddfod," and this led to remarks such as—"We have not even a word in the Gaelic language to describe the proposed institution." A name was found for the proposed Gathering, "Am Mod," which has become so universal as to merit its inclusion in the latest dictionary of the English language! The Committee considered two hyphenated words, "Feis-Ciùil" and "Mod-Ciùil." Professor Magnus MacLean was asked to adjudicate between these and a third, proposed by Malcolm MacFarlane, "Comhfharpais nam Bard." Professor MacLean favoured "Mod-Ciùil" and suggested that it might be truncated and thus "Am Mod" was adopted. No such difficulty confronted the Committee in

finding a Gaelic name for the Association. It had been recalled that there had been in Glasgow many years previously an organisation which efficiently served its day and generation under the denomination "An Comunn Gaidhealach," and this name was adopted. It will be of interest to readers, however, to know that the first printed copy of Constitution and Rules was issued under the name of "The Highland Bardic Association" (Comunn airson Casachadh ceol agus litreachas nan Gaidheal).

Among those who supported the original Committee, in addition to those named, were men like Professor Masson and Professor Blackie, Edinburgh; "Nether Lochaber" John Campbell, the Ledaig Bard; J. G. MacKay, Portree; Colonel Greenhill Gardyne of Glenforsa; Peter MacLeod, Glasgow; T. D. MacDonald, London; Alexander Carmichael (Dr.), Edinburgh; Neil MacLeod, the Skye Bard, and John MacKay, Kingston, Glasgow.

The first Mod was held in Oban on Tuesday, 13th September, 1892, and we hope in a future issue to give our members and readers some gleanings from the authentic source now at our disposal.

We are greatly indebted to Mrs. MacMaster Campbell for gifting this volume to An Comunn. We know how splendidly she supported her husband in his efforts to promote the aims of An Comunn, and that now, as always, its welfare is very near her heart. On reading through the many press reports of the initial stages of the movement we try to comprehend what thankfulness and joy were in the heart of the mover of the motion which brought An Comunn into being when he, as President, presided over the Dunoon Mod in 1930. Here was the thirty-fourth Mod, with 75 competitions aggregating 1412 entries and occupying four full days. Faith was justified.

N. S.

CHRISTMAS AND NEW YEAR CARDS.

The Art and Industry Committee have a stock on hand of Prize Celtic Design Greeting Cards. There are two distinct designs in colours, and the prices are 4d and 2d per card. These cards proved very popular last year, and there is reason to hope that there will be a good demand for them this year again. The cards may be had from Messrs. Hugh MacDonald, Ltd., The Esplanade, Oban; Messrs. Alexr. McLaren & Sons, 263 Argyle Street, Glasgow, or from An Comunn Office, 131 West Regent Street, Glasgow, C.2. A number of Greeting Cards at one penny each are also available.

ACADIA UNIVERSITY IN NOVA SCOTIA FORMS A CELTIC SOCIETY.

One of the features of interest during the past academic year at Acadia University was the founding of a Celtic Society consisting of members of the Student Body, members of the Faculty and residents of the neighbouring communities interested in the purposes of the organisation. These purposes involve the meeting of a long-felt need for the preservation and development of cultural values which for more than a century and a half have been a not unimportant factor in the spiritual life of the Maritime Provinces.

Some had thought of creating societies that would represent geographical rather than cultural interests, but on reflection it was decided that this would not meet the requirements of the situation most adequately. It was finally recognised that the problem could best be solved by instituting a society which would take account of the common legacy of the Gaelic race, and which would be enriched by contributions on different aspects as well as from different centres of Highland life.

It would be useless, even if it were possible, to attempt to catalogue the specific interests that will or may attract the attention of the new organisation, but, taken all in all, its object is to promote an appreciation of that general outlook on life that has characterised the Celt, and more especially the Scottish Celt, wherever he has been found, and to enter into something of an understanding of the products of Celtic genius. Too often it is assumed that the Highland viewpoint is just Scottish and nothing more, and sometimes gatherings supposed to be Highland have exhibited a character not markedly different from that of any other Scottish society; and this, far from being regarded as an anomaly, is taken as a matter of course. Such organisations should either change their name or their programme. Having this in mind, the members of the Acadia Celtic Society purpose to exclude from their interests occupation with those activities which very properly form the concern of general Scottish organisations, and to centre their attention upon the social customs, the literature, the music, and the folk-lore that are most definitely connected with the Gaelic tradition.

This does not mean that only people of

Highland origin are welcomed into the society. On the contrary there is no attempt to parallel the use of the German "Nordic Legend" by limiting participation in the activities of the organisation to so-called "pure Celts" if indeed any such exist. It is frankly recognised that some who have contributed most to the promotion of Celtic culture have had in them little or no Celtic blood, Scottish or other. Witness the work of Professor Kuno Meyer and of J. C. Zeuss — both continental scholars of great distinction — the work of Dwelly, an Englishman, in the production of one of the best Gaelic dictionaries; the work of Robert Kirk, a Lowland Scot, in the translation of the Psalms into Gaelic. On the other hand, it is well known that some who boast a "purely Highland" origin look lightly on the heritage that has come down to them from the distant past. As one has aptly put it, they attempt to be "more English than the English," and by aping that which is not native to their character rob their personalities of that which might give them a certain distinctiveness. So while the spirit of the Society may be set forth in the proverb, "Clanna nan Gaidheal an gnaillibh a cheile" ("the clans of the Gael shoulder to shoulder"), it does not indicate any attitude of exclusiveness on the part of its members; for the membership of the Society is determined solely by virtue of a common interest in things Celtic, and not by any artificial standard. They are the children of the Gael, who do the works of the Gael, who enter into his spiritual heritage not merely by accident of birth but through a genuine effort to appreciate what the past has placed within their grasp.

Although it is neither possible nor desirable to give any detailed account of the various meetings that have been held, still some brief indication of the programmes may serve to articulate what has already been said in a more general manner. One of the main features of each evening has been the reading of a paper on a subject relevant to the aims of the Society. Mr. Harry MacLean of Sydney led off with an entertaining account of Mr. D. A. Gillis, the well-known author of "The Cape Breton Giant." At a second meeting Mrs. H. F. Scott-Thomas gave a highly interesting and informed study of Gaelic superstitions. Another occasion which left happy memories was the telling of a series of Prince Edward Island Scottish stories by Dr. Macphail,

whose humorous narration produced waves of laughter. St. Andrew's Night was marked by a special programme which included an address by Rev. Mr. Ross of Windsor, pipe music provided by Dr. Bennett of Wolfville, and solos by Mrs. W. D. Withrow and Miss Theo MacDonald. Excellent contributions have been made by Mrs. (Dr.) Thompson on the violin, and by Miss Geraldine Clarke whose "doing" of the Highland Fling was an event in the life of the young Society. And it were ill to forget the community singing led by Mr. George Allen and Mrs. Withrow. The singing was in both Gaelic and English, Dr. Macphail having devised a system of phonetics which makes available the pronunciation of the Gaelic to those unfamiliar with the language.

In addition to these activities, and in response to a desire expressed by a number of students, preparations are under way for some initial instruction in the principles of Gaelic grammar. Again, in this connection, Dr. Macphail has prepared a compendium of some of the minimum essentials necessary to an appreciation of the Gaelic found in the songs; and to this he is adding a vocabulary giving the English equivalent of every Gaelic word used. The results of his work will be mimeographed and made available for all members of the Society. Dr. Macphail, who is Professor in the Mathematics Department, was brought up in the best Highland surroundings. His father, Professor Macphail of Queen's University, is, I believe, a competent Gaelic scholar; while his uncle, the late Sir Andrew Macphail of McGill, is widely known for his contributions to things Scottish, especially those relating to his own native Prince Edward Island. Dr. Macphail himself is worthy of the fine tradition that he represents, and Celtic interests at Acadia have been greatly enriched by his unselfish contributions.

The first chief of the Society is Mr. Donald MacKay of Stellarton, whose Sutherlandshire ancestors came to Pictou County along with "The Hector." The Secretary-Treasurer, Mr. Murdoch Macleod, who through his forbears harks back to the Island of Lewis, hails from Baddeck in Cape Breton where the Gaelic forces are still so strong. Miss Mae MacKenzie Haig, the Society Bard whose Highland propensities derive from Wester Ross, belongs to the United States where isolated groups keep alive the spirit of the Highlands and

Western Isles. Also the names of some non-student members may be mentioned as prominent in the organisation. There is Mr. Seymour Gordon, Inspector of Schools for King's County, originally from "The Island," and who will be our speaker at the first gathering in the autumn; Dr. Marion Grant, Dean of Women at Acadia and a great-grand-daughter of Peter Grant, the poet, whose writings are known wherever the Gaelic language is spoken; Miss Macpherson of the Business Department, a direct descendant of Sir Hector Maclean from whom the ship that brought the first large body of Highland immigrants to the shores of Nova Scotia is said to have had its name; Mrs. Scott-Thomas (formerly Dr. Lois MacLaurin of the Department of English at Acadia) representing the Highland tradition as it has taken shape in the County of Glengarry in "Upper Canada"; and Mrs. Mary Kinley Ingraham, the University Librarian, whose paper on "The Wizard of the North" evoked such enthusiastic interest, and who, because of her Manx ancestry and connections, will bring something distinctive into a group otherwise devoted to a pursuit of Scottish Celtic lore. Mrs. W. D. Withrow comes to us from Inverness, Scotland, where for a number of years she was trained in the fine Gaelic choir of that city. Her rendering of such songs as "O Till a Leannain," "Fear a' Bhàta," "The Eriskay Love Lilt," and "The Misty Isle o' Skye" have done much to give to the Society that authentic Celtic note to which we trust all its future activities will be attuned.

In none of our projects, however, is there any thought of placing an undue emphasis upon the contribution of Celtic Genius to the culture of the world. Much harm has been done to the Gaelic cause by the extravagant claims made on the part of some of its proponents. One has only to call to mind the spirit of William Livingstone, the Bard of Islay, to realise the extent to which that attitude can be carried. It has its parallel in certain estimates which have been made of the poetry of the Gaelic race as brought into comparison with the products of English poetry. When Dugald Buchanan is called "the Milton of the Highlands," one cannot but feel that he has been placed in a false position in which a just appraisal of his literary contribution becomes well-nigh impossible; for hopes are raised that find but limited fulfilment

in the works of the Bard of Rannoch. Again, in another instance, we find the writings of Alexander Macdonald placed on a level with those of the very greatest poets of all time. No one would question his merits as a poet, but to make such extravagant claims for his genius either makes us suspicious of the critical quality of the writer's mind, or, providing we tentatively accept his evaluation, awakens in us expectations that cannot be fully satisfied. Indeed, if a proper interest in things pertaining to the Scottish Celt is to be maintained it cannot be done in that manner; for simply to compare them with those of the English is to institute comparisons that are often of little worth and that may do much injury to the cause of Gaelic studies. Rather should Highland people take an interest in their literature because it is their own, because it is an aspect of the world in which they live and move and have their being. Each people has its own characteristic genius and therefore expresses itself in its own literary and artistic forms. For this reason, when one brings the literature of the Gael into comparison with that of the English, the comparison is to some extent misleading even when it is frankly recognised that the former is unequal to the latter either in range or in depth. For we study a literature and a culture not only because of their greatness as measured by general standards, but also in the light of that distinctive character which constitutes their very being. One might as well compare the wildly rushing Dochart at Killin with the broad, placid Estuary of the Thames by Gravesend as attempt a comparison of the poetic compositions of Mary Macleod or Duncan MacIntyre with those of a Shakespeare or a Milton. Any mere comparison is largely beside the point for they are as different as are the rugged colourful mountains of Skye and Argyll from the warm, rich beauty of southern England.

There is therefore in the organisation of this new Society nothing that points toward a pan-Celtic spirit nor indeed to any attempt to exaggerate the value of Gaelic poetry or Gaelic lore. Rather is it the expression of a desire that what is lovely and distinctive in the life of an ancient and a great people be not allowed to perish.

R. MACGREGOR FRASER,
Wolfville, Nova Scotia, Canada.

AN COMUNN GAIDHEALACH FLAG DAY.

The Magistrates of the City of Glasgow have kindly granted permission to the Central (Comforts) Committee to hold a Flag Day in the City on 23rd November. Mrs. John J. D. Hourston, O.B.E., who convened the first Flag Day held in Glasgow (1914), is Convener and arrangements are well in hand.

A quarter of a million flags and 1700 collecting boxes have been prepared for the biggest one-day undertaking which An Comunn has yet organised.

A large number of collectors are required, and it is hoped that Highland students in the University and Jordanhill Training College will help. The Secretary will be pleased to receive the names of young women over 16 years of age who are free to act as collectors. Members of An Comunn in the City are invited to make the Flag Day known to their friends and assist in making it a success.

PROPAGANDA NOTES.

Northern Area.

The Northern Organiser recently visited the following districts:—Lairg, Shinness, Ardgay, Bonar-Bridge, Tongue, Skerry, Bettyhill, Melness, Durness, Kinlochbervie, and Old Shore. At Old Shore School he had a talk in Gaelic with Jean Alma MacLeod, who came from Niagara, U.S.A., about two years ago. She resides with her grandmother. The following may be interesting:—Mr. MacPhail asked her if she talked Gaelic with her Granny; she said she did and added that when she was probably asking too many questions her Granny would say, "Dùin do ghab." This little girl is too young yet to get Gaelic lessons from school books, but no doubt she will have many of the Old Shore idioms at an early age. At Badeall-Inchard School there is another girl, Barbara June MacKay, who was also born at Niagara. She read very well from Book I. and translated the lesson into English after the reading. The pity is that the school rolls in these parts are dwindling rapidly. At Melness the great majority of the children speak Gaelic as their mother tongue. Durness, the most northerly village in the County, has always been noted for its fine Gaelic singers. The Organiser was present at a

concert sustained by the school children under the able direction of Mrs. John MacDougall, The Manse. This concert was in aid of the local Comforts and Red Cross Funds, and the fact that the concert was to be wholly sustained by the children drew a large audience. Mr MacPhail was given an opportunity to address the gathering and this he did in Gaelic and English.

On his way home the Organiser received a donation of £2 from the Bonar-Bridge Branch for An Comunn's Comforts Fund, and at Ardgay he received a pleasant surprise by being presented with One Pound (in coppers) from the school children in aid of Comunn na h-Oigridh Ambulance Fund. The children in the other schools are also collecting pennies for the same object.

There is a dearth of hall accommodation in many villages in the North at present and many Branches are unable to make arrangements for the winter's work. Ceilidh nan Gaidheal an Inbhir Nis are at present without a meeting place, but it is hoped that some arrangement may be made shortly for the monthly meetings of this all-Gaelic Association.

Great success is attending the Physical Instruction Classes conducted by Mr. Donald P. MacPherson in the Outer Isles. He is receiving every assistance and encouragement from the teachers, and the only complaint is that the periods allocated to districts are too short. It must be remembered, however, that with 120 Feachdan scattered throughout the Highlands and Islands care must be taken that all districts receive a fair share of the Instructor's services. These Classes are conducted entirely in Gaelic and form one of the most important activities of An Comunn Gaidhealach. At the time of writing the Instructor is engaged in North Uist, and from there he will proceed to Harris and afterwards to Barra.

Branches of An Comunn in the Northern Area are reminded that funds are urgently required for An Comunn's Comforts Fund. With winter approaching there will be a keen demand for woollen articles such as scarves, mittens, gloves, socks, helmets, etc., and it is only right that Branches should retain their identity by providing either money or goods to assist the Central Committee in the excellent work they are doing for the "boys" on service. Money or goods should be forwarded to Mr. Neil Shaw, 131 West Regent Street, Glasgow, C.2.

Branches.

It is encouraging to report that a number of Branches have resumed activities for the winter session. The Ayr Branch has already held its first meeting, and arrangements are being made for the holding of Gaelic and Country Dance Classes as last year.

Aberdeen and Dumbarton Branches opened with a Ceilidh on 17th October. The Campbeltown Branch held its annual meeting recently and made arrangements for holding monthly Ceilidhs. These proved most successful last year and the members are looking forward to another session of happy meetings. The Branch discussed the prospects of holding a Junior Mod and the matter was deferred for further consideration.

The Govan Branch opened with a Concert in aid of An Comunn Ambulance Fund and was supported by the usual large audience. The Branch meets regularly every Friday evening in the Govan Town Hall.

The Dundee Highland Society is arranging a Syllabus for the winter session. The Heather Day held recently in aid of the local Comforts Fund realised over £250.

The Oban Branch opened the session with a crowded attendance in the Masonic Hall on 8th October, Mr. Peter Fletcher, President, in the Chair. Tea was provided by the Ladies' Committee, and an excellent programme of Gaelic songs and instrumental selections was submitted.

Mr. Donald Thomson, M.A., Gaelic Master in Oban High School, was made the recipient of a marriage presentation at the hands of Mrs. John MacDonald.

WAR COMFORTS COMMITTEE.

The Central Committee met in the Highlanders' Institute, Glasgow, on Tuesday, 1st October, and there was a large turn-out of members. Mrs. J. M. Bannerman, Convener, was in the Chair.

The Entertainments Committee reported that, owing to conditions over which they had no control, they had very reluctantly decided to postpone the Concert and Dance which had been arranged for 4th October. The Committee, however, hopes that when better conditions prevail they will be able to hold a Gathering on similar lines to the successful one they held in the St. Andrew's Halls, Glasgow, on 1st March last.

The Committee have arranged to hold Whist Drives on 17th October, 28th November, and 19th December. It is hoped that these functions will be well attended.

Mrs. Edgar intimated that she was in a position to offer a Film Show on behalf of the Ministry of Information. This would be augmented by solos and other items. It was agreed to hold this function on 19th October, and Mrs. Edgar was cordially thanked for her kind offer.

The Convener reported that 4488 garments had been completed up to that date—2629 by members of the Work Party and 1859 by Comunn na h-Oigridh.

The Secretary reported that a donation of £12 10/- had been received from the Jamaica Scottish Society. Mr. James T. Graham, Hon. Treasurer, submitted audited accounts of the three funds operated by the Committee. He detailed the intromissions of the three funds, giving amounts received on behalf of each as these appear in the October number of "An Gaidheal." The Comforts Fund showed a debit balance of £19, and Mr. Graham emphasised the need for augmenting this fund. The unexpended balance of the Ambulance Fund was £324 2s 6d. The accounts were unanimously approved on the motion of Mrs. J. B. Dunlop, seconded by Mrs. Edgar. The Convener thanked Mr. Graham for his work on behalf of the Committee, and this was heartily endorsed. Messrs. Gillespie and Anderson were also accorded a cordial vote of thanks for so kindly acting as Honorary Auditors.

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Members and readers will be pleased to know that the Central Committee of An Comunn has been registered under the New Charities Act, 1940. This gives the Committee authority to hold functions in aid of their Comforts Fund.

ART AND INDUSTRY COMMITTEE.

Knicker Hose Competition.

In the July number of the magazine we reproduced a photograph of the Trophy which the Art and Industry Committee had completed for them from a design by Dr. Colin Sinclair. The Committee is anxious to encourage and promote Home Industries, and for that purpose the Trophy had been specially made for annual competition.

Despite the distraction of war conditions the Committee decided to inaugurate the contest for the Trophy this year, and the first competition was for the best pair of handknit handspun knicker stockings—the wool to be used to be handspun in the Highlands.

The Committee is highly gratified with the response to their offer, and no doubt as the competition becomes better known and conditions are again normal there will be a large increase in entries. This year twenty-three pairs of stockings were received, and Miss Jean Bruce, M.B.E., Edinburgh, who adjudicated, said that taking the collection as a whole she had never judged a better collection of handspun stockings.

The honour of being the first holder of the Trophy falls to Mrs. Agnes MacCuish, Craigview, Paiblesgarry, Bayhead, North Uist. In addition to holding the Trophy for one year, Mrs. MacCuish receives a cash prize of £2 and a Certificate.

The second prize-winner is Miss Chirsty Mary Morrison, 28 Portnalong, Skye, who receives a cash prize of £1.

Miss Bruce asks us to make special mention of the following:—Mrs. Angus MacIntyre, Loch Carnan, South Uist; Mrs. D. MacAulay, Iochdar, South Uist; Mrs. John MacLellan, Loch Carnan, South Uist; Miss Mary MacLeod, Iochdar, South Uist; Miss Dolina MacAulay, Grosebay, Harris; Mrs. Alick Campbell, Balemartine, Threave.

The Committee tender cordial thanks to the ladies who supported the competition and made the task of the Adjudicator a difficult although a very pleasant one.

AN GEAMHRADH.

O, 's maireann ar comunn ri cuan—
Ar n-eilean 'na laigh air a bhois—
A mheoirean 's geodha mun cuairt
A' bualadh le nuallan gun fhois:
Nuair shéideas an doinnonn le toirm
A' sguabadh na sgòthan le rot,
Bidh onfhadh o chuinnean na stoirn
A' bàthadh na sgeirean le cop.

Mar 's minic a thàinig o thuath
Luingeas Lochlainn a thogail na creich,
Le sàthadh thig sìtheadh nan stuadh
Mar armailt a' marcaidh air eich;
Thig gaoth choinneach, cholgach le fuaim,
Greann ghruamach a' bhàis air a bus,
Frasach, frionasach, fearghaidh is fuar,
A' lomadh ri làr gach lus,

Le aithghearrachd aiseag na grein'
Thig sìnèadh an sìnèin na h-oidhche';
Thig coineig air cruthachd nan speur
Le neoil air an iomain le gaoith;
Thig caochladh air aogas an t-sléibh,
Air machair 's air mòinteach 's air beinn;
Thig innèadh air ionatrachd sprèidh,
'S cha chluinnear na h-eòin a' seinn.

Ach 's cinnteach gun ath-chinn gach flùr
A chrùb fo fhasgadh 's a shearg,
Nuair thig Earrach le aiseirigh ùr
A' dhùsgadh gach pòir a bha marbh;
'S gu fosgail gach binn-ghob a dhùin
An dùsal na dùdlachd cho balbh,
Nuair 'thilleas na caomh shiantan cùin
A' dh' aiseag na chaochail 's na dh'fhalbh.

Uibhist.

CALUM LAING.

[Bheireamaid a chomhairle air Comunn na h-Oigridh an t-bran so ionnsachadh air an teagaidh, agus gu h-àraidh a mheud dhiubh 'sa bhios a' toirt oidheip air bardachd a dheanamh. Bidh fhios aca an uair sin gu bheil bardachd paitt cho tuigseach is cho brìghmhor ga deanamh an diugh 'sa bha riamh roimhe an Gaidhlig.—F.D.]

NIALL DHUGHAILL.

Cha robh fios agam ciod e theirinn nuair a lèigh mi ann an "Tim an Obain" gun d' choisinn Niall aig Dùghall, D.S.C. aig Duncire. Chuala mi iomradh gun robh iomagan mu thimchioll clann Dhughailh agus an sin gun robh iad sàbhailte. Bha mi taingeil sin a chluinntinn agus cha robh an còrr uime gun so.

Droch Niall! Chan 'eil fios agam uile gu léir carson a bha an t-ainm so air Niall; chan fhaca mi riamh e ach le gaire air aodann— aodann glan, ruiteach, dearg. Theagamh gum biodh e ri cron. 'Se mhathair agus athair fhéin bu mhotha theireadh droch Niall ris. Chuala mi gun do phòs e, agus 'se thubhairt mi, 'doch gun d' phòs'. Bha e ro òg leam agus mar gum b' eadh gun e uile gu léir comasach air mnaoi a chumail; ach tha mi an deidh iongnadh eile fhaotainn. Tha Droch Niall 'na oifigeach. So a nis.

Ionghnadh. Chan e sin am facal ceart ann an rathad, agus cha bhiodh e 'na iongnadh ged nach b' e Droch Niall e idir agus mac an droch athair, Dùghall mac Neill mhic Iain. Droch Dhughall. Tha sinne ann an Tìrìodh cleachdte ri leithid so. Mar sin chan 'eil e 'na iongnadh air chor sam bith a chluinntinn gun do choisinn gille mhuinntir an eilein cliù, agus chan e an fheadhainn a tha fàotainn aois mhór 'nar measg fhéin a tha toirt thugainn sin.

Dughall mac Neill mhic Iain. Cha mhór a

bha cho sgairteil ri Dùghall, sgìobalt 'na phearsa, clis 'na ghluasad laghach, cairdeil—chan fhaigheadh e leud a bhroige de'n dùthaich 'san d' rugadh e. Chaidh sin a thoirt do choimheadh, agus mar sin chaidh esan an toiseach gu muir. Chaidh e sin do dh' Astràlia agus ghabh e fearann agus rinn e mòran airgid—slaim! Bha e maith d'a mhàthair agus d'a pbiuthar agus do iomadh aon nach buineadh agus nach beanadh dha. Phòs e òg cuideachd, nighean Tigh-a-chladaich. B'e so te de na h-uaislean againn. Bha a piuthar aig a' mhinisteir MacAlpàin an Got againn fhìn:

A' bhean mhór mhór mhór,

A' bhean mhór aig MacAlpàin.

B'e so oran a rinneadh dhi. Bha i breagha 'na coltas agus cha b'e Nansaidh a bu mhiosa— an te a phòs Dùghall agus a dh' fhalbh leis do Astràlia. Bha aon chaileag aca ach shiubhail a' chaileag.

Bha Dùghall ag cuimhneachadh a mhàthar agus a chairdean ged a bha e pòsda, agus tha sin a toirt deagh theisteanas air Nansaidh Tigh-a-chladaich. Chaill ge ta Dùghall Nansaidh agus bha e nis gun mhóran sunnd an Astràlia, agus mar sin thàinig e dhachaidh agus bha farmad mór againn ri nighean a pheathar—an t-airgid a bha dol a bhith aice, ged a bha e duilich an car a chaidh 'san t-seana-mhaide thoirt as. Bha Dùghall a' toirt sìod do'n duine ud agus so do'n duine ud eile. Cha robh ach dol agus suidhe còmhla ri Dùghall mar a dheanadh "Micawber" agus bha an gnothach seulaichte. Feumaidh gun robh tonn mhaith 'san tobar chionn cha tàinig Dùghall gu bochdainne; ach is e duine gun umhail a chreideas na chuireas fìor dhòchas suas a thaobh sporan fìr fhad 'sa tha an anail ann, agus bha tuilleadh mhór agus an anail an Dùghall mac Neill-mhic-Iain. Leannanaich agus phòs Dùghall caileag òg, agus tha tri chaileagan bòidheach agus trì mic aice; agus i gu comhfhurtail ann an tigh grinn agus i fhein tapaidh, deanadach, glan. Is ann dhi-fhein a bu chòir. Sin pàrantan Droch Neill 'ic Fhionghain, D.S.C., Meat M.V. "Cameo." Gun dìonadh Ni-maith Niall agus feadhainn eile.

Bhon a sgrìobh mi so, tha mi an deidh rud eile chluinntinn—mo nàire orm fhìn—tha bràthair Neill 'na sgiobair. Sin balaich Thìrìodh. Chan 'eil Dùghall Dhughailh ach a dhà-dheug is fichead, agus chan 'eil Niall ach mu dheich ar fhichead.

'S iad mo cheist na gillean donn
Theid do chrannaibh àrd nan long.

TÌRÌODH.

LITIR COMUNN NA H-OIGRIDH.

Is ann, mar gu'n abarainn, "le mo bhoineid 'na mo làimh' a tha mise ag gabhail mar dhleasan Litir Comunn na h-Oigridh a sgrìobhadh air a' mhìosa so. Tha mi a' teannadh rithe le fàiteachas, oir tha fios is cinnt agam nach 'eil e furasda àite an Fhir-nach-maireann, "Seòras Gallda," a ghabhail, no idir a lìonadh. Bha Seòras mar gu'm biodh e air uidheamachadh roimh-laimh gu a àite a ghabhail air ceann Comunn na h-Oigridh; bha cridhe blàth aige ri cloinn, agus bha e mar gu'm biodh e a' tuigsinn an uile iarrtasan is an aigne. Bha e 'na làn shòlas an comunn na cloinne, agus is ann a bha e mar gu'm biodh intinn air a cuimseachadh gu nithean fhaicinn, a thoirt fa-near is a thuigsinn bho an ionad-amharc-san. Is iomadh latha a bhios sinn uile 'ga ionndrainn.

Bu mhath leam an toiseach seanaichais taing a thoirt do ar Rùaire, Niall, air-son nam briathran coibhneil anns an do leig e ris an "Gàidheal" a' mhòs a chaidh seachad gur e mise a bha, ré tamuill, air mo chomharrachadh gu àite ar caraid dìleas a dh'fhalbh a ghabhail. Cha d'thubhairt e ach an fhìrinn an uair a thubhairt a gu'n robh mòrmheas aig an Fhear-nach-maireann agus agamsa air a chéile. Thà agus bithidh am meas sin agamsa air a chuimhne-san; agus ann a bhi ag gabhail a àite an ceartair, chan 'eil an còrr agam r'a ràdh ach gu'n dean mi mo dhìcheall gus an cuideachadh is urrainn dhomh a dheanamh gus an obair àghmhor so a ghiùlan air aghaidh gun lasachadh. Bidh sinn ag cuimhneachadh is ag ionndrainn na dh'fhalbh; ach fathast ann a bhi a' deannamh sin feumaidh sinn gu sònraichte ar gualann a shineadh ris an obair a tha an crochadh òirnn féin mar dhleasanas, agus dol rithe eadhon na's teinne an uair a thuiteas ursann-chatha mar a bha Seòras Gallda.

An nis, ann a bhi ag gabhail beachd air an obair a tha air toiseach oirnn, a' cheud nì a bu chòir dhomh a thoirt fa-near is e gu bheil sinn an nis làn-chinnteach an uair a theid cìos air cogadh is a thig sìth gu'm bi an Camp Samhraidh air a ghiùlan air aghaidh mar a bhà, agus sin glé dhlùth air Sonachan Sona far an robh e fo stiùradh bhuir ceannaidh nach beò. An uair a dhùinear bealach, fosglar bealach eile; agus dh'fhosgail am bealach sin dhuinne an dràs! Fhuaradh àite an Dail-Mhàillidh chan e mhàin gu bùithean is treallaich eile a' chaimp a ghleidheadh fo dhion, ach

freagarrach gus an camp a shuidheachadh innte. Is e "Aodann Dòmhnach" a theirear ris a' phàirc so, deagh ainm; agus fhuaradh sealbh air pàirc a tha ro is ann le blàth ghean an t-sàr Leòdhasaich, Mgr. Seumas MacAoidh, aig a bheil sealbh air an aitreabh is air an fhearann an sin a fhuair sinn aonta air. Cha bu choigreach Mgr. MacAoidh e féin an Camp Sona Shonachain, agus tha eòlas ro-mhath aige air gach taobh de obair a' chaimp. Is dùth gu'm biodh maid a' leigeil ris ar buidheachas do Mgr. MacAoidh ri linn a dhìlseachd do'n aobhar so a tha againn anns an amharc; agus tha ar taing mar an ceudna aig Dòmhnall Mac Phàil, Fear-deilbh an Taoibh Tuath, a bhràthair, Calum, an Dail-mhàillidh; ar Rùnaire, Niall, agus Dòmhnall MacThòmais anns an Oban air-son an saothair anns gach deasachadh a rinn iad maille ri Mgr. MacAoidh gus gach nì a chur an òrdugh air cheann ionad ùr a' chaimp an Dail-Mhàillidh. Gu dearb, bidh camp sona air taobh Loch Odha fathast, gun sealladh air a chall air Cruachan, air na monaidhean eile mu'n cuairt, air srath is gleann no air Dàthaich Dhonnchaidh Bhàin air an robh muinntir a' chaimp cho eòlach bho'n a chuireadh air bonn an toiseach e.

Tha "Dòmhnall nan Cleas" an ceartair air cheann a dhleasanais an Uidhist a Tuath, is e air tilleadh as an Eilean Sgitheanach, Uidhist a Deas is Beinn-na-Faoghla. Tha e an ulls ri dol do na Hearadh & Uidhist, is as a sin do Bharraidh, mu'n tig e a stigh chun na Mòr-thìr. Chuir e, fo ùghdarras Clann an Fhraoich, feachd ùr de'n Oigridh air bhonn an Eireasga. Tha ainmeannan aon-deug air fhichead de bhalaich is còig-deug air fhichead de chailleagan, trì fichead 's a sè uile gu léir, air an solar mar thà. Chuireadh fàilte chridheil air Dòmhnall leis a' mhaighstir-sgoile—Mgr. Caimbeul—is leis a' chloinn, agus tha gach dùil gur a feachd deanadach a bhios ann.

A thaobh na fàilte so a chuireadh air Dòmhnall ann an Eireasga, is còir ainmeachadh gu bheil e féin ro thoilichte as an aoibh a thatar a' leigeil ris dhà, agus am furan a thatar ag cur air anns na h-Eileanan uile. Chan ann idir a' dol na's lugha ach a' cinntinn is a' neartachadh a tha an fhàilte a thatar ag cur air gach taobh a theid e. Tha sinn am beachd, agus is e ar dòchas mar an ceudna, gu'n lean sin; agus an nis, ann a bhi ag crìochnachadh mo cheud litir dhuibhse, a Chomunn na h-Oigridh, dh'iarrainn is dh'earaillichinn oirbhe, a

chlann, a bhi a' sior-bhuannachadh 'nur dealas as leth ar cànan, air sgàth na cànan sin féin, cànan ar sinnseara a bha 'ga labhairt gach là, air sgàth ar cinnich is na tìre do'm buin sinn; agus ged nach biodh na h-sobharan sin ris idir, air sgàth Sheorais chaoimh na roghnaich an dleasanas so is a shaothraich ann, ionnas mar obair-beatha dha féin. Dh'fhodainn a ràdh gur e làn-

bheachd a' Chomuinn na comhfharpuisean, na duaisean is gach ni eile a bha gu so air bhonn co-cheangailte ri Comunn na h-Oigridh a ghiulan air aghaidh anns an àm a tha air thoiseach oirnn gun lùghdachadh sam bith seach mar a bhà gu ruig so.

Bhur caraaid dileas,

EACHANN MACDHUGHAILL.

A GAIDHLIG.

An Dé 's an Diugh.

AN DE.

Bhiodh beag is mòr is sean is òg
Air feadh gach cearn de an tìr
A' seinn a' chànan laghach thlàth
Gu fonnmhor ceolmhor binn
'S nuair bhiodh na gruagaichean a' luadh
A' chlo mun cuairt na being
Bhiodh òran Gaidhlig ùr bho'n Bhard
A toirt dhaibh càil is spéid.

Nuair bhiodh na h-iasgairan le mùirn
Le an linn air bord a bhàt'
Aig iomradh suas ri oir a chuain
Gun cluinnte fuam nan ràmh
Ach os an cinn gu seirmheil binn
Bhiodh òran gaol a' snàmh
Is thogadh sluagh na tìr mun cuairt
Am fonn le buaileadh làmh.

Cha robh cainnt gu cagair gaol
An cluasan nighneag choir
Cho teo-chridheach ri Gaidhlig chiùin
Tighinn blàth bho chridh' gill' òig
Gu modhail beusach mállda gleusd
Gun fhoill gun cheilg gun ghò
An cainnt nam Fiann a' taomadh sìos
A' ghaol an uchd na h-òighe.

Bhiodh suirighich chneas a' cuir na ceist
An cànan caomh nan Gaidheal
Gach duine is bean gu pongail deis
A labhairt cainnt a màthar
Bhiodh cloinn mun lios cluich falach-fead
'S an dùrdan duain nan Baird
'S do nàbaidh gasd ri taobh a gheat
A faighneachd ciamar a tha.

'S an tigh-chéilidh feasgar oidhche
Bhiodh iad gu h-aobhneach àit.
Bhiodh fear an tighe air a thaobh
Le sgeulachd ùr no dhà
Bhiodh fear na seach gu tùrail snast,
Cur toimhseachan air càch
'S nan tuiteadh facal Beurla mach
Bhiodh doilgheas air a shàil.

Bhiodh an t-seanamhair laghach thlàth
Le sùrd a' creadh clòimh
Is maighdeanan le paidhir chàrd
Cuir rollain min air dòigh
Bhiodh bean an tighe sniomh an t-snàth
Gu h-àillt air cuibhle an roth
'S bu ghleusd a choisir-chiùil iad fhein
Seinn canan Tìr-nan-Òg.

THE GAELIC LANGUAGE.

Yesterday and To-day.

Tune: "Coming Through the Rye."

YESTERDAY.

In every Clachan, Glen and Strath
The Gaelic was so plain;
From young and old you'd hear it flow
In gentle modest strain:
And when the lassies waulking cloth
Stood round the bench so gay
The chorus of a Gaelic song
Would speed them on their way.

When fishermen with lines and nets
Were sailing from the shores,
A love song rose above the din
They're making with their oars.
Those on the beach, in that sweet speech
Of Eve and Adam's lore,
Would shout "Hurrah," and clap their hands
In ringing glad encore.

There's not a language in the world
So sweet to woo your love:
The cosy niche where sweethearts meet
Is hallowed from above:
When ilka lad would greet his lass
In simple Gaelic so,
Their hearts would leap by pure instinct
And loving speech would flow.

The gallant lads would press their suit
In Gaelic's kindest tone,
The men with pride spoke to their wives
The only language known:
The youngsters playing "Hide and Seek"
Intoned a Bardic coo,
And your good neighbour by the gate
Enquired, "How are you?"

At Ceilidh time the host as knight
Would tell a tale or two,
While all the rest took turn about
In putting riddles through,
With cheerful hearts they sang and danced
Inspired by Gaelic muse,
And if a word of English dropped
The culprit got his dues.

The grandams there, with silvery hair,
Would tease the wool so fine,
The maidens with a pair of cards
Would build neat rolls in line,
While matrons with their spinning wheels
Would twist them into twine,
And all around the crowd would sing
The songs of auld lang syne.

AN DIUGH.

Mur sud bha chùis an gleann mò rùn
N'air bha mi òg 'nam phàisde
Cha chluinn mi nis ach cainnt tìr chéin
Aig banais féil is ball
Mu chuairt an teallach is mun bhord
Tha Bheurla ghallda fàs
'S mur teid an cleachdadh sin air cùl
Gheibh cainnt mo dhùthcha bàs.

Ach tha luchd buil a nis 'nan dusg
Mu chùis an cànan fhéin
Chaidh i air chall measg cainnt nan gall
Mur bhraoileach fhaoin gun fheum
A nis bho'n ghluais na Gaidheil suas
Gun saor iad i bho bheud,
Is gheibh a Ghaidhlig le mòr uail
A h-àite luachmhor fhéin.

Tha An Comunn Gaidhealach le eud
Gu treun ga cumail beò
Le Mòid is céilidh anns gach cléir
Ga cuir an céill le treoir
Tha buidheann ghasd' mu thuath 's mu dheas
Ga pucadh anns gach cois
'S am beagan uin' bidh Ghaidhlig chiuin
An uachdar mar bu choir.

Bidh còmhlan inbhich aig a Mhod
A strì mu chrùn a Bhaird
'S tha mise an ceartuir air a thoir
Mun teid mo pheann na thàmh
'S ann leam bu ghasd' mu an gabh mi seach'd
Bhith air àireamh measg nam bàrd
'S gur mi theid aobhneach air mo shiubh'l
Mu gheibh mi an crùn an dràs'd.

IAIN DUBH MAC DHOMHNAILL 'IC IAIN.
Brisban, Astràlia.

TO-DAY.

Such were the customs in the Glen
When I was just a youth;
Naught now I hear save foreign tongue
At wedding, ball and booth;
At school, and mart, and round the hearth,
There's naught but English known;
And should this shameful practice last,
Long will the Celts bemoan.

But Highlanders are now awake
To things that matter more—
Their precious language is astray
Midst modern English lore.
And now the chief's are on her trail,
To save her is their aim,
And place her in her rightful chair
'Mong languages of fame.

An Comunn Gaidhealach with zeal
Is keeping her alight
By Mods and Ceilidh everywhere,
Still teaching her with might;
By north and south and east and west
She's spreading far and wide—
Soon may pure Gaelic be in quest
Throughout the country-side.

There will be champions at the Mod
Competing for the Bard,
And here I'm after it once more
Before my pen retard,
Before I pass, with what delight
I strive for this award,
And with what joy I go my way
If I am crowned a Bard!

TOIMHSEACHAIN IS SEAN-
FHACAIL.

EADARAINN FHIN.

Braehead,
An t-Oban, 3/10/40.

A Charaid Uasail,—Tha an *Gaidheal* a' fàs na's
taitnìche gach mìos fo'n stiùradh agaibhse. Bu
toil leam le'r cead ceist no dha a chur thugaibh air
na Danusaichean Gaidhealach.

Cò rinn iad? Cuin a dh' éirich iad? Cò e Gille
Calum? Cia meud a bh' ann? (Tha deigh agam
fhéin ach bha barrachd na sin ann.)

Bheil neach ann an diugh a tha eòlach air
"Cailleach an Dhdain"? Ainm oran "Tunnag,"
ainm "a' bhiodaig"?

Robh na fuinn no na ceumannan ann air thoiseachd?

Tha moladh is di-moladh aig na bàird air ceòl,
ach gun ghuth idir aca air an Ruidhle fhéin—ach
glé ainmich.

Tha "Logan's Scottish Gael" a toirt iomraidh air
"Ceum Baidéanach." 'Se sin an ceum ris an canar
'sau Fhraingeis "Petit (Jété) Battement Sauté."
Ach cha chreid luchd a' "Bhallet" an diugh gun
robh na seann Ghaidheil cho teoma is gun deanadh
iad e.

Cia mar a fhuair an dannsa sin "Seann
Triubhas" ainm? Nam bheachd-sa chan 'eil snaim
sam bith eadar fonn is ceum.

Nis, a charaid, dùnaidh mi is chan 'iarr mi 'ur
leisgeul oir is math a tha fios aig gach duine nach
gabhadh sibh sàrachadh le rud a bhùineas do'n
Ghaidhealtachd.—Is mise, le iomadh taing is deagh
dhùrachd,

ATHALL MACDHONNACHAIDH.



"Tha biadh is ceòl an so," mun
dubhairt am madadh ruadh, is e a' ruith
air falbh leis a' phìob.

Bha am madadh ruadh latha, agus e gus a bhi
marbhadh leis an acras.

Chunnaic e pìob 'na laighe air an làr.

Bha beagan gaoidh air fhàgail am baig na pìoba,
agus an uair a rug am madadh ruadh air a' bhalg,
leig na tormain nuallan trom, tiamhaidh asda.

Cha do chuir sin eagal air gille nan car. "O,"
ars esan, "tha biadh is ceòl an so," agus thug e
a' phìob leis gu a' gharaidh.

[Bithidh sinn mòran an comain leughadair sam bith a chuireas chun a' *Ghaidheil* fuasgladh nan ceistean a tha ar caraid, "an léigh gràdhach," ag cur oirnn. Bidh sinn toilichte le fuasgladh eadhoin té no dhà dhiubh bho fhear is té an sud 'sa' so. Ma ni iad so bheir an *Gaidheil* am follais e. Bu chóir fiosrachadh de'n t-seòrsa so a bhith air a chumail air chuimhne.—F.D.]

Kenmore, Indooreopilly,
Brisbane, Australia.

A Charaid Ionmhuinn,—Fhuair mi bhuir litir ghasda. Thug e toileachas mòr dhomh gun mheas sibh mu litir sgaiteach mu dheidhinn Baird a' Mhòid airidh air àite anns a' *Ghaidheil*; agus mòran taing dhiubh airson am mineachadh baigheil a rinn sibh oirre. Tha eagail orm ma gheibh mi mòran litrichean de an t-seòrsa ud gum fàs mi ro mhoiteil asam féin, ach coma co-dhiùbh ma ni oidheirp sam bith a ni mise air an dòigh so cobhair air son càinain nan Gaidheal a bheothachadh—agus gu dearbh tha mòr fheum aice air—bidh mise ro thoilichte.

Cha bhi Mòd agaibh am bliadhna, no càil airson a leithid cho fad 'sa bhios Hitler agus Mussolini 'gur buaireadh, ach air son sin feumaidh sibh air iomadh dòigh eile, gu sonraichte tre dheagh bludhach a' *Ghaidheil*, càinain, litreachas, ceòl agus bardachd ar dùthaich a chumail suas.

Auns an litir roimhe thug mi dhomh mu bheachd air obair Baird a' Mhòid. Tha mi nise cur thugaibh ath-sgrìobhadh de mo bardachd fhéin, ag cur an cèill mu bheachd air cor na Gaidhlighe fo'n tìotal: "A' Gaidhlig an deò 'san diugh," an Gaidhlig 's am Beurla, an dòchas gun meas sibh m' oidheirp iorasal airidh air rùn an duilleagan min a' *Ghaidheil*.

Chi sibh leis a' bhearradh paiper a tha am broinn na litreach so gu bheil Caraid nan Gaidheal am Brisban, an t-Urramach Alain MacPhilip bho Uibhist a Tuath, ag cumail na Gaidhlighe beò 'nar measg fhathast.—Le beannachd agus deaghghean bho do charaid dileas,

IAIN DUBH MAC DHOMHNAILL 'TO IAIN.

['Se am "bearradh paiper" a bha an luib na litreach aig ar caraid dealbh anns an robh cuid de chinn-stuic Comunn Gaidhealach Bhrisban an deidh an t-searmoin Gaidhlig a tha iad ag cumail uair 'san ràithe.—Mgr. Alain agus I. MacPhaidein 'sa bhean, a' Bhean-uasal R. H. Roberts agus Iain MacGillimein—Iain Dubh fhéin an ceud cheann-suidhe a bha air a' Chomunn Gaidhealach so. Dh' aithnichheadh tu air eirachdais an coltais gur fìor Gaidheil iad uile.—F.D.]

SEANACHAS.

We are glad to inform our readers that a new book of Gaelic poetry is to appear soon. Mr. Angus Robertson has a volume of outstanding merit in the press. Such a volume deserves a welcome at any time, but especially now in war-time, when we may expect few Gaelic books to appear on account of heavy costs. The book is named "Cnoc an Fhradhairc," after a long poem of the eclogue class. There are also several touching lyrics, some with an English translation. The book has qualities that will give it a secure place in the literature of the Highlands. Cuiridh sinn failte air agus bheir sinn di-beatha dha cho luath 'sa thig e.

Tha sinn duilich gun do rinn an fheadhainn a chuir thugainn an t-oran air Eilean Eige a bha 'sa' *Ghaidheil* mu dheireadh mearachd a thaobh ùghdar an òrain. Is e Eachann MacFhionghainn an Eige a rinn an t-oran gasda so agus cha b'e Domhnall MacAidh nach maireann. Cha do rinn esan ach a sgrìobhadh sìos, agus is ann mar sin a thachair am mearachd. Is fhaic an t-oran a chur air an urra cheart agus tha sinn toilichte sin a dheanamh a nis.

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Leabhar XXXVI.]

An Dùdhlachd, 1940.

[Earrann 3

AN COMUNN AGUS AN DUBH-DHORCHADAS.

Tha mi ag creidsinn gur e their thu nuair a ch' thu so: ciod e an ceangal a tha eadar an Comunn Gaidhealach agus an dubh-dhorchadas? Ach nuair a smaoinicheas tu air, ch' thu gu bheil ceangal eadar an dubh-dhorchadas agus iomadach nì, agus eadar an dubh-dhorchadas agus an Comunn Gaidhealach cho maith ri iomadach nì eile.

Tha an dubh-dhorchadas ag cumail mòrain 'nan tighean fhéin ré nan oidhchean fada gèamhraidh, mòran a chleachd a bhith dol air chéilidh do thighean eile, no gu cruinnichean sonraichte. Tha mar sin an dubh-dhorchadas ag cur grabaidh, mura h-eil e ag cur stad uile gu leir, air coinneamhan is cuirmean a chleachd a bhith ann ré nan oidhcheannan fada gèamhraidh.

* * *

A nis is ann 'sa' gheamhradh a bha a' chuid bu mhotha de obair a' Chomuinn Ghaidhealaich a' dol air adhart, gu h-àraidh obair nam meur feadh na Gaidhealtachd; agus is mór an obair a bha meuran a' Chomuinn ag cur air adhart gach gèamhradh. Mar bu bhitheanta bhatar ag amharc air an obair so—co-dhiùbh mòran nach buineadh do'n Chomunn Ghaidhealach—mar chur-seachad a mhàin—ceol is sgeulachdan is seanachasan agus rudan eile de'n t-seòrsa sin. Bha sin ann gun teagamh agus is mór a bheannachd a bh' ann ta le cur-seachad ghlan gun chron gun ghò. Ach bha mòran a bharrachd air an sin an cois cuirmean meuran a' Chomuinn Ghaidhealaich. Bha eòlas is fiosrachadh a tha feumail agus misneachail, aig coinneamhan a' Chomuinn Ghaidhealaich—eòlas air eachdraidh ar sinnsearan, air an dàimh

is an dilseachd ri cach a chéile, air an treubhantas, air uaisleachd ar n-athraichean, air glainead an cràbhaidh is an creidimh. Bha òraidean is seanachasan air na cuspairean sin air an leughadh, no air an aithris aig gach coinneamh. Bha, ma tha, so 'na mheadhon eòlais is fiosrachaidh dhaibh-san a bha frithealadh nan coinneamhan aca. Bha meuran a' Chomuinn Ghaidhealaich mar sin 'nam meadhon foghlum cho maith ri bhith 'nan cur-seachad is 'nan cuis-aoibhneis dhaibh-san a bhineadh dhaibh.

Tha fhios aig a h-uile duine aig a bheil dad idir de eòlas gu bheil ceol nan Gaidheal, agus na h-orain Ghaidhlig, grinn unnta fhéin agus 'nam meadhon glanaidh is grinneis do chridhe duine ceart sam bith. Agus an cois a' chiùil tha an t-eòlas eile air an robh mi labhairt mar a tha eachdraidh is euchdan ar daoine; agus tha an t-eòlas sin 'na aobhar misnich is neartachaidh, gu h-àraidh 'na leithid so a dh' àm—ri làithean cogaidh.

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Tha e bochd ma tha, da-riribh ma chuireas an dubh-dhorchadas stad air na cruinnichean so gu tur. Tha sinn an dòchas nach cuir. Gun teagamh chan urrainn na cruinnichean a bhith cho tric, co dhiùbh an dùbhlachd a' gheamhraidh. Ach bu chòir dhuinn feum a dheanamh de'n ghealach agus cuirmean is cruinnichean eile a bhith againn ris an rath-sholuis. Mar sin cumaidh sinn suas misneach cach a chéile an iomagain cogaidh is cruaidh, agus bithidh na tha sinn ag cluinntinn mu eachdraidh is euchdan ar daoine 'na mheadhon neartachaidh dhuinn; agus mar so bithidh meuran a' Chomuinn Ghaidhealaich chan ann a mhàin a' meudachadh ar n-eòlais air a' Ghaidhlig 's air na bhuneas dhi, ach 'nam

meadhon air ar deanamh seasmhach 'nar cridheachan is làidir 'nar n-inntinn ri ám feuma mar a tha ann ar dràsda.

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So rud eile bha mi smaoineachadh air a dh' fhaodadh sinn a dheanamh fhad 'sa bhios an dubh-dhorchadas ann. 'Se sin gum bu chòir dhuinn mar mheuran ar n-aghaidh a chur air barrachd Gaidhlighe a leughadh. Nam biodh aon leth-dusan leabhar Gaidhlig aig a h-uile meur—sin air a chuid as lugha—agus iad a bhith seachdain am fear am measg nam ball chum an leughadh ris an dubh-dhorchadas ré nan oidhecheannan fada geamhraidh, leabhar mu seach aig gach ball, nam bitheadh, dhuiseadh sin eòlas is càil air ar cànan agus air ar daoine a bhiodh 'na chùis ionghnaidh. Nam biodh an *Gaidheal* fhéin aig a h-uile ball a tha ceangailte ris na meuran feadh na Gaidhealtachd gus a leughadh aig an tigh ris an dubh-dhorchadas—agus chan 'eil e ag cosd ach dà sgillinn 'sa' mhios—nam bitheadh tha fhios gun dhuiseadh e càil is iarraidh air barrachd Gaidhlighe ri leughadh.

Nan tionndaidheadh an dubh-dhorchadas mar sin meuran a' Chomuinn Ghaidhealaich uile gu leughadh na Gaidhlighe thigeadh beothachadh air leth air ar cànan, agus air misneach ar daoine is ar cinneach. Bheireadh so dhuinn nì a tha mòran ag cur feum air—agus mòran a tha air an ainmeachadh air a' Chomunn Ghaidhealach cuideachd—'se sin creideas 'nan cànan fhéin, muinighinn innte gu bheil i comasach air nì sam bith a tha feumail a dheanamh, air eadhon ar smuaintean a dheanamh follaiseach is soilleir do ar co-luchd-dùthcha. Agus an uair sin cha tionndaidh sinn ris a' Bheurla nuair a tha sinn ag cur romhainn gnothach mór agus luachmhor a dheanamh, no chur an ceill, bidh barrachd creideas againn 'sa' Ghaidhlig, ar cànan fhéin.

FACAL 'SAN DOL SEACHAD.

Leanabh an àigh.

Tha *An Gaidheal* ag guidhe sith is beannachd na Nollaige dhaibh-san a tha aig an tigh agus dhaibh-san a tha air falbh am feachd an Rìgh agus dhaibh-san a tha thairis an dùthchan céin. Ann am meadhon cogaidh agus àmhghair tha teachdaireachd sith agus misnich aig an Nollaig thuca-san a tha cur an dòchais agus am muinighinn ann an Dia. Chunnaic mi gu minic an fhaoidadh bheag an teis-meadhon stoirm is doinninn a' seòladh gu cùin an aghaidh na gaoith is na doinninn gun sgiath a bhualadh leis mar a bha i ga comhlhèirgairt fhéin ris an stoirm, agus tha sith

an teis-meadhon cogaidh is aisth aca-san a tha gabhail ri teachdaireachd na Nollaige bho Dhia—sith is deaghghean do dhaoinibh. Tha mi a' toirt dhuibh an so 'san dol seachd laoidh Nollaige cho taitneach agus cho drùidhteach 's as aithne dhomh. Gheibhear i fhéin agus am fonn a th' oirre 'san *Laoidheadair*. Bha i air a deanamh leis a' mhnaoi uasal Mairi NicDhomhnaill—no Mairi Dhùghallach mar a theirte rithe mus do phòs-i agus an uair a shloinnté i air cinneadh a h-athar. Bha i a' fuireach an Aird Tunna làimh ri Bun-casain 'san Eilean Mhùileach. Rugadh i 'sa' bhliadhna 1817 agus chaochail i, cho fad 's is aithne dhuinn, timchioll air a' bhliadhna 1890. Is geal as fhiaich an laoidh a h-ionnsachadh air ar teagaidh agus ag gabhail cho tric agus a thogras sinn.

Tha mi an àite eile a' toirt dhuibh laoidh ùr Nollaige air a deanamh le Maighstir Calum Laing. Chì sibh fhéin gu bheil fìor theachdaireachd na Nollaige innte agus fìor blas na bàrdachd oirre, agus gu bheil anail an spioraid ga cur fo sgiathaibh.

Leanabh an àigh

An leanabh bh' aig Màiri,
Rugadh 'san stàbull

Rìgh nan dùl:

Thàinig do'n fhàsach
Dh' fhuiling 'nar n-àite
Son' iad an àireamh

Bhitheas dha dlùth.

Ged a bhios leanaban
Aig rìghrean na talmhainn
'N greadhnachas garbh

'S anabarr mùirn,

'S gearr gus am falbh iad
'S fasaidd iad anfhann,
An àilleachd 's an dealbh

A' searg 'san ùir.

Cha b' ionnan 's an t-Uan
Thàinig 'g ar fuasgladh
Iriosal stuama

Ghluais e 'n tùs

E naomh gun truaillachd
Cruithfhear an t-sluaigh
Dh' éirich e suas

Le buaidh o'n ùir.

Leanabh an àigh

Mar dh' aithris na fàidhean,
'S na h-ainglean àrd'

B' e miann an sùl,

'S e 's airidh ar gràdh
'S ar n-urram thoirt dha
Sona an àireamh

Bhitheas dha dlùth.

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An Gestapo aig Diocletian—Bha mi an oidheche roimhe a' meorachadh air breathas Hitler is an Gestapo aige agus thàinig mi chun a' chomhdhùnaidh gur e aon uair eile an

eachdraidh an t-saoghail a bha daoine a' fulang a leithid a gheur leanmhuinn 'sa dh' àmhghair 'sa dh' anacothrom 'sa thatar an diugh an campaichean cròdhaidh nan Gearmailteach. Bha sin an ceud linnéan a' chreidimh Chrìosduidh, nuair a bhatar a' deanamh geur-leanmhuinn is sgrios do-thuigsinn orra-san uile a bha ag aideachadh a' chreideamh Chrìosduidh.

Anns a' cheud trì cheud bliadhna de linn an t-soisgeil bha luchd-riaghlaidh Impireachd na Ròimhe—agus bha iad-san a' riaghladh an t-saoghail 'san àm ud—bha iad agus an t-aon fhuath mallaichte aca do'n chreideamh Chrìosduidh 'sa tha aig Hitler is aig luchd-riaghlaidh na Gearmailte an diugh. Chan b'ann gun aobhar a bhà agus a thà sin, on chan 'eil comunn aig an dà chuspair ri chèile. Bho fhìor thoiseach an t-soisgeil chunnaic Impire an deidh Impire a bh' air an Ròimh gu robh an creideamh Chrìosduidh calg-dhireach an aghaidh na creud phàganaich aca-san, agus mhothaich iad gu soilleir gun cuireadh an chreideamh Chrìosduidh as do'n chreideamh phàganaich muna cuireadh iad-san as do'n chreideamh Chrìosduidh; agus chuir iad rompa, fear an deidh fìr dhiubh, gun deanadh iad sin. Thòisich iad air fear is mìorun an t-sluaigh a dhùsgadh an aghaidh nan Chrìosduidhean, agus rinn iad sin le tighean is togalaichean is eadhon bailtean a chur ri teine os ìosal agus a' chuire a chur air na Chrìosduidhean. Tha cuimhne agaibh gun rinn Hitler agus an Gestapo aige an dearb chleas le teine a chur ris an Reichstag agus a' chuire a chur air na h-Iudhaich bhochda.

Bha, ma tha, fad thrì cheud bliadhna—ach gu robh beagan lasachaidh a' dol air an dràsda 'sa rithist—gach neach a bha ag aideachadh a' chreideamh Chrìosduidh agus a bha diultadh aoradh a dheanamh do cheann na stàta, mar a tha na Nàsaich a' deanamh do Hitler an diugh, air an cur gu bàs agus sin gu tric le bàs piantail is dòrainneach—uaireanan air an losgadh, uaireanan eile air an tilgeil chun nan leòghannan a dheanamh spòrs do'n mhòr shluagh air latha fèille, uaireanan eile air an di-cheannadh an deidh an innis a bhith marbh le tart is acras is gach annluas eile.

Thàinig a' gheur-leanmhuinn so gu ceann is àirde ri linn Dhìocletian. Bha Gestapo is coin-luirg aige-san dìreach mar a th' aig Hitler is aig Goebbels, agus an aon dòigh agus na h-aon bhreugan aca, gu dearb is ann a shaoileas duine gur ann bho na seann aingidh ud, a dh' ionnsaich na Gearmailtich an dreuchd oillteil. Ach chan 'eil sin 'na iongnadh agus gur e an t-aon mhaighistear a th' aca, a thair nam breug. Ri linn Dhìocletian, ma tha, bha mort is marbhadh a bha sgreitidh air na Chrìosduidhean

agus sin fostiùradh is bhrosnachadh a chliamhain Galerius, fear a bha anabarrach coltach 'na ghné is 'na dhòighean ri Hitler, agus cho truagh ri Goebbels is cho breugach riutha le chèile agus fòghnaidh sin. 'Se Galerius a fhuair a bhith 'na Impire an deidh bàis Dhìocletian ach cha do mheal e fada bhith 'na rìgh. An àine glé ghoirid dh' fhàs e tinn le galair grannda a a thainig air tre a mhi-stiùrachd agus a dhroch caithe-beatha. An sin le dearg eagal a bheatha thug e òrdugh seachad gu sgùireadh geur-leanmhuinn nan Chrìosduidhean air ball, agus chuir e mach àithne gun deanamh na Chrìosduidhean ùrnuigh ri an Dia chum esan a leigheas. Bha so 'sa bhliadhna 311 A.D. ach co-'la-deug an deidh dha an àithne so a chur a mach fhuair Galerius bàs, agus sgùir geur-leanmhuinn nan Chrìosduidhean.

Thig crìoch air breugan is droch-bheartan Hitler mar an ceudna, agus bheir Dia, an Dia beò agus fìor, Dia na saorsa is na sìthe fois do'n t-saoghal 'na àm maith féin.

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Fhuair sinn an litir choibhneil a chuir Maol-chluasan do ar n-ionnsaigh agus leugh sinn i gu cùramach. Tha sinn 'na chomain air son a dheagh rùn agus a' toirt taing dha air son a theisteis do'n *Ghaidheal*. Chan 'eil e idir cho maol-chluasach 'sa tha e leigil air leis an ainm a ghabh e, is e nach 'eil. Tha e ag ràdh gum biodh e fada 'nar comain nam minicheadh an *Gaidheal* dha mar is còir agus agus is a bhith air an cleachdadh. Nì sinn sin.

Tha agus ag comhfhreagair ri *atque* 'san Laidionn agus is ri mar a tha *et* agus *-que* air an cleachdadh 'sa' chànan sin. No faodaidh sinn a chur mar so air son na muinntir sin do nach aithne Laidionn: Tha *agus* ag ciallachadh "agus cuideachd," "agus a bharrachd," agus tha e mar is trice ag ceangal chialtradh ri chèile, mar so: Chaidh lain do'n tobar *agus* thug e steach cuinneag uisge. Le *agus* tha dà nì no barrachd air an coimeas ri chèile no air an cur fa chomhair a chèile.

Tha is air a chleachdadh le facail a tha ann an dlùth dhàimh ri chèile aon chuid 'nam brìgh no 'nan suidheachadh, mar so: Fear *is* bean; each *is* cairt; peann *is* paipear. Tha *is* air a chleachdadh cuideachd gu bhith nasgadh dà chialtradh mar so: Tha mi sgith *is* mi leam fhein.

Nuair a sgrìobhas sinn "fear agus bean" tha sinn ag ciallachadh fear, agus bean a bharrachd; tha mar gum b'eadh fear agus bean air an coimeas ri chèile, no air an cur fa chomhair a chèile.

Ard Uachdaran nan Staitèan Aonaichte

— Tha an duine mòr sin *Franklin Delano Roosevelt* air a thaghadh airson na treas uaire gu bhith 'na Ard Uachdaran air Staitèan Aonaichte Amerig. Is e a' cheud fhear an eacdhraidh nan Staitèan a chaidh a thaghadh airson na treas uaire. Is ann a chum iad a bhith riaghladh fad cheithir bliadhna 'san dreuchd uasal so a thatar a' taghadh Uachdaran, no Cinn-suidhe, nan Staitèan Aonaichte, agus ged chaidh grunnan a thaghadh airson na dara h-uaire is e *Roosevelt* a' cheud fhear air an do chuireadh an t-urram e bhith air a thaghadh an treas uair. Mar sin, ma chaomhnar e, bidh e riaghladh 'san àrd dreuchd so fad dà bhliadhna dheug.

Tha e 'na dhuine comasach da-riabh agus 'na fhlòr charaid do Bhreatann. O thoiseach tòiseachaidh a' chogaidh cha d' fhàg e a rioghachd fhéin no an saoghal an teagamh far an robh esan 'na sheasamh 'sa' chòmhraig oilteil so. Chuir e an céill, gun leam leat, far an robh ceartas is saorsa 'na bheachd-san, agus mar a bha aingidheachd nan Nàsach 'na chunnart do'n t-saoghal uile. Chan 'eil ni a ghabhadh deanamh air taobh Bhreatainn nach do rinn e—a mach o thighinn a steach 'san tuasaid còmhla ruinn. Dhearbha e a rithist 'sa rithist air muinntir nan Staitèan cho aingidh agus cho mi-chriosdail 'sa tha na Nàsach agus na Fàsaich, agus nach 'eil dad 'nam beachd ach an saoghal uile a chur fo an casan. Is e Breatann agus na dùthchannan eile tha an cleamhnas rithe, tha e ag ràdh, a tha a' seasamh eadar iad agus am miann a chur an gnìomh, agus mar sin ann an seadh a' dìon Amerig cho maith ri rioghachd eile. Tha mar sin sinne agus gach dùthaich eile leis am miann ceartas is saorsa is fireantachd a bhith riaghladh air thalamh buidheach gu bheil Uachdaran air na Staitèan Aonaichte—dùthaich cho cumhachdach 'sa tha air aghaidh na talmhainn an diugh—a tha muigh 'sa mach airson cur as do aingidheachd agus de bhrùidealachd nan Nàsach agus nam Fàsach. Agus tha mòr shluagh nan Staitèan mar aon duine air làimh an Uachdaran.

Tha fhios gu bheil so 'na bhuannachd dhuinne, agus gu greas e air an latha 'san èigh na Gearmailtich is na h-Èadailtich mort, agus 'san iarr iad sìth gu seachd neo-ar-thang dhaibh.

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Stephen B. MacNeill nach maireann—

Bha sinn duilich naidheachd bàis fìor Ghaidheil is rogha fear Gaidhlig fhaighinn a nall á Nobha Scòtia. Bidh ionndrainn nach beag air Stephen MacNeill am measg Ghaidheil Nobha Scòtia

agus gu sonraichte am measg muinntir Phort *Hawkesbury* far an robh e air thigheas fad a dhà agus da-fhichead bliadhna. Bha e air a chunntadh mar aon de fhlòr sgoilearan Gaidhlig Nobha Scòtia; agus bha e 'na rogha plobaire cuideachd.

'Se seanair Stephein a chaidh thairis as a' Ghaidhealtachd agus thogadh e fhéin aig *Gillis Point* faisg air *Grand Narrows*. Fhuair e aois mhór—bha e air an deich 's an ceithir fichead a dhùnadh—agus bha e fo dheagh chliu aig a h-uile duine do'm b' aithne e. Bha e air a mheas mar a bha e an da-riabh, 'na shàr Ghaidheil agus 'na làn dhuin-usal. Dh' fhàg e 'na dhéidh bantrach is coigear nighean is triuir mhac; agus tha comhfhaireachdan aig a' Ghaidheil riutha 'nam bròn, agus tha fhios gur e guidhe nan eòlach an Nobha Scòtia, agus anns gach àite am bi iad, gum bi còmhlan an Ti-as-àirde 'gan neartachadh. A chuid de Phàrras da.

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Bardachd Ghaidhlig—Chan 'eil teagamh sam bith nach do dhùisg an cogadh mòran de na Gaidheil gu bardachd. Agus chan e mhàin na Gaidheil a tha air falbh am feachd an rìgh air muir 's air tìr ach mòran de na Gaidheil aig an tigh. Chan 'eil so 'na ionghnadh idir o'n tha bardachd gu minic ag èirigh o ghluasad aigne is anama an duine; agus tha aigne is anam dhaoine th' air falbh air an gluasad iomadach uair leis na suidhichean cruaidh is neo-àbhaisteach anns am bi iad gu maith tric. Agus tha iadsan a th' aig an tigh gu minic air an gluasad agus iad ag cuimhneachadh le iomagain orra-san a th' air falbh. Tha mar sin barrachd bardachd againn an dràsda na bha againn roimh an chogadh; agus tha a' bhàrdachd so a bhith an Gaidhlig a' leigeil fhaicinn dhuinn gur e a' Ghaidhlig cànan cridhe is aigne a' Ghaidheil fhathast. Nuair a tha e ag cur an céill nithean domhain agus diomhair a chridhe is ann 'na chànan fhéin a ni e sin. Bu chòir, ma tha, dhuinne muinntir a' Chomuinn Ghaidhealaich, agus do gach fìor Ghaidheil eile 'san dùthaich, so a bheathachadh le bhith tòirt pàiteas Gaidhlig do na Gaidheil ri leughadh agus ri an smuaintean a chleachdadh oirre chum is nach teid a' bhuadh so aog ar doimhneachd an cridhe. Mhothaich mi gu bheil cuid uaireanan a' dì-chuimhneachadh gur e Comunn Gaidhlig a th' annainn, agus gur e ar crìoch àraidh mar Chomunn a' Ghaidhlig a bheothachadh agus a cumail suas. Chan 'eil sinn uaireanan a' toirt a h-àite fhéin do'n Ghaidhlig mar an ni as doimhne agus as ionmhuinne tha an cridhe

a' Ghaidheil. Agus chan 'eil uibhir a chreideas aig cuid 'sa Ghaidhlig agus a dh' fhaodadh iad. Tha sinn an dòchas gum bi an nì tha tachairt an dràsda dh' a taobh 'na shùileagan dhaibh.

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Tha a' Ghréig a nis an sàs 'sa chogadh còmhla ri Breatann agus an aghaidh nan Eadailteach agus nan Gearmailteach. Bha dùil aig Mussolini gun deanadh e chùis air a' Ghréig ann an ùine glé ghoirid ach fhuair e mach air a chosd nach 'eil sin cho furasda. Ged nach 'eil rioghadh na Gréige glé mhór mar rioghadh am fad; sam farsuingeachd thà agus bhà i duineal agus calma. Mar a tha fhios aig an t-saoghal, agus gu h-àraidh aig duine sam bith aig a bheil dad a dh' fhoghlum, tha eachdraidh mhór agus chliùiteach air chùl na Gréige. Is ann 'san Ghréig 'san t-sean aimsir a thainig feallsanachd agus breithneachadh inntinn mhic an duine chun na h-inbhe a b' àirde agus a b' uaisle a bh' aice riann air thalamh; agus bha litreachas is ealaidhean is fearchas ag cumail ceum ris an sin.

Tha earrann de'n Ghréig glé choltach ris a' Ghaidhealtachd againn fhein, agus tha saighdearan aca ann aig a bheil cliù mar ghaighich chruaidh is sheasmhach coltach ris na Gaidheil. Is e seorsa de fhéileadh a tha aca 'ga chaitheamh cuideachd agus tha cho liutha dath ann agus a tha 'sa' bhreacan againn fhein—ach is ann de chlà le obair-ghrèis a tha féileadh nan Gréigeach air a dheanamh. Tha plob-chluich aca cuideachd, plob a tha leth-choltach ri plob nan dos againn fhein.

Rinn iad so agus saighdearan eile na Gréige an deagh sheasamh fhathast an aghaidh nan Eadailteach; agus ma bhios dad idir de chothrom na Féinne aca seallaidh iad do Mhussolini gu bheil mac-samhail nan Gaidheal a' seasamh roimhe, agus cleas nan Gaidheal gur e "buaidh no bàs" as suaicheantas dhaibh. Gur e mo rùn is taobh a' cheartais a bhios an uachdair.

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Ag creagach—Bhatar ag glacadh tacar mór éisg air cladaichean na Gaidhealtachd ré an fhoghair agus gu maith a steach do'n gheamhradh. Tha sin feumail. Nuair a tha iomadh dorus bidh is annlain air an dùnadh air tàilleabh a' chogaidh tha Freasdal a' fosgladh dorsan eile. Cha robh an t-iag riann na bu phailte ri cladach na bha e am bliadhna.

Is ainneamh foghar nach fhaighear liunga agus cudaig agus saoidhean gu maith pailt ach bha iad na bu phailte am bliadhna na tha iad an cumantas. Cha robh duine a thogradh a

dhòl a chreagach nach fhaigheadh eallach a dhroma de'n t-saoidhean fad an fhoghair agus gun an so 'sa gheamhradh. Nuair a thig an t-iag mar so gu cloich 'se fìor dhroch fhaighe dh' fhuadaicheas air falbh e—co-dhùibh mar as trice—agus bitear mar sin an dòchas gum bi an aimsir fàbharach los gum fan e ri cloich fad a' gheamhradh. Gheibhear mar so biadh is annlan an comhair an tràth agus faodaidh pailteas eisg sailte a bhith stigh a' feitheamh ri rotaichean an fhaoillich 's an earraich. Cha ruig a leas Hitler is Mussolini smaoineachadh gun toir iad ganntar air a' Ghaidhealtachd fhad 'sa nì na Gaidheil fhéin an dleasdanas ann a bhith 'g àiteach na talmhainn agus a' tadhal na mara—mar a bha an seanfhacal ag ràdh: "dh' iarr am muir a thadhal"; agus "am fear nach treabh air muir cha treabh e air tìr." Tha e, ma tha, 'na bheannachd dà fhille gum fhaigear an t-iag so ri creagach, gun a dhòl gu muir idir. Cia b'e air bith air an toir an nàmhaid goirt no caoile cha toir e air na Gaidheil e. Faodaidh e sgrù.

Tha so a' toirt 'nam chumhne sean eachdraidh a chuala mi uaireigin am Mùideart. Bha aimhreit mhór uair a bha sud eadar Clann Ghilleathain agus Domhnallaich Mhic-'ic-Ailein. Chuir na Leathanaich rompa an turus so gun tugadh iad buaidh am muigh no mach air Mac-'ic-Ailein agus a' mhuinntir, agus dh' fhag iad Muile le pailteas bidh is gach nì eile a bhiodh feumail chum an Caisteal Tioram—daingeach nan Domhnallach am Mùideart—a ghlacadh. Ràinig iad an Caisteal Tioram, ach ma ràinig bha na Domhnallaich a stigh ann—iad fhein 's an sprèidh agus na bhuneadh dhaibh—agus cha robh duine beò a bheireadh buaidh air a' Chaisteal Thioram 'san latha bh' ann, agus e air a thogail air creig an Loch Mùideart a tha 'na h-eilean ris an làn mhara, agus faoi linn eadar e 's tìr ris an tràghadh. Bha dearbh fhios aig Clann Ghilleathain nach tugadh iad a mach an Caisteal le claidheamh no saighead, ach bha chùisan mar bu mhiann leo. Bha iadsan mòran na bu ìomhoire na bha de na Domhnallaich 'sa' Chaisteal, agus rinn iad claisean dhaibh fhein fa chomhair a' Chaisteil am braighe na faoilinne; agus seach gu robh pailteas bidh is deoch aca chuir iad rompa fuireach an sin gun an tigeadh na Domhnallaich a mach le cion bidh is deoch, agus gun cuireadh iad as dhaibh le an cuid shaighdean air an fhaolinn mus ruigeadh iad àite buailidh claidheimh.

Bhatar mar so fad seachdain; ach an sin thainig fear de na bha stigh 'sa' Chaisteal gu bàrr a' bhalla agus leig e sìos gad mór éisg an crochadh ris a' bhalla, agus thainig fear eile

agus dhoirt e làn cuinneig de dh' uisge sìos air an iasg. Bha so a' leigeil fhaicinn do'n nàmhaid gu robh pailteas bìdh aca agus gum bitheadh fhad 'sa bha iasg an Loch Mùideart, agus gu robh tobar uisge aca am broinn a' Chaisteil.

Chunnaic Clann Ghilleathain an uair sin nach robh maith dhaibh a bhith fuireach na b' fhaide, gum beathaicheadh Loch Mùideart is tobar a' chaisteil Clann Raghnaill, agus thog iad dhachaidh orra do Mhuile. Nam biodh mothachadh aig Hitler dheadh e an cleas ceudna.

* * *

Firinn airson a' mhios so.

Bidh ainm-san buan gu suthain slor,
co-mhaireann ris a' gheinn;
Is annsan beannaichear gach slògh;
's beannaichear leò e féin.

Beannaicht' gu robh an Tighearn Dia,
Dia Israel a ghnàth,
An tì a mhàin ni mìorbhuile
le treis is neart a làimh.

Beannaicht' gu robh gu sìorruidh buan
ainm glòrmhor uasal féin;
Lionadh a ghloir gach uile thir,
Amen, agus Amen!

Salm 72, 17-19.

AM FEAR-DEASACHAIDH.

LAOIDH NOLLAIGE.

(Air fonn "Eilean an Fhraoich.")

"Glòir do Dhia anns na h-àrdaibh,"
Bha na h-ainglean a' seinn;
Leanabh Oigh' air a thàladh;
Sagart, Fàidh is Rìgh
Air a bhreith ann a' stàbull—
Sgeul àghmhor gach linn.
Thugaibh géill, deanaibh àite
Do Phrionnsa na Sìth'.

Chualas caithream na Flaithis,
Seirm coisridh na Glòir;
Mhosgail suil òg na maidne,
Sgap, sgaradh na neòil;
Bhrùchd gràs ann am pailteas
A fuaran na sgeòil;
Fàth faruim an aoibhneis,
Dia foillsicht' 's an fheòil.

Grian na Fìreantachd dh'èirich
Le slàinte 'na sgéith,
Thoir leighis làn éifeachd
Agus sìochaint nach tréig;
Thoir saorsa do pheacaich
'S a thional an tréid
Neo-choireach 's neo-lochdach
An Cùmhnant na réit.

'S fìor an ràdh so 's is airidh
Air gach cor bhi 'ga luaidh;
Thug E 'n gath as a' bhàs dhuinn,
'S thug E buaidh air an uaigh;
Tha E cumh' chdach gu tearnach
'S tha shòlas-san buan.
Glòir do Dhia anns na h-àrdaibh
A dh'lobair an t-UAN.

CALUM LAING.

THE FIRST MOD.

We mentioned in the article on the Foundation of An Communn in our last issue, that the first Mod was held in Oban, on Tuesday, 13th September, 1892. The proceedings commenced in the Argyllshire Gathering Hall, at 11 a.m., and Lord Archibald Campbell presided. After introductory remarks by the Chairman, Dr. Stewart (Nether Lochaber) recited the following ode which had been composed for the occasion by John Campbell, the bard of Ledaig:—

FAILTE DO'N MHOD.

Fàilte do'n chomunn tha cumail a suas
Na cànan tha lasadh 'n ar cridhe gach uair;
Ge b'e àite 's an tàmh sinn air uachdar an fhuinn,
Gràdh d'ar cànan 's d' ar dùthaich cha chaill
sinn a chaoidh.

Cia cho sgapte 's am bi sinn measg dhùthchannan
cèin
Tha smuaintean ar cridhe mar ghathan na gréin',
Ag gearradh roimh 'n astar 's a' sracadh roimh
'n cheò,
'S 'g ar giùlan 's an spiorad gu làithean ar
n-òig.

A dh'èisdeachd nan òran cho blasda 's cho binn,
A chluinntinn nam sgeulachd mu Oisean 's mu
Fhionn;
A dh'fhaicinn nam beanntan is gleanntaidhean
fhraoich
'S an d'fhuair sinn ar n-àrach 's an tràth thug
sinn gaol.

Tha caochlaidhean mòr tighinn air dùthaich air cridh',

A cànan 's a gnàthas gun tàmh a' dol sìos;
Ach taing do gach aon chuir an làmh ris a' chrann

A chumail air chuimhn' gach deagh chleachdainn a bh'ann.

Tha dùrachd air cridh leis a' chomunn gach tràth
A thrusadh 's a ghleidheadh seann eachdraidh is dhàn;

Gach òran is sgeulachd tha snàmh feadh air tìr
Mun téid iad am mugha 's nach faight iad gu sìor.

The judges were:—*Music*, Mr. Allan MacBeth, Principal of the Glasgow Athenium College of Music; Rev. Dr. Stewart, Nether Lochaber; and Mr. Malcolm MacFarlane, Paisley. For *Literary Competitions*.—Dr. Stewart, Mr. Malcolm MacFarlane, and Mr. Henry Whyte (Fionn).

It will be of interest to members and readers generally to have the names of those competitors who made history in 1892, and we have much pleasure in reproducing these from the first Mod programme as preserved by the late Sheriff MacMaster Campbell.

Gaelic Reading or Recitation (Two Prizes)—H. Campbell, Dalnacabeg, Oban; Neil Ross, Glendale, Skye; Donald MacMillan, Ballachulish; Archibald Munn, Oban; John MacFadyen, Glasgow; Jessie MacIntyre, Oban; Angus MacDonald, Glencoe.

Solo Singing for Female Voices (Two Prizes)—Miss Mary MacDonald, Glasgow; Miss Euphemia Campbell, Oban; Miss M. A. MacKechnie, Oban; Miss Annie MacPherson, Glasgow; Miss A. M. Carmichael, Glasgow; Miss Maggie Livingstone, Oban; Mrs. MacPherson (Mairi Nighean Iain Bhain) Skye.

Solo Singing for Male Voices—(Two prizes) John Jeffreys, Oban; A. May Sinclair, Oban; Duncan M'Phail, Oban; James MacMillan, Fort William; Donald MacMillan, Ballachulish; Kenneth Mackay, Rothesay; John Black, Oban; Duncan MacIntyre, Taynait; K. D. MacKenzie, Glasgow; Angus MacDonald, Glencoe.

CHORAL SINGING.

St. Columba Gaelic Choir, Glasgow (Mr. A. Ferguson, Leader); Ballachulish Gaelic Choir (Mr. D. Ferguson, Leader); Oban Gaelic Choir (Mr. D. Livingstone, Leader); Oban Gaelic Musical Association (Mr. H. G. Clements, Leader).

Lord Archibald Campbell's Prize (for the Best Gaelic Song with Harp Accompaniment—the Singer accompanying herself on the Old Highland Harp or Clarsach)—Miss Kate MacDonald, Glasgow; Miss Lizzie B. MacKay, Glasgow.

Prizes were also offered for an original or unpublished Gaelic Poem or Song. Translation from Gaelic Poetry in to English. Original unpublished composition in Gaelic Prose. The best Harmony of any existing Gaelic Air.

N. S.

(To be continued.)

EXECUTIVE COUNCIL.

A meeting of the Executive Council of An Comunn Gaidhealach was held in Millar's Restaurant, Stirling, on Friday, 1st November, the President Rev. Malcolm MacLeod, M.A., Balquhider, presiding. The following members were present:—Mrs. M. Barron, Glasgow; Miss C. B. Cameron, Glasgow; D. C. Cameron, Glasgow; Dr. John Cameron, LL.B., Glasgow; Nicol Campbell, Elgin; Mrs. J. R. Colquhoun, Largs; Mrs. J. B. Dunlop, Glasgow; Mrs. M. C. Edgar, Glasgow; Mrs. MacPhail Holt, Appin; Donald MacDonald, Inverness; Hector MacDougall, Glasgow; Rev. John MacKay, M.A., Glasgow; John MacKay, Edinburgh; Donald Shaw MacKinnon, Edinburgh; Roderick MacKinnon, M.A., Durnain Bridge; Miss M. MacLean, Govan; John MacLeod, London; Malcolm MacLeod, Glasgow; Farquhar MacRae, M.A., B.Sc., Glasgow; Rev. T. M. Murchison, M.A., Govan; John A. Nicolson, M.A., F.E.I.S., Glasgow; Donald Thomson, M.A., Oban; and Miss Minnie Thomson, Motherwell. In attendance, James T. Graham, C.A., Treasurer; Neil Shaw, Secretary; Alasdair Matheson, Assistant Secretary, and Donald MacPhail, Northern Organiser.

Minute of Meeting held on 19th April was read, approved and signed. Apologies for absence were intimated from a number of members.

The President referred to the great loss which An Comunn had sustained by the deaths of Mr. Charles Campbell, Glasgow; Col. Gilbert Gunn, Bonar Bridge; Mr. George Marjoribanks, Sonachan; Rev. David Duncan, Musselburgh; and Rev. Hector Cameron, Moy. He referred to the individual merits of these members and to the splendid contribution each had made to the work of An Comunn. Feeling reference

was also made to the death on service of Lieut. Alasdair Duncan who acted as Secretary to the Local Mod Committee in Edinburgh in 1935.

Annual Reports of Standing Committees and audited Treasurer's Accounts for 1939-40 were considered and adopted on the motion of Mr. Malcolm MacLeod, seconded by Miss C. B. Cameron.

Minute of Joint Meeting of Finance and Publication Committees was read and adopted on the motion of Mr. Malcolm MacLeod, seconded by Dr. John Cameron.

The Treasurer read Minutes of two Meetings of the Finance Committee and these were adopted on the motion of Dr. John Cameron, Convener, seconded by Mrs. Colquhoun.

Arising from the second Minute was a suggestion by Mr. Donald Shaw MacKinnon, that in view of the increasing cost of publication consideration might be given to making the magazine a quarterly instead of a monthly publication. Mr. MacKinnon moved that the Magazine be published quarterly and Mrs. Colquhoun seconded. After some discussion Mr. John A. Nicolson moved that a special Sub-Committee be appointed, with powers, to consider the financial position of the magazine with a view to reducing the debit balance, it being understood that the question of discontinuing or meantime suspending the publication of the magazine should not be contemplated. The members of the Sub-Committee, he suggested, should be the Editor (Rev. Malcolm MacLeod); Convener of the Publication Committee (Mr. Malcolm MacLeod); Convener of the Finance Committee (Dr. John Cameron); Convener of the Propaganda Committee (Mr. Donald MacDonald) and Mr. Donald Shaw MacKinnon. Mr. Donald Thomson, seconded. Mr. John MacKay moved that the magazine be continued monthly as at present and Mr. Nicol Campbell seconded. Mr. MacKinnon withdrew his motion in favour of Mr. Nicolson's motion and on a vote being taken between the motion and Mr. MacKay's amendment the motion was carried by a large majority. The appointment of the Sub-Committee became the unanimous finding of the Meeting.

Minute of meeting of Education Committee was read and adopted, on the motion of the Convener Rev. Malcolm MacLeod.

The Committee had received reports from the various Secondary Schools, and on the whole, these were considered very satisfactory. Certain details were remitted to the Convener of the Northern Education Sub-Committee for fuller investigation,

Minute of Meeting of Publication Committee was read and adopted on the motion of the Convener Mr. Malcolm MacLeod.

The Committee approved of the proposed publication when the time was opportune by the Art and Industry Committee of a booklet containing the articles on Celtic ornaments by Dr. Colin Sinclair which had recently appeared in the magazine.

Minute of meeting of Art and Industry Committee was read and adopted, on the motion of Mrs. J. B. Dunlop.

The Committee reported satisfaction with the result of the first competition for An Comunn Gaidhealach Trophy. Twenty-three pairs of stockings had been received and the quality of the work was highly commended by the adjudicator. Mrs. Angus MacCuish, Paiblesgarry, North Uist, has the honour of being the first winner of the Trophy.

Minute of meeting of Clann an Fhraoich Committee was read and adopted, on the motion of Mr. Hector MacDougall. Fitting reference was made in the Minute to the passing of Mr. Marjoribanks who had presided over the Committee for eleven years. Mr. Hector MacDougall had kindly agreed to act as Convener meantime.

Mr. Donald Thomson raised the question of Gaelic broadcasts and suggested that an approach should be made to the B.B.C. to extend the Gaelic programme and to include Gaelic in the Children's broadcast and he referred particularly to the benefit the members of Comunn na h-Oigridh would derive from such a feature. Several members spoke in support of Mr. Thomson, and it was finally agreed to ask the Scottish Director to receive a second deputation to put the views of the members before him. The members of the Deputation are:—Miss C. B. Cameron, Glasgow; Mr. Donald MacDonald, Inverness; Mr. Roderick MacKinnon, Durnain Bridge; Mr. Donald Thomson, Oban; the General Secretary and the Northern Organiser.

Mrs. Colquhoun asked if anything was being done to entertain Highland troops by way of Concerts. The difficulties of holding such gatherings in the present circumstances were pointed out and it was also explained that many Highlanders passing through the city did attend the gatherings held and were made very welcome.

The Secretary reported on the work of the Central (Comforts) Committee. Members of the Work Party and Comunn na h-Oigridh had completed 5070 garments from material supplied by the Committee. The total amount

collected for Comforts and Ambulances was £1750. An Comunn Gaidhealach, Johannesburg, had contributed one hundred guineas and 61 Branches of An Comunn £482.

Mr. Graham, Treasurer, reported that the number of Trustees had been reduced to two following upon the death of Mr. Charles Campbell, and that it was advisable to increase that number. The Treasurer quoted Rule 51 of the Constitution and Rules of the Association which authorises the Executive Council to deal with the matter. The following members were unanimously appointed as Trustees of An Comunn Gaidhealach, and they accepted office, viz., Rev. Malcolm MacLeod, M.A., Balquhiddy; Dr. John Cameron, LL.B., Glasgow; Donald MacDonald, Inverness.

The Executive accepted with much regret the resignation of Mr. Neil Orr, Edinburgh, who had given many years of service to An Comunn. The Secretary was instructed to convey the regret of the members to Mr. Orr and to express the hope that he may soon be restored to good health.

The Secretary reported that in consequence of the death of a number of members it was necessary to fill the vacancies caused thereby in the Council and Standing Committees. It was agreed to defer these appointments until the next meeting of Executive Council.

It was agreed to meet again in Stirling on 24th January, 1941.

PROPAGANDA NOTES.

Northern Area.

The work of the new Session is taking shape and many Branches have already held their opening meetings. Despite many difficulties, there are splendid attendances. The difficulty in providing Hall accommodation still prevails but the Tain Branch, not to be beaten, have arranged to meet in the cookery room of the Academy. There was an attendance of over 100 at the opening meeting on the 9th of November. The Branch Work-Party are again busily engaged in knitting for the Central Committee. Genuine enthusiasm prevails under the Convenership of Mrs. MacDonald who hails from Kilmuir, Skye.

At the opening meeting of the Glen Urquhart Branch there was a record attendance presided over by that genial Highlander Mr. Rob Gollan, President. Mr. T. S. G. MacLean has arranged for monthly meetings of the Branch.

Dornoch and Embo Branch will open the Session with a Ceilidh at Embo on November 29th, and the proceeds are to be handed to Comunn na h-Oigridh Ambulance Fund. It will be remembered that Embo have already sent the sum of £19 to An Comunn Comforts Fund in addition to several parcels of knitted goods.

Ceilidh nan Gaidheal an Inbhir Nis had difficulty in securing a suitable hall but the Town Council have come to the rescue and the monthly meetings will be held in the Town Hall. At the opening meeting which was held recently there was an attendance of over 200, among whom were a goodly proportion of Service men. These meetings are conducted entirely in Gaelic.

There is a strong feeling in the North and West that part of the Children's Hour should be devoted to broadcasting interesting and instructive programmes in Gaelic for Gaelic-speaking children. Mr. MacPhail has received many letters from Leaders of Comunn na h-Oigridh suggesting this course, and, it is hoped, that the B.B.C. may see their way to do this in the near future. These children never hear Gaelic on the wireless as they are sound asleep when Gaelic programmes are broadcast. As one Leader puts it—"There is a very strong and constant feeling in this locality that the B.B.C. which caters for the requirements of most children in England, Scotland and Wales, does practically nothing for Gaelic-speaking children. It is true that, on rare occasions, Gaelic Songs figure in the Children's Hour. Gaelic-speaking children should be allocated their due portion in the Children's Hour and they could be most pleasantly and instructively entertained once or twice weekly, for a quarter of an hour, by song and story in the Gaelic language. I think that the B.B.C. which studies and considers the needs of the general public, would grant Gaelic-speaking children their due portion of the Children's Hour if representations were made."

The Organiser recently visited the Feachdan at Embo, Arisaig and Morar. Embo is still a Gaelic-speaking village and the children under the guidance of Miss Jessie M. MacKenzie, are doing excellently. At Arisaig it was pleasing to see that the boarded-out children in Gaelic-speaking homes are acquiring Gaelic very well. They have also the idiom of the district. They are encouraged by the Headmaster and Ceann-Feachd—Mr. Simon P. MacDonald. Morar Feachd, though a small one, is upholding the best traditions of our race and in addition to the

usual work, little Plays are produced in Gaelic. Mrs. MacLeod is deserving of warm thanks for her good work.

A large number of the Feachdan have already subscribed to their own Ambulance Fund and a number have schemes on hand to raise money. Every Feachd should send something to the Fund, however small, so that when the Ambulance is presented to the Red Cross Society, it can be said that every member of Comunn na h-Oigridh have done their bit. Cumaibh oirbh ag cumail oirbh.

Southern Area.

The Large Branch of An Comunn held its first Ceilidh in MacKay's Tearooms on the evening of Wednesday, 23rd October. Mrs. J. R. Colquhoun, President, was in the Chair and Mr. Neil Shaw, Organiser, was present, and gave addresses in Gaelic and English. Mr. Shaw thanked the Branch for their contributions to the Comforts and Ambulance Funds which amounted to £58. The Skelmorlie Highland Association was represented at this Gathering by the Honorary President, Mr. D. C. MacLeod; the President, Mr. Malcolm Ramsay; and other members. The attendance at this opening Ceilidh augurs well for the success of the Session for which an interesting Syllabus has been arranged.

Mr. Alasdair Matheson, Assistant Secretary, attended the opening Ceilidh of the Dumbarton Branch on 17th October. There was a crowded attendance and a splendid programme of Gaelic and Scottish Songs were submitted.

Campbeltown Branch of An Comunn opened the Session with a very successful Ceilidh on 17th October, with Baillie Ramsay in the Chair. This Branch is in the happy position of reporting a large increase in membership and it has now been decided to confine the meetings to members of the Branch.

WAR COMFORTS COMMITTEE.

In the absence of Mrs. Bannerman, Mrs. Dunlop, Vice-Convenor, presided over a Meeting of the Central Committee in Glasgow on 5th November. There was a good attendance of members present.

The Entertainments Committee reported on arrangements for the Whist Drive to be held on 28th November, and intimated prizes from several members. The next Whist Drive will be held in the Highlanders' Institute on the evening of 19th December, and prizes for this function will be gladly received by the Secretary at An Comunn office.

The Flag Day Committee was reported on and a special appeal was made to Highland Societies, for Convenors and Collectors. The response so far had been very encouraging.

The Vice-Convenor reported that 5,070 garments had been completed, 3,150 by the Work Party and 1,920 by Comunn na h-Oigridh. Fifty parcels had been sent to individuals during the last month.

The Secretary reported that the funds now amounted to:—Comforts, £681 6/1; Ambulance, £914 4/6; Comunn na h-Oigridh Ambulance, £164 3/9. The sum of £8 2/- had been received from Mrs. Edgar as a result of the Afternoon Matinee held on 19th October. This was considered most satisfactory, and Mrs. Edgar was cordially thanked for her splendid contribution. Among the outstanding donations to the Ambulance Fund were £105 5/- from An Comunn Gaidhealach, Johannesburg; and £16 11/- from the Govan Branch.

AIRSON NA CLOINNE.

A' BHRÈITH CHEART.

Fhuair dà bhalach bheag cnò fo chraobh mhóir faisg air an tigh. "Is leams' i" thubhairt Padruig, "on is e mise chunnaic an toiseach i." "Cha leat," thubhairt Iain, "on is e mise a thog i." As an tshòisich còmhstri mhòr eatorra. Thachair gu robh òigear a' dol seachad air an rathad agus chuir e e fhéin eadar na gilleán, thog e a' chno 'na làimh, bhris e i agus thubhairt e: "Bithidh aon de na pàlsgan aig an fhear a chunnaic an toiseach i, agus bithidh a' phlaosg eile aig an fhear a thog i; a thaobh an eitein gleidhidh mi fhéin e mar dhuais airson na breith a labhair mi." Mar so chrìochnaich a' chuid bu mhò de'n chuis-lagha.

AN CAL UAMHASACH MOR.

Bha cuideachd àraidh uair ag éisdeachd le mór mheas ri fear a shiubhail ceithir earrannan-dùthcha an domhain. Bha e ag innse, am meas neònachais eile, gum faca e ann an Iapan càl uamhasach mòr, cho mòr agus gum bitheadh leth cheud marc-shluagh ag gabhail fasgaidh gu socarach fo na duilleagan aige. "Seadh," arsa fear eile de'n chuideachd, "rinn mi fhéin mòran siubhail feadh an t-saoghail, agus anns an dùthaich sin chunnaic mi rud a' cheart cho miorbhuileach ris a' chàl sin. Chunnaic mi poit mhór; cha robh i fhathast crìochnaichte, agus bha còrr agus trì cheud luchd-obireach an sàs air an taobh a muigh aice fhad 'sa bha leth-cheud eile a' lìomhachadh an taobh a stigh aice."

"Ach ciod e an fheum air son an robh a' phoit so?" dh' fhaighnich a' cheud sheanachaidh agus a theanga 'na phluic. "Tha," arsa am fear eile, "air son an càl mór agaibh fhéin a dheasachadh."

Cill-fhinn.

O'n Fhraingeis le
E. B. Nicghillemhaoil.

LITIR COMUNN NA H-OIGRIDH.

Tha sinn an nis, co-dhiubh an uair a bhios an "Gàidheal" so 'nur làmhansa, air inntreachadh a steach air miosa meadhonach a' gheamhraidh — an dùdhlachd, mar a theireadh ar sinnsearan ris.

"Nuair thig an geamhradh is ám na dù'achd, Bidh sneachd a' dlùthadh ri cùl nan geug,"

mar a thubhairt am bàrd Leathanach. Is ann air Canada a bha am bàrd a' toirt dhùinn na deilbhe so; ach chan 'eil sinne sinn féin aineolach air sneachd an Albainn, gu sònraichte air a' Ghàidhealtachd, na's mò na Canada. Bha ar cuibhrionn féin againn dhe, agus de roodhadh mar an ceudna, air a' gheamhradh a chaidh seachad; agus is cinnteach nach bi aon seach aon dhiubh 'nan annas oirnn am bliadhna na's mò. Agus an déidh na h-uile rud, chan iarramaid gum bitheadh!

Tha an cridhealas is an toil-intinn féin aig gach ám is aimsir 'ga thairginn do'n òigridh, agus chan 'eil e air àicheadh leis a' gheamhradh na's mò na ràithean eile na bliadhna. Tha fichead rud anns am bi an òigridh ag gabhail toileachais is ag cur ùidh an ám geamhraidh; ach, fathast, bidh móran ùine an déidh do sgòthan na h-oidhe tuiteam agus gun gealach ann a bhios iad air a' cumhnglachadh ri an teintean is ri an dachaidean féin—agus c' àite a b' fhearr a b'urrainn dhoibh a bhith! Is iomadh cluich àbhach a bhiodh aig a' chloinn mu leac-an-teintean anns an ám a dh'fhalbh, agus tha aon no dhà dhiubh air am bu mhaith leam iomradh a thoirt. Buinidh mi ri aon sònraichte ris an abramaid "an Dridseag," theagamh an ath àireamh de'n "Ghàidheal," cha bhuin mi rithe an ceartair, oir tha ni eile air m'aire an dràs.

Gus an t-slighe fhosgladh chuirge tha mi a' dol a bhuntainn an toiseach ris a' chomh-fharpais a bha air a fosgladh dhiubh bho chionn ghoirid, agus a riochdaich an intinn an fhir nach maireann, Seoras còir. Tha mi ag ciallachadh comh-fharpais na "gearra-ghobachd." Bha an ùine a dh' fhàgadh aig comh-fharpaisich gu an oidhirpean a chur air aghaidh suas

aig deireadh a' mhiosa a chaidh seachad, agus tha a' ghlas air an doras an nis. Cha d'fhuaras uiread 's a bha shìl ris, feumar aideachadh, ach rinneadh tòiseachadh; agus is obair latha tòiseachadh! Bidh dhà dhuais air an toirt seachad, agus bidh sanas air a thoirt dhiubh an ùine ghearr air có iad do a bheil iad ri an sineadh.

An nis, is è a tha mi a' tighinn air gur e aon de na h-aobharan a chionn gu'm biodh comh-fharpais mar so air a fosgladh, theagamh am prìomh aobhar a bha aig an fhear nach maireann, gu'm biodh clann is òigridh a' deanamh cleachdaidh air sgriobhadh anns a' Ghàidhlig. Chan 'eil ach teannadh ris aon uair, agus cha chreid sibh ach an tlachd a ghabhas sibh ann agus mar a gheuraicheas e bhu dealas as leth ar càinain. Agus as a sin, ni eile a dh'fhaodadh sibh teannadh ris is e so: sibhse a tha a' faotainn eolais air a chéile an dòigh sam bith, theagamh a fhuair eolais air a chéile ann an Camp Shonachain, carson nach sgriobhadh sibh litir bheag ann an Gàidhlig gu chéile gus na làithean sona ud ùrachadh 'nur cuimhne, agus bhuir smuaintean air ni sam bith eile a leigeil ris. Dh'fhaodadh na cinn-fheachd shìl mhean a thoirt feuch ciod a ghabhadh deanamh air a' cheann so. Nach bu mhaith an obair geamhraidh sin, eadhon ann oidhche anns an t-seachdain a thoirt dhi!

Agus, an nis, leis gu'n robh mi féin aon oidhche anns a' champ, nach faodadh aon agaibh, eadhon ged a tha cis na postachd car daor, sgriobhadh chugam a dh'innseadh c' àite a bheil sibh is ciod a tha sibh ris. Geallaidh mi gu'm freagair mi, na's lugha na gu'n sgriobh a h-uile gin dhiubh, oir ma sgriobhas sibh uile tha mi cinnteach nach biodh e comasach dhomh freagairt a chur chugaibh air fad!

Chan 'eil sgeul-rùn sam bith agam dhiubh air a' mhiosa so co-dhiubh a thaobh a' Chomuinn Oig. Theagamh gur ann a chionn sin a bhith mar sin as feumaile a tha e dhuinn a bhith 'nar faireachadh a chùim is nach bi mùchadh sam bith a' tighinn air ar dicheall as leth ar càinain. Tha Dòmhnall nan Cleas an déidh crìoch a chur air a chuairt anns na Hearadh, agus tha e an nis air dol mu dheas do Bharra. Cha bhuileach a ràinig e Barra na theann e ris an t-saothair anns a bheil e féin cho dealasach. Tha clasaichean aige air an cur 'nan uidheam an sin, agus is cinnteach gum bi iad buannachdail do'n chloinn, cho math ri bhith toil-intinneach dhoibh.

Bhur caraid dileas,

EACHANN MACDHUGHAILL.

SGEULACHD MHIC O CRÒILEAGAIN.

Chruinnich an Comunn Gaidhealach o chionn aon leth-dusan bliadhna grunnan de na seann sgeulachdan an Uibhist. Bha na sgeulachdan air an toirt sìos o bheul luchd-aithris le Domhnall MacDomhnaill, M.A. Buinidh Domhnall do eilean Eireisgeadh agus tha e nis 'na fhear-teagasg sgoile an Bagh-a-Chlaisteil. Tha sinn ag cur romhainn té mu seach de na sgeulachdan so a thoirt seachad 'sa' *Ghaidheal* mar a theid againn air.

Bha an té so air a thoirt sìos o bheul-aithris na Maighdinn Eirig Churaidh—no Eirig Ruadh, no Eirig Eoghainn, mar a their na nàbuidhean rithe—anns an Leth Mheadhonach am Baghasdal. Bha i mu thrì-fichead nuair a chaidh an sgeulachd a thoirt sìos air treas là deng an Iuchair 1934. Tha i 'na boirionnach còir coibhneil agus 'na seanachaidh cho fial fosgarra 's a tha 'sun dùthaich.—F.D.

I.

Chuala mise ann a siod fear d'am b'ainm O Cròileagan. 'Se gille òg gun phòsadh a bh' ann agus 's e 'n obair a bha aige, 'na dhrumair aig Rìgh Lochlann. Chuir e seachad an trian a b' fheàrr de bheatha ann an seirbheis an rìgh gus mu dheireadh an tàinig e gu ìre agus aois pòsaidh. Fhuair e bean dha fhéin agus an ceann ùine rugadh leanabh mic dha. Ach glé bheag as déidh breith a mhic thàinig tinneas air O Cròileagan nach gabhadh leigheas agus dh' eug e. Nis bha a leithid de mheas aig an rìgh air 'n gun deach a bhàs gu tuireadh mòr is bròn dha. Ach co-dhiùibh o'n bha an t-athair 'g a dh'ith thuirt e ris fhéin gun deanadh e na b' urrainn air son a mhic 's a mhnatha. Mar so thug e mar fhiachaibh air a luchd coimheadachd cùram a ghabhail do bhean O Cròileagan agus sgoil is ionnsachadh a thoirt do a mac mar a bha mìc uaislean na rìoghachd gu léir a' faotainn. So mar a thachair. Cha robh dìth no cion air bean O Cròileagan o'n là sin a mach agus bha a mac a' faotainn ionnsachadh cho maith 's a bha mìc nan uaislean bu mhotha a bh' anns an rìoghachd a' faotainn. Bha gnothuichean a' dol air n-aghaidh mar so gus an là a bha mac O Cròileagan ochd bliadhna deug a dh' aois. An là so 'nuair a ràinig e an sgoil mar a b' àbhaist thuirt am fear teagaisg ris gum faodadh e tilleadh dhachaidh.

"Tha thu" ars esan "a nis na's ionnsaichte na mi fhéin agus an còrr ionnsachaidh cha téid agam-sa air thoirt dhuit."

Cha b' ann gu bròn no mulad sam bith a chaidh so do mhac O Cròileagan 's e a' toirt a ghrad agaidh air an tigh. 'Nuair a chaidh e dhachaidh thuirt e ri mhàthair.

"Am màireach tha mise a' falbh a cheann Dia 's an fhortain a chosnadh rud dhomh fhéin,

Thuirteadh rium 'san sgoil gun robh am pailteas ionnsachaidh agam air son mi fhéin a thoirt feadh an t-saoghail."

"An da," ars a mhàthair, "tha do chnàimhsa glé lag fhathast air son falbh a cheann Dia 's an fhortain, agus ma 's e falbh dhuit e chì mise nach téid thu fada. Théid far a bheil Rìgh Lochlann feuch an toir e dhuit an obair a bh' aig t-athair."

"Glé-cheart," arsa mac O Cròileagan, "ma 's e sin bhur toil-se ni mi an rud a tha sibh ag iarraidh orm."

Sgioblaich esan e fhéin 's thog e air gu caisteal mór Rìgh Lochlann. 'N uair a nochd e ris a chaisteal chunnaic e an rìgh ag gabhail na gaoithe 's na gréine anns a gharadh. Ghabh e gu dàna a null far an robh an rìgh agus thòisich còmhradh eatorra.

Nis bha mac O Cròileagan 'na chainnt 's na chòmhradh cho modhail, ionnsaichte, dòigheil 's gur ann a thaitinn e cho mór ris an rìgh 's gun tug e cuireadh dha a stigh do'n chaisteal. Chaidh e steach agus dh' fhaighneachd an rìgh dha dé chuir an rathad e, no co ris a bha a ghnòthuch. Thuirt esan gum b' ann ris an rìgh fhéin a bha a ghnòthuch. "Thàinig mi far a bheil sibh," ars esan "feuch an toireadh sibh dhomh an obair a bh' aig m'athair." "An obair a bh' aig t-athair" ars an rìgh "agus dé 'n obair a bha sin?"

"B'e m'athair-sa" ars esan, "O Cròileagan agus is mise Mac O Cròileagan."

"Ma 's tu a laochain" ars an rìgh "gheibheadh tusa an obair a bh' aig t-athair a roghainn air òigridh na rìoghachd gu léir agus 's e làn dì do bheatha a gabhail cho luath 's is maith leat." Thug mac O Cròileagan tàinig mhór do 'n rìgh agus thuirt e gum bu mhaith leis a dhol dhachaidh an toiseach a dh' innse d'a mhàthair mar a chaidh dha.

"Na caomhain," ars an rìgh, "ach tha mise ag cur fastadh bliadhn' ort, agus bi thu air ceann do dhleasna is an so aig meadhoin latha a màireach." Fada no goirid gun tug mac O Cròileagan air an rathad ràinig e a mhàthair agus dh' innis e dhi mar a chaidh dha. Sgioblaich i aodach dha agus an ùine ghoirid bha e deiseil air son falbh.

"Nis," ars a mhàthair ris, "tha thu a' falbh 's chan fhaic mise thu gu ceann bliadhna. Ach an ceann d' fhalbh 's do thurais tha mi a' toirt comhairl' ort. 'Nuair a ruigas tu caisteal an rìgh bheir an rìgh dhuit do rogha each ri mharacadh fhad 's a bhios tu ann. Nis na gabh thusa gin de na h-eich mhóra bhrèagha a chì thu ann ach cuir do dhìollaid air seann each grànnda no air lothaig bhig pheallaich."

Ach co-dhiùbh thog mac O Cròileagain air, air cheann Dia 's an fhortain 's beannachd a mhàthar 'na chois agus fada no goirid gun tug e air an t-slighe ràinig e caisteal Rìgh Lochlainn aig a mheadhoin latha mar a chaidh iarraidh air. Cho ealamh 's a b' urrainn dha ghabh e mu dhleasnas agus ma bha meas aig Rìgh Lochlainn air O Cròileagain 's ann a bha am meas aige air mac O Cròileagain. Ach an là bha so dh' iarr an rìgh air a dhol 's an t-each marcachd a b' fheàrr a gheibheadh e a thaghadh dha fhéin. Dh' fhalbh mac O Cròileagain 's thòisich e air coimhead feadh eich an rìgh feuch am faicheadh e ann aon seann each grànnda. Ach bha na h-eich gu léir cho brèagha; 's cha robh beathach grànnda idir ri fhaicinn 'nam measg. 'Nuair a bha e air dùil a thoirt thairis mhothaich e do lathaig bhig pheallaich ann an iomall an treud 's ghabh e null 's rug e oirre. Sheall e gu geur oirre 's thuir e ris fhéin nach fhac e riamh idir creutair a bha cho grànnda rithe. Chuir e oirre an diollaid agus riamh as déidh sin bha i aige mar each marcachd. Chuir e iongnadh mór air an rìgh 's air uaislean e a leithid de bheathach grànnda a thaghadh ach a dh' aindeoin an cuid magaidh cha do dhealaich esan ris an lathaig bhig pheallaich. Cha robh air a sin ach sin fhéin. Bha mac O Cròileagain aig an rìgh fad na bliadhna sin gus mu dheireadh an tàinig an là a bha am fastadh suas. Air an dearbh là so bha e a' marcachd leis an lathaig bhig pheallaich agus chaidh e cho fada air falbh 's gun deach Caisteal Rìgh Lochlainn a sealladh air. Ach 'n uair a bha am binnean a b' àirde d'èith air a dhol à sealladh bharr barraibh nan craobh thionndaidh an lathag ris-san 's thubhairt i:

"A mhic O Cròileagain, a bheil thu math gu marcachd?"

"An dà chan 'eil," ars esan, "cha d'fhuair mise còthrom air marcachd ionnsachadh ann 's gun bheathach agam an thàinig mi 'n taobh so ach thu fhéin, agus dà chuid nach fheumainn airson thusa mharacadh sgoil no ionnsachadh."

"Ma rinn thu riamh e matà," ars ise, "dean an diugh e agus air na chunnaic thu riamh na leig as do ghreim orm-sa."

A mach a bha an lathag 's chuir mac O Cròileagain a dheich inghean an sàs anns an druim aice. Agus gu dearbh 's e dh' fheumadh a chionn cha d' fhalbh e riamh air iteig an t-eun sin a bha cho luath ris an lathaig bhig pheallaich 's i deanamh a rathaid gun char gun mhearachd feadh mòintich, coille is garbhaich. Bha mac O Cròileagain cho trang 'gea chumail fhéin air druim biorach cnàimheach na lathaig 's nach robh suim sam bith aige de'n rathad a

bha iad a' dol. An ciaradh an anmoich nochd iad ri fearann àlainn uaine air an robh iomadach craobh is fiar a' fàs. Air rèidhlean gorm aig iomall nan craobh chunnaic e caisteal baintidh borb nach deanadh caisteal rìgh Lochlainn bothag mhuc ri thaobh. Sguir an lathag bheag pheallach a ruith 's thàinig esan bharr a muin agus cheangail e ri craoibh i. Ghabh e suas chon a' chaisteil agus mar bu ghiorra a rachadh e dha 's ann bu mhotha a bha de dh' iongnadh air cho mór brèagha 's a bha e. Thug e greis a' dol mun cuairt sìos is suas mun chaisteal ach coltas duine no beathaich chan fhac e 'na bhroinn no timchioll air. Thuir e ris fhéin nam b' fhlòr gach seug a chual e riamh mu chaisteil de 'n t-seòrsa nach maireadh an t-samhcar ud fada, 's dh' fhalbh e dh' iarraidh na lathaig. Ràinig e a' chraobh far an d' fhàg e i ach ged a bha a' chraobh ann cha robh ball de 'n lathaigh ann. Bhuail an t-eagal mac O Cròileagain 's e fada o chàirdean 's ma dh' fhaoidte am measg a naimhdean, 's thòisich iarraidh air an lathaigh. Ach sùil de 'n tug e air a' chaisteal chunnaic e am boinne fala boirionnaich bu bhreagha a chunnaic e riamh 'na seasamh anns an dorus. Chan fhaca sùil 's cha chuala cluas 's cha do smaointich cridhe riamh àilleachd na mnatha a bha so. Leis mar a bha esan cho truagh mu chàll na lathaig bha na deòir a' sruthadh o shùilean. Dh' éigh an té a bh' anns an dorus, "A mhic O Cròileagain dé fàth do thùrsa?"

"'S mór sin," ars esan, "fàth mo thùrsa. Tha mi fad o m' chàirdean 's ma dh' fhaoidte measg mo naimhdean 's an lathag bheag pheallach a thug an so mi 'sa dh' fheumas mo thoirt as, chan 'eil seug oirre shìos no shuas, thall no bhos."

"'S mise," ars an ionmhainn 's i a' tighinn a nuas 'na choinneamh, "an lathag a bha sin agus 's mi thug thusa an so. Is nighean rìgh mise 's chaidh mo chur fo gheasaibh. Chaidh mo chur an riochd lathaig 's cha robh mi ri faighinn as na geasaibh gus an gabhadh gaisgeach mi mar a rogha de dh' each marcachd. Ach bha mi cho fìor ghrànnda peallach 's gun robh mi a' smaointinn nach deanadh duine sin gu bràth. Ach a thàinig dhuit-sa mhealladh mi 'san dùil sin 's tha mi nis saor bho na geasaibh agus bithidh, tha mi an dòchas, gu bràth. Thig a stigh a nis agus ma tha uibhir de ghaol agad-sa orm-sa 's a tha agam-s' ort gheibh thu mise ri m' phòsadh cho luath 's is math leat." Bha aighear mór air mac O Cròileagain gun robh e a' dol a dh' fhaighinn nighean rìgh ri pòsadh. Chaidh iad a stigh, 's chuir ise am biadh a smaointicheadh duine 's am biadh nach smaointicheadh,

's an deoch a smaointicheadh duine 's an deoch nach smaointicheadh air a' bhòrd agus ghabh iad am biadh le chèile. 'Nuair a bha sin seachad chuir i bùrn bog air a làmhan, 's bùrn bog air a chasan, 's chuir i e a chadal ann am plaideachan mìne geala.

"Nis," ars ise, "nuair a dh' eireas tu 's a' mhaduinn falbhaidh tu as a so 's thèid thu lom is dìreach gu aitreabh Rìgh Lochlann. Tha e coiseachd là agus bliadhna as a so ach tha dòigh agam fhéin air do thoirt ann glé ealamh. Tha paidhir bhòg agam an so agus cuiridh tu an aghaidh air an aineoil agus an cùl air an eòlas 's bheir iad sin thu gu caisteal Rìgh Lochlann mun laigh a' ghrian 'san uisge an ath-oidhech'. Bheir thu cuireadh do'n rìgh 's do'n bhan-rìghinn agus do gach bial de'n luchd frithealaidh tighinn còmhla riut chon na bàinnse. Chan 'eil aon duine 's an rìoghachd ri fhàgail air chùl gun fhàilte no cuireadh ach Cian mac Ain aona mhac aona bhràthar t-athar, agus air na chunnaic thu riamh na toir leat esan. Bheir sibh là is bliadhna air an rathad ach mun tig sibh bidh gach nì deas agam-sa, agus 'nuair a ruigeas tu cuir aghaidh nam bròg air an eòlas 's an cùl air an aineoil 's thig iad ugam-sa leotha fhéin." Cho moch 's gun tàinig an latha bu mhoiche na sin a dh' éirich esan, ach cho moch 's gun do dh' éirich esan bha a bhiaidh 's a dheoch aig nighean an rìgh air a' bhòrd. Dh' ith e bhiaidh, chuir e air na brògan mar a dh' iarr ise agus am bial an ath-oidhech' 's an anamoch ràinig e aitreabh Rìgh Lochlann. Chaith e dheth na brògan 's chuir e an aghaidh air an eòlas 's an cùl air an aineoil agus leig e air falbh iad. Chaidh e an sin a stigh a dh' aitreabh Rìgh Lochlann 's dh' innis e dha facal air an fhacal mar a dh' iarr an rìghinn air. 'S ann air Rìgh Lochlann 's air a theaghlach 's a luchd frithealaidh a bha an othail an uair a chual iad naidheachd mhic O Cròileagain agus cha b' fhada gus an robh iad deas air son an rathaid. A nis cha bu mhaith leis an rìgh gum biodh aon duine mì-thoilichte 'san rìoghachd 's leis a sin dh' aontaich e gun toireadh e leis Cian mac Ain a dh' aindeoin 's na theireadh mac O Cròileagain ris. 'S e bun a bh' ann gun d' fhalbh Cian mac Ain còmhla ri càch. Mar a thubhairt b' fhlòr. Thug a' chuideachd sin fad là agus bliadhna air an rathad, agus a dh' aindeoin fad na slighe bu lùthghaireach toilichte iad an là a nochd iad ri 'n ceann uidhe. 'Nuair a ràinig iad bha gach nì deas aig an rìghinn 's chaidh am pòsadh air n-aghaidh gun dàil. Phòs mac O Cròileagain 's an rìghinn agus b'e sin am pòsadh toilichte dhaibh fhéin 's do gach duine a bha làthair. Thòisich an t-ìthe 's an t-òl los mun tàinig am

feasgar gun robh gach duine a bha 'sa' chaisteal gun chothrom éirigh no gluasad, ach bean na bàinnse, fear na bàinnse, agus Cian mac Ain. Mu dhèireadh thall thuit mac O Cròileagain 'na chadal mar an còrr, 's cha robh thùr fhéin aig duine 's a' chaisteal ach aig bean na bàinnse 's aig Cian mac Ain. "Nach e am fortan a chuir an rathad mi," arsa Cian mac Ain, "bidh bean na bàinnse agam dhomh fhéin a nochd." Mun ceart a léig e am facal as a bhial thuit ceò draodh mu chuairt a' chaisteil 's 'nuair a thog an ceò bha Cian mac Ain leis fhéin ann an eilean mara 's a shliasaid 'na dà leth. Cha robh slon 's an eilean ach fiar is craobhan agus eunlainn an t-saoghail gu léir. Bha na h-eòin cho ciallach 's nach teicheadh iad idir roimhe a chionn chan fhac iad duine riamh. Shlaod Cian e fhéin suas gus an do rug e air fear de na h-eòin 's dh' ith e e eadar itean is eile 's e gu fannachadh leis an acras. Chuir Cian seachad ùine mhór mar sin 's an eilean ach cho fad 's gum biodh e ann, mur ann na bu mhiosa cha b' ann dàd na b' fhearr a bha a shliasaid a' fàs. Dh' fhalbh aodach as a chèile, 's chaidh e fo shalchar 's fo fhaisaig. An là bha so thuirt e ris fhéin gun robh e cho math dha a bhi marbh 's a bhi mara bha e, 's shlin e e fhéin air cnoc a' miønnachadh nach éireadh e as a sìod gus am biodh e marbh. Ach dé a chual e tighinn air bhàrr na mara ach farum ràmh, 's air dha sùil a thoirt chunnaic e curach a stigh chon a' chladaich agus aon duine innte air chùl dà ràimh. Thàinig an duine air tìr 's tharruing e an curach suas gu àite sàbhailte air talamh glas. Ghabh e an uair sin suas far an robh Cian.

"Tha thu 'nad éiginn, a Chian," ars esan.

"Tha mi 'nam éiginn cho mór 's gur e am bàs mo dhreag," arsa Cian.

"Na abair sin idir," arsa fear a' churaich.

"Sin do chas 's gun cuirinn ceirean furtachd, lionn blàth, barr ligh agus léigh agus lìobhann air do chois oir 's ann a leigheas do choise a thàinig mi."

"Cha sin 's cha leighis," arsa Cian, "gus an innis thu dhomh cò thu, cò as a thàinig thu, no dé a chuir an rathad so thu." "An dà," ars esan, "tha bòrd Rìgh Lochlann air a chuibhrigeadh 's an dinnear 'ga cur a stigh, ach sin thusa do chas agus innsidh mise sgial bheag mu dhéidhinn sin dhuit-sa fhathast."

"Cha sin 's cha leighis," arsa Cian, "gus an dean thu an rud a tha mi 'g iarraidh ort."

(R' a leantainn.)

Chan àm cadail an cogadh—*War is no time for sleep.*

TOIMHSEACHAIN IS SEANFHACAIL.



Tri bà breaca 'ruith le leacan,
Chan ithear iad, 's cha bhlighhear iad,
Cluinnear an geum a' teachd 's an nuallan,
'S aotrom an ceum seach a' bhuaille,
Tri bà uallach, aigeannach.

A' PHIOB MHOR.

An uair a dh' éirich an toimhseachan so air tùs, is dòcha nach robh torman mór air a' phìob.
Chan e mise a tharruing an dealbh, air nèò, cha robh an torman meadhanach cho mór.
Coma, tha am pìobaire 'na làn chaitheamh.
Is uallach, àrd an ceum aige.
Bu bhinn leam bhì 'ga chlaisteachd, 'n uair thàradh air "Na Tulaichean."
Chuala an crodh an ceòl, ach cha do thuig iad am port.

ORAN DO CHOIRE COILLE.

Chaidh na rannan a leanas a chuir ri chèile le Alasdair Camshron, Dun-eirbhe, Ceanntà' an Ardnamurchan. Tha Coire Coille tha e luaidh air dluth do Ochdal anns a' cheart sgìre.—TAOBH-TUATH EARRAGHAIDREAL.

'S truagh nach robh mise far am b' òg rinn mi m'eadh,
'S truagh nach robh mise ann an coire mo ghràidh,
Far am faic mi 'na bruchan damh cabrach nan cuartag,
Bìdh spòrs ann dhaoìn-'uaise 's cor uair do fhear dān.

'S mi dh' fhalbhadh gu sìubhlach le m' ghunna nach diultadh.

'Se bhì fhaotainn gan ionnsaigh—cha dhìultadh an t-ord:

An luaidhe 'na deannaibh dol troimhe le eangar,
'S bu ghoirid a mhealladh e talamh nam beò.

Gur bòidheach gach doire tha mun cuairt Coire Coille,

Gur bòidheach gach coire ann, gach eas agus òb,
Far am faic mi 'na laighe damh ruadh le chuid aighean,

'Se bhì fhaotainn nam fagus chuireadh m' aigne air dòigh.

Tha sealladh as brèagha 'nuair sheallas tu 'n iar às,
Nuair chì thu a' ghrian 's i dol sìos fo a sgàth,
An cuan 's e cho bòidheach le fiamhachd an òir dheth,

'S ann ac' tha 'n sòlas tha 'n còmhnaidh ann tàmh.

Gur bòidheach gach lèanag, gach glacag tha grianach,

Na's fheàrr ann ri iarraidh—tha shìos mun Tigh Bhàn;

Tha gruaighean finealt' a' tàmh anns an fhrith so,
Air m' fhacal 'se 'n fhirinn tha mi 'g iniseadh an dràsd.

Ged bhithinn cur sìos air 's ged bheirinn fad bliadhna' ris,
Cha bhiodh ann ach trian de 'bhreàghad an dhàn,
Cuiridh mi cùl ris, mum bi sibh an diumb rium,
Their mi, 'n t-urram 's an cliù da—Eas an Diùc 's Coire Bàn.

EADARAINN FHIN.

"FEAR 'GA H-ABHSADH."

Urramaich,

Bha òran agaibh an sud an àireamh an Dàmhair de'n "Ghàidheal" agus cha b'e mhàin gu'n do ghabh mi féin sàr-bheachd air, ach thachair Gàidheal—agus is e Eileanach a tha ann—orm is theann e ri mo cheasnachadh 'ga thaobh. Bha facal ann an rann sònraichte dhe nach robh e a' tuigsinn—"abhsadh"—agus so agaibh an dòigh anns an do chuir am bàrd e—agus mar a bha e anns a' Ghàidheal:—

"Fear 'ga h-abhsadh, fear 'ga stiùradh,
Am fear òg ri h-iùl 'sa' chrann."

Cìod a tha ann an "abhsadh" matà? B'e beachd an fhir a dh' fheoraich dhìomsa a' cheist gur ann 'ga taomadh a bha e! Tha fios glè mhat agam cìod a tha sinne anns an eilean do'm buin mi féin ag ciallachadh leis an fhacal so, ach an e sin an ciall a tha aige anns gach ceann eile de'n Ghàidhealtachd? Cha toir na foclairean a' bheag de chuid-eachadh dhuinn gu a mhineachadh. Is e "slacken sail" a tha againn ann am Foclair MhicEachainn; "down-haul or slacken sail" a tha ann am Foclair an Dòmhnallaich; "tug at a rope, slacken sail, cessation" a tha am Foclair MhicAilpín, agus am Foclair MhicBheathain tha an dà chuid "slack" is "hoist of a sail" air a thoirt dhùinn! Cìamar a ghabhas so a bhith? An urrainn do'n fhacal a bhith ag ciallachadh an dà chuid seòl a thoirt an

nuas is nìar an ceudna a theannachadh suas? Gabhaidh e bhith-leis a' mhìneachadh a tha mise a' dol a thoirt dhuibh, agus so agaibh e.

Tha an seol ri crann is an bàta 'ga ghabhail pailt, eadhon cho pailt 's a leigeas an sgòd e.

"Gach sgòd aice am mach gu ceann 's gach seol a' tarruing gaoith."

Tha a' ghaoth gu math 'na sliasaid, mar a theirear, agus theagamh caithream math dhi ann. Abair gur anns an t-sliasaid dheis a tha i, is an stiuramaiche 'ga ruith cho fada 's a leigeas an sgòd leis—i cha mhòr a' ruith roimh 'n ghaith. Tha a mhiann air an stiuramaiche, an nis, dol na's fhaide r's an laimh chli; ach ma theid e na's fhaide na tha e gabhaidh an seol an lan-chùil, rud cumartach le catrach ghaithie is rud a tha an deagh stiuramaiche daonnan 'na earalas air. Ciamar a tha e a' dol a dh' atharrachadh cùrsa, matà? Feumaidh e am bàta abhsadh, no theagamh gur e a bu chòir dhomh a ràdh an seol abhsadh. Feumar an seol a leigil an nuas gu leth a' chroinn, no gu a h-àrlar buileach ma tha a' ghaoth cruaidh, tha an seol air atharrachadh gus an taobh deas, is e air a thogail a rithist leis a' ghaoith 'na sliasaid chli. Sin agaibh "abhsadh," cho fada 's a tha mise 'ga thuigsinn, a' cheart ni ris an abair cuid "séibeadh," facal as dòcha a tha air a thoirt bho'n fhacal Bheurla "jibbing."

Ma tha mi cearr bu mhaith leam gu'n ceartaichte mi agus an tuille soillearachadh a thoirt air ciall an fhacail an ceannan eile.

Is mise,

EACHANN MACDHUGHAILL.

OBITUARY.

MR. LOUIS J. OWEN, L.R.A.M.

By the death of Mr. Louis J. Owen, Director of Music for the Burgh of Inverness, the cause of Gaelic, and particularly the cause of Gaelic music, has lost a most sincere and useful friend. Mr. Owen made his first intimate contact with Gaelic when, in 1928 at a concert in Inverness in aid of the Mod funds, at which his great fellow countryman, Mr. Lloyd George, presided, he conducted the combined choirs. In April of the following year he became the conductor of the Inverness Gaelic Choir, and at the Mod of that year the choir won the Lovat and Tullibardine Shield. During the years in which he was associated with it the choir won at one time or another all the prizes open to it. It was remarked, when he first appeared at a National Mod, that the choir which could surpass his would win the premier award. In point of fact, with the exception of one year, that proved to be the case.

Mr. Owen had the faculty of making music simple to his pupils. This was particularly evident in his adjudications at local Mods—at one or other of which he officiated for a number of years past. No adjudicator could be more simple, direct, and helpful in his remarks. In addition, he was possessed of the gift of the great—as apart from the merely good—teacher; he could make his pupils love the subject.

But Mr. Owen's interest in our cause was not confined to the musical aspect alone; himself intensely proud of his native land and speech, he regarded the efforts made to preserve ours—its

sister language—with sympathy and understanding. To his widow and son the most sincere sympathy is extended.

D. G.

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Leabhar XXXVI.]

Am Faoilteach, 1941.

[Earrann 4

CARMINA GADELICA.

Tha an treas leabhar de Charmina Gadelica air ùr thighinn a mach. Tha sinn ag cur ceud failte air agus a' toirt làn di-beatha dha. Gu dearbh tha an leabhar airidh air an sin. Tha againn ann an so, mar a tha fhios aig a' mhòr chuid de ar leughadairean, comh-chruinneachadh am bardachd a thionailleadh leis an t-sàr Ghaidheal agus an làn dhuin-uasal sin, Alasdair MacGillemhicheil nach maireann, de laoidhean is de ùrnuighean is de chleachdaidhean eile a bha aon uair cumanta am measg nan Gaidheal agus gu h-àraidh 'sna h-Eileana Siar. So mar a chuir an t-Ollamh MacGillemhicheil fhéin e air clàr aodainn a' cheud leabhair de Charmina: "Ortha nan Gaidheal, ùrnan agus ubagen le solus air facla, gnàtha, agus cleachdana a chaidh air chùl, cnuasaichte bho bhialachas feadh Gaidhealtachd na h-Alba, agus tionndaichte bho Ghaidhlig gu Beurla, le Alasdair MacGillemhicheil."

Tha dà fhichead bliadhna a nis bho thàinig a' cheud dà leabhar de Charmina Gadelica a mach an toiseach, agus rompa no as an dèidh cha tàinig an leithid a mach ann an eireachdas an crutha is an cumaidh, agus ann an annas is an taitneas na bha 'nam broinn. Chaidh gabhail riutha cho coibhneil air Gaidhealtachd is air Galldachd, agus aig tigh is thairis, agus gun dh' fhàs iad cho gann ann am beagan bhliadhnachan is gur ann tearc a gheibhte gin dhiubh ri cheannach; agus cha mhòr gun ceannaicheadh òr no airgid iad.

Ach sa' bhliadhna 1928 chuir nighean MhicGillemhicheil, bean an Ollaimh Mhic-Bhàtair, Ard-oide na Gaidhlighe an Oil-thigh Dhùn-èideinn, a mach as ùr an dà leabhar fhithgail so, agus tha iad an clòdh fhathast agus furasda gu leòr am faotainn; agus comhla

riutha-san a nis gheibhear an treas leabhar agus e am mac-samhail cruth is cumaidh is clòdh-bhualaidh riutha. Tha am fear so air ullachadh agus air a thionndadh gu Beurla le ogha MhicGillemhicheil, mac an Ollaimh MhicBhàtair, Seumas MacGillemhicheil MacBhàtair a tha a nis an cathair athar a' teagasg na Gaidhlighe an Oil-thigh Dhùn-eideinn. Tha e ag ràdh gun d' fhàg a sheanair na nì dà leabhar eile de an aon mheudachd agus de 'an aon seòrsa.

* * *

Cha ruig sinn a leas innse rud a tha fhios aig a h-uile duine aig a bheil dad idir de bhreithneachadh air ar cànan agus air ar litreachas, gu bheil an leabhar so air a dheasachadh cho coimhionta 'sa ghabhas sin deanamh, agus tha a' Bheurla cho simplidh is cho soilleir 'sa tha Beurla a sheanar 'sa cheud dà leabhar; agus cha b' urrainn teistean a b' fheàrr. Faodar innse dhaibh-san nach 'eil eòlach fhathast air Carmina Gadelica gu bheil, comhla ris gach tlachd eile a th' air an leabhar chliùiteach so, a' Ghaidhlig agus a' Bheurla aghaidh ri aghaidh air taobh gach duilleig.

Thuilleadh air laoidhean is bardachd eile an leabhair, tha dà rud ann, agus tha mi fhein, agus tha dearbh fhios agam gum bi mòran eile cuideachd, fada an comain an fhir-dheasachaidh air son a chur ann, 'se sin iomradh air beatha is cliù a mhathtar chaoimh is uasail, a bha air a sgrìobhadh air tùs air son *Scottish Gaelic Studies* leis an Urramach Domhnall MacLaomhuinn nuair a chaochail i. Tha grunnan maith 'sa Chomunn Ghaidhealach fhathast aig a bheil deagh chuimhne air a saothair as leth ar cànan agus ar cinneach, agus an nì a bha i mar bhana-Ghaidheal agus mar bhean-uasal. Tha fhios aca-san nach 'eil teagamh sam bith, nan robh

i air a caomhnadh beagan bhliadhnachan eile, nach biodh i air a deanamh 'na Ceann-suidhe air a' Chomunn; co-dhiùbh gum biodh sin gu h-aonsgeulach air a thairgse dhi. 'Se an rud eile a tha mi 'na chomain, mar charaid a mhathar, air son a chur ann, agus muinntir eile comhlairium, dealbh a mhàthar air a tharraing le *J. B. Yeats* am Baile Atha Cliath 'sa bhliadhna 1902. B' eireachdail agus bu bhoidheach i an latha sin agus bu ghrinn 'na cridhe is 'na h-inntinn i. Tha sinn taingeil gu bheil a dealbh far am bu chòir e bhith, an Carmina Gadelica.

* * *

Anns an treas leabhar so, ma tha, tha na ficheadan de gach seorsa laoidh is dàn is duan. Agus mura h-e iad a bhith ùr agus annasach dhuinn tha sinn a' smaoinreachadh nach 'eil iad ceum air dheireadh, mur 'eil cuid aca air thoiseach, air an fheadhainn a tha sa' cheud dà leabhar. Tha laoidhean ann air "breith agus baisteadh," agus "ùrnaighean maidne," "òrachan dìona" agus air "an Nollaig Mhóir," air "guidheachan turais" agus air "òrachan buadha," air "crois Chriosda," air "sith" agus air "buidheachas bithidh," agus air "bàs," agus air moran eile. Ach is fheàrr dhomh blasad a thoirt dhuibh air té no dhà dhuibh los gum faic sibh dhuibh fhein bathar uasal an leabhair.

So agaihbh ùrnuigh cur unmain 'sa' mhaduinn :

Beannaich dhomh, a Dhé,
M' anam agus mo chorp;
Beannaich dhomh, a Dhé,
Mo chreud agus mo chor.

Beannaich dhomh, a Dhé,
Mo chré agus mo chainnt,
Is beannaich dhomh, a Dhé,
Eireireachd mo làimh;

Tréin agus traing na moich,
Beus agus gleus na stuaim,
Euchd agus céill na smuain,
'S do cheum féin, a Dhé nam buadh,
Gon teid mi 'n suain a nochd;

Do cheum féin, a Dhé nam buadh,
Gon teid mi 'n suain a nochd.

So agaihbh Ora Diona ris an cante "Léigh m' anama":

A Léigh m' anama,
Gléidh mi amnoch,
Gléidh mi moich,
Gléidh mi nòn,
An còrsa garbha,
Comhn is tearmaid
Mo shealbh a nochd.

Tha mi sgith is cll is cearbach,
Dion mi o chealg 's o lochd.

Agus so agaihbh Dùrachd :

Mathas sùla dhuit,
Mathas ùidhe dhuit,
Mathas rùn mo chléibhe.

Mathas maca dhuit,
Mathas murna dhuit,
Mathas sùgh mo chéille.

Mathas mara dhuit,
Mathas talamh dhuit,
Mathas Flath na nèimhe.

Agus Guidhe :

Guidheam saoghal sona dhuit,
Onair, cor, is cliù,
Gun osna bho do bhrollach,
Gun bhoinne bho do shùil.

Gun ràcan dha do rathad,
Gun sgàile dha do ghnùis,
Gun luigh thu bhàn sa chaisteal sin,
An aclair Chriosda chumh.

Leigidh so fhaicinn dhuibh-se nach d' fhuair an leabhar fhathast rudeigin de bhrìgh is de dh' eireachdas na tha am broinn an leabhair, ged a tha móran laoidhean eile ann as fheàrr na iad so, ach tha iad car fada airson an toirt seachad an dràsda. Cha tàinig a leithid so a leabhar a mach an Gaidhlig bho thàinig a' cheud dà leabhar de Charmina Gadelica a mach, agus cha tig gus an tig an ath fhear dhuibh fhein a mach. Tha e air a chlodh-bhualadh agus air a chur a mach le *Oliver & Boyd* an Dun-eideann, agus is e ocdh tasdain deug a tha e ag cosd. Is geal as fhiach e a h-uile bonn-a-sia dheth.

Bu chòir do gach meur de'n Chomunn feadh na Gaidhealtachd fear aca a cheannach gus am bi e aca ga leughadh ris an dubh-dhorchadas fad a' gheamhraidh.

FACAL 'SAN DOL SEACHAD.

Tha sinn ag cur **soraidh na Bliadh' Uire** dh' ionnsaigh ar leughadairean uile agus gu seachd sonraichte dh' an ionnsaigh-san a tha air falbh am feachd an Rìgh. Tha sinn ag guidhe gum bi dìon is gleidheadh an Uille-chumhachdaich orra, agus gun toir esan buaidh leo-san air ar naimhdean roimh dheireadh na bliadhna ùire so. Tha sinne aig an tigh daonnach gan cur air churam an Tì sin tha comasach air cùisean a stiùradh air a leithid a dhòigh agus gum bi innleachdan dhaoine aingidh air an cur bun os cionn, agus gum bi sith air a h-aiseag a rithist do'n t-saoghal.

Bha an seanfhacal ag ràdh: Is giorraid an Gall an ceann a chur dheth. Agus is giorraid an *Gaidheal* ceithir taobh-duilleagan a thoirt as. Tha cosdas paiper is clodh-bhualaidh air at cho mór a thaobh a' chogaidh agus gum b' fheadar so a dheanamh; agus a rithist ri linn a' chogaidh sguir am beagan tighinn a stigh a bh' ann air tàilleamh sanas-foillseachaidh cùisean gnothaich agus marsantais. Cha do sheas na Gaidheil riamh an *Gaidheal* le bhith cur ann sanais-foillseachaidh, agus is iad so a tha pàigheadh agus ag cumail suas gach paipear-naidheachd Beurla agus cuaitear a tha san dùthaich. Chan e pris a' phaipeir-naidheachd no pris a' chuaiiteir a tha gan cumail suas ach pris nan sanais-foillseachaidh air cùisean gnothaich agus air bathar marsantais.

Cha shìn mar sin a nis an *Gaidheal* a chas ach mar a leigeas aodach leis, agus chan 'eil sin gle fhada. Chan fhacdar mar sin a bheag a ràdh san dol seachad, ma theirear facal idir, an deidh so.

* * *

Beatha nam prìosanach—Tha *Catriona Dhonn* ag ràdh gun cuala i uaireigin rann a rinnadh le mnaoi àraidh agus a fear-pòda is a mac is a h-aona bhràthair fo bhinn bàis an làimh an nàmhaid. Tha e coltach gun d' fhuair i a roghainn, aon sam bith de'n triuir a b' àill leatha a shàbhaladh. Tha an rann ma's maith a cuimhne ag innse roghainn na mnatha agus aobhar na roghainn a rinn i.

Seach gun deach an rann glan as a cuimhne bidh *Catriona Dhonn* fada an comain a' *Ghaidheil* ma dh' innseas e dhi an rann agus mar a thachair. Nì sinn sin. So an rann mar a bhà e air a thoirt seachad an toiseach an Gnath-fhocal Mhic-an-tòisich agus a rithist an Gnath-fhocal MhicNeachdail:

Ma bhios mi beò heiridh mi mac,
Gheibh mi fear ged nach comh-dheas,
'Bho 'n is i mo mhàthair nach beir mac
Is e mo bhràthair mo roghainn.

Tha Mac-an-tòisich ag ràdh ann an nòta a tha aige air a' chùis gun d' fhuair i an triuir saor leatha an lorg seoltachd is gleusdachd a briathran. Tha sinn an dòchas gun d' fhuair.

Ach chan ann mar sin a blà an seanachas a' dol nuair bha e air aithris air tùs. Tha Herodotus, an eachdraiche ainmeil Greugach a bha beò 'sa' chòigeamh linn roimh theachd Chrìost, ag innse an dearbha sgeula. Tha esan ag ràdh gur ann an làimh aig Darius, rìgh mòr Phersia, a bha fear Intaphernes agus a mhic agus a luchd-dàimh, agus iad fo bhinn bàis airson ceannaire an aghaidh an rìgh;

agus gu robh bean Intapherneis a' tighinn gach lath fa chomhair geata lùchairt an rìgh agus i ri caoidh is ri bròn gun sgur is gun abhsadh. Chuir i bhith mar so daonnan truas mu dheireadh air an rìgh, agus chuir e teachdaire far an robh i agus thuit e rithe: "A bhean-usal, tha an rìgh Darius a' toirt dhuit mar thiodhlac beatha aon de do luchd-dàimh—dean roghainn de'n neach as àill leat de na prìosanaich."

An deidh dhi greis a thoirt a' beachd-smuaineachadh fhreagair i: "Ma's e beatha aon a mhàin a tha an rìgh a' tabhairt dhomh tha mi a' rognachadh mo bhràthar."

Nuair a chuala Darius am freagair ghabh e iongnadh mòr agus chuir e fios far an robh i rithist ag ràdh: "A bhean-usal tha an rìgh ag guidhe ort innse dha carson a tha thu dol thairis air d' fhear-pòda agus air do chloinn agus a' rognachadh orra-san beatha do bhràthar a bhith air a caomhnadh. Chan 'eil e cho dlùth an dàimh dhuit ri do chloinn fhéin agus chan 'eil e cho gràdhach dhuit ri d' fhear-pòda." Fhreagair ise: "O rìgh, ma dheònaicheas na diathan e, faodaidh fear-pòda eile a bhith agam agus clann eile an deidh dhaibh so gun a bhith ann, ach seach nach maireann m' athair no mo mhàthair tha e eu-comasach gun biodh bràthair eile agam. So, ma tha, an rud a bha mi smaoinichadh air nuair dh' iarr mi beatha mo bhràthar a bhith air a caomhnadh."

Smaoinich Darius nuair a chuala e so gun bhruidhinn a' bhean-usal cho cothromach agus chòrd i ris cho mòr agus gun tug e dhi beatha a mic bu shine cho maith ri beatha a bràthar. Ach mharbh e càch gu léir.

Sin a nis mar a tha Herodotus a' toirt dhuinn an t-seanachais.

* * *

Tha clas Gaidhlig air a chur air bonn le na Gaidheil a tha 'nam prìosanaich 'sa' Ghearmailt. Tha aon leth-cheud ag ionnsachadh na Gaidhlig, agus ag cur am barrachd eòlais air litreachas na Gaidhlig anns a' champ phrìosanach sin ris an can na Gearmailtich fhéin "Oflag."

Cumaidh sin an cridhe riutha. Tha rudeigin sa' Ghaidhlig a chumas suas misneach nan Gaidheil, gu h-àraidh nuair a tha iad air an aineol agus an cùil chumhaing. Chuir sinn oched leabhraichean Gaidhlig dh' ionnsaigh oifigear òg sa' champ so, agus e air fear dhiubh-sa an t'air tòiseachadh ri ionnsachadh na Gaidhlig. Tha sinn an dòchas gun ruig iad sàbhailte, agus gum bi iad 'nam beagan cuideachaidh do na gillea calma.

Bha mi toiseach a' mhios so chaidh a' tilleadh á Tobar Mhoire far na thachair dhomh a bhith air gnothach eaglais e, agus a' tighinn a nuas Caol Muile thainig saighdear eireachdail a bhruidhinn rium. 'Se a' cheud fhacal a thuit e rium, an robh Gaidhlig agam. Thuit mi ris gu robh, agus dh' fhaighnich mi dheth cia as a thàinig e. "Thàinig," ars esan, "as Eilean na Nollaige." "Ach càite am bheil an t-Eilean sin?" arsa mise. "Tha an Nobha Scotia," fhreagair e. Dh' innis e dhomh gu robh còrr is bliadhna bho thainig e nall comhla ri muinntir eile Chanada, agus gu robh iad an ceann a deas Shasainn. Fhuair e seachdain dheth agus chaidh e gu ruige Barraidh feuch an lorgadh e gin de chàirdean agus gur ann as a sin a chaidh a shinnsirean thairis. "Agus dé mar chaidh dhuit," arsa mise, "an do lorg thu duine dha do dhaoine an sin?" "Ta," ars esan, "bha iad uile cho coibhneil rium agus gun ghabh mi iad uile mar mo dhaoine." Dh' innis e dhomh gu bheil còrr is dà cheud teaghlach an Eilean na Nollaige agus gu bheil Gaidhlig aig a h-uile mae mathar a th' ann. Bha i aige fhéin cho siùbhlach is cho coimhlionta 'sa dh' iarradh duine sam bith. Bha sinn comhla ri cheile agus cha deach sgar no fhiaradh air a bheul-san an Gaidhlig gus na dh' fhàg mise an trèine aig fasadh Srath-fheoir. Guma math theid dha.

* * *

Firinn airson Bliadhna Ur.

Bha e làidir 'na inntinn, mar neach a bha faicinn an tì a tha neo-fhaicsinneach—Eabhruidheach XI, 27.

AM FEAR-DEASACHAIDH.

DUAN CALLAIG.

So mo dhùrachd dhuit cho mùirneach,
 Brìgh mo smaointean 's tagradh m'ùrnugh:
 Mil 'na d' bhial is iasg 'na d' chliabh,
 Sealg air gad 's an còrr air sliabh;
 Togradh t'aigne bhi ga ionnsaigh,
 'S cuid gach latha dhuit nach diult e;
 Sealbh nan gràs air sàil gach tionndadh,
 'S gun ni a dhith ort bhi' tu 'g ionndrainn;
 Luaths 'na d' chois is lùths 'na d' ghàirdean;
 Deagh-ghean choigreach 's gaol do chairdean;
 D'intinn fallain mar na frithean,
 Sìtheil, socair mar an sìthan;
 Tàmh na h-oidhe dhuit cho sàmhach,
 Ceòl a' chuain 'na d' chluais 'ga d' thàladh;
 Com gun ghalar 's cridh' làn gàire,
 Grian am màireach dhuit air faire;
 Sgial is eòlas air gach coibhneas
 'Lionas bliadhnachan le aoibhneas.

Gach ni tha gràineil leat ga d' sheachnadh;
 Gach ni is miann leat, thu 'ga mhealtainn;
 Biadh is annlan aig do theaghlach,
 'S mir dheth 'n comhnuidh aig an fhéumach.
 'S ma tha tuilleadh tha thu 'g iarraidh,
 Gu robh Freasdal dhuit 'ga riaghladh.

CALUM LAING.

THE FIRST MOD.

Continuing our record of the first Mod, we now give the prize-list which will be of particular interest to our older members, a number of whom were present. It is pleasant to record, that at least two of the prize-winners are happily still with us, in the persons of Dr. Neil Ross, Laggan, an Ex-President of An Comunn, and Mr. Alexander Stewart, Glenlyon, now at Aberfeldy and President of the local Branch there.

PRIZE-LIST.

Gaelic Prose—1st, John MacFadyen, Glasgow; 2nd, Ewan MacDonald, London.

Recitation—1st, Neil Ross, Glendale; 2nd, Archibald Munn, Oban.

Original Poem or Song—1st, Neil Ross, Glendale; 2nd, Alexander MacDonald, Inverness.

Translation from Gaelic Poetry—1st, A. Stewart, Glenlyon; 2nd, Rev. N. Campbell, Kilchrenan.

Solo Singing (female voices)—1st, Miss M. A. MacKechnie, Oban; 2nd, Miss Mary MacDonald, Glasgow.

Solo Singing (male voices)—1st, K. D. MacKenzie, Glasgow; 2nd, Angus MacDonald, Glencoe.

Clarsach Competition—1st, (equal) Miss Kate MacDonald, Glasgow, and Miss Lizzie B. MacKay, Glasgow.

Best Harmony of any Gaelic Air—1st, H. G. Clements, Oban; 2nd, Archibald Ferguson, Glasgow.

Choral Competition—1st, St. Columba Gaelic Choir, Glasgow; 2nd, The Oban Gaelic Musical Association; 3rd, Ballachulish Gaelic Choir.

Many will recall the consternation caused at the 1913 Mod at Dundee, when Professor Granville Bantock walked on to the platform, and, setting all tradition aside, gave his oral adjudication, sparing no one, and causing many heart-burnings. This innovation was criticised on many sides but it was bound to come with the advent of so many Musical Festivals. The *Oban Times* reporter of 1892 was no less candid as the following examples of his comments show.

"The Skye poetess introduced this competition (female voices). She shook hands with all the gentlemen on the platform; and then invaded the judges' portion of the platform, and shaking hands very heartily with the Rev. Dr. Stewart, who conducted her to the singer's desk amidst applause. Mrs. MacPherson sang 'Breacan Màiri Uisdein.' She was not in good voice, but her song was listened to with the greatest respect and attention. It should be mentioned that before she sang she eulogised Lord Archibald Campbell for his defence of the tartan. Lord Archibald Campbell, at the conclusion of her song, conducted the Skye poetess off the platform in the most chivalrous and thoughtful fashion, amid loud applause."

"Angus MacDonald, Glencoe, had a wonderful command of the Gaelic; and was of all the singers completely at home in his part. He sang an old composition entitled 'An Dubh Ghleannach.' Macdonald was ten minutes on the platform pouring out a stream of the best Gaelic possible, but with no culture or cadence. He was listened to with astonishment by the audience who probably never heard such a stream of Gaelic song from the throat of any character—professional or amateur."

"James MacMillan, Fort William, sang 'Mairi Bhàn Dhail an Eas.' He had pianoforte accompaniment, which is rather modern for the language spoken in Eden."

CNOC AN FHRADHAIRC.

By ANGUS ROBERTSON.

Published by Alexander MacLaren & Sons,
268 Argyle Street, Glasgow, C.2., 5/- net.

This new book of poetry by Mr. Angus Robertson demands attention. Readers of Gaelic literature are familiar with Mr. Robertson's gifts of expression in his native tongue, in poetry as well as in prose. The haunting songs of *Leabhar na Ceilidh* are a delight to hear, and a joy to read; and here again in this book—*Cnoc an Fhradhairc*—he gives us more of these lyrics, some of which appeared first in *An Gaidheal*. There is also an English verse translation of several of them. They are all a joy to read and a worthy addition to our literature.

But the unique contribution of this book is the long poem which gives the book its title, a poem of one hundred and twenty-three stanzas, and over 1200 lines.

In this poem Mr. Robertson reveals his genius at its ripest and best, and the result is unique in Gaelic literature. He muses on our people and their environment—including nature in its varied aspects—on their work and aspirations, on their faith and their hopes, with the background of our traditions and legends and beliefs appearing as bright peaks above the panorama of the poem. Few indeed could have brought such knowledge of our culture, and of our past traditions and beliefs, and woven it into the warp and woof of the everyday life of the folk, and that in excellent poetry.

The poem will test many a one's knowledge of the Gaelic language—and though the word, the phrase, the idiom are all native, they are often what one, who is not steeped in the best vernacular of our people, or one who doesn't know the language of the Isles in its variety and wealth, is not used to.

Mr. Robertson, in *Cnoc an Fhradhairc*, reveals his wonderful insight into the spiritual environment of our people, an insight which lightens up the life and labours and even the common tasks of the folk. With a vivid and refined imagination he weaves it all into fine poetry.

His vivid pictures are exquisite, as:

Is roid a tòcadh ragha fàil'

Nuair dheanadh sàil a shaltrachadh.

And this:

Bha chrannchur barraichte bho'n Triath

Is ceann a thriall air Flaitheanas.

And this stanza:

Am fac thu fiadh is fhuil a' tràgh'dh—

A shùilean blàth ag amharc ort—

E mathadh, 'n ospagan a bhàis,

An t-samhain ghràin a dhochainn e?

Am meachair com, a dhùisgeas cèol

Mu 'dhamh na croic' ! air fhuileachadh;

No mhealas ealain fear na spòrs

Nach iarr de ghlòir ach sgriosalachd.

The old beliefs and legends of our race are finely expressed:

O sin, bhiodh sùil ri Tìr nan Og,

Bha fosgladh glòir' gun dubharachd:

Cian, far an caill an aois a breoit;

Is cridhe leointe fulangas.

Cha ruigte' cala chiùin an tàimh,

Ach leis a' Bhàta spioradail

Bha sìubhal thonn, gun seòl gun ràmh,

Le toil an Dàin 'g a sgiobaireachd.

Bha an fhaoileag os an cionn 's na neoil—

An samhl' air Deò-nan-sumainnean—

Mar urras gun biodh cinnt air treoir;

Is còir air còmhail urramaich.

And this :

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WAR COMFORTS COMMITTEE.

The monthly meeting of the Central Committee was held in the Highlanders' Institute, Glasgow, on 3rd December, Mrs. J. B. Dunlop, Vice-Convenor, presiding.

It was reported that 5355 garments had been completed—1970 by members of Comunn na h-Oigridh and 3385 by members of the Work Party. Donations to date for the various funds were announced as follows:—Comforts, £712 15/7; Ambulance, £937 5/9; Comunn na h-Oigridh Ambulance, £197 12/7, a total of £1847 13/11.

SUCCESS OF FLAG DAY.

The Secretary reported on the Flag Day Collection on 23rd November. Under the guidance of Mr John Murray, Vice Convenor, 40 Sub-Conveners had been placed in charge of various districts in the City. Over 1000 Collectors had given their services and 1360 Collecting Boxes had been in use. In addition to the Highlanders' Institute, which was the main Depot, there were other 26 Depots from which district Conveners operated.

The collecting of Boxes commenced at 3 o'clock in the afternoon, and from then on to 5.30 a steady flow of Boxes was being delivered at the Clydesdale Bank, West George Street. The counting was done by members of the Bank Staff and by a party of volunteers from the Corporation Gas Department. By 8 p.m. it was announced that £785 had been collected. Undelivered Boxes were collected later and the grand total amounted to the highly gratifying sum of £818.

Mrs. Hourston, Convenor, was accorded a very cordial vote of thanks for having secured 1500 boxes on loan from the S.P.C.C., and Mr. John Murray was warmly thanked for organising the various districts. A hearty vote of thanks was also accorded the various Sub-Conveners for their splendid help. Mention was also made of the many Highland Associations in the city who gave valuable support to the Committee.

The Entertainments Committee reported that the Whist Drive which had been arranged for 19th December, had been cancelled, but that it had been decided to hold a Basket Whist in the Engineers' Institute, Elmbank Crescent, Glasgow, on the afternoon of 11th January. It was also arranged to hold an all Gaelic Concert in the Highlanders' Institute on Thursday, 6th February.

And this :

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It was reported that 5355 garments had been completed—1970 by members of Comunn na h-Oigridh and 3385 by members of the Work Party. Donations to date for the various funds were announced as follows:—Comforts, £712 15/7; Ambulance, £937 5/9; Comunn na h-Oigridh Ambulance, £197 12/7, a total of £1847 13/11.

SUCCESS OF FLAG DAY.

The Secretary reported on the Flag Day Collection on 23rd November. Under the guidance of Mr John Murray, Vice Convenor, 40 Sub-Conveners had been placed in charge of various districts in the City. Over 1000 Collectors had given their services and 1360 Collecting Boxes had been in use. In addition to the Highlanders' Institute, which was the main Depot, there were other 26 Depots from which district Conveners operated.

The collecting of Boxes commenced at 3 o'clock in the afternoon, and from then on to 5.30 a steady flow of Boxes was being delivered at the Clydesdale Bank, West George Street. The counting was done by members of the Bank Staff and by a party of volunteers from the Corporation Gas Department. By 8 p.m. it was announced that £785 had been collected. Undelivered Boxes were collected later and the grand total amounted to the highly gratifying sum of £818.

Mrs. Hourston, Convenor, was accorded a very cordial vote of thanks for having secured 1500 boxes on loan from the S.P.C.C., and Mr. John Murray was warmly thanked for organising the various districts. A hearty vote of thanks was also accorded the various Sub-Conveners for their splendid help. Mention was also made of the many Highland Associations in the city who gave valuable support to the Committee.

The Entertainments Committee reported that the Whist Drive which had been arranged for 19th December, had been cancelled, but that it had been decided to hold a Basket Whist in the Engineers' Institute, Elmbank Crescent, Glasgow, on the afternoon of 11th January. It was also arranged to hold an all Gaelic Concert in the Highlanders' Institute on Thursday, 6th February.

AN COMUNN GAIDHEALACH TROPHY.

Art and Industry Committee.

The presentation of the Trophy and Certificate to Mrs. Angus MacCuish, Paiblegarry, North Uist, took place at a specially arranged Ceilidh in Bayhead School, on Friday, 6th December.

Mr. Alexander Ferguson, J.P., Clachan, who presided and made the presentation on behalf of the Art and Industry Committee, said he was proud to represent An Comunn on such an important occasion. It was pleasing to know that An Comunn, in addition to promoting the teaching and use of the Gaelic language, Literature, Music and Art, was also actively interested in the promotion of Highland Home Industries in the Highlands and Islands. They all felt proud of the honour brought to the Island by Mrs. MacCuish. Her name was the first to be inscribed on the Trophy and they hoped that the women of the island would endeavour to keep the Trophy in Uist.

There was great applause, when Mrs. MacCuish stepped forward to receive the Trophy and Certificate which she won in open competition for the best pair of handknit handspun knicker stockings—the wool to be handspun in the Highlands. The Trophy will be retained by the winner for one year, and in addition to the Certificate there was also a cash prize of £2.

Mr. Donald Macphail, Northern Organiser, was present, and conveyed the thanks of An Comunn to Mr. Ferguson for presiding and making the presentation.

Arrangements for the Presentation and Ceilidh were in the hands of the Northern Organiser and he received valuable assistance from Mr. D. J. Boyd, M.A., Headmaster, Bayhead School. The entire proceedings were conducted in Gaelic.

MEMBERS' SUBSCRIPTIONS.

Members are respectfully reminded of the circular recently issued by the Treasurer asking for annual subscriptions. Those who have not yet remitted should send their fees direct to Mr. James T. Graham, C.A., 5 St. Vincent Place, Glasgow, C.I.

The attention of members is drawn to the fact that the work of An Comunn, although on a limited scale, is being carried on, and in order to be prepared for the future it is most essential that the membership should be maintained.

LITIR COMUNN NA H-OIGRIDH.

Bidh Nollaig is Bliadhna Ur againn mu na làithean a thig “Gàidheal” a’ mhiosa so gu bhrath laimh, agus is freagarrach gum bithinn-sa a’ leigeil ris mo dhùrachd dhuibh-sa, buill-stuic Comunn na h-Oigridh. Is dòcha gum faodainn cuid de’n deagh dhùrachd a chur an cruth ranntachd, agus so agaibh e:—

Gum biodh an Nollaig àraidh so,

’S na làithean tha ’na déidh,

A’ taomadh oirbh de’n lànachd,

Is gun fhàillinn oirbh fo’n ghréin;

Bhur ceum gun chearb ’s gun tuisleadh,

Ach bhrath slighe dìreach, réidh,

Bhur cagailt blàth, bhrath na-aobhneas làn,

’S sibh sona, slàn, gun éis.

Tha dòchas againn uile, matà, gum bi a’ bhliadhna a tha an nis a’ fosgladh romhainn fàbharach dhuinn mar rioghachd, coibhneil ruinn mar Ghàidheil, agus gu sònraichte dhuibhe, a chlann, mar chomunn. Slàinte, toileachas-inntinn agus bhrath sàr-luigheasachadh de gach nì a bhios gu bhrath math, dhuibh féin agus do na dachaidean do ’m buin sibh: is e sin mo dhùrachd-sa.

Bidh cuid de dhaoine ’gan cur féin fo bhannaibh aig toiseach bliadhna mar so gu’n tionndaidh iad, mar a their iad féin e, “duilleag ùr”: is e sin deanamh na’s fearr ré na bliadhna a tha a’ teachd na rinn iad ré na té a dh’fhalbh. Glé thrice chan ’eil an so ach an rùn a mhàin, oir is bitheanta na an t-atarrachadh, ged a thionndas iad gun teagamh an duilleag ùr sin, nach bi i fada gun a bhith cho beag loinn ri duilleag na bliadhna a chaidh seachad.

Ach, fathast, is math an rùn féin a bhi ’nan inntinn ged nach do thog e a’ bheag de thoradh. Ach saoil sibh ciod a tha mi a’ tarruing chuire? Tha dìreach gum faodamaide na bu mhiosa dheanamh na duilleag ùr a thionndadh aig a leithid so de ám; agus creidibh gum faigh sinn mòr thoil-inntinn as an duilleag sin a chur gu a feum cùbhaidh. Is e an duilleag ùr, no an t-àrd-rùn ùr sin barrachd a dheanamh as leth na Gàidhlig ré na bliadhna a tha a’ tighinn òirnn na rinn sinn riamh! Chan ’eil e gu mutha ciod cho dealasach ’s a tha sinn, gabhaidh an tuille deanamh. “Clach so cionn clach MhicLeòid,” arsa an seann ràdh; agus ged a bha a’ chlach a bha an sin glé àrd bha rùn os a cionn! An uair a ràinig an iolair cho àrd anns an speur ’s a thogadh sgiath i, ghlaodh i ris an eun bheag a bha gu sin a’ stri rithe,— “C’ait a bheil thu, dhreathain-duinn?” “Fada, fada, os do chionn!” arsa an dreathan-donn; agus ged nach robh e ach ’na ghuraban air a

drum, fathast, bha e os a cionn! Mar sin, àrd 'gan robh ar n-oidhirpean as leth na Gàidhlig an uiridh, biodh iad na's àirde uile gu léir am bliadhna. Mar sin bidh sinn ag cur urram oirnn féin, air a' Ghàidhlig agus air ar sinneasan do'm bu chàinain i.

Tha gam r'a innseadh dhuibh an nis gun do leigeadh ris có iad a thug am mach na duaisean air-son na co-fharpais gearra-ghobachd a chuireadh air bhonn anns an fhoghar. Bha a' cho-fharpais so air a roinn 'na dà mheur—fo cheithir bliadhna deug, agus os cionn na h-aoise sin. Chaidh na duaisean uile gu Sgoil na Tairbeart Hearach, agus so agaibh ainmeannan nam balach a bhuidhinn iad:—

Fo 14—Dòmhnall Caimbeul.

Os cionn 14—Calum Caimbeul agus Pàdruig MacLeoid.

B'e Ruairidh MacFhionghain, maighstir-sgoil an Drochaid Dhailnain, a sgrùd na h-oidhirpean is a thug breith cheart gun chlaonadh orra.

Bha gun teagamh fuighair ri barrachd a dhol an ceann na co-fharpais so na chaidh ann; ach, co-dhiubh, tha sinn 'gam moladh-san a leig ris an dealas anns an dòigh so, agus ag cur meal-naidheachd orrasan a thug am mach na duaisean. Tha sinn an dòchas gur ann suas a bhios an àireamh bliadhna eile, agus gu'n tig na h-Eileanaich eile, cho math ris na Mòr-thirich, agus gu'n cuir iad réis ris na Hearaich.

Tha sinn duilich nach d'fhuaig Dòmhnall nan Cleas gach cuairt is saothair a bha 'na rathaid gu buil air a' mhios a chaidh seachad. Chuireadh grabadh air a shuabhal an uair a bha e ag cuimseachadh a cheuman ri Poll Iubh. Is e a b'aobhar dha so—agus tha mi cinnteach gum bi co-fhulangas againn uile ris—gu'n do bhuail droch thineas a chéile pòda air chor is gum b'fheudar a toirt gu tigh-eiridinn mu dheas. Tha sinn uile ag guidhe nach bi an tìne ach goirid gus am bi a slàinte air a h-aiseag chuire a ribhist.

Matà, Nollaig Chridheil agus Bliadhna Mhath Ur dhuibh nìle—agus ceum eile suas air a' Ghàidhlig.

Bhur caraid dileas,

EACHANN MACDHUGHAILL.

AN GAIDHEAL.

Vol. XXXV. (October, 1939, to September, 1940), well bound in cloth, with Celtic lettering, can now be obtained at 3/6 (postage, 4d) from the General Secretary, 131 West Regent Street, Glasgow, C.2.

LAOIDH NOLLAIGE.

Chuir a bhean-usal, Bean Choinnich 'Ic Leoid, 'sa' Chananaich fonn thugainn a rinn i dh' aon ghnothach air son na Laoidh Nollaige a bha againn 'sa' Ghaidheal mu dheireadh. Tha i ag radh gu bheil an laoidh airidh air fonn dhi fhein, agus tha an fhirinn an sin aice. So, ma tha, am fonn a rinn i dhith, agus tha sinn fada 'na comain air son a chur thugainn.—F.D.

GLEUS D.

{	s : s		d' : t : l		s : s : r:m	}
	Gloir do		Dhia anns		na h-àrdaibh,	Bha na
{	f : s : l		s : - : l:s			}
	h-ainglean		a'		seinn,	Leanabh
{	f : m : s:f		m : d : r:m			}
	òigh		air a		thàladh,	Sagairt
{	f : m : r		d : - : r:m			}
	Faidh		is		Rìgh.	Air a
{	f : s : l		s : d' : t.d'			}
	bhreith anns		a'		stàbull	Sgeul
{	r' : d' : t : l		s : - : d'.t			}
	àghmhor		gach		linn.	Thugaibh
{	l : f : l		s : d : f			}
	gèill,		deanaibh		àite	Do
{	m : s : r		d : - : -			}
	Phrionnsa		na		sith.	

GAELIC BROADCASTS — JANUARY.

WEDNESDAY, 1st January.—10.30 to 11 p.m.—Ceilidh at which Soldiers from the Dominions will be entertained by friends from the Scottish Highlands.

FRIDAY, 3rd January.—10.45 to 10.55 p.m.—Gaelic News.

MONDAY, 6th January.—10.45 to 10.50 p.m.—Gaelic News.

WEDNESDAY, 8th January.—10.30 to 11 p.m.—Gaelic Religious Service, conducted by Rev. G. M. Collins, B.D.

FRIDAY, 10th January.—10.45 to 10.55 p.m.—Gaelic News.

MONDAY, 13th January.—10.45 to 10.50 p.m.—Gaelic News.

WEDNESDAY, 15th January.—10.30 to 11 p.m.—Gaelic Concert. North and South Uist Songs.

FRIDAY, 17th January.—10.45 to 10.55 p.m.—Gaelic News.

MONDAY, 20th January.—10.45 to 10.50 p.m.—Gaelic News.

WEDNESDAY, 22nd January.—10.30 to 11 p.m.—Gaelic Miscellany. Songs and Instrumental Music.

FRIDAY, 24th January.—10.45 to 10.55 p.m.—Gaelic News.

MONDAY, 27th January.—10.45 to 10.50 p.m.—Gaelic News.

TUESDAY, 28th January.—7.30 to 8 p.m.—Concert of "Listeners' Request Items, "Seinn an duan so."

FRIDAY, 31st January.—10.45 to 10.55 p.m.—Gaelic News.

SGEULACHD MHIC O CRÒILEAGAIN.

II.

"Matà," arsa fear a' churaich, "'n uair a chaidh thu-sa chur fo gheasaibh oidheche banais mhic O Cròileagain cha robh duine a bh' anns an làthair nach deach a chur fo gheasaibh còmhla ruit ach bean na bàinnse 'n h-aonar. 'Nuair nach robh tuar air Rìgh Lochlann tilleadh dhachaidh chuireadh cuideachd a shiubhal air a shon thall 's a bhos, air muir agus air thr. Còmhla ris gach duine bha 'gan sineadh bha mise a mhoch 's a thràth, a là 's a dh' oidheche, le m' churach 's mo dhà ràmh a siubhal gach lochan is bàgh gach tràigh is lòn. Ach là de na làithean fhuair mi sgial an aisling thruim 's mi 'nam chadal le sgiths is airtsneal gun robh iad fo ghlais ann an Rìoghachd an Domhain Mhóir. 'Nuair a dhùisg mi thuir mi rium fhéin gum b'e 'n Domhain Mhór mo lag agus thog mi orm gu h-ealamh aotrom le m' dhà ràmh 's le m' churach. Fada goirid gun tug mi air an rathad mu dheireadh thall ràinig mi an Domhain Mhór. Sheas mi mu choinneamh caisteal an Rìgh 's bhuail mi beum sgéithe, Rìgh Lochlann 's a bhean 's a luchd frithealaidh a chur a mach thugam-sa, no cath is còmhrag a chumail rium, neo gum b'e clach a b' àirde a bh' anns a' chaisteal clach a b' isle bhiodh ann an ceartuair.

Dh' éigh fear a stigh gum faighinn cath is còmhrag ach nach fhaighinn Rìgh Lochlann no bhean 's a luchd frithealaidh. Chuireadh a mach còig cheud lùth-ghaisgeach 's còig cheud làn-ghaisgeach 's còig cheud treun-ghaisgeach, a chumail cath agus còmhrag rium-sa air an raon, agus ma's maith leat fhaighinn a mach cò m' 's mi Eòin Beag an Fhathamain agus thàinig mi á 'Baile Beirme a leigheas do chois-sa. Sin a nis a mach do chas 's gun leighisinn i chionn 's ann 'g a leigheas a thàinig mi."

"Cha sin, 's cha leighis," arsa Cian mac Ain, "gus an innis thu dhomh ciamar a dh' éirich dhuit fhéin 's do na gaisgich a bha sin." "Tha bòrd Rìgh Lochlann air a chuibhrigeadh 's an dinnear 'ga cur a stigh 's innsidh mise sgial bheag dhuit-sa air a sin fhathast," ars Eòin Beag an Fhathamain. "Ach sin an dràs do chas." "Cha sin 's cha leighis," arsa Cian mac Ain, "gus an dean thu m' iarttas." "Matà" ars Eòin Beag an Fhathamain, "'nuair a thàinig na gaisgich

a mach, chuir mise mo chòtan srilein sròilein air uachdar mo chòrr-léine, sgiath bhrucaideach, bhacaideach, mhìn dearg air am bu lionmhor dealbh liopaid, dealbh leapaid, dealbh béiste, ²cridhe mhineach 's nathair bheumach. Chuir mi a cheann air fheann gu labhaidh léibhidh liobhanta; mharbhainn naoi naoinear a null 's naoi naoinear a nall 's ghlaicainn 'san aon làimh a rithist iad. Ghabh mi amta air an toiseach 's ghabh mi asda air an deireadh 's cha do dh' fhàg mi mac athar no màthar a dh' innseadh an tuaraisgeul beò mar do thachair do dh' aon fhear beag air leth shùil 's air leth ghluin 's air leth chois a dhòl an sgaile creige no 'n talamh dubh mòintich, 's ged a bhiodh dà theanga dhiag 'na cheann 's ann ag innse uile fhéin is gnìomh Eoin Bhig an Fhathamain a bhithheadh e.

'Nuair a bha sin seachad ghabh mi null chon a' chaisteil agus thachair orm an sin an aon bhoinne fala boirionnach bu bhòidhe chunnaic mi riamh. Bheannaich i dhomh 's bheannaich mi dhi 's chaidh sinn am bruidhinn a chéile. Thuir i rium gum b'e Gruagach na Fàlaire Deirge a b' ainm dhi. "An dà," arsa mise rithe, "On tha mise gun phòsadh 's on tha thu-sa cuideachd air réir choltais gun phòsadh, ma gheibh mi mo bheatha gu bràth as a so bheir mi leam thu agus bidh thu 'nad mhnai agam fhéin."

Thuir mi rium fhéin gun cuirinn an oidheche sin seachad an tigh nan tamhasg. Chaidh mi sìos 's nuair a nochd mi stigh bha craos air a h-uile tamhasg a bha stigh ag gàireachdaich 's dh' éigheadh fear thall agus a bhos, "saoil an dean e làn ar beòil dhuinn." Rug mise air an fhear bu mhotha ceann 's bu chaoile cas 's bhuail mi air an amas an claignean a chéile gus an robh a h-uile peirceall a bha stigh rag marbh. 'S a' mhaduinn a' là-ran-na-mhàireach chaidh mo stiùradh gu Tigh nan Siosar Beur. Ràinig mi 'n dorus 's chaidh mi stigh, 's nuair a nochd mi bha sin làn de bhoirionnach mhóra ghrànnda agus siosar fosgailte aig a h-uile té riamh 'na làimh. Dheanadh té thall 's a bhos locan gàire agus dh' éigheadh i, "saoil an dean e làn an t-siosar dhuinn." Dh' fhalbh mise 's rug mi air an té bu ghiorra dhomh 's thòisich mi air càch leatha gus an d' rinn mi pronnadh nam meanbh-chuileag air a h-uile té a bh' ann an Tigh nan Siosar Beur. Ach sùil de 'n tug mi chunnaic mi an té a bha so an ceann shìos an t-seòmair agus air m' fhacal dhuit a Chian mhic Ain chan fhaca mi riamh boinne fala riamh a bu bhòidheche. Cha robh siosar idir aice 's nuair a chunnaic mi sin ghabh mi sìos

¹ Baile Beirme = Baile Beirge, no Baile na Beirge.—F.D.

² Cridhe mhineach = grif inghneach.—F.D.

far an robh i. Bheannaich i dhomh agus bheannaich mise dhi, agus chaidh sinn an còmhraidh a chéile. Thuir i gum b' ainm dhi Gruagach na Fàlaire Gile. "An dà," ars esan, "bha mi raoir còmhla ri Gruagach na Fàlaire Deirge, agus o 'n nach 'eil mise pòsda 's mur bheil thu-sa pòsda bheir mi leam sibh le chéile gus a bhi 'nur dà mhnaoi agam fhéin."

Dh' fhalbh mise an uair sin a rithist gu caisteal Rìgh an Dohain Mhóir 's bhuail mi beum sgéithe iad Rìgh Lochlann 's a bhean 's a luchd frithealaidh a chur a mach ugam no cath is còmhrag 'nan àite. Chunnaic iad nach robh math dhaibh a bhi strì riom na 's fhaide, 's chuir iad a mach ugam Rìgh Lochlann 's a bhean 's a luchd frithealaidh. Dh' fhàg mise an uair sin soraidh slàn aig rìoghachd an Dohain Mhóir 's thug mi leam aiste Gruagach na Fàlaire Deirge agus Gruagach na Fàlaire Gile. Sin thu-sa mach do chas a nis a Chian mhic Ain agus gun leighisinn i chionn 's ann 'ga leigheas a thàinig mi."

"Cha sin 's cha leighis," arsa Cian mac Ain, "gus an innis thu dhomh ciamar a dh' éirich dhuit fhéin 's do Ghruagach na Fàlaire Gile agus Gruagach na Fàlaire Deirge."

"Tha bòrd Rìgh Lochlann air a chuibrigeadh, agus an dinnear 'g a cur a stigh," ars Eòin Beag an Fathamain, "agus innidh mise sgial bheag air a sin dhuit-sa fhathast. Sin thu-sa nis mach do chas."

"Cha sin 's cha leighis," arsa Cian mac Ain, "gus an dean thu an rud a tha mi ag iarraidh ort."

"Matà," ars Eòin Beag an Fathamain, "phòs mi iad le chéile 'nuair a ràinig sinn rìoghachd Rìgh Lochlann."

An ceann sheachd bliadhna bha mac agam o 'n dithis. 'Se an cosnadh a bha agam air son mi fhéin 's mo mhnathan 's mo chlann a chumail beò a bhi ag iasgach air aibhnichean, air muir 's air lochanan. Ach là de na làithean 's mi 'g iasgach air carragh creige ri taobh locha thàinig am fear fiadhaich, foghainteach a bha sìod 's thòisich e air iasgach a broinn 'cùraich shìos fodham. Thilg mise an drianlach 's chaidh i 'n sàs 'sa' churach 's chaidh làn char de 'n churach 's bha am fear a bha 'na broinn air a thilgeil an comhair a chinn 's an làthaich. Thàinig e nuas far an robh mi 'nuair a fhuair e gu tìr 's mun robh fios agam dé bha tachairt thug e dhomh dòrn an clàr na bathais 's bhuail e mi ann an carragh creige gu bann mo thriubhais. Dh' fhàgadh mise an sìod 's tighinn as cha rachadh agam air gus an d' fhuair mo dhithis mhnathan mi. Thòisich iad air mo phìocadh as a sin ach thug iad là agus bliadhna 'gam shladadh as. Chuir iad an uair sin air leabaidh

mi 's thug iad seachd bliadhna a' frithealadh dhomh 's gun rathad agam air éirigh as an àit an deach mi 'nam shineadh. Cha robh là anns an ùine sin nach robh iad a' falbh iad fhéin 's am mic a shealgaireachd 'sa dh' iasgach. Ach là de na làithean dh' fhalbh an ceathair mar a b' àbhaist ach ma dh' fhalbh cha do thill. Dh' fhàs mise searbh 'gam feitheamh, gus mu dheireadh an dubhairt mi rium fhéin gum feumainn feuchainn ri éirigh air son a dhol a choimhead air an son. A dh' èic no dh' éiginn gun robh e, fhuair mi mi fhéin aon uair eile air mo bhonnan ach ma fhuair chaidh seachd bliadhna eile seachad mun robh mi a' faireachdainn làidir gu leòr gu triall air an tòir.

Ach co-dhùibh an là bha so fhuair mi deiseil mo churach 's mo dhà ràmh agus dh' fhalbh mi. Bha fios agam glé mhaith dé an rathad a bheirinn mi aghaidh a chionn bha mi dearbhte gur e Rìgh an Dohain Mhóir a ghoid air falbh mo mhic 's mo mhnathan. Fada no goirid gun tug mi air an rathad ràinig mi mu dheireadh thall Rìoghachd an Dohain Mhóir. Sheas mi mu choinneamh a' chaisteil 's bhuail mi beum sgéithe, Gruagach na Fàlaire Gile agus Gruagach na Fàlaire Deirge a chur a mach thugam agus an dithis mhac no cath is còmhrag a chumail rium-sa, neo gum b' e clach a b' àirde a bh' anns a' chaisteal clach a b' isle a bhiodh ann an ceartuair.

Dh' éigh fear de na bha stigh mi dhol a thigh nan tamhasg 's nach bithinn fad ann 'n uair a thigeadh laoch a bheireadh dhomh barrachd 's na dh' fhòghnadh de chath agus còmhrag. Dh' fhalbh mise sìos gu tigh nan tamhasg 's 'nuair a nochd mi stigh bha an tigh falamh fàs agus teine mòr ag gabhail an ceann an tighe. Shuidh mi aig an teine ach cha robh mi fad ann 'n uair a nochd òglach deas brèagha a stigh 's dh' fhaighneadh e dhomh am mi bha ri cath is còmhrag a chumail ris-san. Thuir mi ris gur e mi agus am bad a chéile gun do ghabh sinn. Fada no goirid gun tug sinn a' còmhrag thòisich mise ri gabhail na h-ìomair chùil, gus an robh e air thuar cur as dhomh. Chuir so iongnadh is dorran orm 's dh' éigh mi àird mo chlaiginn, "Fois air do laimh òganaich gus am bi fios agam có thu."

'Se mo bharail nam biodh do leithid an so 'nuair a bha mise ann roimhe nach robh mi air faighinn as cho saor."

"An dà," ars an t-òglach, "cha do cheil mise m'ainm air duine riamh, 's mise mac Gruagach na Fàlaire Deirge." "Fuath so, fuath so," arsa mise, "is sgeul nàr agus mhaslach feadh an Dohain Mhóir e, thu

hein agus t-athar a' cath o 'n thàinig an latha." Sin 'nuair a rinn mise agus mo mhac an toileachadh ri chèile. Shuidh sinn fear air gach taobh de'n teine 's sinn a 'dol a dh' fhaighinn a mach cor a chèile, 'nuair a nochd òglach a bha cus na bu mhotha 's na bu bhreagha na chuid fhear a stigh agus sheas e air an ùrlar.

"Cò agaibh-se," ars esan, "ris a bheil agamsa ri cath agus còmhlag a chumail.

"Tha rium-sa," arsa mise.

"Chan ann ach rium-sa" arsa mo mhac agus am bad a chèile a ghabh na fir. Bha iad ag cath 'sa' sabaid an sin gus an robh iad a' snaitheadh na feòla bharr nàmhàn a chèile, gus mu dheireadh an robh mac Gruagach na Fàlaire Deirge ag gabhail na h-iomain chùil. Chuir so ionghnadh agus dorran orm-sa agus thionndaidh mi ris an fhear a thàinig a stigh 's dh' èigh mi àird mo chlaiginn. "Fois air do làimh òganaich 's gun fhios agam cò thu. 'Se mo bharail nam biodh do leithid an so 'nuair a bha mise ann mu dheireadh nach d' fhuair mi as cho saor."

"An dà" ars esan "cha do cheil mise m' ainm air duine riamh, 's mise mac Gruagach na Fàlaire Gile."

"Fuath so, fuath so," arsa mise "is sgeul nàr agus mhaslach feadh an Domhain Mhór e thu fhéin agus do bhràthair ag cath an so o thàinig an oidhche. 'S mise t-athair." Sin 'nuair a rinn an dithis bràithrean an toileachadh ri chèile 's a rinn mise an toileachadh riutha. Dh' fhan sinn an oidhche sin an tigh nan tamhasg ach glé thràth a là ar-na-mhàireach chaidh sinn suas gu caisteal Rìgh an Domhain Mhóir agus le cruas nan dòrn thug sinn a mach Gruagach na Fàlaire Deirge agus Gruagach na Fàlaire Gile. Dh' fhalbh an còignear againn an sin gu Lochlann agus ràinig sinn gu socair sàbhailte ar dachaidh fhéin. Sin thu-sa nis a mach do chas 's gun leighisinn i chionn 's ann a leigheas do chois a thàinig mi."

Shin Cìan mac Ain an sin a mach a chas agus am prìoba na sùla bha i leighiste.

Thuit an sin cèo trom tiomchioll air 's 'nuair a dh' fhosgail e a shùilean fhuair e e fhéin air ais aig Caisteal mhic O Cròileagain. Thug e greis ag coiseachd mu chuairt an sin gus an fac e seann bhodach liath a' tighinn a mach as a' chaisteal. Ghabh am bodach a nuas 's chaidh e 'na còmhgradh.

"Cò as a thàinig thu a bhodach bho chd," ars esan ri Cìan mac Ain, no co ris do ghnothuch. 'Nuair a chual Cìan mac Ain a bhi gabhail bodach air fhéin, sheall e air fhéin, 's bha a làmhnan caol seargte agus aodann làn ruic is fiasaig. Thuig e an uair sin dé thachair 's dh' innis e do'n bhodach mar a thachair dhà o

oidhche banais mhic O Cròileagain "An dà," ars' an seann bhodach liath, "'s mise mac O Cròileagain agus 's ann air mo bhanais a bha thu-sa an oidhche chaidh do chur fo na geasaibh. Ach air m' fhacal gun do dh' fhuiling gu leòr air son an uile a bha thu an dùil a dheanamh agus leis a sin thig a stigh dhachaidh còmhla rium-sa 's gheibh thu biadh is deoch is fasgadh."

Chaidh Cìan mac Ain a stigh 's chuir e seachad an còrr de bheatha ann an caisteal mhic O Cròileagain 's dhealaich mise ris.

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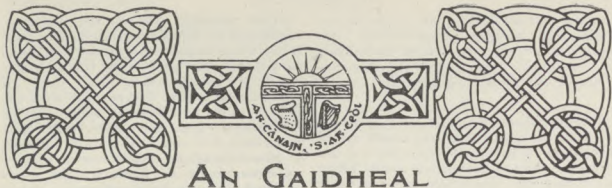
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Leabhar XXXVI.]

An Gearran, 1941.

[Earrann 5

A' GHREIG.

Tha rioghachd na Gréige agus gaisge a cuid 'shaighdearan daonna fa chomhair ar n-intinn sna làithean so. Nochd iad do'n t-saoghal gur saighdearan gleusda agus calma iad, agus iad air an teicheadh chur air na h-Eadailtich an Albania agus iad ag cur ruaig nan creach orra. A reir coltais chan ann 'na dheireadh a tha iad.

Bu dual do na Greugaich gaisge agus gleusdachd. Chan 'eil aon chinnreach eile air aghaidh na talmhainn aig an robh cliù gaisge is glìocais coltach riutha san t-seann aimsir; agus tha e ri fhaicinn gu bheil sin a' leantainn riutha fhathast. Bha mi a' smaoineachadh air an so an dràda fhéin agus thainig a steach orm an dàimh agus an càirdeas a bha an tús am beatha eadar iad fhéin agus na Gaidheil—co-dhiùbh eadar a' Ghreugais agus a' Ghaidhlig. Buinidh an dà chànan do an aon teaghlach. Tha cuid ag cumail a mach gu bheil iad cho càirdeach d'a chéile ri clann a' pheathar 'sa' bràthar.

Tha mar sin mòran fhacal sa' Greugais agus sa' Ghaidhlig a tha glé chàirdeach d'a chéile—facail aig a bheil na h-aon sinnsir. Tha e coltach mar sin gu robh iad—an dà chinnreach—miltean bhliadhna air ais, their cuid d'a mhìle bliadhna roimh theachd Chrìosd, 'nan aon sluagh, no co-dhiùbh an coimhearsachd a chéile mar a tha sinn fhéin agus na Sasannaich. Agus gur ann mun àm sin, agus a chuid aca ris an cante na Greugaich an deidh sin air dol sìos do'n Ghreige a dh' fhàs iad 'nan dà chànan fa leth. Co-dhiùbh, tha an càirdeas agus an ceangal a tha eadar a' Ghaidhlig agus a' Ghreugais follaiseach agus an latha an diugh. Bha mi a' smaoineachadh sin an oidhche roimhe agus mi ag éisdeachd ri fear a' labhairt Greugais

air an Radio. Ged a tha dol an rothaid agam de'n t-seann Ghreugais agus eòlas cuibheasach air seann litreachas na Gréige chan 'eil aithne sam bith agam air Greugais an latha an diugh. Ach an uair a bha mi ag éisdeachd ris an fhear so shaoillinn gur e Gaidhlig a bha e a' labhairt agus fuaime is blas a chainnt na bu choltaiche ri Gaidhlig cheart is bhlas na iomadh seòrsa a chuala mi 'na mo latha. Is dòcha nach 'eil an sin ach mac-meanmainn, ach chan 'eil mi ag ràdh idir nach 'eil barrachd ann air na tha mòran deònach air a chreidsinn.

* * *

(Cha robh agus chan 'eil cànan eile air an t-saoghal a thainig gu leithid a dh' inbhe an grinneas cainnte, agus an comas smuaintean mhic an duine chur an cèill, ris a' Ghreugais. Tha seann litreachas na Gréige air thoiseach air litreachas sam bith eile ach am Biobull a mhàin. Tha blas is snas air cainnt nan Greugach a tha rudeigin coltach ris a' Ghaidhlig aig a h-àirde 'sa maise—abair mar a gheibhear i an Carmina Gadelica. Bidh mi uaireanan gan samhlachadh ri chéile.

Gun teagamh dh' fhàg caoile air litreachas na Gaidhlig nach robh na seann Gaidheil ag cur sìos an sgrìobhadh a' bheag de an smuaintean, aon chuid air nithean timeil no spioradail. Cha b'ann mar sin a bha na seann Ghreugaich. Agus rud eile cha robh eagal sam bith air na Greugaich caochla dualchainnt a chleachdadh nuair a bhitheadh iad a' sgrìobhadh; agus tha litreachas againn ann an trì no ceithir de dhualchainnt na Greugais. Dh' fhàg sin beartas is fearalas 'nan cainnt, agus saobhbhas 'nan litreachas nach robh riamh roimhe no as a dhéidh air thalamh. Chan ann mar sin a bha na Gaidheil. Bha eagal orra-san an dualchainnt fhéin a chleachdadh, air cho math 's gam bhitheadh i, mura robh i an clòdh mar thù;

no a reir na ceud dualchainnt a chuireadh an clòdh. Tha friamhag mhaith de so 'nar measg fhathast, le eagal gum bi na h-aineolaich ag comhartaich ruinn. Ach dh' fhàg sin, ioniadach uair, caoile air ar litreachas.

* * *

Rud eile, bha na Greugaich ro dhéidheil air leughadh an càinain fhéin cho maith ri bhi déidheil air a sgrìobhadh, agus bha iad cho còlach air na seann amhrain aca—air an t-Iliad aig Homer agus air an t-Odyssey aige—agus a tha sinne air a' Bhiobull.

Bha na Gaidheil, uair dh' an robh iad, déidheil gu leòr air na seann sgeulachdan agus air na seann amhrain aca fhéin, mar a bha Gaisgich na Craoibh Ruaidhe agus sgeulachdan na Feinne agus Laidhean Oisein, ach 'se bhochdainn nach do sgrìobh iad sios an litreachas iad gus an robh mòran dhiubh air a dhol air chall. Ach nan deamadh na Gaidheil feum de na tha maireann aca ann an seann Ghaidhlig, agus eadhon an Gaidhlig an latha an diugh, cha bhiodh aobhar gearain ann; ach an deidh sin tha cùisean an diugh a thaobh na nithean so na 's gealltanaiche na bha iad riamh roimhe.



FACAL SAN DOL SEACHAD.

Beannachd Màthar.

Is ònmhor màthraichean air a' Ghaidhealtachd an diugh a tha ag guidhe beannachd air ceann air is mic, air ceann caraid is nàbuidh, agus iad an cumnart 's an gàbhadh air muir is tìr. So agaibh ma tha beannachd màthar mar dh' iarradh màthair ar seanmhàir e. Fhuair mi e far am bheil mòran de nithean matha eile dh' a sheòrsa, an Carmina Gadelica.

Far an toir thu barr do chinn,

Far an toir thu clàr do bhathais,

Guma làidir dhut dh'a linn,

Guma gràsmhor dhut dh'a bhuadh;

Guma làidir dhut dh'a linn,

Guma gràsmhor dhut dh'a bhuadh.

Guma buan dhut ad laighe,

Guma buan dhut ad èirigh,

Guma buan dhut d' oidhche 's latha,

'S guma ramhath flathas dha mo luaidh;

Guma buan dhut d' oidhche 's latha,

'S guma ramhath flathas dha mo luaidh.

Gnùis Dhé dha t' adann,

Gnùis Chriosda chaomha,

Gnùis Spioraid Naomha

Dha d' chaomhnadh gach uair

Am baoghal agus truaigh;

Dha d' chaomhnadh gach uair

Am baoghal agus truaigh.

Sibha Ammoim—Tha sinn uile uasal as ar saighdearan san Eiphit airson mar dh' fhuadaich iad an t-arm Eadailteach a mach á còraichean na h-Eiphit agus mar a chuir iad ruag nan creach orra siar ri cladach Libia. Thatar ag glacadh agus a toirt bhuapa baile an deidh baile, agus tha na mìltean air mhìltean de na h-Eadailtich 'gan toirt fhein suas 'nam prìosanaich do'n arm Bhreatannach. Bha mi a' smaoinèachadh an oidhche roimhe, agus mi ag éisdeachd ris an fhrithèud agus e air ainmeachadh gun robh reiseimeil ainmeil Ghaidhealach an toiseach a' bhàir ag cur an ruag leis a' bhéigealaid air na naimhdean, bha mi a' smaoinèachadh an robh fhios an ruigeadh iad aite a bha air a mheas cho naomh san t-seann aimsir o chionn fhad an t-saoghail ri aon àite eile air aghaidh na talmhainn. B'e sin Sibha, baile a tha còrr maith is dà cheud mìle deas o'n chladach, cha mhór calg-dhireach deas bho'n bhaile-puir Mersa Matruch, ann am meadhan an fhàsach. Tha am fàsach a' toiseachadh goirid o'n chladach agus chan 'eil nì cruthaichte a' fàs neo creutar beò ri fhaicinn gus an ruigear oasis Sibha far an robh an guthaid aig Iupiter Ammoim san t-seann saoghal.

Bha cruth an dé Ammoim ann an ionad a' ghuthaid sa' bhaile so agus ceann reithe air agus colainn duine. Bhatar a' tighinn as gach ceàrn de'n t-saoghal san latha bh' ann thar muir is fàsaich a chur an comhairle ris an òraiche san ionad-naomh an Sibha. Bha an iodal air a mheas comasach da-riribh.

Tha cuimhne agam gun deach Alasdair Uaibhreath, an deidh dha buaidh a thoirt air an Eiphit, gun deach e le buidheann saighdearan a dh' aon ghnòthach a chur a chomhairle ris an òraiche an Sibha. Tha e air aithris gun theab e a shlighe a chall agus a dhol a dhith san fhàsach, ach gun tàinig dà fheannag agus gun thòisich iad ag itealaich os an cionn, agus gun threòraich iad an rìgh mór agus na bha còmhla ris gus na ràinig iad an t-àite naomh. Bha e air aithris cuideachd nach b'e an t-aon duine bha riamh tuilleadh an Alasdair Uaibhreath an deidh dha a bhith an diomhaireachd maille ris an òraiche an Sibha.

Tha cuimhne agam cuideachd gun deach armailt mhór, leth-cheud mìle saighdear, a dhith san fhàsach so agus nach cualas riamh iomradh air dè thachair dhaibh. Bha so sa' bhliadhna 525 R.C. agus Cambises, Rìgh Persia, air an armailt mhór so a chur dh' aon ghnòthach chum a' ghuth-aite an Sibha chum a chreachadh agus a sgrìos. Cha do thog duine riamh dhiubh ceann agus cha mhò tha fhios cionnas a chaidh iad a dhith. Thatar a' smaoinèachadh gun robh iad uile air an

tiodhlacadh beò mar a bha iad fo ghaineamh an fhàsaich agus stoirn eagallach air tighinn orra, neo gun chaill iad an t-slighe agus gun deach iad aog an deidh dhol as an rian le teas is tairt an fhàsaich. Co-dhiùbha tha leth-cheud mìle saighdear Persianach fo an làn armachd tiodhlaicte an àiteigin fo ghaineamh an fhàsaich so.

Tha aon rud eile a thainig gu m' inntinn a thaobh Sibha Ammoin, 'se sin gur ann an so a rinneadh an toiseach an stuth sin ris an canar ammonia, agus gur ann de bhuachar chàmhail a bha e air a dheanamh, agus gur e a' ghuthaid aig Ammoin a thug an t-ainm dha.

* * *

Choisinn na saighdearan Astràlianach aium dhaibh fhéin an Africa mu Thuath. Tha cath a tha goirt do na h-Eadailtich a slor dhol air adhart an sin; agus thug an t-arm Breatannach gu léir san Eiphit a mach cliù dhaibh fhéin, agus gu h-àraidh bho chuir iad an ruaig air na h-Eadailtich a mach á còraichean na h-Eiphit agus a lean iad do Libia iad. Fhuair, ma tha, na h-Astràlianach cothrom air an gaisge agus an treubhantas a nochdadh nuair a bhathas ag glacadh Sidi Barrani agus Bardia agus na bailtean-puirt eile tha an iar air an sin, mar a thatar a' tighinn orra.

Tha fhios aig na h-Eadailtich a nis air an cosd, agus aig Mussolini air an ceann, gu bheil an treubhantas a bha o shean an saighdearan Bhreatainn agus a tha unnta fhathast, gu bheil an dearbh threubhantas sin am muinntir na Comhfhlaithreachd thar sàile. Nochd na h-Astràlianach sin do'n t-saoghal sa' chath so, agus nochdaidh iad fhein agus muinntir Chanada agus muinntir Niu Sealan agus saighdearan eile na h-Impireachd an dearbh rud do Hitler agus do na Gearmailtich nuair a thig an t-àm. Theid teich is ruaig orra-san mar an ceudna, agus a dh' aindeoin bòsdail is brùidealachd Hitleir agus a chuid sgiobaidh theid stad orra, agus bithidh iad gu maith diblidi air a' cheann mu dheireadh.

* * *

Is maith am buachaill an oidhche—Thainig an seanfhacal so thugam an diugh fhéin agus mi leughadh "Cnoc an Fhradhaire," an t-amhran mór sin aig Aonghus MacDhonnachaidh. So mar a chuir Aonghus san amhran e:

Is goistidh còir an oidhche fhéin,
Bheir i gach creutar dachaidh leath'.

Thainig 'nam chuimhne cuideachd cho acsda 'sa tha an seanfhacal so an litreachas na Gréige. Bha e dìreach mar a tha e againn fhein ann an

rann a rinneadh leis a bhana-bhàrd Ghrèugach Sappho:

Is maith am buachaill an oidhche
Bheir i dhachaidh gach beothach is duine.

Thatar ag cumail a mach gu robh barrachd de spiorad agus de eud na bàrdachd aig Sappho na bha riamh aig aon bhoireannach eile roimpe no as a déidh. Theirte gun robh a briathran air an sniomh le lasair theine agus gu robh a cainnt mar ghriogagan òmair a' tuiteam am mìos airgid. Bha i beò san linn 610 R.C. agus bha i na b' ainmeile mar bhàrd na aou bhoireannach eile san t-seann saoghal. Ach gu leibideach cha deach a ghleidheadh air chuimhne ach trì amhrain shlàin de'n bhàrdachd aice, agus crìomagan eile an sud 'sa' so mar am fear so fhéin. 'Se ban-eileanach a bh' innte, a mhuinntir Lesbois, agus is e òrain ghaoil a bhiodh i deanamh daonnan. Bu dheagh chaomh leam fear aca fhaicinn an Gaidhlig agus mar sin dh' iarr mi air caraid dhomh, fìor bhàrd e fhein, oidheirp a thoirt air so a dheanamh. Ma theid leis gu maith chì sibh sa' *Ghaidheal* e.

* * *

A' mhin choirce—Chan ann roimh an mhitich a rinn an riaghaltas còmhnaidh le prìs na mine coirce. Cha bu luaithe thòisich an cogadh na dh' fhàs a' mhin choirce cho daor ris an aran mhilis, agus bha iongnadh air mòran nach do ghabh an riaghaltas os làimh air ball a' phrìs aice a riaghladh mar a rinneadh air a' mhin flùir. Ach a nis thatar a' deanamh còmhnaidh leatha mar a thatar a' deanamh ris a' mhin flùir agus chan fhaod a' phrìs aice a' fègail na muilne a bhith os cionn trì tasdain a' chlach. Fàgaidh sin i deich tasdain fhichead am bolla ach faodaidh na ceannaichean faradh na mine eadar am muileann agus a' bhùth a chur an cois sin. Ged a bhitheadh am faradh a' dhà no trì tasdain am bolla bidh a' mhin saor an taice ris mar a bha i; agus chan 'eil cearnaich de'n rioghadh air an ruig buannachd sin cho mòr ris a' Ghaidhealtachd.

* * *

Firinn airson a' mhios so.

Ach a nis chan 'eil sinn a' faicinn nan uile nithean fathast air an cur fa' cheannsal. Ach chì sinn Iosa, a rinneadh ré ùine bhig na b' isle na na h-ainglean, chum tre ghràs Dhé gum blaiseadh e bàs air son gach uile dhuine, tre fhulang a' bhàis air a chrùnadh le glòir agus le urram.—EABHR. II., 8-9.

AM FEAR-DEASACHAIDH.

NACH CUIMHNE LEAT.

Bha am fonn ciatach so air a dheanamh leis an Dotair òg, Coinneach I. E. MacLeoid an Iubhir Pheofharain. Rinn a mhàthair, a' bhana-bhard, Bean Choinnich Mhic Leoid sa' Chananaich an t-òran airson an fhuinn. Mar a chi sibh tha iad le cheile fìor airdh air an ionnsachadh agus air a bhith gan seinn.—F.D.

GLEUS F.

{	s _i	m : - : d s : - : d' t : - : d' l : - : l s : - : l f : - : l }
	Ge lionmhor saoihbreas ann am stòr; Ge lionmhor pòg bho	
{		m : - : - - : : m s : - : f t _i : - : d m : - : r l _i : - : t _i }
	Dhàn; Ge lionmhor pian a thig am chòir; Ge	
{		d : - : t _i r : - : d l _i : - : - - : : s _i m : - : d s : - : d' }
	lionmhor bròn no càs Ge lionmhor aoibhneas	
{		t : - : d' l : - : l s : - : m t : - : l.s m : - : - - : : m }
	de gach seòrs' a chuairtich mi gach là 'S e	
{		s : - : f t _i : - : d m : - : r l _i : - : t _i d : - : t _i m : - : r }
	caidreabh caomh bho chairdean m' òig' bu shòlas leam gach	
{		d : - : - - : : d' f : - : m s : - : f r : - : - - : : m }
	tràth Nach cuimhne leats' mar bha Ar	
{		f : - : m l : - : s m : - : - - : : m s : - : f t _i : - : d }
	smuaintean faoin gun fhàil 'Nuair shuidh sinn sìos air	
{		m : - : r l _i : - : t _i d : - : t _i r : - : d l _i : - : - - : : s _i }
	toman uain' an cluaincig taobh a' bhràigh. Mar	
{		m : - : d f : - : m r : - : - - : : m f : - : m l : - : s }
	chrònan caoin nan tonn Iad 'torman fann air	
{		m : - : - - : : m s : - : f t _i : - : d m : - : r l _i : - : t _i }
	tràigh Bha dàn ar réis' a' togail fhuinn 'S ag	
{		d : - : t _i m : - : r d : : : :
	gealltainn dhuinn gach àigh.	

2. 'S ged dhùrich sinn gu àird a' chnuic
 Sinn cromadh sìos a chùl;
 'S ged bhuail gu cruaidh oirnn teas an là
 Cha d' fhàg e sinn gun lùths;
 'S ged bhith's an corp ag aomadh sìos
 Mar sheargas sìos am flùr
 Bidh cuimhne càirdeis chaoimh ar n-òig'
 'Nar còir mar fhàileadh càbhr'.

Nach cuimhne leats', 7ce.

COMFORTS FOR H.M. FORCES.

There has been no meeting of the Central Committee, since our last report, but the Work Party has been meeting regularly since the break at the New Year. Members of Comunn na h-Oigridh are continuing the good work and so also are a number of our Branches. The number of articles completed have now reached the handsome total of 6,000. 26 $\frac{1}{2}$ individual parcels have been dispatched since last meeting of Committee and 10 large parcels were sent to depots for distribution among Naval ratings including mine sweepers, and Army units.

The Committee has arranged for an All-Gaelic Concert to be held in the Highlanders' Institute, Glasgow on Thursday, 6th February. The President, Rev. Malcolm MacLeod, M.A., will preside and the programme will be sustained by Mod Gold Medallists and others. The charge for admission will be 1/6 (including Tax) and for the dance which will follow, a charge of 1/- will be made.

The Committee expect Branches of An Comunn everywhere to continue collecting for the Comforts Fund as money is required to keep up a good stock of wool for the use of the various Work Parties. Many letters of appreciation have been received from individual recipients and from those in charge of Depots. Our parcels of Comforts are warmly welcomed by the men on service, who are pleased to know they are being remembered by friends at home.

 PROPAGANDA NOTES.

Northern Area.

A VISIT TO UIST.

These Notes are being written at Loch Boisdale, South Uist, after a visit to North and South Uist, Grimsay and Benbecula, extending to 16 days. Every day had its interesting and educative incidents.

I visited 21 Feachdan of Comunn na h-Oigridh and 138 new members were added to the Rolls, 70 girls and 68 boys. The children fully realize their responsibilities as members of Comunn na h-Oigridh, and, generally, the Badges are worn daily. Some of the children, however, for fear of losing them, keep them at home and wear them on special occasions only. The warmest thanks of An Comunn and Gaelic supporters everywhere are due to the members of the Teaching profession, who are doing so much to make Comunn na h-Oigridh a real live organisation.

Here are a few incidents which may be of interest to Uist people who may be far from home. I was sitting one evening in a house in North Uist helping a little girl with her gaelic home lesson. We disagreed on the proper translation of an English word into Gaelic. To settle the matter I asked her if she had a Gaelic Dictionary, "Tha," ars' ise "mo sheanamhair." That finished the discussion.

A little boy of eight years in Baleshare narrated a little Sgeulachd as follows: *Bha sud aon uair Griasaiche agus bha e air leaba a bhàis. Ghairm e theaghlach agus thubhairt e mar so—Tha mise dlùth air ceann mo thuruis agus tha mi airson an rud beag a th' agam a riarachadh 'nur measg mus falbh mi. Fàgaidh mi agad-sa a Dhomhnail, dà cheud; agad-os a Sheumais, ceud, agus gheibh thusa a Thormoid, leth-cheud. Arsa Domhnall "Cha robh dùil agam-sa gun robh a leithid sin de airgid agaih idir athair," "Co thùg guth air airgid" ars' am bdach, "Is e tacaidean a bh'air m'aire."*

When in South Uist I promised to call on the Rev. Mr. Laing on a certain evening and the children were looking forward to this Annual Ceilidh. Little Raonull, aged four, was specially pleased and worked hard all day helping his mother and latterly dressed himself in his Sunday best for the occasion. (I regret to say that I found it impossible to attend although I did on the following day). When Raonull was undressing for bed, a disappointed boy, his mother heard him say with a touch of irony in his voice. "*Is beag a b'fheàrrd mise gach ullachadh a rinn mi, cha tàinig Dòmhnall.*" Many Glasgow children are at present in Uist and these are acquiring the Gaelic language with ease. One little boy who has been there for six months only can talk Gaelic like a native, but perhaps it should be mentioned that he resides with his Granny.

The presentation of An Comunn Trophy to Mrs Agnes MacCuish, Paiblesgarry, in Bayhead School, on Friday, 6th December, was a matter of great importance to Uist and over 100 people were present when Mr. Alexander Ferguson, J.P. on behalf of An Comunn made the presentation. A Ceilidh followed and it, is pleasing to record that the entire proceedings were in Gaelic.

At Lochmaddy, a Ceilidh of exceptional merit was staged with the Northern Organiser as Fear an Tighe. A Gaelic Play and two Gaelic Dialogues were included in the Ceilidh programme. Despite very stormy weather, over 70 people were present. Sincere thanks are due to Mr. M. A. MacLeod, M.A., and his Committee for their excellent work.

Ceilidhs at Carinnis are always happy events and the one on Monday, 9th December was probably the best yet held there. Songs, Stories, Violin selections and Highland Dancing catered for the tastes of all present, and little nine year old Lexy got a cheer all to herself for her faultless execution of Highland Dances. Calum Ruairidh made an ideal Fear an Tighe and the Organiser gave an address in Gaelic on the activities of An Comunn in War time. To Miss MacDonald sincere thanks are due for arranging this very happy entertainment.

No one goes to a Ceilidh at Iochdar South Uist, and comes away disappointed. On Monday, 16th December, the Organiser paid his annual visit to the Branch and listened to one of the finest Ceilidhs ever staged at Iochdar. The School room was packed by over 120 people from all parts of the district, and that despite a wild and stormy night. The rattle of the hailstones on the windows made a doubtful accompaniment to some of the songs. In addition to Songs and Sgeulachdan, Bagpipe and Violin music added gaiety to the Ceilidh and members of Comunn na h-Oigridh took their share of the honours by Song and Story. Loud cheers followed a resumé by the Organiser of the work accomplished by An Comunn and by Feachdan of Comunn na h-Oigridh, in the National War effort. Mr. Hugh Smith, M.A. has joined the R.A.F. and the Organiser made fitting reference to the excellent work he had done during his nine years as Headmaster at Iochdar. This tribute was loudly applauded. Domhnall Aonghus Mhóir made an excellent Fear an Tighe.

On the invitation of Mr. Bell, Headmaster, the Organiser was present at the Annual School Treat, at Loch Boisdale, on Friday, 20th December, and on the same evening an excellent Ceilidh was held in Loch Boisdale School under the auspices of the local Branch.

It can only be added that the visit was refreshing, and instructive, and left the definite impression that Uist stands four-square in the Gaelic cause.

An tuilleadh buaidh leo.

An nì a tha an t-slàinte do'n chorp tha ionracas do'n anam. Dandemis 3s linn R.C.
—*What health is to the body, so is honesty to the soul.*

OVERSEAS NOTES.

From time to time members will have read in our Donations List of Contributions from Highland Societies overseas. These have come from many parts of the World and we are greatly indebted to our kinsmen for their splendid response to our Appeal. The latest donation (£5) comes from the Highland Society of Brisbane, Australia, and the Secretary, Mr John MacFadyen, suggested that the list of subscribers might be published in *An Gaidheal* if, as he says, for nothing else than its possible effect in restoring a lost connection between kinsfolk. We have pleasure in giving effect to Mr MacFadyen's suggestion and members will note with interest that among the subscribers is our old friend the Bard Mr John MacLennan.

Mrs B. Addley	-	-	-	£0	2	6
Neil Cameron	-	-	-	0	10	0
J. M. Campbell	-	-	-	0	5	0
Mrs Marjorie Dunn	-	-	-	0	2	0
A. Gemmell	-	-	-	0	2	0
Wm. Hutchison	-	-	-	0	2	0
George Hutchison	-	-	-	1	0	0
Miss Hutchison	-	-	-	0	2	0
Mrs Mohr	-	-	-	0	10	0
Bard John MacLennan	-	-	-	1	0	0
Mr and Mrs J. MacFadyen	-	-	-	0	5	0
Mr and Mrs C. MacKinlay	-	-	-	0	10	0
Mrs Roberts	-	-	-	0	5	0
D. Ross	-	-	-	0	5	0
Wm. Sutherland	-	-	-	0	5	0
Mrs Watts	-	-	-	0	2	6
Subsidy from Society	-	-	-	0	17	0

(Aus.)	£6	6	0
Sterling	5	0	0

A member in Ballarat, Australia, has written recently acknowledging letter sent him from the Secretary of An Comunn. He says that in his youth he played the bagpipes and wore the kilt but his love for the Gaelic found chief place in his affections. He enjoys reading *An Gaidheal* but unfortunately owing to war conditions copies do not reach him regularly. He closes his letter as follows:—A nis feumaidh mi an litir so a thoirt gu crìch le faclal no dha anns a' Ghàidhlig. Rugadh m'athair anns a' chlachan bheag ris an abrar Duras aig taobh Loch Nis, faisg air Baile Inbhir-nis, anns a' bhliadhna 1830, agus thàinig e do'n dùthaich so anns a' bhliadhna 1853. Goidid 'n a dhèidh sin thàinig mo mhàthair do'n dùthaich so cuideachd. Rugadh ise ann an Siorramachd Earra Ghaidheal faisg air an Oban. Bha

pailteas Gàidhlig aig mo pharantan ach chaochail mu mhàthair nuair a bha mi glé òg, eadar a h-aona bliadhna deug agus dà bhliadhna deug a dh'aois aig an àm. Air an aobhar sin dh'fhàs mi cho mòr 's a tha mi a nis gun aon fhacal Gàidhlig ann am bheul, ach is e mo dhòchas gum bi pailteas Gàidhlig agam fhathast. Le mo dhùrachdan matha dhuibh agus "Suas leis a' Ghàidhlig." Is mise le meas mòr, bhruidhneach dileas,

ALASDAIR IAIN MAC 'ILLE SHEATHANAICH.

GAELIC SERVICEMEN ENTERTAINED.

Members of An Comunn in Inverness are to be congratulated on their initiative in organising a New Year Treat for Gaelic-Speaking Servicemen. Under the genial chairmanship of Dr. D. J. MacLeod, H.M.C.I.S., (Highland Division) a Supper and Ceilidh was provided on 10th January, and 70 Gaelic speakers attended.

Among the other speakers were Provost MacKenzie, whose name appeared in the New Year's Honours List, Mr Donald MacDonald Vice-President of An Comunn, Mr. Donald Graham, M.A., Lieut. Calum Iain N. MacLeod and Sergt.-Major Neil MacLennan.

During an interval each Serviceman was presented with a parcel of Comforts provided by the Central Committee of An Comunn. The gifts were handed over by Miss Morag MacDonald.

Dr. MacLeod had with him three Czechoslovakian soldiers and these also were included in the presentation of Comforts. They thoroughly enjoyed their first Gaelic Ceilidh. Many of the Servicemen took part in the Gaelic programme which followed the Supper.

The thanks of An Comunn are due our friends in Inverness for providing such a treat to our own lads who, needless to add, were most appreciative of the kindness shown them.

AIRSON NA CLOINNE.

An Sgeulachd gun Chrioch.

Bha ridire mòr anns a' Ghaidhealtachd aon uair, aig an robh e mar chleachdadh a bhith cur seachad na h-oidhcheanan fada geamhraidh, ag éisdeachd ri sgeulachdan a bhiodh air aithris dha le gaisgich threubhach a chaidh troimh iomadh gàbhadh air muir 's air tìr, ann an

cogadh agus ann an cath. Bha an duine mòr mu dheireadh sgith de na sgeulachdan a bha crìochnachadh dìreach an uair a bhiodh aigne uile ann an trom spàirn ag éisdeachd.

An latha so thubhairt e gun gealladh e làimh a nighinn ann am pòsadh do'n fheasgach a dh' aithriseadh sgeulachd air nach tìgeadh crìoch idir.

Thainig fear an déidh fir le sgeulachd de gach seòrsa, cuid dhiubh flinneach, 's cuid dhiubh nearachdach, agus cuid dhiubh gun bhun 's gun bhàrr.

Dh' eisd e riu uile, ach an déidh an d'chill cha robh e riaraichte, agus thug e òrdugh gun biodh gach fear ac' air a chur gu bàs. Thainig mu dheireadh òganach eireachdail grinn fa chomhair, agus thòisich e ag innse do'n ridire mu dhéidhinn rìgh inbheach ann an tì fada céin, air an robh eagal gun tìgeadh gort do'n tìr, agus a chur òrdugh a mach gun biodh sabhal mòr uibhir ri beinn air a thogail agus air a lionadh le gràn. Cha robh fosgladh gu bhì air an t-sabhal ach toll beag faisg air an làr gus am faigheadh a ghaoth cothrom cluich a mach 's a steach am measg an t-sìl.

Ach gu mì-fhortanach nach do lorg armait mhòr do luchainn an toll so, agus thòisich te an déidh te a' dol a steach, agus sìlean no dhà a thoirt a mach 'na beul. "Agus," ars an seanachaidh, "chaidh luch bheag dhonn a steach agus thug i mach sìlean no dhà de ghràn, agus an sin chaidh luch bheag eile steach agus thug ise mach sìlean no dhà de ghràn, agus chaidh luch bheag eile steach agus ghoid i sìlean no dhà de ghràn."

"Siuthad, siuthad!" ars an ridire, "bi sgiobalta, ciod e a thachair an uair a thug na luchainn an sìol gu leir a mach?" "Bithibh foidhidheach, ma 'se bhrur toil," ars am fear-aithris. Cha do ràinig mi ceann mo sgèoil fhathast. Feumaidh sinn an sgeulachd a leantuinn ceum air cheum Agus chaidh luch bheag ghlas a steach agus thug i mach sìlean no dhà de ghràn, agus an sin chaidh luch mhòr reamhar a steach agus thug i mach sìlean no dhà de ghràn, agus chaidh a ris luch chaol gheannach a steach agus thug is' a mach sìlean no dhà de ghràn."

An déidh éisdeachd ris an aon duan air son còrr agus trì seachdainean, tha e air aithris gun robh an ridire bochd an ion 'sa dhòl as a thoinisg, agus gu robh e t'ingeal mu dheireadh an òighe thoirt seachad mar a gheall e, agus bha i fhéin agus an t-òigear grinn sona maille ri chéile fad làithean am beatha.

ISEABAL NIC THOMAS,
An Cill-Fhinn.

LITIR COMUNN NA H-OIGRIDH.

Tha mi an dùil gu'n do gheall mi innseadh dhuibh mar a bhiodhaidh ag cluich na dridseig, cluich ghasda mu'n teine ri oidhche gheamhraidh. Dh' fheumteadh ceithir gu làmh a ghabhail innte, ach mar bu mhotha a bhiodh ann is e a b'fhearr. Bhiodh suip chonlaich a réir na h-àireimh a bhiodh anns a' chluich air an gearradh mu'n aon fhad, glùn air meadhoin aoin, té dlùth air ceann aoin, ceann aoin air a dhathadh anns an teine, is aon (no tuille) glan gun ghluin idir air. B'e sop na glùine anns a' mheadhon an Rìgh, fear na glùine air a cheann am Maor, am fear a bha a cheann dathte an Mart Dubh is an sop glan—no na bhiodh ann tuille—an Onair. Bha na suip air am falach fo bhas aon de'n chuideachd ach na cinn a mhàin, is bha gach aon ri sop a spioladh. Theireadh an sin an t-aon aig am biodh an sop d'a réir,—“Is mise an Rìgh; có is Maor?” “Is mise am Maor” theireadh fear an t-suip leis a' ghluin air a cheann.

An nis, chailleadh am Mart Dubh; bhatar fo amharus gu'n do ghoideadh i, agus bha am Maor air a tòir. An uair a thigheadh e mar so an làthair na cùrtach, bha an Rìgh ag cur coicheid air agus a' feòraich ciod a ghnothach an sud. Bha esan ag innseadh. “Agus co air a tha t'amharus?” Bha amharus a' Mhaor air a leithid so de fhear no de thé, is bha e ag comharrachadh an aoin sin am mach. Theagamh gur i an Onair, no aon dhiubh, a bhiodh an sin; agus an uair sin bha peanas air a dheanamh air a' Mhaor a chionn gun do thog e casaid bhréige an aghaidh neach a bha onarach. An uair a gheibhteadh am Mart Dubh bha peanas air a dheanamh air-san a réir a chionta. Bha siaraihe, no tàs, aig laimh; agus an uair a rachteadh g'a thogail air cheann a' ghnothach so, bha cead ri iarraidh air an Rìgh. Bha fear an tàis an sin a' feòraich cia mheud stràic a bha an coireach r'a fhaotainn. Bha rannan aca air cheann na cùise so, agus bha àireamh nan stràic ri a faotainn annta. Mar eiseamplair, abairibh gu'n d'thubhairt an Rìgh :—“Thoir dhà 'Tigh a' Choilich Bhric.” So agaihb an rann sin,—“Bha mi latha 'ginnearadh an tigh a' Choilich Bhric, 's bha na naoi bigeanan ag criomadh leis an aona chirc: bha bigean cabhach, odhar ann, bha bigean odhar, dearg ann, bha iar-odh' bhigean lachduinn ann, bha dalta bhigean dhearg ann. Uđ, ud! ars' an seana bigean, 'brisidh mi do cheann' Crioman beag de leathrach air a ghearradh leis an sgithinn ris an toll, 's chuir mi fios air feadhna tire gun robh cìrean crom air!”

Chan 'eil agaihb féin ach a dheanamh am mach cia mheud straic a bha an sin! Bha an uair sin na suip air am falach as ùr. Chan 'eil an sin ach gearr-iomradh air a' chluich, ach leis gach rann a bha air a chleachdadh, an dòigh eirmsich anns an robh iad air an cur r'a chéile i; gach car eile a bhiodh anns a' chluich, bha i ro ghasda gu cur seachad oidhche do'n oigridh.

Chan 'eil mórán agam r'a innseadh dhuibh as ùr air a' mhiosa so. Bha Dòmhnall nan Cleas air cuairt brosnachaidh shuas am Pol-iubh is cho fada tuath ri Eirabol. Tha e ro riaraichte leis mar a tha cùisean a' dol an sin. Tha, an nis, a shùil ri bhith a' togail air gu lile an ùine ghoirid, agus is dòcha gu'm bi e anns an eilean sin mu'n leugh sibhe na briathran so.

Bhur caraid dileas,

EACHANN MACDHUGHAILL.

**TEARLACH MAC AN DRAOIDH IS
TEARLACH MAC AN TUATHANAICH.**

Bha an sgeulachd so air a toirt sìos mar dh' aithris Eirig Churaidh san Leth Mheadhonach i air an treas là deug san Iuchar 1934.—F.p.

Uair de'n robh an saoghal bha draoidh ainmeil a' fuireach anns a' Ghalldachd, agus tuathanach ainmeil a' fuireach anns a' Ghàidhealtachd. Bha mac aig an draoidh air an robh Tearlach, agus mac aig an tuathanach air an robh Tearlach, agus ma bha an draoidh agus an tuathanach ainmeil 's ann a bha ainmeil am mic. Ach co-dhiùbh chuala Tearlach mac an Draoidh nach robh aon duine air an t-saoghal a bu làidire na e fhéin ach Tearlach mac an Tuathanaich agus 's ann a thuir e ris fhéin gur ann a dh' fhalbhadh e do'n Ghàidhealtachd a chur as do Thearlach mac an Tuathanaich. Thog e air agus an ùine nach robh ro-fhada ràinig e a' Ghàidhealtachd. Fhuair e ionnsachadh air tigh an tuathanaich. 'S ann an àm an treabhadh a bh' ann. 'Nuair a chaidh e steach cha robh a stigh roimhe ach bean an tuathanaich. Dh' fhaighneachd e c' àit an robh Tearlach. Thuir ise gun robh e a' treabhadh còmhla ri athair.

“Bhithinn glé thoilichte nam faicinn e,” arsa Tearlach mac an Draoidh “a chionn chuala mi gur e mi fhéin 's e fhéin dithis is làidire th' air an t-saoghal agus bu mhaith leam leis a sin gun cuireamaid eòlas na b' fhearr air a chéile.

“An dà,” arsa bean an tuathanaich, “bhò nach 'eil agam-sa ach an aona mhac 's e là mu seach de chomhairl' a tha agam fhéin agus aig athair. 'Se là athar a th' ann an duigh agus

on 's è cha ghabh e ach comhairl' athar. Ach nam b'è mo latha-sa a bh' ann 's tusa nach fhaigheadh 'na fhaig a chionn tha mi làn chinnteach gur ann air son crìoch a chur air a thairginn thu."

Cha do dh' èisd Tearlach mac an Draoidh an còrr. Dh'fhalbh e agus ràinig e far an robh an tuathanach agus a mhac a' treabhadh. Chuir Tearlach fàilt orra 's chuir iad-san fàilt air. "'S mise," arsa Tearlach mac an Draoidh ri Tearlach mac an Tuathanaich, "fear ris an abrar Tearlach mac an Draoidh agus on a chuala mi gun robh do leithid-sa 's a' Ghàidhealtachd thàinig mi an rathad so air son am barrachd eòlais a bhith agam ort. B' fheàrr leam a nis gum falbhadh tu air cuairt còmhla rium 's gum faighinn a mach do chor 's do chàradh."

Dh' iarr Tearlach mac an Tuathanaich cead air athair falbh, agus falbh gun d' rinn e, ach 'nuair a chaidh iad astar beag air n-aghaidh smaointich Tearlach mac an Tuathanaich aige fhéin nach mór a bha de choltas isgichair ag fhéin a' falbh gun sleagh gun sgiath gun chlaidheamh. Dh' fhalbh e 's thill e dhachaidh 's fhuair e a h-uile cuid dhuibh sin 's thug e leis iad. Rug e air Tearlach mac an Draoidh agus dh' fhalbh iad còmhla. Bha iad a' dol air n-aghaidh glé chàirdèil gus an robh iad aig bonn Beinn Mhór Alba. Stùl de'n tug iad chunnaic iad rudeigin a' deàrsadh geal air fìor bhàrr na beinne. Mach a bha iad 'nan ruith feuch cò cheud fhear a bhiodh aig an t-solus a bha so. Cho luath-chasach lùth-chasach 's gun robh Tearlach mac an Tuathanaich bha am fear eile cus na bu lùth-chasaiche 's na bu luath-chasaiche, agus mar sin 'se bu luaithe a bha air mullach na beinne. 'Nuair a ràinig e an rud as an robh an t-soillese dé a bha sin ach gloine bhrèagha agus a leth de dh' uisge blàtha innte. 'Nuair a ràinig Tearlach mac an Tuathanaich shuas, fada mun d' fhuair e anail a tharunn dh' òigh Tearlach mac an Draoidh dha. "Tha mi 'gad chur fo gheasaibh 's fo chrosaibh 's fo naoidh buaraichean mnatha sìthe sìubhla seachran laochan beag gearr as lugha na thu fhéin a thoirt do chinn 's do choimeada beatha dhìot mur faigh thu dhomh-sa am beul a dh' òl a' chuid eile a bha sa' ghloinidh ud."

"An dà," arsa Tearlach mac an Tuathanaich, "tha mise 'g ad chur-sa fo gheasaibh 's fo chrosaibh 's fo naoidh buaraichean mnatha sìthe sìubhla seachran laochan beag gearr as lugha na thu fhéin a thoirt do chinn 's do choimeada beatha dhìot mura till thu dhachaidh a thigh m' athar 's mur bi thu cho umhail dhaibh an sin 's a bha mise."

"Tog dhiom do gheasaibh," arsa Tearlach mac an Draoidh, "agus togaidh mi dhìot iad." "Cha tog 's cha leag," arsa Tearlach mac an Tuathanaich, "ach dean mar a tha mise ag iarraidh ort."

Dhealaich na seòid ri chèile agus dh' fhalbh iad. Ràinig Tearlach mac an Draoidh tigh an tuathanaich 's 'nuair a nochd e stigh dh' òigh bean an tuathanaich, "'s maith a bha fhios agam gur ann leat fhéin a thigeadh tu." "Thig do mhac-sa cuideachd an ùine gun bhith fada," arsa esan "Ma thig," aris ise, "'s e cruas a dhà làimh fhéin a bheir gu tighinn e."

'Nuair a dhealaich Tearlach mac an Tuathanaich ri Tearlach mac an Draoidh ghabh e sìos cliathach na beinne. Bha e falbh 's a' falbh fad an latha sin agus am beul an ath oidhche 's an anmoich chunnaic e aitreabh mhór rioghail shìos air ùrlar glinne agus tigh beag cruinn geal an dara taobh dhi. Thuir e ris fhéin on bha an oidhche a' tighinn air 's gun àit aige an toireadh e aghaidh gun rachadh e sìos chon an tighe bhig ghil a bha so feuch dé chitheadh no chluinneadh e. Ghabh e sìos gu dalma dàna chon an tighe. Nochd e, a stigh 's cha robh roimhe an sin ach seann bhodach liath agus seann chailleach. Bheannaich e dhaibh agus bheannaich iad dha. Shuidh esan air ceann shìos na beinge gu modhail nàrach ach dh' iarr am bodach air teannadh suas ris an teine. Rinn e so gu toilichte. Dh' òirich a' chailleach 's chuir i am biadh a smaointicheadh duine 's am biadh nach smaointicheadh 's an deoch a smaointicheadh duine 's an deoch nach smaointicheadh air a' bhòrd. Dh' ith iad am biadh. 'Nuair a bha iad ullamh de'n biadh chuir a' chailleach bùrn bog air a làmh an 's bùrn bog air a chasan 's chuir i a chadal am plaideachan mine geala e. Cho moch 's gun tàinig an latha bu mhoiche na sin a dh' òirich Tearlach mac an Tuathanaich ach cho moch 's gun do dh' òirich esan bha a bhiadh deiseil aig a' chailleach air a' bhòrd roimhe. Dh' ith e a bhiadh agus sheall e mach. Bha an caisteal mu choimeamh agus dà ghaisgeach dhiag 'g a gheàrd. Thill e stigh far an robh am bodach 's dh' fhaighneachd e c' arson a bha na bha sìod ag gearr a' chaisteil. "An dà," arsa am bodach, "tha iad sìod a' gearr a' chaisteil air eagal 's gun téid duine an còir nighean an rìgh. Chan 'eil aon duine ri faighinn a stigh ach an rìgh fhéin agus a luchd frithealaidh."

Dh' fhalbh Tearlach 's chuir e e fhéin air dòigh le shleagh 's le chlaidheamh 's le sgiath, 's ghabh e null far an robh an fheadhainn a bha ag gearr a' chaisteil 's dh' iarr e orra a leigeil a steach. Thuir iad-san nach leigeadh

's thuir esan mura leigeadh de'n deòin gun leigeadh de'n aindeoin. Ghabh e 'nam bad 's thòisich e air am bualadh an claignean a' chéile gus an do mharbh e na dhà dhiag. Ghabh e a stigh troimh 'n gheata 's thug e greis a' falbh nu chuir a' chaisteil. 'Nuair a thogair e fhéin thill e a thigh a' bhodaidh a rithist. Phuair e gabhail aige an oidheche sin mar a fhuair e an oidheche roimhe. 'Nuair a thàinig an latha sheall e mach 's bha ceithir air fhichead an latha sin a' gearradh a' chaisteil. Chuir so ionghnadh mòr air Tearlach 's thill e stigh far an robh am bodach. Cha do leig e air slon mu na chunnaic e ach smointich e aige fhéin gum faigheadh e mach cò am bodach, no dé idir a bha e deanamh 'na leithid siod de thigh beòchd 'ga bhithiadh fhéin aig bòrd rìoghail.

"An dà," ars am bodach "tha mi smointinn dé air bith is misde mi mo sgeul innse dhuit-sa nach fhéarrde mi dad a cleith ort. 'S mise matà a bha 'nam rìgh 's a' chaisteal sin mu d' choinneamh an toiseach. Bha triùir nigheanan agam agus cha robh aon té anns an dùthaich so na bu bhrèagha na iad. Ach co-dhiùbh là de na laithean thàinig fios gu m' ionnsaigh-sa gum feumadh na h-igheanan agam na Tìl Choilich Ruadha a phòsadh. Thuir mise gum b' fheàrr leam marbh iad na gun tachradh a leithid sin dhaibh 's thuir iad fhéin a leithid eile. Ach mun gann a bha na faclan a mach as am beòil chaidh mi fhéin 's iad fhéin agus am màthair a chur fo gheasaibh. Chaidh iad-san a thionndadh 'nan trì ealachan 's an cur air falbh a shiubhal an t-saoghail los nach fhaicinn-sa an aghaidh no an aodann gu bràth tuilleadh. Chaill mise mo chaisteal 's mo rìoghachd 's chaidh mo chur san tigh bheag bhòchd so, mi fhéin 's mo bhean 's cha do dh' fhàgadh de thoileachadh an t-saoghail againn ach gum biodh biadh rìoghail againn a h-uile latha fhad 's a bhitheamaid beò. Chaidh rìgh eile a chur air an rìoghachd 's air a' chaisteal 's bidh esan 'na rìgh air gu bràth fhad 's a bhios sinne fo na geasaibh. Sin agad a nis òganaich mo sgeul."

"An dà" arsa Tearlach mac an Tuathanaich "on chuir am fortan mise an rathad so cha bhi fois no tàmh agam gus am faigh mi do thrìuir nigheanan-sa ged a chaithinn dà thrian de m' bheatha 'gan iarraidh."

Dh' fhàg Tearlach mac an Tuathanaich an sin slàn aig a' bhodach agus aig a' chaillich agus dh' fhalbh e. Fad fìnn fuain an latha sin bha e coiseachd troimh fhàsaichean is garbhaichean ach chan fhac e tigh no fàrdach, na tuar orra. Chuir e an oidheche sin seachd fo sgàil craoibhe. Sa' mhaduinn a' là-ar-na-

mhaireach dh' éirich e tràth agus dh' fhalbh e agus cha b' fhada a bha e coiseachd 'nuair a chunnaic e aitreabh rìoghail shios air ùrlar glinne. Chaidh e am falach an cùl craoibhe feuch dé a chitheadh no chluinneadh e. Cha b' fhada a bha e ann 'nuair a dh' fhosgail doras a' chaisteil 's thàinig fireannach dubh a mach as 's ghabh e dìreach a nuas chon na craoibhe far an robh Tearlach am falach. 'Nuair a ràinig e chraobh thilg Tearlach mac an Tuathanaich an t-sleagh 's mharbh e 'am fear dubh. 'Nuair a bha am fear dubh ag cur ris a bhàs cha robh de dhuan 'na bhial ach "An t-àit as an tàinig mi 's e ceann do sheud 's do shiubhail."

Nochd an sin boireannach dubh a mach as a' chaisteil 's ghabh i fhéin a nuas chon na craoibhe. 'Nuair a chunnaic i am fear a bha fuar marbh roimpe air an làr thòisich i air éigheach. "A Thearlaich mhic an Tuathanaich leig mo bheatha leam-sa ged a mharbh thu m' fhear céile, 's ma dh' fhaoidte nach bu mhisid thu e. 'S e droch àite a tha anns a' chaisteal ud as an tàinig mise a mach. Tha mac air fhichead aig an tigh leis an leis an caisteal ud agus thug e doras air fhichead air a' chaisteal, fear mu choinneamh a h-uile mac. 'Nuair a nochdas tu a stigh tha té mhór bhàn am falach an cùl an doruis agus coire luaidhe aice a bha goil air an teine bho chionn sheachd bliadhna, deiseil gus a chaitheadh mu d' cheann. Tuitidh tusa 'nad chual chnàmh 's chan eil air an t-saoghal na bheir beò as an ionad sin thu ach mise. Théid mise a steach air do chùlaibh agus do chlaidheamh-sa agam 'nam làimh 's cho luath 's gun tilg ise an coire ort-sa 's a thuiteas tu marbh caithidh mise an ceann dhith-se leis a' chlaidheamh. Suathaidh mise an uair sin a fuil ort-sa agus éiridh tu cho slàn 's a bha thu riamh. Ach an toiseach bi mac air fhichead an rìgh a' tighinn a mach as a' chaisteal, fear mu seach, gach fear air a dhorus fhéin. 'Se so rathad a ghabhas iad uile agus 'nuair a bhios iad a' dol seachad an so caith thusa dhiùbh an ceann fear mu seach."

So mar a bh' ann. Thòisich clann an rìgh air tighinn agus an ùine nach robh fada bha dà thorr an cùl na craoibhe ceann air fhichead san dara fear agus colann air fhichead 's an fhear eile. 'Nuair a bha so seachad gabh Tearlach 's an té dhùbh slon chon a' chaisteil. Ghabh esan a stigh air an doras 's ise as a dhéidh 's an claidheamh riugste aice 'na dòrn. Sa' mhionaid an do chrom Tearlach a cheann thilg an té mhór bhàn a bha an cùl an doruis an luaidhe mu cheann 's thuit esan 'na chual chnàmh an cùl an doruis. Ach 'nuair a chrom

an té bhàn a ceann tharruing an té dhubb an claidheamh 's thilg i dharr an ceann. Llon i an uair sin còrn làn de dh' fhuil na té bàine 's dhòirt i an còrn air Tearlach mac an Tuathanaich. Thug am fear sin aon chrathadh air fhéin 's dh' éirich e cho beò slàn 's a bha e riamh.

"Nis" ars ise "on a tha thu mar is còir dhuit a rithist innsidh mi dhuit ceann do sheud 's do shiubhail as a dhéidh so. "Tha," ars ise, "eilean mara coiseachd sheachd latha agus sheachd bliadhna as a so. Anns an eilean so tha tigh agus sin an tigh anns am bi na trì righinnean a tha thu sireadh ag cur seachad roinn mhór de'n saoghal. Bi iad ag cur seachad mios 'nan ealachan agus mios 'nam boireannaich. 'S ann 'nan ealachan a tha iad an dràs ach an là ruigeas tusa bi ceann a' mhlos suas. Tha paidhir sgiathan an so 's cuiridh tu ort iad 's cha toir thu ach là agus oidhche air do thuras. 'Nuair a ruigeas tu 's a chuireas tu thu fhéin air dòigh théid thu am falach agus fuirichidh tu air sin gus an tig iadsan. Bidh a chiad té a nochdas a stigh 'na h-eala cho brèagha 's a chunnaic thu riamh, bidh an dara té na 's brèagha ach bheir an treas té barr-urram orra air fad. Sin an té ris an abrar an Fhaoighean Bhàn agus 's e ise a dh' òl a' chuid eile de'n ghloinidh a chunnaic thu air Beinn Mhór Alba.

Cuiridh an triùir aca dhiùbh na cochuill agus théid iad 'nan triùir bhoireannach cho brèagha 's a chunnaic thu riamh. 'Nuair a shuidheas iad aig am biadh éalaidhidh tusa a mach as an fhalach agus gheibh thu greim air na cochuill aca. Gobhaidh iad eagal ach innsidh tusa dhaibh gur ann 'gan iarraidh a thàinig thu 's gur tu Tearlach mac an Tuathanaich á Alba.

Ni iad-san an uair sin iad fhéin deiseil agus falbhaidh iad còmhla ruit gu rìoghachd an athar. Tadhlaidh sibh orm-sa air an rathad agus bheir sibh leibh as a so mi."

Cha robh a' sin ach sin fhéin. Sa' mhaduinn mhoich a là ar-na-mhàireach dh' éirich Tearlach mac an Tuathanaich 's chuir e air na sgiathan agus dh' fhalbh e. Bha e falbh fad an là sin cho luath ris a' ghaoith agus fad na h-ath-oidhche agus b' ann sa' mhaduinn mhoich an dara latha a ràinig e an t-eilean. Ghabh e suas 's chunnaic e tigh beag cruinn ann an glaic bhig sheasgaig am meadhoin an eilein. Chaidh e suas chon an tighe 's chaidh e stigh. Bha an tigh a' coimhead falamb fàs. Thug esan làmh air biadh a bha aige ann am màileid air a mhuin agus dh' ith e a dhìol.

Chaidh e an uair sin am falach am broinn ciste a bha stigh am broinn an tighe. Fada no

goidid gun tug e sa' chistidh chual e na h-ealachan a' tighinn. Nochd a' cheud té a stigh 's chan fhac esan riamh ian a bu bhòidheche na i. Nochd an sin an dàrna té 's ma bha a' cheud té brèagha 's ann a bha brèagha i sin. Nochd an sin an Fhaoighean Bhàn 's thug i sin barr-urram orra air fad. Sheas na trì ealachan air meadhoin an ùrlair. Thilg iad dhiùbh na cochuill 's chaidh iad 'nam trì boireannaich cho bòidheach 's a chunnaic sibh riamh. Shuidh iad an sin aig am biadh 's esan a' gabhail iolla riutha. Cha robh an Fhaoighean Bhàn ag ithe sion.

(Ri leantainn.)

BROSACHADH.

Thigibh a lasgairean cruadalach aigeanta,
Thigibh a lasgairean cròdha,
Thigibh a lasgairean cruadalach aigeanta
Thionntadh na ruaig' mar bu nòs dhiùbh.

Leanaibh mi fheara fo bhratach an rìgh,
Tha 'n nàmhaid a' bagradh gun toir e oirnn
strìochd',
'S gun toir e le faobhar a' chlaidheimh uainn cis,
'S gun cuir e ar cinn fo bhrògan.

Leanaibh mi fheara fo bhratach na saors'
Tha an nàmhaid a' bagradh 'ur cur-sa fo dhaors',
Gun saltair e tharainn am fuil is an gaor,
'S gun saodaich e sinne air fògradh.

Leanaibh mi fheara fo bhratach nam buadh,
Thigibh leam ealamb, a shìoclaid an taobh-tuath,
A Ghaidheil a' chlaidheimh, mar dhealain 'ur luths
Thionntadh na ruaig mar bu nòs dhiùbh.

DONNACHADH MACDHUNLEIBHE.

Potchefstroom, an Africa.

SEANACHAS.

Carmina Gadelica.—Those of our readers who are at home in Gaelic would have known from our leading article last month that a third volume of *Carmina Gadelica* is now published. This is no ordinary event in Gaelic literature for Carmina is a unique book; and the translation into English is so delightfully clear and attractive, with a good deal of the flavour of the original, that we wish to recommend it also to those who cannot yet read Gaelic freely.

All the hymns and incantations and blessings are here published for the first time, and are of the same high quality as those in the first two volumes. This volume is uniform with the last edition of volumes one and two, and is published by Oliver & Boyd, Edinburgh, at 18/-.

No one who hasn't read *Carmina Gadelica* can fully understand the high culture of our Highland people a few generations back, or can appreciate their fine spiritual and poetic insight.

A set of *Carmina Gadelica* should be in the

possession of all Branches of An Comunn, so that members may have the privilege of reading and discussing and committing to memory some of those noble hymns and blessings. Why not have a special Ceilidh to raise money for this purpose?

An Gaidheal.—As our readers now know, the size of *An Gaidheal* is reduced by four pages. This was done on account of the high prices of material and labour owing to war conditions. But *An Gaidheal* never paid its way because Highlanders never gave it much support in its advertisements. Any one who knows anything about journalism knows that it is the advertisements that enable magazines and newspapers to carry on and even to make profit. But we as An Comunn were never able to get Highland business men and trades people to advertise in *An Gaidheal*. We trust, however, that even in its attenuated form it will prove what a well-known and cultured Highlander and Gaelic scholar wrote about it recently:—"Many thanks for the good things you give us month after month. You are providing a real bond and a great blessing for our race the world over."

The Glenurquhart Branch, as a result of a Ceilidh, was able to forward to Lord Beaverbrook the sum of £18 towards the purchase of a Spitfire. Along with with the official receipt, the Secretary received a letter of thanks saying that Lord Beaverbrook received the gift with deep gratitude on behalf of the Glenurquhart Branch of An Comunn Gaidhealach. He sends to all his warm thanks for the gift.

THE LATE MR. WM. ARMSTRONG.

We regret to record the death of Mr. Wm. Armstrong, which occurred in a Nursing Home in Glasgow on 26th December. He had met with a motor accident, and not being in very robust health, was unable to withstand the shock.

Mr. Armstrong will be remembered by the older generation of members and Mod frequenters as the capable conductor of the Glasgow Gaelic Musical Association Choir. Under his leadership the Choir gained the Lovat and Tullibardine Shield at Stirling in 1909 and tied with the Stornoway Gaelic Choir at Inverness in 1912.

The sincere sympathy of members goes out to his sister, Mrs MacMaster Campbell, who resided with him since the death of her husband in February, 1939.

COMFORTS FOR H.M. FORCES.

Donation List.

COMFORTS FUND.

Previously acknowledged	£714	6	7
Flag Day, Net Surplus	696	7	2
Loch Tayside Branch	3	0	0
Mr. and Misses Crawford, Dumoon	0	5	0
Mull and Iona Association	5	0	0
J. M.	0	5	0
Miss K. MacInnes	0	5	0

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AMBULANCE FUND.

Previously acknowledged	£947	16	9
Highland Society of Brisbane	5	0	0
Dumbarton Branch	11	10	0
Mrs. M. Finlayson, Clarkston (Sheet 229)	1	1	6
Dundee Highland Society; Scottish Country Dance Class	5	0	0

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CARBAD-EIRIDINN COMUNN NA H-OIGRIDH.

Roimh-ainmichte	£197	12	7
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Feachd Sgoil MhicDhiarmaid	2	0	0
Feachd Euraboil (dara)	1	5	0
Feachd Tobar Mhoire	1	4	0

£203 18 0

FEBRUARY GAELIC BROADCASTS.

MONDAY, 3rd February.—10.45-10.50 p.m.—Gaelic News.

WEDNESDAY, 5th February.—10.30-11 p.m.—Gaelic Song Recital by Cathie B. MacLean and Gilbert MacPhail.

FRIDAY, 7th February.—10.45-10.55 p.m.—Gaelic News.

MONDAY, 10th February.—10.45-10.50 p.m.—Gaelic News.

WEDNESDAY, 12th February.—10.30-11 p.m.—Gaelic Service (Studio), conducted by Rev. George MacKenzie, B.D., Greenock.

FRIDAY, 14th February.—10.45-10.55 p.m.—Gaelic News.

MONDAY, 17th February.—10.45-10.50 p.m.—Gaelic News.

WEDNESDAY, 19th February.—10.30-11 p.m.—Gaelic Miscellany.

FRIDAY, 21st February.—10.45-10.55 p.m.—Gaelic News.

MONDAY, 24th February.—10.45-10.50 p.m.—Gaelic News.

TUESDAY, 25th February.—7.30-8 p.m.—A Ceilidh Evening with Members of a Highland Regiment.

FRIDAY, 28th February.—10.45-10.55 p.m.—Gaelic News.

AN GAIDHEAL.

Vol. XXXV. (October, 1939, to September, 1940), well bound in cloth, with Celtic lettering, can now be obtained at 3/6 (postage, 4d) from the General Secretary, 131 West Regent Street, Glasgow, C.2.



EDITOR:—Rev. MALCOLM MACLEOD, M.A., Manse of Balgukhider, Strathyre, Perthshire, to whom all literary communications should be addressed; business and other communications to 131 West Regent Street, Glasgow. Telephone:—Douglas 1433.

Leabhar XXXVI.]

Am Màrt, 1941.

[Earrann 6

LITREACHAS NA GREIGE.

Buinidh roinn mhór de litreachas na Gréige do'n t-saighal uile, agus mar sin, agus seach gu bheil rioghachd na Gréige agus na bhuineas dhi daonnan fa chomhair ar n-inntinn an drasda, bu mhaith leam facal a ràdh air an t-seann litreachas sin an so. Tha neart mhaith dheth air a thionndadh do'n chuid as motha de chànairean na h-Eòrpa agus do àireamh mhaith de chànairean eile an t-saighail cuideachd. Tha sin fhéin a' leigeil fhaicinn an luach a bha daoine ag cur air anns gach dùthaich agus anns gach teanga. Bha rudeigin sonraichte an seann litreachas na Gréige a rinn gréim air inntinnean agus air mac-meanmainnean dhaoine nuas troimh na linntean. Bha na Greugaich air na ceud dhaoine a chleachd an reusan a thaobh oibrichean a' chruthaichidh agus gu sonraichte a thaobh inntinn is aoraibh mhic an duine. Bha iad air a' cheud fheadhainn air thalamh—co-dhiùbh air a bheil iomradh againn—a chuir rompa an fhirinn fhaighinn a mach a thaobh inntinn is cemas smuaineachaidh mhic an duine. Tha mar sin brìgh agus toiniseg ann am móran de'n litreachas a dh' fhàg iad 'nan dèidh. Agus rud eile, an comh-lorg so dh' fhàs cainnt shoillear agus shimplidh suas riutha mar a bha iad ag cleachdadh an reusain orra fhéin agus air gach nì fo'n ghréin.

* * *

Tha mi dearamh dheth gur h-e so, iad a bhith reusanachadh a mach gach cùis is cuspair dhaibh fhéin agus iad a bhith ga chur sìos an cainnt shoillear a thug orra seorsa de shrian a chur ri am mac-meanma. Bha iad sa' chùis so eadar-dhealaichte ri na Gaidheil. Cha robh dad a dhù aca-san cia mar a ruithadh am mac-meanmainn le an reusan. Bhitheadh iad gu maith tric gan riarachadh fhéin le smuaintean

is dealbhan nithean nach robh coltach no cneasda, agus mar bu neònaiche agus mar a b' eu-coltaiche ri cuspair cruthaichte a bhithheadh iad cha b' ann idir bu mhiosa leo iad. Sin mar a bha na Gaidheil iomdach uair 'nan eachdraidh làn-riaraichte le ròiseulan is òrain neo-chumanta, ma bha fuaim nam facal taitneach do'n chluais; cha robh iad idir ag cleachdadh an reusain air an litreachas mar a bha na Greugaich.

Ach chan 'eil teagamh nach robh e 'na bhuannachd do litreachas na Gréige cho tràth agus a thòisich iad air a bhith sgrìobhadh. Thatar ag cumail a mach gun dh' ionnsaich na Greugaich sgrìobhadh a dheanamh aon naoi ceud bliadhna roimh theachd Chrìosd. Agus cho fad 's as aithne dhuinn cha do dh' ionnsaich na Gaidheil a bhith sgrìobhadh gus an d' fhuair iad an creideamh Crìosdail an ceud linntean an t-Soisgeil. Tha sinn mar sin mion eòlach air litreachas is eachdraidh nan Greugach—clann peathar ar n-athar, mar a their cuid—fad cheudan bhliadhna roimh theachd Chrìosd, agus gun dad dh' eòlas againn air ar sinnsir fhéin, air na Gaidheil, aig an àm ud ach am beagan eòlais a th' againn tre thuarmais.

* * *

Chan 'eil a bheag de litreachas na Gréige againn an Gaidhlig, chan 'eil ach a cheud ochd leabhraichean, no ochd duain, de'n Iliad air a chur am bàrdachd Ghaidhlig le Eòghan MacLachlainn a bha an Abairadhain; sin agus crìomagan beaga an sud 's an so, cho fad 's is aithne dhomh. Ach faodar a chuid as motha de sheann leabhraichean na Gréige a leughadh am Beurla. Cha ruig mi leas ach beagan dhiùbh ainmeachadh agus bheir an t-ainm fhein seorsa de dh' aobhneas gu inntinn mhòran. Tha an toiseach an dà amhran mhòr as ainmeile th' air an t-saighal, a' bhàrdachd as iomraitiche th' air thalamh—an t-Iliad

agus an t-Odyssey aig Homer. Tha cuideachd an eachdraidh aig Thucydides, eachdraidh Cogadh a' Pheloponnesus, eachdraidh cho comasach 's chaidh riamh a sgrìobhadh. Tha an eachdraidh aig Herodotus, leabhar a bhitheas 'na mheadhon oideachaidh agus foghlum do neach sam bith a leughas e; agus leabhar a chuireas solus ann an seagh air móran de uabhar agus de aingidheachd Hitleir agus na th' air an aon ràmh ris. Tha Beathannan Phlutarach, aon de leabhraichean móra an t-saoghail. Agus tha ann an dràma, na Chuichean aig Euripides agus aig Aristophanes; agus a thaobh feallsanachd co nach cuala—eadar gu bheil iad eòlach orra no nach 'eil—iomradh air Plato agus air Aristotle. Ach feumaidh mi stad. Is fheàrr dhomh innse gum faighear an t-Iliad—na tha an Gaidhlig deth—ann an Leabhar Bàrdachd Eoghain Mhic Lachlainn a bha air a chur a mach o chionn beagan bhliadhnanachan le Iain MacDhomhnaill a tha 'na Oide air a' Ghaidhlig an Oil-thigh Abairtheadh. Chuir MacLachlainn fhéin a mach san t-seann *Ghaidheal* mirean de'n Iliad an Gaidhlig an drasda 's a rithist eadar a' bhliadhna 1873 agus 1877. Agus so agaibh a' cheud dà shreath dheug mar a tha iad an leabhar an Domhnallaich.

Aithris a bhan-dia nam fonn,
 Fearg mhic Phleuis nam glonn àigh,
 Fearg mhillteach a chiùr a' Ghréig
 Le beud nan deich mìle cràdh,
 Fearg a sguab a dh'ifrinn duinn,
 Miltean làn-ghaisgeach romh 'n àm,
 An cuirp rùsgt' aig coin mar phronn,
 'S aig uil-ealtuinn nam fiadh-bheann.
 B' e sud rùn an dùilich àird:
 Ach ciod bu cheann-fàth do'n strith?
 C'um na chog an t-Aichioll còrr,
 'S ceud-fhlath an t-sloigh, bu mhór brìgh?

FACAL SAN DOL SEACHAD.

Thatar air cùmhnant oideachais a dheanamh eadar Breatann agus rioghachd na Gréige. Tha so ag ciallachadh gum bi foghlumaichean Greugach a' tighinn do'n rioghachd-sa an deidh a' chogaidh chum a' Bheurla agus oilean Bhreatainn ionnsachadh, agus air an làimh eile gum bi foghlumaichean a' dol as an dùthaich againne do'n Ghréig chum a' Gheugais agus an t-oilean aca-san ionnsachadh. Bheir so eòlas do'n dà rioghachd air litreachas is eachdraidh is oilean na rioghachd eile, agus tarruingidh sin iad na's dlùithe ri chèile. So a' cheud cùmhnant de'n t-seòrsa a rinn Breatann a riamh ri rioghachd eile; agus chuir

an Sinealair Metacsas tosgaire na Greige san rioghachd againn agus Sir Mìcheil Palairt an tosgaire againne am baile na h-Aithne an làmh ris an cùmhnant toiseach na bliadhna. Buinidh cliù so do'n Mhorair Lloyd Rùnaire na Stàta airson nan Uachdaranachdan thairis.

Tha am bann foghlum is ionnsachaidh a tha so eadar a' Ghréig agus Breatann nàdurach gu leòr do na Gaidheil. Tha cuimhne agaibh gun robh mi ag innse o chionn ghoirid gu bheil cairdeas dlùth eadar a' Ghaidhlig agus a' Gheugais; agus bithidh e na's flusa mar sin dhaibh-san aig a bheil Gaidhlig a' Gheugais ionnsachadh agus oideas is oilean na Gréige a thogail. Chi na Greugaich mar an ceudna gu bheil an dearbhadh nì fìor a thaobh na Gaidhlig. Tha sinn dùilich gun chaochail am Morair Lloyd agus an Sinealair Metacsas o sgrìobh sinn so, an dithis le bàs aithgearr.

* * *

Oraid thiodhlacaidh le Pericles—Sa' bhliadhna 431 romh theachd Chriosd dh'èirich cogadh leanmhuinneach, agus cogadh fulteach, eadar cuid de stàitean na Gréige. Bha a' Ghréig aig an àm ud air a roinn na grunnan stàitean beaga, agus bha an Aithne agus na bha leatha air an dara taobh agus Sparta agus na bha leatha-se air an taobh eile. Bha cleachdadh ionmholtas aig muinntir na h-Aithne aig àm cogaidh a bha air tighinn a nuas thuca bho shinnsearachd, b'e sin gun robh an stàit air ceud bhliadhna cogaidh ag cumail coinneamh thiodhlacaidh fhollaiseach agus ag adhlacadh na muinntir sin a thuit an toiseach sa' chogadh. Bhatar a' deanamh so air cosd na stàta agus gan cur an tasgaidh air bràighe Baile na h-Aithne san àite sin ris an cante am Bràighe Sgiamhach. Bha aon de mhaithean na dùthcha air a thaghadh chum òraid mholaidh nam marbha a labhairt ris an t-sluagh nuair a bha taisean nam marbha air an cur mar so an tasgaidh an lathair mór shluagh na dùthcha uile. Air an àm so, air ceud bhliadhna Cogadh a' Pheloponnesus mar a theirte ris an deidh làimh, is e Pericles a chaidh a rognachadh airson Oraid Thiodhlacaidh nam marbha a liubhairt. So òraid cho mór agus cho comasach agus cho drùidhteach is a chaidh a labhairt riamh le bilean duine. So agaibh mir glé bheag dhi.

“Mar sin fhuair na fir so bàs mar a bha cubhaidh do mhuinntir na h-Aithne

Agus do bhrìgh gun do dh' iobair iad am beatha mar so còmhla fhuair iad uile, gach aon aca fa leth, an cliù sin air nach laigh aois am feasd, agus mar uaigh fhuair iad chan e mhàin an t-àite sin anns a bheil an cnàmhan air adhlacadh ach an àire as ro uasaille sin anns a

bheil an glòir air a ghlèidheadh chum cuimhne a bhith oirre gu sìorraidh air gach àm a bheir euchd no iomradh an glòir gu ath-chuimhne. Oir tha an domhan uile mar uaigh aig na gaisgeich. Agus an t-rean eile fad as o'n dùthaich féin, far an cuir an leac-lighe le sgrìobhadh-uaghach an céill e, tha air a thasgaidh suas an uchd gach aoine eachdraidh neo-sgrìobhte gun chlàr eile ga chumail beò ach clàr a' chridhe a mhàin.

Iad so, gabhaibh-se mar bhuir n-eiseimpleir. Agus seach gu bheil cinnt agaibh gur e sòlas toradh saorsa, agus saorsa toradh gaisge, na obaibh uair air bith cunnartan cogaidh."

* * *

Simon á Cirene—Thug an cogadh an Africa mu thuath 'nam chuimhne gur ann far a bheil e dol air adhart a tha an seana bhaile Cirene beagan mhilltean an iar air Derna agus goirid bho chladach na Mara Meadhon-thirich. Bha am baile so air a thogail an toiseach le Greugaich a chaidh thairis as an dùthaich aca fhéin sa' bhliadhna 631 R.C. agus fad iomadh linn bha e 'na fhìor bhaile mòr agus beartach. Bho fhìor thoiseach eachdraidh a' bhaile tha cunnantas againn gun robh neart maith Iudhach a chòmhnaidh ann, Iudhaich a bha a' chuid bu mhotha dhiubh suas ri marsantachd agus iad gu maith dheth cuideachd. San t-sean aimsir so bha an dùthaich mun cuairt timchioll Chiréne 'na thalamh torach agus 'na dheagh innis spréigh, agus bha i ainmeil airson gnè each a bhatar a' togail ann, eich a bha air leth calma agus eireachdail.

Tha cuimhne agaibh gur ann as a' bhaile so a bha Simon air an do chuireadh an t-urram croich an t-Slànuigher bheannaichte a ghiùlan—urram cho mòr agus a chaidh riamh air duine cruthaichte—ged a tha mi ag creidsinn nach robh fhios aige-san air an sin aig an àm. Chan 'eil mi ag radh idir nach ann a ghabh esan an toiseach e mar thàmailt agus mar mhasladh; ach is iongantach mur do thuig e mus deach an latha iomraiteach so seachad gum b' urram da-riribh chaidh a chur air.

Is fhadan t-astar a bha aig Simon ri dho!—eadar Cirene agus Ierusalem—agus gu h-àraidh ma's ann dh'a chois a chaidh e ann, neo ged a b'ann a' marchachd air fear de dh' eich ainmeil Chiréne a bhitheadh e. Tha astar aona shia ceud mìle ann, agus chaidh Simon a h-uile ceum dheth chum Féil na Càsga a chumail agus aoradh a dheanamh do Dhia athraichean. Gun teagamh bhiodh an t-astar beagan na bu ghiorra ma's e aiseag mara ghabh e dol ann. Tha e coltach gun robh am baile naomh cho làn le dùmhlachd sluagh a thainig a chumail na Féilè nuair a rainig e agus

gum b' fheudar dha cairtealan fhaotainn an aon de na bailtean beaga a muigh air braigh a' bhaile naomh. Is ann a' tighinn a steach do'n bhaile a bha e air Di-haoine na Ceusda nuair a thachair e riutha-san a bha dol a cheusadh Iosa, agus a chomh-éignich iad e chum an crann-ceusaidh a ghiùlan. "Agus dh' éignich iad duine àraidh a bha dol seachad, Simon o Chiréne (athair Alecsander agus Rufuis a bha teachd as a' mhachair) chum a chrann-ceusaidh a ghiùlan."

Chan 'eil Cirene aon chuid cho mòr no cho saoi bhir an diugh 's a bha e an latha ud, ach fhad 'sa bhitheas an saoghal ann bithidh iomradh air a' bhaile so air sgàth an duine dhiadhaidh so, Simon, a chaidh astar cho fada dheanamh aoraidh do Dhia athraichean agus air an do chuireadh an t-ard-urram crois an Tighearna a ghiùlan.

* * *

Có an cinneach no an t-àite anns nach 'eilear uair no uaireigin a' faicinn thaibhsean. Leugh mi an àiteigin gun robhtar a' faicinn manadh shaighdearan an fhéilidh an Algiers o chionn còrr agus dà cheud bliadhna. A reir na h-athris bha Arabaich agus Africanaich agus Eòrpaich a' faicinn nan thaibhsean so, agus a' togail fianuis gum faca iadsan manadh shaighdearan Gaidhealach air sràidean Algiers. Chan 'eil teagamh nach tig sin gu crìch a dh' aithghearr ma leanas leis an arm Bhreatannach an ceanna-tuath Africa mar a tha dol dhaibh bho thòisich iad air sguabadh an naimhdean rompa sa' chearnaidh so de Africa. Is tric a chuala sinn gun tainig manadh de'n t-seòrsa so gu crìch uair no uaireigin, agus bithidh sinn an dòchas gun tig an trò so cuideachd. * * *

Smeòrach Chlann Domhnail—Tha sinn toilleicht faheinn gun d' fhuair Mòrag Dhomhnallach an Dun-eideann an ceum as àirde 'na dreuchd fo Chomhairle an Fhoghlaim aig Sìorrachd Loudaidh Mheadhonach. Is e banas-tighe tha i a' teagasg sna sgoiltean agus tha i nis gu bhith 'na bean-stiùraidh os cionn ionnsachadh banas-tighe sna sgoiltean an Dun-eideann. Tha sinn ag cur meal-an-naidheachd oirre agus ag guidhe guma fada mhealas agus a chaitheas i an dreuchd inbheil is fheumail so.

Mar tha fhios agaibh choisinn Mòrag bonn-òir a' Chomuinn air son seinn aig a' Mhod, agus tha muinntir a' Chomuinn Ghaidhealach gu maith eòlach air a bhith ga chluinntinn a' seinn; agus eòlas maith eile aig mòran oirre cuideachd. Tha guth-cinn aice cho binn agus cho blasda agus gun cuireadh i na h-coin a chadal, agus an deagh Ghaidhlig thoirtail aice an cois sin.

(Air a leantainn air slios 77)

ORAN DO PHRIONNSA TEARLACH.

Fhuair mi an t-òran agus am fonn so bho'n Urramach Calum Laing an Uibhist. Tha Mgr. Laing ag radh gun cuala e gu maith tric an uair a bha e 'na bhalach bean chòir a' seinn òran agus an t-òran mar gum b' ann le Fionnghal NicDhomhnaill do'n Phrionnsa. Rinn am fonn, tha e ag ràdh, a leithid a ghréim air agus gun lean e ris riamh o'n uair sin, ach chaidh an t-òran fhéin glan as a chuimhne ach a' cheud dà shreath de'n cheud rann agus an t-seist. Dh' fheuch e thall 'sa bhos los gum faigheadh e cuideigin aig am biodh cuimhne air an òran, ach a dh' aindeoin 'sna rinn e cha d' fhuair e duine aig an robh e. Rinn e fhein an uair sin a' chuid eile de'n òran so airson an fhuinn. Tha am fonn neo-chumanta agus air leth drùidhteach agus taitneach agus chì sibh fhéin gu bheil a' bhàrdachd 'na fìor chèile-pòsda do'n fhonn. Tha a' Mhgn. Ethel Bassin a tha 'na h-oide-ciùil an sgoilean na Hearadh is Uibhist is Bharraidh an dràsda 'ga theagasg do'n chloinn san sgoil. Tha sinn 'na comain-se airson am fonn a chur thugainn san t-seòl sol-fa.—F.n.

GLEUS A. *Siubhal shia buille.*

{ *Rann.*
d : d : d | d : t₁ : d | r : - : d | t₁ : s₁ : s₁ }

Fhir a' chuil duinn is ciùil - ne ma-la, Is

{ l₁ : - : f₁ | d : t₁ : l₁ | s₁ : - : s₁ | l₁ : f₁ : - }

guirm - e sùil 's is caomh - a sheall-as,

{ d : d : d | d : - : d | d : - : d | t₁ : l₁ : d }

Thug mi dhuit rùn, gun dùil ri geall-adh, No

{ r : r : s₁ | s₁ : - : s₁ | r : - : d | t₁ : l₁ : - }

suidh - e 'na d' chùirt no sùg - radh leann-ain.

{ *Séist.*
r : - : s₁ : s₁ | s₁ : - : - | f₁ : m₁ : d₁ | r₁ : - : - }

Urr irr inn o rubh - a ho,

{ r₁ : - : r₁ | r₁ : - : f₁ | s₁ : - : l₁ : d | r : - : - }

Lionn-dubh mór thu bhi 'ga mo dhith

{ d : - : t₁ : l₁ | s₁ : - : - | l₁ : - : f₁ | s₁ : - : - }

Urr irr inn o rubh - a ho

Fhir a' chuil duinn is ciùine mala,
Is guirme sùil 's is caomha sheallas,
Thug mi dhuit rùn, gun dùil ri gealladh,
No suidhe 'na d'chùirt no sùgradh leannain.

Urr irr inn o rubha ho,
Lionn-dubh mór thu bhi 'ga mo dhith,
Urr irr inn o rubha ho.

Fhleasgaich tha sìobhalt', aigheil, fearail,
De'n fhuil a tha rioghail, fìor-ghlan, fallain,
Bu dligheach dhuit ùmhlachd 's crùn do sheanar
Air 'n tug thu an ionnsaigh chliùiteach, smiorail.

Urr irr inn o . . .

B'aotrom do cheum nuair shéid a' chaismeachd,
'S gach pìob air ghleus fo bhréid do bhrataich;
Taghadh nan laoch an aodach breacain,
Gach àrmunn a b'fhearr an sàr na feachdan.

Urr irr inn o . . .

'S tric mi leam fhìn air frith Airigh-mhuilinn
'N am shineadh san fhraoch air sorchan m'uilinn,
Driùchd air mo ghruaidh 's mo shùil a' sìleadh,
Mi caoidh na bheil bhuainn 's nach taobh sinn tuilleadh.

Urr irr inn o rubha ho,
Lionn-dubh mór thu bhi 'ga mo dhith,
Urr irr inn o rubha ho.

Facal San Dol Seachad—*Air a leantainn.*

Tha sinn ag cur meal-an-naidheachd cuideachd air Gilleasbuig Grannnd an Glasclu, seinneadair eile a choisinn bonn-òir a' Chomuinn Ghaidhealaich aig a' Mhod. Is minic a chunna sinn esan ag cur mòran de Ghaidheil Ghlaschu air mhìre le chuid òran. Tha e air ùr phòsadh agus tha sinn ag guidhe gach sonas is beannachd dha fhéin agus d'a mhnaoi òig. Buinidh i do'n Achadh Mhór an Eilean Leodhais agus is ann eadar Ile agus Eilean a' Chèò a tha a dhùthchas fhéin. Guma maith a bhitheas iad.

Lusan Garaidh—Tha an éigh a nis ris gach neach aig a bheil gàradh agus riutha-san uile a tha ag àiteach fearainn iad pailteas de lusan gàraidh a chur air an earrach so. Chleachd sinn san rioghachd-sa blith faotainn mòran de lusan itheanaich a rioghachdan eile, lusan mar a tha uinneanan is creamh-gàraidh, agus dh' fhàg sin ganntar air an rioghachd a thaobh nan lusan sin a nis.

Tha e mar dhleasdanas mar sin air gach aon aig a bheil leud a chois a thalainn c lusan-gàraidh a chur ann am bliadhna, agus bu chòir do na Gaidheil gu sonraichte so a ghabhail thuca fhéin. Dh' fhaodadh a' cheud uiread a bhith air a thogail de na lusan so air a' Ghaidhealtachd agus a thatar a' deanamh an dràsda, dh' fhaodadh agus a' mhile uiread. Cha robh sinn riamh a' togail de churraing agus de uinneanan agus de lèiceis no eadhon de chàl fhéin a' cheudamh uiread 's a dh' fhaodadh sinn. Agus tha daoine aig a bheil fhios ag innse dhuinn gum fàs na nithean so na's fheàrr anns na h-Eileanan na an àite sam bith eile, na's fheàrr no eadhon an ceann-a-deas Shasainn. Dh' fhaodadh na h-Eileanan, far a bheil talamh gainmheach, pailteas churran a chumail ris na bailtean-móra an deidh am feumalachd a bhith aca dhaibh fhéin.

Tha sinn an dòchas ma tha, gun nochd na Gaidheil gu bheil iad deònach is comasach air an rioghachd a chuideachadh air an dòigh so mar a tha iad an dòighean eile; agus gum faicear càl is curraing agus uinneanan is lèiceisean, boit is néapaichean agus lusan itheanaich eile a' fàs am pailteas feadh na Gaidhealtachd agus nan Eileanan air an t-samhradh so; agus mar sin bheir sin seachd neo-ar-thaigh do Hitler.

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“Cha robh riamh ann an raon còmhstri a' chlinne-daonna uibhir a shluagh fo chomainn cho mòr aig àireamh cho beag,” mar a thubhairt Uinston Churchill agus e a' bruidhinn nan dheidhinn nan gillean adhair againn. Gu dearbh is fìor am facal e.

AM FEAR-DEASACHAIDH.

RODIL OF HARRIS.

The Iona of the MacLeods.

On a moonlit morning, I looked from a window of the Dùn of Hospitality out and over to the hills of Harris. It was close on the day of the Festival of St. Clement. Dunvegan Loch stretched out below to meet the blue waters of the Minch. I was in the MacLeod country looking to Rodil, the sanctuary of Siol Tormoid.

As the distant hills assumed shape in the grey light of a winter's dawn, my thoughts were cast back to another time, when out of the mist of a summer morning there emerged, as a holy apparition, the tower and transepts of the ancient church of Rodil, where the dead of the MacLeods are interred and where “the living paid their vows.”

This beautiful little edifice is dedicated to St. Clement, and its architecture leads back to the Thirteenth and Fifteenth Centuries. Who would expect to find a miniature cathedral, complete with nave, choir, transepts and tower, situated in the far-flung Outer Hebrides, cut off by the Sodor Sea; and who was this Clement—a name strange-sounding to the Celtic ear—of whom Kenneth MacLeod tells in the Sea Hymn of Dunvegan:—

“And we shall give the glory
To the Trinity and Clement
And the great clerk who lives in Rodil.”

It is believed that the saint to whom the Church of Rodil was dedicated, is the Clement whose name finds a place in the writings of St. Paul, “with Clement also, and with other of my fellow labourers, whose names are in the book of life.” (Phillip. 4-3.)

St. Clement's Festival day is the 23rd of November, commemorating the anniversary of his martyrdom which, it is related, took place probably in the first century of the Christian era.

The story is told that Clement suffered death by being cast into the sea, an anchor being attached to his body. But by a Divine command, the sea receded for a distance of three miles at the place of his drowning, and the strange sight of the holy man enshrined in a little temple was witnessed by wondering beholders. This miraculous phenomenon occurred each year on the anniversary of his death—a circumstance which permitted pilgrimage to the sacred spot. In ecclesiastical art, the anchor is employed as the symbol of the saint, and his votaries are the children of the sea.

While it is likely that the Church of Rodil received its dedication from without—imposed by ecclesiastical authorities elsewhere, it is fitting that the patron saint of the clan of Leòd should be one whose name and influence were wont to be invoked by maritime folk, and whose chapels are usually to be found within easy access of sea and shore.

The dimensions of this unique little Church, excluding the tower, are some sixty feet in length by about fifteen feet wide inside. The plan conforms to the shape of a Latin cross; the tower, nave and choir, externally of equal breadth, forming the shaft, and the transepts the arms.

The building, in common with all such religious structures, is orientated, choir or sanctuary to the east and tower to the west.

Who were the craftsman who wrought these stones? The centuries have drawn a veil of silence over their lives; but it is obvious that trained men were here at work in Rodil—The traceried window, the arches, mouldings and architectural ornaments all testify to their skill and achievement. But probably the crowning glory of the place and the most arresting features of the building are the monuments within its hallowed walls. The tomb of Alexander MacLeod, Alasdair Crotach, of Dunvegan and Harris, is a masterpiece of its kind. The monument is composed of an arch surmounted by a hood moulding of pediment form, beneath which a recess is provided in the wall to accommodate the tomb. Nine panels in Celtic fashion, occupy the space between the hood-moulding and the arch, each displaying sculptured pictures of religious significance. The back of the recess is richly adorned with sculptured panels representing the Virgin and Child, a castle, a galley, hunting scenes, and an angel, probably Michael, weighing the souls of men, while a devil keeps a watchful eye on the process. The effigy of the chief lies on a pedestal at the base of the recess; the head guarded by an animal, and the feet resting on a lion. The figure is arrayed in complete armour and holds a long-cross-hilted sword. An inscription panel bears the date 1528.

Another monument somewhat less elaborate but none the less interesting, also displays Scriptural subjects and comprises an effigy of an armoured figure "with high peaked bassinet and camail over a habergeon reaching to the knee. He holds a long straight cross-hilted sword in front, the pommel reaching to the breast and the point placed beneath between the feet." A third tomb and effigy occupy a place in one of the transepts.

As I looked from the window of An Talla 'm bu ghnàth le MacLeòid on that November morning, the centuries were rolled back, to establish anew the old time contact between the towers of Dunvegan and the sanctuary across the sea; where Màiri Nighean Alasdair Ruaidh, who sang the praises of the chiefs of Siol Tormoid, "sleeps face downward, by the Church of St. Clement in Rodil of Harris, the Iona of her clan." As Kenneth of the Songs has it, "Not on the clouds would my eyes be, o' kinsfolk," said she in the parting, "but on Rodel of Harris."

COLIN SINCLAIR.

AN COMUNN'S RED CROSS AMBULANCES.

The ceremony of handing over An Comunn's third Field Ambulance to the Scottish Branch of the Red Cross Society, was held in front of the Royal Automobile Club Building, Blythswood Square, Glasgow, on 6th February.

The President of An Comunn the Rev. Malcolm MacLeod, M.A., Balquhiddy, presided; and after the seventh verse of the 34th Psalm, led by Mr. Neil Shaw, General Secretary, was sung in Gaelic, the President in a Gaelic prayer dedicated the Ambulance to the service of comfort and help for our Highland serving men. He then referred to the widespread interests and influence of An Comunn Gaidhealach which is not only national but Imperial and even world wide. As Editor of *An Gaidheal*, he had received, he said, letters written in excellent Gaelic from all parts of the British Empire, and even from Ankara, Oslo, Belgium, Yugo-Slavia, United States of America, and South America; and woven with that love of their own language and culture was the Highlanders' intense love of freedom.

It was a noble Highlander—Calgach—who, as commander of the confederate army, and not so very far from Blythswood Square, where they stood, in South Perthshire, said of the Romans, the dictators of the day in 85 A.D.: "They make a desolation and they call it peace." Highlanders to-day carry on the language and traditions of Calgach.

In calling on Mrs. J. M. Bannerman, as Convener of the Central Committee for Comforts for the Forces, the President referred to her enthusiasm for the work, and with the loyal help of her energetic and hard-working committee, her wonderful success in gathering money. In asking Mr. R. J. Smith, C.B.E., Convener of the Transport Section of the Scottish

Red Cross to accept the Ambulance, she said that when the Central Committee of An Comunn Gaidhealach decided to start an Ambulance Fund, not quite a year ago, our aim was that we should raise £1000 for this most deserving object. With the splendid help of Comunn na h-Oigridh this sum has been surpassed by £220 which will enable us to hand over to the Red Cross four Ambulances—three from the parent body, An Comunn Gaidhealach, and one from Comunn na h-Oigridh—that is from the children of the Highlands and Islands.

"It is exactly six months ago to-day," she said, "that we were able to present two of our little fleet, and, I understand, that they have been in active service ever since.

This Ambulance may well be called the Imperial Ambulance because money has come for it from the Dominions and from most of our Colonies—Highlanders from Johannesburg sending a cheque for no less than £105. Handsome donations have come too from the United States of America. To all these people then, Highlanders and friends at home and from across the seas must go the heartfelt thanks of An Comunn Gaidhealach. I think you will agree with me when I say that this magnificent support once more proves that the Highlander wherever his lot be cast is a loyal fighter, and a generous giver to any cause he knows to be just and righteous.

I have great pleasure then in asking you, Mr. Smith, to accept An Comunn Gaidhealach Ambulance No. 3. We pray that when required it will fulfil its purpose of service and that God will be with it and with those who may have need of it in the dark days that may be before us."

Mr. Smith in accepting the Ambulance spoke of the generosity as well as the loyalty of Highlanders; they of the Red Cross, knew that well, and he thanked An Comunn Gaidhealach for this third Ambulance.

After the Rev. Alexander MacDonald, had thanked Mrs. Bannerman for her service, and her words that day and Mr. Shaw for leading the praise so appropriately and the President for presiding, the ceremony was brought to a close.

Chan 'eil am foghlum 's an t-eòlas a th' againn ach beag, air a' chuid as motha, an coimeas ris air na bheil sinn aineolach—Plato (427-347 B.C.).

The learning and knowledge that we have is, at the most, but little compared with that of which we are ignorant.

EXECUTIVE COUNCIL.

A Meeting of the Executive Council of An Comunn Gaidhealach was held in Millars' Restaurant, Stirling, on Friday, 24th January. The President, Rev. Malcolm MacLeod, M.A., Balquhider, presided, and the following members were present:—Mrs. M. Barron, Glasgow; Miss Catriona B. Cameron, Glasgow; D. C. Cameron, Glasgow; Dr. John Cameron, LL.B., Glasgow; Mrs. J. B. Dunlop, Glasgow; Mrs. M. C. Edgar, Glasgow; Mrs. Macphail Holt, Appin; Miss Nettie A. C. Kennedy, Glasgow; Miss Lamont of Knockdow, M.A., B.Sc., Hector MacDougall, Glasgow; Rev. John Mackay, M.A., Glasgow; Donald Shaw MacKinnon, Edinburgh; Miss Mary L. MacLean, Glasgow; Malcolm MacLeod, Glasgow; Farquhar MacRae, M.A., B.Sc., Glasgow; Murdo MacRae, Glasgow; John A. Nicolson, M.A., F.E.I.S., Glasgow; Donald Thomson, M.A., Oban; Miss M. Thomson, Motherwell; Professor James Carmichael Watson, M.A., Edinburgh.

Attending:—James T. Graham, C.A., Treasurer; Neil Shaw, Secretary; Alasdair Matheson, Assistant Secretary, and Donald MacPhail, Northern Organiser.

Minute of Meeting held on 1st November, 1940, was read, approved and signed.

Apologies were intimated from a number of members.

The Secretary read report of meeting of Magazine Sub-Committee. The Committee, which had been given full powers, resolved, after considering various suggestions, that meantime the size of the Magazine be reduced by four pages which would effect a saving of £70 10/- per annum. The Secretary was instructed that when several members of a family were receiving the Magazine only one copy should in future be sent.

The Report was adopted on the motion of Mr. Malcolm MacLeod, seconded by Mr. Donald Shaw MacKinnon.

The Treasurer read a Minute of the Finance Committee. It was recommended that under present circumstances the office of An Comunn should be continued on a yearly let at the present address.

The Minute was adopted on the motion of the Convener, Dr. John Cameron, seconded by Mr. Murdo MacRae.

A Minute of the Education Committee was read.

Mr. Donald Thomson had reported to the Committee on the work of the Gaelic Advisory Sub-Committee of the E.I.S. which

was preparing a simple Gaelic Grammar which would have an agreed upon system of orthography. The Committee recommended that the findings of the Sub-Committee in regard to orthography should have the approval of An Comunn. Professor Watson and Miss Lamont of Knockdow did not associate themselves with this finding.

The Minute was adopted on the motion of the Convener, the Rev. Malcolm MacLeod, seconded by Miss Cameron.

A Minute of meeting of Clann an Fhraoich Committee was read, and adopted on the motion of the Convener, Mr. Hector MacDougall, seconded by Mr. Malcolm MacLeod.

The Council considered vacancies in the Executive Council and Standing Committees and the following appointments were made:—*Executive Council*, Mrs. Iain Campbell (Airds) and Donald Shaw MacKinnon. *Committees*:—*Finance*, Mrs. Edgar, Euan MacDiarmid and Kenneth MacDonald. *Education*, Farquhar MacRae. *Publication*, Rev. John MacKay. *Propaganda*, John MacKay, Nicol Campbell and Rev. John Mackay. *Art and Industry*, Miss Nettie Kennedy. *Mod and Music*, Rev. John Bain and Mrs. J. B. Dunlop. *Clann an Fhraoich*, Rev. Alexander MacDonald, Farquhar MacRae, Rev. T. M. Murchison and Alexander Nicolson.

The Secretary submitted a report on the visit of the deputation to the Scottish Regional Director of the B.B.C. on 29th November. The following members attended, viz.:—Mr. Donald MacDonald, Vice-President; Miss C. B. Cameron, Mr. Roderick MacKinnon, Mr. Donald Thomson, the General Secretary and the Northern Organiser.

The Deputation submitted the following proposals for the consideration of the Regional Director:—

- (1) That 15 Minutes be given to members of Communn na h-Oigridh in the Children's Hour each afternoon. Gaelic programmes were given too late in the evening for children to hear them.
- (2) That Gaelic be included in the language broadcast to schools.
- (3) That qualities of Gaelic Plays be improved, and that a wider choice of speakers and singers be made.
- (4) That the Religious Service be given on Sunday instead of on Wednesday.
- (5) That more time be given for News Bulletin broadcasts.

Mr. Dinwiddie in reply said that the points raised would be considered, but he did not think that 15 minutes per day would be given over to Gaelic-speaking children. They were

always pleased to consider New Plays and a panel to consider such Plays had been agreed on. It was proposed to give the Gaelic programme occasionally on Tuesdays, at 7.30, alternately with the Scottish Half Hour. The plea for a Gaelic broadcast to schools would be passed on to the proper quarter. Mr. Dinwiddie added that a Gaelic Postscript was being arranged, and would be introduced shortly. Under present conditions it was extremely difficult to extend the present programmes.

Mr. MacDonald thanked Mr. Dinwiddie for his courtesy in receiving the Deputation, and for giving the members such earnest and patient hearing. The interview lasted two and a half hours.

Miss Cameron and Mr. Thomson, as members of the Deputation, referred to some of the points discussed and paid tribute to the courtesy shown them.

Attention having been drawn to certain adverse comments upon individual broadcasters in the course of the interview it was pointed out that such comments had been unauthorised and the Executive disclaimed responsibility for them.

The Report was received on the motion of Mr. Malcolm MacLeod, seconded by Dr. John Cameron, and the deputation thanked for their diligence.

On the motion of Rev. John MacKay the Secretary was instructed to convey the thanks of the Executive Council to Mr. Dinwiddie for receiving the Deputation and for the extension in the programme recently granted.

It was agreed to hold the Gaelic Meeting of the Executive Council on Friday, 18th April, at 6 p.m.

A vote of thanks to the Chairman terminated the Meeting.

BRANCHES.

It is very encouraging to know that many of the Branches are holding regular meetings and that the attendances are highly satisfactory.

The Port Ellen Branch has been meeting monthly throughout the session, and at the next meeting, a presentation will be made to Mr. John MacMillan, who is retiring after giving many years of faithful service to the Branch as Treasurer.

Campbeltown and Tarbert Branches are keeping An Comunn Flag flying in Kintyre, and in the Galldachd, Ayr and Largs are holding regular meetings and attracting large attendances.

Tobermory, under the genial Chairmanship of Mr. John Cameron, is maintaining its long established high class Ceilidhean, and the Oban Branch, under the Presidentship of Mr. Peter Fletcher, is keeping pace with Taynuilt in upholding the Gaelic tradition in Lorn. The Appin Branch held a highly successful Ceilidh recently, when the President, Mr. D. MacPherson, gave one of his characteristic sgeulachdan.

Aberdeen and Dundee are ever mindful of the appeals from Headquarters for funds, and both Branches held large-scale Ceilidhean last month.

Dumbarton Branch is having a most successful session, and readers would be pleased to see from our Donation List in January of the very handsome contribution made by this Branch towards the Ambulance Fund.

OVERSEAS NOTES.

When the war began Gaelic ceased to be broadcast on the Radio in Canada, but through the vigorous efforts of leading Gaelic speakers and Gaelic Societies in Canada, the language was restored to the Radio again, and now the Gaels of Canada have their Gaelic broadcasts as we have them in the old country. Up till now, however, Gaelic is banned for telegrams and telephones, and vigorous efforts are being made to have Gaelic made legal for the wires also. We have received several copies of letters to the press of Canada showing the unfairness of this and calling on the powers that be to raise the ban. One of these letters is a reasoned protest by our old correspondent, Dr. W. J. Edmonston Scott. We hope that through their efforts Gaelic in Canada will receive its rightful place in the use of telegrams as it has got already on the Radio.

Gaelic Class at San Francisco.—This class has had its first Ceilidh at the close of its first session. The class has an enrolment of 85 with an average attendance of 50. At the Ceilidh there were about 200 people present, and his portrait signed by each member of the class, was presented to Mr. Seumas Mac Garaidh, the teacher of the class, along with other gifts. During the evening, Gaelic songs were rendered by Gaels from almost every part of the Gaidhealtachd, and from Nova Scotia. Among others who spoke praising the work done by Mr. MacGaraidh in the class was Dr. Stefanak, a Czech, who was a regular attender of the class. An even higher enrolment was expected for the second session which began in January.

COMFORTS FOR H.M. FORCES.

The Central Committee met in the Highlanders' Institute, Glasgow, on 4th February. Mrs. Bannerman, Convener, presided over a large attendance of members.

The Convener made sympathetic reference to the great loss which Mrs. MacIntyre, one of their members, had sustained by the death on active service of her only son. The Secretary was instructed to convey the sympathy of the meeting to Mr. and Mrs. MacIntyre. Mrs. Bannerman complimented the members on the success of the Flag Day, and paid a well deserved tribute to Mr. John Murray for his able organising of the different districts.

The Entertainments Committee reported on arrangements for future activities, particularly the Mock Mod which Mr. Alex. MacKenzie is staging on behalf of the Central Committee Funds on 2nd May in Woodside Hall, Glasgow. The Committee also recommended, in view of the closing of the Ambulance Fund, that an appeal should be made for a Mobile Canteen to be used in the Highland area. The Committee approved of this scheme and it was decided to devote whatever surplus accrued from the Mock Mod to this new Fund.

The Secretary reported that the Glasgow Magistrates had kindly granted permission to hold another Flag Day in aid of the Comforts Fund on Saturday, 5th July.

The Ladies of the Work Party are organising a Basket Whist Drive to be held in the Engineers' Institute, Glasgow, on Saturday, 22nd March.

The Convener reported that 6,181 garments had been completed by the Work Party and members of Comunn na h-Oigridh. Of these 5,141 garments had been despatched to individuals and units.

The Secretary reported on donations received as follows:—Comforts, £1,420 8/9. Ambulance, £993 3/3. Comunn na h-Oigridh Ambulance, £215 0/6 a total of £2,628 11/6.

The question of holding the postponed Grand Concert in the St. Andrew's Halls was raised at a meeting of the Entertainments Committee. The Secretary mentioned that this was the Jubilee Year of An Comunn and the Committee decided to hold the Grand Concert, if circumstances permitted, on the Friday, corresponding with the Mod Grand Concert in September, and to call it the Jubilee Concert.

CUIRM-CHIUIL GHÀIDHLIG.

Cha dàn e a radh nach robh Cuirm-chiùil Ghàidhlig an Aitreibh nan Gàidheal an Glaschu riann roimhe a thug bàrr air a' Chuirm a chumadh fo stiùradh na Comhairle Meadhonaich air Diardaoin, an seathamh là de'n Ghearran.

Lìon Gàidheil Ghlaschu an Talla agus an neo-ar-thaing mur robh iad modhail, ciallach—gun ghuth mòr, gun droch fhacal mar their an sean-fhacal.

Bha an Ceann Suidhe, an t-Urramach Calum MacLeòid, Both-chuidir, anns a' chathair, agus tha a' chliù aige-san air son cho rianail is a ghiùlaineadh a' Chuirm air a h-aghaidh. Mhol e Gàidheil Ghlaschu air son an cuideachaidh, agus chliùthaich e iad air son gabhail ris na cothroman a tha air an cur fa'n comhar a chluinntinn rogha 's taghadh ciùil is caidreibh. Tha togail inntinn is àrdachadh aighe am fonn nan dàn air an robh sinn eòlach. Guth nam bàrd bho linntean cian 'g ar fòghlum is 'g ar misneachadh.

Dh' innis e dhoibh mun obair ionmholta a tha a' Chomhairle Mheadhonach a' deanamh ann a bhi a' toirt comhfhurtachd do na gillean sgairteil a tha a' seasamh ris an nàmhaid air muir is air tìr is anns an adhair. Air an là sin fèin thugadh thairis do Chomunn na Croise Deirge an treas Carbad-eiridinn agus an ùine ghoirid bhiodh an ceathramh Carbad, bho Chomunn na h-Oigridh, air a toirt seachad.

Bha a' Chomhairle a nis a' dol an gleus air son carbad-bidh gu siubhal an cearnaidhean de'n Ghàidhealtachd a chur an uidheam. Bha mòr fheum air a leithid so agus tha a' Chomhairle ag iarraidh trì cheud pundo Sasunnach (£300) fa chomhar so, agus gheibh iad e cuideachd.

Cha ruig sinn a leas ach ainmean an luchd-seinn a chur sìos a leigeil ris do ar luchd-leughaidh gun robh a' Chuirm math agus ro-mhath:—Mairead NicDhonnchaidh, Catriona B. NicGhilleathain, Màiri C. NicNaomhain, Dòmhnall Mac Isaic, Gilbeart MacPhàil, Coinneach MacRath, agus a' frithealadh orra air an inneil-chiùil bha Mairead Hill-Boyle. Thug Iseabal NicDhonnchaidh ceòl air an fhidhill agus bu bhinn a teudan.

Aig deireadh na Cuirme thug an t-Urramach Iain MacAoidh taing do Fhear na Cathrach. Mhol e e mar Fhear Cathrach agus mar Cheann Suidhe, agus mar an ceudna air son na dòigh chliùitich anns a bheil e ag giùlan a mach dreuchd Fear-deasachaidh a' Ghàidheil.

Thugadh Cuirm iomraiteach gu crìch le bhi seinn rann de'n òran "Soraidh Leibh is Oidheche Mhath Leibh" agus 'n a dhèidh sin Laoidh na Rìoghachd.

NIALL.

LITIR COMUNN NA H-OIGRIDH.

Ged a tha side gheamhraidh againn fathast an uair a tha mise a' sgrìobhadh na litreach so, tha corra bhoillsgeadh grèine againn 'ga fhiosrachadh, agus sinn ag aithneachadh gu bheil a nìmh air a thoirt as an fhuachd. "Is miosa roimh gach ràithe a choltas," arsa an sean-fhacal, agus ged a b'ann eadar na frasan fèin a bhitheadh e, tha sinn a' faotainn gealltanais an dràs 's a rithist gu bheil an t-earrach "air uillinn!" Bithidh am miosa a bhiodhaidh ag iarraidh tighinn a steach "le ceann nathrach" air a chùim is gun rachadh e am mach "le earball peucaig" is e sin am Màrt, mu na dorsan an àm dhuibh na briathran so a leughadh; agus aon uair 's gu bheil am Màrt againn is e "sìos e, suas e an t-earrach" tuille. Is cinnteach gum bi sibhe, òigridh, mar bu dùth do òigridh a bhith, glé thrang a' toirt làmh a' chuideachaidh dhoibh-san a bhios ri saothair earraich; agus cha bhrì riamh an t-àm anns am b'fheumail sin na an t-àm carraideach anns a bheil sinne beo. Biodh, matà, bhrù lann easgaidh ann an obair sam bith a thig chuire aig an àm so, oir is ann le cuideachadh gach aoine, òigridh, inbheich is sean-aois a thig a' bhuaidh òirnn agus as luaithe a thig i.

Chan 'eil a' bheag as ùr ri aithris air a' mhiosa so; ach dh'fhaodainn cagar a chur 'nur cluais mu'n fheum-eiridinn a tha sinn an geall air a sholar do Chomunn na Croise Deirge. Chan 'eil math dhuinn a bhith 'gar moladh fèin, ach faodar a ràdh gu bheil an t-suim a tha againn an làimh an nis 'na làn dhearbhadh air ar dealas is ar dilseachd, agus gun toir sinn gu coimhliontachd an nì a dh'earbadh ruinn. Nan robh cosdas nan carbad so mar a bhà e an uair a thòisich sinn ri tional—£250—bha an t-suim glé dhlùth air a bhith againn an nis; ach a thaobh trom-chodhas gach nì a tha feumail ann a bhith 'gan cur 'nan uidheam, tha iad ag cosd an diugh £300. Ach leis nach 'eil 'gar dìth ach tuaiream air £85, bidh an t-suim sin air cheann bhàrd againn mu'n teid mòran ùine seachad.

Is dòcha gun dùinear an cunntas car mu àm na Càise, agus aon sam bith a tha air miann cuideachadh a thoirt seachad, is dùth dhà (no dhì) cabbag a dheanamh a chùim is gum bi

è (no l) air àireamh na muinntir thaghte. Liùbhradh seachad an treasamh feun a sholair an Comunn Gàidhealach bho chionn ghoidrid, agus is e am feun againne an ath aon a theid a chur air cheann an rathaid. Thatar an dùil gum bi deasachadh sònraichte 'ga dheanamh air cheann na té againne a bhith air a liubhairt seachad.

Dh' fhaodainn innseadh dhuibh gum b'itear a' toirt seachad sanais an ùine gheàrr a thaobh an ath cho-fharpuis gearra-ghobachd. Chaidh na duaisean a thug an triùir a b'fheàrr am mach air an tarruing mu dheireadh a chur g'ar ionnsaigh—tri leabhraichean gasda, Gàidhlig, "Am Fear-ciùil," "An Seanachaidh" agus "Toimhseachain is Dubh-fhacail." Tha beagan airgid an laimh fathast gu dol an ceann dhuaisean na h-ath cho-fharpuis.

Thug Dòmhnall nan Cleas cuairt do Ile air a' mhiosa a chaidh seachad, agus chaidh dha gu ro-mhath am measg nan Iteach òga. Tha a shùil an nis ri Muile, agus is dòcha gum bi e air an eilean sin fhàgail is e an Tir an Eòrna, an Tir-idhe, mu'n leugh sibhe an duilleag so.

Bhur Caraaid Dileas,

EACHANN MACDHUGHAILL.

EADARAINN FHIIN.

ACHD NAN CROITEARAN.

A Charaid,—Bha mi leughadh bho chionn ghoidrid ann an Reacord na h-Eaglais Albannaich eachdraidh bheag thlachdmhor mun cuairt air na daoine tèo-chridheach agus dlèas thug oidheirp soirbheachail air ath-leasachadh dheanamh air cor nan croitearan anns a' Ghaidhealtachd mu thimchioll tri-fhicead bliadhna air ais.

Cha ghabh e àicheadh nach robh na croitearan bochd aig an àm so, fo chis agus daorsa aig cuid de na h-uachdarain. Chan e mhaoin gun robh na h-uachdarain a' toirt anacoithor dhaibh ach bha an luchd-fitheilaidh aca—bàillidhean, maoir, agus geamairean ag cur an ùghdarras an cèill. Mar a thubhairt seann duine muinntir Chille Chómh-glain an Ardnamurchan (Eoghan an t-saoir) ris a' mhinistear: Bha dia nan daoine mòra, am fadhl, air a mheas na bu luachmhoire nan tuath. Nan gicadh tu coimean ann an rìbe 's gun do rinn an geamair casaid ris a' bhàillidh agus esan gearan ris an uachdaran bha thu an cumart na bàirlig. A ris nan gearradh tu slat sa' choill gun ordugh a' mhaoir bha geur-achmhasan air a thoirt ort mura bhitheadh freagairt cho deas agad 's bh' aig mo sheann choimhearsuach Calum a' Ghlinne. Air feasgar socair earraich, thachair do Chalum 's e 'na sgonn balacha a bhith coiseachd an rathaid à Gleann Urchaidh agus slat ghriun chaltainn 'na làimh. Cò thachair air ach fear de gheamairean a' Mhonaidh Dhuibh. Nuair a bha Calum a' dol seachad thuit an geamair ris: "Càit an do bhuain thu an t-slat a Chalum?" "Direach far an do fhàs i," threagair Calum agus e ag cumail air.

Thug am fear a sgriobh an eachdraidh a dh' ainmich mi iomradh air Dòmhnall MacPhàrlain còir a shuidh air son Earra Ghaidheal aig an àm an Tigh nan Cumantan. Thuit gun robh e 'na fhlòr charaid do na croitearan, agus mar sin bha meas aig na croitearan air. Dh' innis ùghdar na h-eachdraidh gun d' rinn Bard Baile Mhairtinn an Tìrìodh òran molaidd gasda dha. Tha mise de 'n bheachd gun d' rinn Iain Mac-an-t-saoir nach maireann, a bha fuireach an Ath Tharacail òran dha cuideachd. 'Se Iain Mac-an-t-saoir sò a rium, "An cota deas aig Ruairidh," oran air an tug, ar leam, Coisir Baile Chaolais caithream aig a' Mhod bho chionn beagan bliadhnaich air ais.

Dh' fhaoid ma bhitheas saod mhath air a' Ghaidheal—ged nach robh cumhach agamsa air Bliadhna Mhath Ur a ghuidhe da an àm na Callainn—gun toir e seachad oisinn air son an òran so nuair gheibh mise ùine air a chur g'a ionnsaigh. Mur 'eil mi deanamh mearachd chuala mi ogha de'n ùghdar 'ga sheinn uair no dhà, 's a theagamh ach an t-slàint a bhith againn le chéile gun ruig e le séist 's gu léir.—Is mise,

TAOBH-TUATH EARRAGHAIDHEAL.

SEANACHAS.

We heartily congratulate the Convener of the Art and Industry Committee, Mrs. Iain Campbell, and her husband, Colonel Iain Campbell (Airds) on the leadership and resourcefulness of their son, Major Lorne Campbell, who has proved himself a true Highlander and a great soldier.

Major Lorne Campbell has been awarded the D.S.O. for bringing half his battalion of Argyll and Sutherland Highlanders safely through the German lines to the coast of France from an apparently hopeless position. At the Battle of the Somme last June, they were completely cut off. At first they occupied some lighthouse buildings at Ault on the coast near St. Valerie, but on further reflection he decided that, rather than be caught in a trap, it would be better to leave and to make a desperate attempt to get through the enemy or else fight to a finish in the open. He explained the situation and plan to his officers and men. They had already been subjected to much sniping, and their escape from the lighthouse was delayed by a heavy enemy tank attack. Fortunately this ceased at nightfall, and they were able to leave their stronghold. They managed to reach the British lines after two nights and days, during which they went through many hazardous adventures, hiding one day in a cornfield and another amongst prickly whins, short of food and drink, and in burning heat. On more than one occasion it seemed as if their hidden positions must have been "spotted" by Nazi planes or soldiers, and they had several encounters with the enemy during the night travelling.

By a curious coincidence, Major Lorne Campbell's brother, Commander Alan Campbell, R.N., had been sent to Havre to help with the disembarkation of the British troops, and he personally saw them safely on board a ship. The first news that Colonel and Mrs Iain Campbell had of their two sons' gallant exploits was by telephone at midnight from their Naval son, who was the first to reach British shores.

It was from the other half of the battalion, which was unfortunately inextricably surrounded by the enemy, that the three Ballachulish men subsequently made that wonderful escape right through France by Spain to the Portuguese coast, largely helped by their resourceful use of their native Gaelic tongue, when detained more than once by the enemy on their travels. Many interpreters were employed in vain, and when at last they were asked to indicate their place of origin on a map, one of the Argylls cleverly pointed to a spot at the North of Russia and thus obtained their release.

COMFORTS FOR H.M. FORCES.

Donation List.

COMFORTS FUND.

Previously acknowledged	£1419	8	9
Duncan Macintosh, Esq., Carradale	1	0	0
A. M., London	0	10	0
Mrs. Jack, Glasgow	0	5	0
Per Mrs. Bannerman	0	1	6
	£1421	5	3

AMBULANCE FUND.

Previously acknowledged	£970	8	3
American Friends, per Miss Paul, Polmont	16	3	6
Carbost Branch	5	11	6
Lochcarron Branch	1	0	0
Mrs. John MacInnes, Glasgow (Sheet 239)	1	10	0
Aberdeen Branch	2	3	9
A. M., London	0	10	0
From Sale of Tweed Tickets	13	6	3
	£1010	13	3

CARBAD-EIRIDINN COMMUN NA H-OIGRIDH.

Roimh-ainmichte	£203	18	0
Feachd Phort na h-Aibhne	1	0	0
Feachd Dhalabroig (an tras)	1	7	0
Padraig Seumas, Deirdre agus Gabrielle, Clann na Mna Uasail	7	0	0
NicPhail Holt	0	15	6
Feachd Tigh Ghearraidh	1	0	0
Feachd a' Ghearasdain	1	15	6
Feachd Shollais	1	0	0
Na Maighdeanan Ros, Aghaidhmhor	1	0	0
Ceildh aig Craoidh (Mgr. Padraig MacLeod)	10	0	0
	£227	16	0

MOBILE CANTEN FUND.

Per Mrs. Smith, Glasgow	£1	10	9
Per Miss May Hunter, Bearsden	1	1	1
Mrs. W. MacLean, Bearsden	0	10	0
J. M.	1	0	0
Collected by Mrs. MacKerracher, Bearsden	1	0	0
	£5	1	10

MARCH GAELIC BROADCASTS.

- Monday, 3rd.—10.45-10.50 p.m.—Gaelic News.
 Tuesday, 4th.—1.30-1.50 p.m.—Waulking Songs, sung by Margrat Duncan, Margaret MacInnes, and Kitty MacLeod, introduced by Dr. I. MacIver.
 Wednesday, 5th.—10.30-11 p.m.—“Seinn an Duan so”—concert of listeners' requests.
 Friday, 7th.—10.45-10.55 p.m.—Gaelic News.
 Monday, 10th.—10.45-10.50 p.m.—Gaelic News.
 Wednesday, 12th.—10.30-11 p.m.—Gaelic Service (Church of Scotland) conducted by Rev. John Mackinnon, M.A.
 Friday, 14th.—10.45-10.55 p.m.—Gaelic News.
 Monday, 17th.—10.45-10.50 p.m.—Gaelic News.
 Wednesday, 19th.—10.30-11 p.m.—“Music of the Isles”—three Barra Songs.
 Friday, 21st.—10.45-10.55 p.m.—Gaelic News.
 Monday, 24th.—10.45-10.50 p.m.—Gaelic News.
 Tuesday, 25th.—7.30-8 p.m.—“Guth a' chuin”—Songs, Prose and Poetry connected with the Sea.
 Friday, 28th.—10.45-10.55 p.m.—Gaelic News.
 Monday, 31st.—10.45-10.50 p.m.—Gaelic News.

FORCES PROGRAMME.

- Friday, 7th.—11.30-11.45 a.m.—Piping and Fiddling—Calum Johnston and Florence MacBride.
 Thursday, 20th.—7.30-7.40 p.m.—Piping.
 Thursday, 27th.—7.30-7.40 p.m.—Piping.

FACAL SAN DEALACHADH.

Chì muinntir a' Chomuinn gu bheil sinn air tòiseachadh air an ladair a chur mun cuairt air son **Carbadan Bidh**. Chì iad gun rinn sinn an deagh tòiseachadh. Tha fhios aig a h-uile duine cho feumail 's a tha e gum bitheadh Carbadan Bidh an cois an airm far am faighear deisealachd beaga, agus grèim ri ithe agus cupan blàth eadar na tràthan; agus chan e na bailtean-pùirt is na cladaichean far am bi na seòladairean a' tighinn air tìr car greiseig as lugha feum orra.

Rinn muinntir a' Chomuinn Ghaidhealach cho maith a thaobh Comhfhurtachan eile do na balaich chòir a th' air falbh, agus a thaobh nan Carbadan Eiridinn, agus nach ruigear a leas eagal sam bith a bhith oirnn nach cruinnichear na chuireas a dhà no thri Charbadan Bidh air an rathad cuideachd.

Nìthear càrn mòr de chlachan beaga, agus cuimhnichheadh mar sin na Gaidheil aig an tigh gu bheil an tasdan agus an lethchrùn nuair a chuirear grunnan dhiubh an ceann a chille ro mhaith chum Carbad Bidh mhòr agus eircchaidh a dheanamh. Thugadh, ma tha, meuran a' Chomuinn agus buill a' Chomuinn aig an tigh agus thairis uileag do chach a chèile agus do an càirdean ag cur so 'nan cuimhne; agus na bhitheas gin sam bith slodach cadalach thugadh fear-an-ladair gnogag bheag sa' Lethcheann dha ag cur 'na cuimhne gu bheil a' feitheamh ri thabhartas.

Mobile Canteens.—For those only beginning to learn Gaelic, we repeat that a Fund is now opened to purchase Mobile Canteens for the Forces. We have done so well with regard to the other Comforts and Ambulances for our gallant men that we feel assured that we can do this also.—F.D.



AN GAIDHEAL

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Leabhar XXXVI.]

An Giblein, 1941.

[Earrann 7

INNIS TILE.

So an t-ainm a bha aig na seann Ghaidheil air an fhearann a b' fhaide as a b' aithne dhaibh sa' Chuain-a-siar suas ri cridhe na h-aird-a-tuath. Their cuid gur e Sealtainn a bha iad ag ciallachadh le Innis Tile agus chan 'eil teagamh nach e sin a bha cuid ag ciallachadh leis, ach tha làn chinnt againn gun robh aithne aig cuid de na Gaidheil air fearann a b' fhaide as na sin san aird-a-tuath—air an tìr sin air an tug na Lochlannaich Island, no tìr na deighe, mar ainm. Sin, ma tha, an rioghachd a tha sinn ag ciallachadh le Innis Tile agus mum bheil sinn a' sgrìobhadh an so.

Is e a thug an dùthaich so gu sonraichte fa chomhair m' inntinn an dràsda gun robh sinn a' leughadh gu bheil saighdearan Breatannach innte, agus iad air daingneach a dheanamh dhi' ga dìon bho na Gearmailtich. Tha fhios gun robh dùil aig Hitler gun glacadh e Innis Tile agus gun bitheadh an rioghachd sin fo spòig aige mar a rinn e air Niorabhaigh agus air rìghachdan teaga eile, agus as an sin gun tugadh e sgàl an cùl a' chinn do Bhreatainn. Ach bha Breatann roimhe sa' chùis so agus thainig sinn gu còmhnaidh nan Islaindeach dìreach 'na àm; agus tha rèiseimeidean againn a nis san dùthaich iomallach so a' deanamh cinnteach nach fhaigh na Gearmailtich còthrom dol air tìr ann.

Chan 'eil mi glé chinnteach a bheil saighdearan Gaidhealach còmhla riu no nach 'eil, is iongantach mura h-eil, ach tha fhios gu bheil Gaidheil am measg balaich an nèibhi tha cumail faire chum 's nach fhaigh bàtaichean Gearmailteach an còir a' chladaichean.

Ach is ann tha mi dhuibh an so mu thiomchìoll gun robh ceangal nach bu bheag eadar an dùthaich so agus na Gaidheil fad iomadh linn. Is e Gaidheil a' cheud shluagh air a bheil iomradh againn a bha chòmhnaidh ann. Nuair a chaidh na ceud Lochlannaich do'n eilean, a dheanamh dachaidh dhaibh fhéin ann, fhuair iad Gaidheil ann rompa—manaich agus feadhainn de'n t-seòrsa sin a fhuair fois is saorsa san tìr iomallach so. Ach tha e air aithris gun d' fhàg iad-san an tìr nuair thainig na Lochlannaich a dh' fhuireach ann.

Agus a ris is ann as na h-Eileana Siar a thainig cuid de na ceud Lochlannaich a chaidh dh' fhuireach do'n tìr, agus chan 'eil teagamh nach robh cuid de Ghaidheil, ris na rinn iad cleamhnas sna h-Eileanan, còmhla riu. Chan 'eil teagamh cuideachd nach robh dol is tighinn eadar Innis Tile agus muinntir Innse Ghall is nan Eileanan eile is nan cladaichean. Mar tha fhios agaibh bha na Lochlannaich a' fuireach fad cheud bliadhna sna h-Eileana Siar agus timchìoll chladaichean na Gaidhealatachd. Chuala mi o bheulachas gun robh na h-Eileana Siar fo chis aca, agus gur ann gu h-àraidh le buill de'n ghathàn-ghanaig a bhatar a' pàigheadh na cise dhaibh, buill a bhiodh aca airson am bàtaichean; agus le mòine chruaidh dhubb agus im air a shuathadh oirre a bhiodh aca 'na chonnadh air muir agus a dheanadh teine an aithghearr nuair a rachadh iad air tìr.

* * *

A nis is ann a' teicheadh roimh dhaorsa agus roimh fhòir-éigin a bha na ceud Lochlannaich a chaidh dh' fhuireach do Island. Thachair so san naoidheamh linn—

sa' bhliadhna 874 A.D. San àm ud bha muinntir Niorabhaigh leth-choltach ris mar a bha na fineachan Gaidhealach ré na linntean roimh Bhliadhna Thearlaich—saor 'nan dòigh féin fo chaochla chinn-feadhna. Ach aig an àm ud dh' éirich aon cheann-feadhna làidir is uaibhreach an Niorabhaigh—Harailt Bàn—agus chuir esan roimhe gun tugadh e gach ceann-feadhna eile agus an sluagh uile fo chis dha fhéin agus gum bitheadh e 'na rìgh a' riaghladh na dùthcha gu léir a reir a mhéin fhéin. Thug e, ma tha, le lámhachas-làidir buaidh air càch uile, ach ma thug, b' àill leo-san an dùthaich féin fhàgail agus a bhith 'nan daoine saor an tìrean céin na bhith fo smàig aig Harailt Bàn. Thainig cuid aca do Alba—mórán dhiubh do na h-Eileanan—agus cuid do Eirinn. Bha seorsa de bheachd aca gun robh Innis Tìle gu ìre bhig bàn agus thoisich iad a' dol ann. Thog a' cheud fhear aca—Ingolfur mór—sailean a thighe agus rinn e dhachaidh le theaghlach is le luchd-cinnidh far a bheil Reykjavik, ceanna-bhaile na rìoghachd an diugh, sa' bhliadhna 874, A.D. Gach bliadhna an deidh sin, iad grunnan bhliadhnachan, bha iad a' dol ann agus gach ceann-feadhna ag gabhail seilbh air cuibhrrion fearainn dha fhéin. Chaidh iad ann chan ann a mhàin á Niorabhaigh ach as na h-Eileanan agus as Eirinn, fir is mnathan uasal is uaibhreach, daoine saor aig nach robh eiseimil do dhùine cruthaichte agus a bha tighinn beò 'nan dòigh fhéin. Bha iad ag cosnadh am beòshlaint le tuathanachas is iasgach.

* * *

Tha an tìr eadar-dhealaichte ri tìr sam bith eile air aghaidh an t-saoghail—tìr a tha a' chuid as motha dhi fo sheachd eadar dhà cheann na bliadhna, tìr le beanntan loisgeach agus tobraichean goileach, tìr le aibhnichean deighe agus le uillt de uisge blàth. Ach chan fhaod mi leudachadh air an sin an dràsda, 's ann tha mi dhuibh mu chànan an àite agus mun litreachas ainmeil a th' ann. Cha tainig a bheag dh' atharrachadh air cànan Innis Tìle—air Ìslandis—o chionn mhìle bliadhna, air chor is gun leugh a' chlann san sgoil litreachas a tha na ceudan bliadhna dh' aois cho furasda 's a leughas iad rud a chaidh a sgrìobhadh an dé. So an cànan a bha air a labhairt san t-sean aimsir sna tìrean Lochlannach uile—ann an Niorabhaigh agus san t-Suain agus an Denmarc, agus bho an do shìolach na cànairean a th' aca sna tìrean sin an diugh. So an cànan—an Ìslandis—a bha air a

labhairt taobh ri taobh ris a' Ghaidhlig fad cheudan bliadhna an iomadh àite air a' Ghaidhealtachd agus sna h-Eileanan. Tha iomadh facal againn an Gaidhlig a ghabh sinn an iasad aig an àm ud bho'n Ìslandis, agus mar an ceudna na mìltean ainmean àitean sna h-Eileanan agus ri cladaichean na Gaidhealtachd. Tha mar sin dàimh is cairdeas againne air iomadh dòigh ri muinntir Innis Tìle agus gu h-àraidh ri an cànan agus ri an litreachas. 'Se sin a thug ormsa an toiseach an cànan aca ionnsachadh, agus is maith as fhiach e an t-saothair.

Tha litreachas aca a tha ainmeil ris an canar na sàgaichean. 'Se seorsa de sgeulachdan a th' unnta ach gu bheil a chuid as motha dhiubh ag innse eachdraidh is cùchdan is caithe-beatha dhaoine mòra an àite. Gheibhear unnta breith is pòsadh fhear is bhan ainmeil, agus mu an teaghlach, agus mu chleachdaidhean na tìre, agus mu shabaidean agus mu thoir a mach na h-aicheamhail, agus gnothaichean de'n t-seòrsa sin. Gheibhear unnta mu an taisdealan cuin do Alba agus do Eirinn agus do Lochlann agus do thìrean céin eile.

Faodar feadhainn de na sàgaichean a leughadh am Beurla mar a tha Sgeulachd Néill Loisgte; 'nam bheachd-sa an te as fheàrr dhiubh. B'e Niall duine cho grinn agus cho glic agus cho uasal 's a bha riamh an Innis Tìle ach chuir daoine gun dù à thigh 'na theine m'a cheann agus chaidh e fhéin agus a bhean agus a theaghlach a dhìth 'na bhroinn.

Tha ris Sàga Lacasdail far an tachair sinn ri nighean rìgh Eireann agus i 'na tràill aig Ruiseanach an Lochlann; agus mar a cheannaich an ceann-feadhna Hoskuld i, agus mar a thug e leis do Innis Tìle i, agus i leigil oirre gun robh i balbh. Tha Sàga Ghrettir, am Fear-laidir, am Beurla cuideachd; agus feadhainn eile. Ach nì so a chùis an dràsda.

Tha aon rud eile bu mhaith leam a ràdh mun gairm mi, 'se sin, gu bheil muinntir an Eilein cho còir agus cho coibhneil agus cho uasal ri sluagh a thachair ri duine riamh. Chi duine so gu sonraichte ma tha dol an rothaid aige de chànan an àite. Ach is dòcha gun teid agam uaireigin eile air barrachd innse mun Eilean agus mu chaithe-beatha is mu chleachdaidhean nàisinn an àite.

Is Firinn tuairmeas an duine ghlic—
Seanfhacal Ìslandeach.

The guess of the wise is truth.

FACAL SAN DOL SEACHAD.

Na Stàitean Aonaichte 's an Cogadh—

Tha fhios aig an t-saoghal air an t-seasamh dhuineil a tha Stàitean Aonaichte Ameriga a' deanamh air taobh Bhreatainn agus an aghaidh nan Gearmailteach. Bho thùs na h-aimhreite bha e cho soilleir ri làr a' mheadhoìn latha do luchd-riaghlaidh nan Stàitean agus do'n mhòr-shluagh unnta gun robh Breatann a' seasamh air taobh a' cheartais agus air taobh gach nì a bha iadsan agus daoine ceanalta is Crìosdail feadh an domhain a' meas ceart agus mùirneach. Tha dearbh chinnt aig muinntir Ameriga gu bheil Comhfhlaithiachd Bhreatainn a' seasamh sa' chachailleith a tha eadar iad fhéin agus an tàire 's an diblidheachd a thug na Gearmailtich air dùthchannan na h-Eòrpa; agus cha mhò a chleith iad riamh gun robh iadsan a' cheart uiread an aghaidh nan Nàsach agus nam Fàsach 's a tha sinne. Chan 'eil cobhair no còmhnaidh a ghabhas deanamh nach 'eil iad a' tabhairt do Bhreatann chum cumhachd na Gearmailte bhriseadh. Tha nis achd aca air a dheanamh—Achd Luigheachd is Iasachd—chum gum bi e laghail gach nì a tha feumail airson cogaidh a thoirt do Bhreatann. Thatar mar sin cho dripeil agus cho diorrasach an Ameriga a' deanamh innealan-cogaidh agus gach nì tha chum buaidh a thoirt air na Gearmailtich agus a thatar am Breatann fhéin. Ach chan 'eil sin 'na iongnadh agus gu bheil saorsa is ceartas agus Soisgeul na rèite cho mùirneach aca-san agus a tha iad againn fhéin. Chan 'eil mar sin còmhnaidh no cuideachadh a ghabhas deanamh nach 'eil Ameriga a' tabhairt dhuinn, agus nì iad sin gus am bi ceann na nathrach air a bhruthadh agus an deò air a thoirt aise, agus gum bi saorsa aig na Gearmailtich eile bho na Nàsaich agus aig na riochachdan eile a shaltair iad fo an casan 'nan ainigheachd.

* * * * *

Chan 'eil dà dheanamh air nach 'eil beatha àmhghaireach aig a' mhòr-shluagh sna dùthchan sin air an tug Hitler buaidh agus a tha an dràsda fo na casan aige. Chitear so chan ann a mhàin sna dùthchan tha faisg air a' Ghearmailt ach eadhon an tìrean fada bhuaipe mar a tha Niorabhaigh, agus eadhon eileana siar Niorabhaigh—na h-eileanan Lofoten. O chionn suas ri dà mhìos air ais chaidh feadhainn de bhalaich an Nèibhi againn air tìr sna h-eileanan so a mach o chladach siar Niorabhaigh agus

beachd maith againn gun robh na Gearmailtich a' deanamh geur-leanmhuinn agus fòir-éigin air muinntir nan eileanan, agus fios cainteach againn cuideachd gun robh obraichean ola éis ann a bhatar ag cleachdadh an gnothaichean a' chogaidh. Fhuaras eùisean mar a bha dùil. Bha àireamh obraichean ola éis ann, a' dol a latha 's a dh'oidheche, agus na Gearmailtich a deanamh feum de'n ola so ann a bhith deanamh sligean-spreadhaidh. Bha iad a' toirt air muinntir nan eilean a bhith 'g obrachadh sna muilnean ola so dheòin no dh'aindeoin air fìor bheag pàighidh, dìreach mar bheag thràillean.

Rinn balaich an Nèibhi gréim air còrr is dà cheud Gearmailteach ann a bha ag cumail muinntir an àite fo an casan agus thug iad dhachaidh 'nam prìosanaich iad. Thàinig còrr is ceud de na Lochlannaich as còmhla riù agus iad ag iarraidh a thighinn cuide ruinn a chogadh an aghaidh nan Gearmailteach. Thugadh as cuideach grunnan de na Lochlannaich fhéin a bha 'nan Cuislinnich 'se sin, a bha 'nan traoitearan do'n riochachd aca fhéin. Is ainneamh dùthaich anns nach faighear fideacha-dig—na truaghain, agus b'e sin iadsan.

Dheanadh na Gearmailtich an dearbh rud air muinntir nan Eileana Siar againne nam b' urrainn iad; is iadsan a dheanadh sin, agus na bu mhiosa. Cha do chleith iad a riamh nach 'eil naimhdeas is gàmhlas na's mò aca do Bhreatainn na tha aca do riochachd no do dhaoine sam bith eile; agus sinn a' seasamh eadar iad agus an saoghal uile a chur fo an casan. Tha e bhuainn, ma tha, sna h-Eileanan agus air a' Ghaidhealtachd uile gach buadh thimeil agus spioradail a bhuineas dhuinn a ghlacadh chum le còmhnaidh Dhé gum bris sinn cumhachd nan Gearmailteach agus nan Eadailteach agus nan uile tha an cleamhnas riutha 'nan ainigheachd.

* * * * *

Nach maith a fhuaras bàta sàbhalaidd Bharraidh, tha sinn usal aise fhéin agus as an sgiobadh aice. Shàbhail iad seachd agus ceithear fichead beatha ri fìor droch uair an taobh a stigh de dheich latha. Chaidh dà shoitheach air na creagan ri doininn is droch fhainge—te a Libherpol agus an t' eile a Lunnainn—agus air gach turus cha bu luaithe chuala sgiobadh a' Bhàta Shàbhalaidd gun robh soitheach 'na h-éiginn agus na daoine bh' unnta an cunnart am bàthaidh na chuir iad a mach á Bagh a'

Chaisteil los an teasraigeadh. Rinn iad so ged bha fhios aca fhéin agus aig gach duine eile a bha eòlach air fairge gun robh iad an cunnart a bhith cur làmh 'nam beatha fhéin. Ach an deidh sin rinn iad a' chùis an dà uair, agus shàbhail iad sgiobadh an dà shoitich, ged a bha iad ag cothachadh ri stoirm is fairge—cadar an dà thurus—fad sheachd deug is da-fhichead uair an uaireadair.

Tha cuimhne agam, agus mi am Barraidh o chionn beagan bhliadhnachan, gun deach mi mach còmhla riù agus iad ag acarsnaich a' bhàta so agus ag cur dearbhaidh oirre fhéin agus air a h-acfhuin fa chomhair a leithid sud dh' àm, agus ged bu robach an fhaighe mach air cùl Mhaol Dòmhaich is beag diù a bha i ag cur ann. Rinn an sgiobadh an là uile a h-uile nì dheanadh iad an latha na h-èiginn ann a bhith sàbhalaadh dhaoine a bhiodh air an long-bhriseadh; agus b' ealanta agus bu sgarleath gach fear de'n sgiobadh an ceann a ghraime féin. Cha robh agamsa air ach a bhith mar a bha am fear cile le luathas na h-ùbhraich san sgeulachd: Dh' fheumadh mo chasan is m' fhiacalan is m' lùghean bhith sàs le cagal gum fàgadh i 'na dèidh mi!

Thug Cuideachd Rìoghail is Nàiseanta nam Bàta Sàbhalaidd suim mhaith airgid do'n sgiobadh, chan ann mar fhaigheadh ach mar dhuaib air son an dilseachd agus an treubhantas ann a bhith teasraigeadh an comh-chreutairean.

Thugadh suim eile do sgiobadh Bàta Inbhir Uig agus iad fhéin air gnìomh de'n aon seòrsa dheanamh faisg air an aon àm.

Tha sinn uasal asda le cheile agus ag guidhe gach beannachd is dìon dhaibh 'nan obair thròcaireach.

* * *

An claidheamh Scofnung—Tha e coltach gun robh claidheamh aca an Innis Tìle leth choltach ri Mac-an-luinn aig Fionn na Féinne. Tha cuimhne agaibh nach fhàgadh esan fiughal beuma.

Tha e, ma tha, air aithris ann an Sàga Lacasdail gun deach mac do Eid an Droma a mharbhadh le fear Grim agus gun robh Grim fo'n choill an lorg sin. Bha Eid 'na fhìor sheann duine agus cha robh e mar sin comasach air an aicheamhail a thoirt a mach, ach bha fear Torcal a bha glé chàirdeach dha agus chuir esan roimhe gun toireadh e an tòrachd a mach an àite Eid. Chaidh e dh' aon ghnòthach an turas so far an robh Eid, a charaid, agus thubhairt e ris gun robh e airson bàs a mhic a dhloladh air Grim; agus an robh dad a bheachd aige càit an robh e am folach.

Thubhairt Eid ris nach robh esan idir dha air son a leithid sud, nach robh ann dha ach gnothach cunnartach e ionnsaigh a thabhairt air duine cho làidir ri Grim. "Ach," ars Eid, "ma's e agus gun teid thu air a leithid a thurus feuch gun toir thu pailteas dhaoine leat gus mar sin gum bi gach nì mar as miann leat." "An ta," arsa Torcal, "cha bu ghaisge leamsa fear a dhol le cuideachd mhór an aghaidh aon fhir; ach is e tha mi ag iarraidh oirbh sibh iasad a thoirt dhomh de'n claidheamh Scofnung. Tha mi deanamh dheth gun toir mi buaidh leis-san air fear-cuirn sam bith, air a chalmad."

"Seach gu bheil thu deanamh so air mo sgàth-sa," arsa Eid, "gheibh thu t' iarratas; agus tha mi de'n bheachd gun maith a fhreagras dhuit-sa Scofnung a ghiùlan. Ach is e gné a' chlaidhimh nach fhaod a' ghrian bualadh air a cheann, agus nach fhaod boireannach a bhith fagus nuair a tharruingear e. Ma leònar neach leis a' chlaidheamh cha gabh an leon a bhith air a leigheas mura suathar a' chlach-leighis a tha an cois a' chlaidhimh ris an othar."

Thuir Torcal gun gleidheadh e a h-uile nì bha sud gu maith 'na cuimhne, agus dh' fhalbh e le Scofnung a lorg Ghrim.

Sin agaibh, ma tha, mu dheidhinn Scofnung agus a' chlach-leighis a bha 'na chois.

An teid aig duine air innsè dhomh cionnas, no co as, a dh' èirich an saobh-chràbhadh nach fhaodadh a' ghrian dealradh air ceann a' chlaidhimh Scofnung? Tha e furasda gu leòr a thuigsinn carson nach fhaodadh boireannach a bhith làthair an àm Scofnung a tharruingear á truaill. Bha so o uaisleachd mhuinntir Innis Thìle.

* * *

Aran Daingnichte—Chan fhada gus am feum a h-uile buillion de aran bàs a thatar ag creic san rìoghachd a bhith air a dhaigneachadh le Bhitamain B1 agus le salann calcium. Tha so a chum 's gum bi barrachd brìgh agus beathachaidh san aran. Tha mi ag creidsinn gum bitear de'n bheachd nach iarrar uimhir dheth, agus tha e furasda a thuigsinn cho feumail 's a bhios sin an àm cogaidh agus gur ann thar sàile tha a' mhór chuid de'n chruithneachd tha deanamh an arain ghil a' thighinn. Tha mar sin an t-aran daingnichte 'na mheadhon air nach bi uimhir a luingeas marsantais an sàs ag aiseag na cruithneachd thugainn, agus fàgaidh so luingeas saor air son batharan feumail eile.

Tha, ma tha, Ministrealachd a' Bhìdh a' deanamh a h-uile ullachadh an dràsda chum gum bi so air a dheanamh gu maith aithghearr,

Theagamh gum bi an t-aran so air a' beulaibh mus bi na briathran so an clòdh. Is e rud ris an canar "aneurin" a tha am Bhitamain B I, agus thatar ag cumail a mach gu bheil e anabarrach maith gu bhith cumail fèithean a' chuipr slàn fallain agus gu bhith cumail na nàrbhais air falbh. Chan iongnadh idir ged chuireadh mòran de mhuinntir nam bailtean-móra feum air an leithid so, agus gu seachd sonraichte an Sasainn far a bheil iad air an claoidh as an adhar. Annean seagh cha do ràinig uamhasan a' chogaidh oirne fhathast a' Ghaidhealtachd mar a ràinig iad air muinntir Lunnainn agus air muinntir bailtean-móra eile Shasainn, agus air muinntir Ghlaschu is bràighe Cluaidh. Co-dhiùbh, nàrbhais ann no as cha mhisde an t-aran bann a bhith air a dhaigneachadh.

* * *

Ceud taing dhaibh-san uile tha sgrìobhadh thugainn agus ag innse mar tha *An Gaidheal* 'na thoileachas agus 'na mheadhon-oidreachaidh dhaibh, agus mar a tha e gu sonraichte a' toirt misneach dhaibh san àm charraideach so. Bu mhaith leinn fios a bhith aca gu bheil sinn fada 'nan comain. Nì sinn ar dìchioll gu bhith a' riadh air an deagh-ghean agus air am moladh. 'Se leithid so a tha sinn ag ciallachadh—rud a sgrìobh Gaidheal uasal agus foghlumte a' teis-meadhon na Gaidhealtachd thugainn, agus a thainig a steach an diugh fhéin: "Bu mhaith leam innseadh san àm an toileachas intinn mór a tha *An Gaidheal* a' slor thoirt dhomh. Tha smuaintean ard-intinneach ann a bheireadh sòlas do dhuine aig uair sam bith ach gu sonraichte an àm cogaidh. Gun gleidheadh Dia am Fear-deasachaidh agus gun tugadh Esan iomadh gràs dha."

* * *

Is e Pericles (chaochail e 429 R.C.) fear-stùta cho comasach agus cho ainmeil 's a bha san t-seann saoghal chan ann a' mhàin sa' Ghréig ach an rìoghachd sam bith eile. Bha e 'na latha is 'na linn agus ri àm cogaidh mar a tha Uinston Churchill againn fhéin. Bha e uair a' bruidhinn air na gillean foghainteach a thuit sa' chogaidh, agus 'se a' thubhairt e: "Thugadh an t-earrach as a' bhliadhna."

Bha cogadh san t-seann aimsir so sgrìosail air tighean agus air fearainn mar a tha e an diugh féin ged nach urrainn gun robh e cho sgrìosail an uair sin 's a tha e nis. Ri linn Cogadh a' Pheloponnesus thubhairt Pericles ris an t-sluagh: "Na deanaibh bròn air son thighean, no air son fearainn, ach deanaibh bròn air son dhaoine—theid aig daoine air na

nithean sin a thoirt dhuinn ach cha toir na nithean sin dhuinn daoine."

* * *

So agaihbh ùrnuigh le Euripides (480-406 R.C.):

"A Dhé Uile-chumhachdaich cuir solus dh' ionnsaigh chlànn nan daoine, chum gum bi fhios aca cia as tha an uile a teachd, agus gum teid aca air an seachnadh."

Agus so agaihbh freagairt na h-ùrnuigh sin, agus freagairt iomadh ùrnuigh eile d' a seòrsa chaidh a chur suas ri Dia san t-seann saoghal:

"An sin labhair Iosa riù a ris ag ràdh, Is mise solus an t-saoghail: an ti a leanas mise cha siubhail e an dorchadas, ach bithidh solus na beatha aige."—Eoin viii, 12.

AM FEAR-DEASACHAIDH.

THE transliteration OF FOREIGN WORDS INTO GAELIC.

Any one with a knowledge of phonetics will admit that the Gaelic system of orthography is probably the neatest, the most scientific, and the most economical method of spelling Gaelic by means of the letters at our disposal in the Roman alphabet. That the early Irish possessed a remarkable insight into the structure of their language is shown by the elegant manner in which they adapted this alphabet to the spelling of their own tongue. One often hears complaints about the strangeness of Gaelic orthography compared to that of the main European languages, and some people have even suggested that Gaelic should be written according to "English phonetic spelling," whatever that is. A little reflection will show that all languages, and English most of all, possess conventions and inconsistencies of spelling which strike the foreigner as odd. (Consider, for example, the different pronunciations of the diphthong *eu* in English, French, and German.) The chaos that would ensue from writing Gaelic like English is amply demonstrated by the Dean of Lismore's Book, the Fernaig MSS, and perhaps most exclusively of all by the orthography of the Manx language.

But, although the accepted Gaelic orthography is admirably suited for the setting down in writing of purely Gaelic words, it is at a disadvantage when foreign words have to be absorbed into the language. One and the same English word is often transliterated in several different ways. Thus Alasdair Mac Mhaighstir Alasdair has in one place *chuir retreat air bheistean Shasunn,*

and elsewhere *retrèata*, while we find in Donnachadh Bàn *chuir iad an ratreud oirn*. Every year more foreign words are incorporated into spoken Gaelic, and it is too late now to stop this process, even if it were desirable. In this article I make some suggestions on possible ways of uniformising the transliteration of such words, without touching on the controversial question of the necessity or justification of the borrowings.

The main difficulties arise from the automatic palatalization of consonants before slender vowels, from the *caol ri caol is leathann ri leathann* rule, and from letters not in the Gaelic alphabet. Consider, for example, the word *tea*. In Gaelic this is usually written *tea* or *tì*. Neither of these spellings is satisfactory as, according to the rules, a *t* before the vowels *e* and *i* should be palatalized. In Irish or in Cantire Gaelic one way out of the difficulty would be to write *taoi*, but this would not do for the majority of Scottish Gaelic dialects. What is clearly needed is some simple mark or accent to denote depalatalization, such as '˘' or '˙'. For example, by writing *tì* and *siagòr* we should make the pronunciation clear. The introduction of such a sign would not add to the difficulty of Gaelic orthography (a difficulty which is largely exaggerated) as it would be confined to comparatively few words in which its use would be obvious.

The eight letters *j, k, q, v, w, x, y, z*, which are not in the Gaelic alphabet often present a source of difficulty, especially when they occur at the beginning or end of a word, or anywhere where inflection can occur. In the majority of such cases it is less confusing to retain the foreign letters than to substitute alternative letters such as *dh, c, cs, bh, mh*, etc. In particular, there is little excuse for tampering with personal and place names, such as Vesuvius, Victoria, Quebec, etc. To write *Bhesubhius* or *Bheasuibhius* is unpleasant to the eye and gives the impression that the word is an inflected form of a nominative in *b*.

In words other than proper nouns some change in spelling is usually desirable for phonetic reasons, when such a change can be made without maltreating the word unduly in order to make it conform to the *caol ri caol is leathann ri leathann* rule, or without clashing with the grammatical rules for inflection. For example, we might write *teòclaid* for *chocolate*, *fòn* for 'phone, *tàipeadh* for *typing*, *mèasaidh* for *message*, *cofaidh* for *coffee*, etc. The pronunciation and meaning of these words are clear, and at the same time their spelling is not unsightly. In other cases,

however, it may be preferable to retain some of the foreign letters. For instance, *jam* is simpler and less ambiguous than *deam*.

Foreign words beginning with *h* are not in quite the same category, as many Gaelic place-names such as *na h-èaradh*, "Harris," *Hiorta*, "St. Kilda," and numerous hill-names in the Hebrides of Norse origin, have this initial letter. These words in the spoken tongue are often treated as if they were inflected forms of nominatives in *t*, and hence give rise to such forms as *Tiortach* for *Hiortach*, *taigeis* (*haggis*), and *an t-abh*.

Even if the transliteration of foreign words can be reduced to some simple and fairly consistent system, there remains the more difficult and controversial question of their proper inflection. It is imperative that some definite method of declining borrowed words should be fixed on and that this method should be based, as far as possible, on the spoken language and on correct etymological principles. I append as an illustration a tentative declension of the noun *van*, for which I make no claims etymological or otherwise.

SINGULAR.

PLURAL.

Nom. <i>a van mhór.</i>	<i>na vanaichean mòra.</i>
Gen. <i>a vain mhóir.</i>	<i>nan van(aichean) mòra.</i>
Dat. <i>do'n van mhóir.</i>	<i>do na vanaichean mòra.</i>

It will be observed that the word has been treated as a masculine noun except in the nominative singular, and that the plural has been formed by the addition of *-aichean*. The increasing tendency to form plurals in this way is a somewhat unfortunate feature of modern Scottish Gaelic. It is to be regretted that the language has not retained the neat and more correct termination *i* or *idhe*, which is still the most common form of plural in Irish.

These problems, which I have treated somewhat sketchily, are not merely academic, but have a very important bearing on the future of Gaelic. They will have to be faced sometime, and the sooner the better if Gaelic is to remain a language and not degenerate into a patois. In the 15th and 16th centuries Gaelic was still in a sufficiently healthy state to be able to form new words from Celtic roots, but since the '45 there has been an increasing tendency to borrow English words instead of forming new Gaelic words, due to the decay of Gaelic culture. It is too late now to oust out these foreign words, which have in many cases been only imperfectly absorbed, but it is not too late to check this tendency, and to prevent orthographical chaos by regularising the spelling of such words.

R.A.R.

PROPAGANDA NOTES.

Northern Area.

The Organiser visited Skye recently where all the Feachdan with the exception of Elgol were visited. Seventy-two Girls and Sixty-nine Boys were added to existing Rolls and new Feachdan were formed at Eòinbane and Torrìn. Seventeen girls and eighteen boys. Altogether 176 new members were enrolled. 141 girls have expressed their willingness to knit comforts for the Boys on Service and wool for this purpose has been supplied by the Central Committee of An Comunn.

Keen enthusiasm was evident in all districts, and children of Highland parents from the towns are no less keen than the Skye born children. As in the Outer Isles, with very few exceptions those children have acquired Gaelic and are now learning to read and write the language.

At Dunan School, a little girl from Glasgow, Flora Grant, aged eleven years, handed over the sum of £3 13/6 which the Feachd had collected for the Ambulance Fund, and that despite the fact that there are only twelve members in the Feachd. Flora herself is now a fluent speaker and is proud to be a member of Comunn na h-Oigridh.

Portree Feachd, numbering nearly 200, continues to do excellent work and on the Organiser's visit to the school, Mr. J. F. Steele, Ceann-Feachd, had all the members gathered in the School Hall. It was a great honour and pleasure to address this fine band of Gaels, many of whom no doubt, will attain to the highest pinnacles of the professions. This Feachd holds regular meetings and the one staged on 15th February took the form of a Debate—"*Is fhearr a bhreug a ni sìh na an fhirinn a ni buaireadh?*"

A real foundation is being laid at Portree which will bear fruit in the years to come, and, in the building of this, the children derive great pleasure. Continue with the good work Portree, it is of even greater importance than you probably realise.

At Eòinbane, when the girls were giving their promise to be good Gaels as long as they live, a little robin flew in as if anxious to be enrolled also. Perhaps it was the occasion which attracted him but there he was, perched on a desk, unafraid, among friends.

The members at MacDiarmid School Feachd recently staged a Ceilidh which included a Gaelic Play. Mr. MacPherson, Ceann Feachd, is to be congratulated on the success of this and other efforts.

The Senior Branch at Portree meets regularly and the ladies have made many useful articles for Skyemen on service. At Carbost, the Branch has made handsome donations to the Comforts and Ambulance Funds. Dunvegan Branch has also supported the Ambulance Fund. As nearly all the young men are on service, the usual Ceilidhs are in abeyance, but, excellent work is being done in a quiet way.

It may now be mentioned that the recent snowstorm was the severest Skye has experienced since the heavy fall of 1918. Many districts were without communications for several days and so deep were the banks of snow at Carbost that the Mails for Port nan Long had to be taken by boat.

At Lochcarron, the Organiser addressed the children in the school, and enrolled an additional thirteen members. Here also, a collection is being made for the Ambulance Fund.

A pleasant half-hour was spent in Fort William Secondary School when Mr. L. MacKinnon, Ceann-Feachd, gave excellent advice to the children on their duty as members of Comunn na h-Oigridh. Afterwards Mr. MacPhail spoke to the children and enrolled one girl and two boys.

The Broadcast Ceilidh from Inverness recently, created great enthusiasm in the North and West, and it is hoped that another programme of the same type may be put on the Air from Inverness in the not too distant future.

The death of Mr. John MacGillvray, President of the Invergarry Branch, and a member of the Northern Committee is a distinct loss to the Gaelic movement in the North. He was a true Celt and was never tired of expounding the value of Gaelic to Highland children. He was laid to rest in Kilfinnan Burying ground by the side of Loch Oich, a district he loved so well. Rev. Mr. MacLean, Parish Minister, conducted the funeral service, and the Northern Organiser read a portion of Scripture in Gaelic. There was a large attendance at the funeral to pay their last respects to one who was loved by all. *Gus am bris an la.*

The Northern Area is taking a keen interest in the proposal to supply Mobile Canteens for the use of the Troops in the Highlands, and already entertainments have been arranged at Glen Urquhart and Fort Augustus, in aid of the Central Committee's latest effort.

Ceilidh nan Gaidheal An Inbhir Nis has now completed its seventh Session. From the first the Association justified itself. The meetings were attended by a large number, to many of whom, other kinds of Gaelic activity

and entertainment had not seemed to appeal. The Annual Meeting will be held in the course of this month.

Southern Area.

Brief reference was made in our last issue to meetings of the Aberdeen and Dundee Branches. Mr. Alasdair Matheson, Assistant Secretary, attended the Ceilidh at Aberdeen on 20th February and addressed a large gathering in Gaelic and English on An Comunn's work in war-time.

An interesting ceremony took place at the meeting. Mr. Charles Davidson, President of the Aberdeen and District Pipers' Association, handed over to Mr. Matheson the Targe presented by his Society for Pianoforte Playing of Highland Music at the National Mod. This presentation was due to take place at the Aberdeen Mod in 1939 but owing to the prolongation of the war and consequent uncertainty of conditions it was deemed advisable to hand over the Targe to An Comunn for safe keeping.

The designer and silversmith have produced a Trophy worthy of taking its place with the other notable Trophies in the possession of An Comunn. Sgiath Obair Dheathain will add to the interest and popularity of the Pianoforte Competition and An Comunn is greatly indebted to the Aberdeen and District Pipers' Society for their splendid gift.

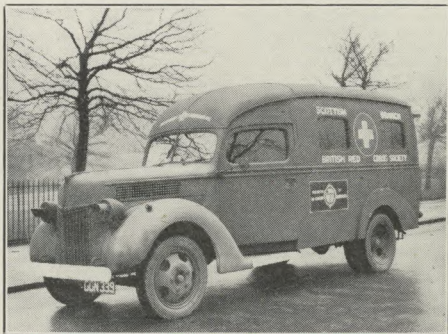
The Ceilidh of the Dundee Branch was held on 21st February. Mr. Donald MacIsaac,

Mod Gold Medallist, attended and gave a recital of Gaelic songs which gave much pleasure to the members. In his remarks, Mr. MacIsaac gave the history of each song and composer and also had something topical to say about the locality of each particular item.

The General Secretary presided at a Concert given by the Clydebank Highlanders' Association in aid of the Comforts Fund. This took place in the Clydebank Town (Lesser) Hall on 14th February. There was a large attendance and an excellent programme was submitted.

Mr. Alexander Nicolson, M.A., Lecturer in Celtic, Glasgow University, addressed the members of the Largs Branch on 19th February. His subject was the Gaelic Bards and Miss C. M. Clark, Gold Medallist, and Mr. Iain MacSween were present to illustrate some of the songs referred. Mrs. J. R. Colquhoun, President, was in the Chair, and members enjoyed a very happy and profitable evening.

Miss Grace L. MacDonald, M.A., Gaelic teacher in Tobermory H.G. School, and who acted as Secretary to the Tobermory Branch for many years, was married recently to Mr. MacNee, Falkirk. She will be much missed at Tobermory where her work and enthusiasm for Gaelic were outstanding. She was also Ceann Feachd of Comunn na h-Oigridh, and was responsible for the production of some Gaelic dialogues notably, "Na h-Uighean Priseil." *Tha sinn ag guidhe saoghal fada sona dhaibh an cuideachd a cheile.*



The above is No. 3 Ambulance presented by An Comunn Gaidhealach to the Scottish Branch of the Red Cross for service in the Highland Area. A report of the handing-over ceremony was given in last month's "An Gaidheal."

COMFORTS FOR H.M. FORCES.

Mrs. Dunlop, Vice-Convenor, presided over a meeting of the Central Committee held in the Highlanders' Institute, Glasgow, on 4th March. There was a good attendance of members.

Mr. John Murray was unanimously appointed Convenor of the Flag Day Committee and a small Committee was appointed to assist the Convenor and Secretary in making initial arrangements. A large and representative Flag Day Committee will be appointed in due course. The date of the Flag Day is 5th July and those willing to help are asked to hand their names to the Secretary.

The Committee approved of arrangements for the Basket Whist Drive on 22nd March, Concert at Crianlarich on 28th March, and the Mock Mod on 2nd May.

The Vice-Convenor reported that 1,241 articles had been despatched during the month of February. Twenty parcels were sent to the five Highland Regiments, the Lovat Scouts, and two units of the R.A.F. Two bales of Comforts were sent to Chaplains who have already distributed Comforts to men serving in Merchant ships, Minesweepers and Patrol vessels. It was reported that many letters of appreciation had been received from the officers in charge and from the men themselves. The number of articles completed up to end of February was 6,792.

The Secretary reported on donations received as follows:—Comforts, £1,429 10/3. Ambulance, £1,022 19/9. Communn na h-Oigridh Ambulance, £236 1/1. Mobile Canteen, £5 11/10, a total of £2,694 2/11.

An appeal to members for support for the Mobile Canteen Fund has been prepared and will be issued shortly.

LITIR COMUNN NA H-OIGRIDH.

Tha gnàth-fhocal againn gur “fearr na droch naidheachd a bhith gun naidheachd idir”; tha aon eile ag comharrachadh am mach gur “math an naidheachd a bhith gun naidheachd,” agus tha an dà ghnàth-fhocal sin a’ tighinn glé dhlùth air mo shuidheachadh-sa air a’ mhiosa so. Is gann nach ‘eil mi gun naidheachd no cuspair-seanachais idir! Agus leis gu bheil am paipear cho gann chan ‘eil math teannadh ri snìomh nan rò-seul air nithean nach ‘eil ach ‘nam mhac-meanmna féin, eadhon ged is

c àm na gogaireachd a tha ann, agus “latha nan car,” mar a theireamaide ris, mu na dorsan an uair a thig àireamh a’ mhiosa so gu bhuir laimh. Ach tha aon ni a dh’fheumar buntainn ris: is cuimhne leibh gun d’thugadh iomradh anns an àireamh mu dheireadh air feun-eiridinn na Croise-deirge a tha siune mar Chomunn na h-Oigridh an geall air a liubhairt thairis dhoibhsan a chuireas gu feum i. Dh’ainmicheadh gur dòcha gum biodh cunntas an airgid a tha againn an làimh air a dhùradh mu àm na Càisg. Is gann a ruigeas mi a leas innseadh dhuibh gu bheil a’ Càisg a’ tuiteam am bliadhna air an dàra Sàbaid de’n mhiosa so (an treasa la-deug), agus mar sin chan ‘eil a’ bheag de ùine againn an nis gu ar sgillinnean a chur ris a’ chunntas. Tha dòchas nach bi an t-inneadh ach suarach an uair a dh’fheumar am brod a chur air cuach an ionmhais, seadh, nach bi a’ bheag ‘gar dith. Ach ged nach biodh an làn suim againn as-is-as cha bhi am feun air chall, oir tha innleachd againn cùl ar lùdaig leis an dean sinn suas an t-uireasbhuidh. Chan innis sinn dhuibh an dràsd ciod i gum am faic sinn dé na bhios ‘gar dith.

Tha gach dùil againn nach e mhàin gur ann le briathrachas Gàidhlig a liubhrar thairis am feun ach gum faighear aon-eigin co-cheangailte ri Comunn na Croise-deirge a bhios comasach air freagairt anns a’ Ghàidhlig ann a bhith ag gabhail seilbh dhi. Cha do shuidhicheadh fathast, co-dhiubh, an àm dhòmhsa sgrìobhadh, co ise no esan a liubhras thairis i, no có a ghabhas a cùram.

An nis, nan robh uiread ‘s a thogairinn de na cuilbh-dhuilleag so fo mo chuimrig, theagamh gum biodh beagan seanachais againn mun dòigh anns am biodhmaid ag gleidheadh na Càisg an uair a bha mise ‘nam bhalach; ach leis nach ‘eil sin mar sin, chan ‘eil agam ach mo dhùrachd a leigeil ris dhuibh gum bi na h-uighean Càisg air an deagh bhruch, co-dhiubh is ann an coire, air a’ ghriosaich no an toll-na-luatha a bhios sibh ‘gan deasachadh air cheann na h-ithinnich! Tha dòchas agam gum bi iad na’s pailte agaihbhe na tha iad againne anns a’ bhaile-mhór an ceartair!—Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

Tha nach ceanna’ch airgid an cridhe an duine—

Sàga Ghrettir, am Fear-làidir.

There is more in the heart of man than money can buy.

TEARLACH MAC AN DRAOIDH IS TEARLACH MAC AN TUATHANAICH.

II.

“Dé tha ceàrr ort a phiuthar,” arsa té eile,
“’nuair nach ’eil thu ag ithe do bhidhe? Dé
fàth do thùrsa?”

“’S mòr sin,” ars an Fhaoighean Bhàn “fàth
mò thùrsa, am fear a chaidh a ràdh a bheireadh
as a so sinn mar tha Tearlach mac an
Tuathanaich á Alba, gun tuar a bhith air
tighinn g’ ar toirt as.”

‘Nuair a chuala Tearlach so leum e as a’
chistidh ‘s rug e air na trì cochuill. Leig iad-san
na gaoirean guil asda, na cochuill fhàgail aca.
Dh’ éigh Tearlach dhaibh gun eagal sam bith
a bhi orra, gur ann ‘g an iarraidh a bha esan
‘s gum b’ e Tearlach mac an Tuathanaich e.
Sin ‘nuair a rinn iad-san an toileachadh ris,
‘s a rinn esan an toileachadh riutha. Dheasaich
iad biadh ‘s thòisich iad-san air iad fhéin a
dheanamh dèiseil air son falbh còmhla ris.
Chuir Tearlach mac an Tuathanaich air an
dà sgiath, ‘s chuir iad-san orra na cochuill
agus dh’ fhalbh iad. An ceann là agus oidhche
ràinig iad tigh na té duibhe ‘s thug iad leotha
còmhla riutha i. Rinn iad an uair sin lom is
direach air rìoghachd an athar. Ràinig iad
slàn fallain agus bu mhór an sòlas a rinn am
bodach ‘s a’ chailleach riutha. Rug Tearlach
mac an Tuathanaich an uair sin air na trì
cochuill ‘s loisg e iad ‘s ‘nuair a bha am fear
mu dheireadh ‘na ghalb bha am bodach ‘s a’
chailleach, ‘s an triuir nighean saor o na
geasaibh. Theich an rìgh a bha ‘na àite le
bheatha ‘nuair a chuir Tearlach mac an
Tuathanaich crìoch air na bh’ aige de shluagh.
Fhuair am bodach a rìoghachd fhéin air ais ‘s
bha saoghal sona sòlasach aige gu bràth as a
dhéidh sin. Fhuair an té dhubh dachaidh
fhad ‘s bu bheò i an caisteal an rìgh agus bu
thoilicht ‘aigearach ann i cuideachd.

Cha robh cabhag sam bith air Tearlach mac
an Tuathanaich tilleadh dhachaidh gus am
biodh Tearlach mac an Draoidh seachd searbh
an seirbhis athar. Ach an là bha so chuir e
mu dhéidhinn falbh agus on bha gaol mór
aige fhéin ‘s aig an Fhaoighean Bhàn air a
chéile ‘s ann a dh’ fheumadh i falbh còmhla ris.
Bha ise glé thoilichte sìod a dheanamh. Dh’
fhalbh iad ‘s ‘nuair a bha iad pìos an rathad
thionndaidh ise ris-san agus thubhairt i.

“Nis,” ars ise, “ged a tha mo dhithis
pheathraichean uile gu léir saor o na geasaibh
chan ‘eil mise uile gu léir saor bhuaip fhathast.
Faic a’ chlach mhór ud thall. Marbhaidh tu
mise agus tiodhlacaidh tu fo’n chloich ud mi.

Mu astar dusan slat an iar air a’ chloich
tòisichidh tu air cladhach. Tha athair nan
Coileach Ruidha a’ fuireach sia mìle fo’n
talamh. ‘Nuair a théid thu mu thrì mìle sìos
coinnichidh trì chlachan beaga cruinn riut
ann am bial trì tuill bheaga a tha gabhail
direach sìos fo’n talamh. Bheir thu as na
trì chlachan beaga agus cuiridh tu trì chlachan
móra ‘nan àite, no gheibh na Trì Chloich
Ruidha a stigh agus marbhaidh iad thu.
Théid thu sìos fo’n talamh ‘s marbhaidh tu
athair nan Coileach Ruidha, ‘s ‘nuair a
mharbhas tu an athair bàsaichidh iad-san
leotha fhéin. Shìos far a bheil athair nan
Coileach Ruidha ag còmhaidh gheibh thu
cnapach de chloich bhlìg, ‘s bheir thu leat a
nuas i. Buailidh tu an cnap cloiche sin air a’
chloich mhóir fo ‘m bì mise tiodhlaicte. Théid
a chlach mhór ‘na feòil ‘s a’ chlach bheag ‘na
fuil ‘s éiridh mise beò slàn as a sin.”

Ged a b’ olc le Tearlach mac an Tuathanaich
na nithean a dh’iarr an Fhaoighean Bhàn a
dheanamh rinn e facal air an fhacal mur a dh’
iarr i air.

‘Nuair a ràinig e trì mìle fo’n talamh thachair
na trì chlachan beaga ris ‘s chuir e trì mhóra
‘n an àite. Chùm e air sìos gus an d’ ràinig e
athair nan Coileach Ruidha ‘s ‘nuair a
chunnaic am fear sin a’ tighinn e leig e trì ràin
as ‘s chuala na trì Chloich e. Thàinig iad air
luath iteag chon nan trì toll ach faighinn a
stigh cha rachadh aca air. Thill iad air falbh
‘s chuir Tearlach crìoch air an athair ‘s bhàsaich
iad-san leotha fhéin. Fhuair Tearlach an
cnap cloiche ‘s thug e leis e ‘s bhuail e air a’
chloich mhóir e. Chaidh a’ chlach bheag ‘na
fuil ‘s an té mhór ‘na feòil ‘s dh’ éirich an
Fhaoighean Bhàn gu beò slàn as a sin.

Dh’ fhalbh an dithis aca an uair sin còmhla
‘s ràinig iad tigh an tuathanaich. Rinn an
tuathanaich ‘sa’ bhean toileachadh mór ri
Tearlach ‘s ris an té bha còmhla ris agus rinn
iad-san toileachadh riutha. Cha robh ann ach
na cnàmhan de Thearlach mac an Draoidh
leis mar a thug an tuathanaich a bheatha dheth
agus mar a thug bean an tuathanaich an t-seiche
dheth. Mar sin bha fearg mhór air ri Tearlach
mac an Tuathanaich ‘s ‘nuair a nochd e ghabh
e ‘n a bhad. Cha do rinn Tearlach mac an
Tuathanaich ach breith air dhà chois air ‘s
a cheann a bhualadh ri creig. Thilg e an uair
sin e fad a làimhe a mach air an doras los gun
deach e ‘na stob ann am meadhoin an talaimh
ghlais ‘s tha e ‘na chiapan an sin fhathast air
son na bheil de dh’ fhios agam-sa.

A’ CHRÌOCH.

THIG A RITHIST.

So agaibh luinneag bhòidheach agus fonn ùr a rinneadh leis a' bhana-bhàrd Bean Choimich MhicLeoid, Reachdair na h-Acadamaidh sa' Chananaich. Tha am fonn agus an luinneag blasda agus taitneach, agus is maith as fhaic iad a bhith air an togail agus air an seinn.—F.p.

Eb.

<i>Séist.</i>			
{ m : - : r d : - : r m : - : r m : s : - d' : - : d' r' : - : d' }			
Thig	a	rith 'st le	faoil is furan 'S bheir sinn sgrìob gu
{ t : - : l l : s : - m : - : r d : - : r m : - : s l : s : - }			
taobh an	tualaich	Far an tric an	robh sinn subhach
{ d' : - : d' r' : r' : - r : - : d d : - : - d' : - : d' r' : - : d' }			
Sinn fo	chumha	gaol na h-òig'.	<i>Rann.</i> Cha b'e déidh air
{ t : - : l l : s : - d' : - : m r : - : l f : - : f m : r : - }			
spréidh no	fearann	Lion mi féin lc	spéis dhuit, leannain.
{ d' : - : d' r' : - : d' t : - : l l : s : - d' : - : m r : l : - }			
Ach do	bheusan	deagh-gheal fearail	'S briodal mcallaidh
{ m : - : r d : - : -			
cainnt do	bheòil.		

Séist.

Ged a dh'ionndrainn mi do chaidreach
'Nuair a dh' fhalbh thu uam gu Glasehu
Cha do dh'fhalbh mo shuaimhneas cadail
'S t' fhainne-geallaidh mu mo mheòir.

Séist.

'S cinnteach mi gun dean thu tilleadh
'S gàire sùgraidh air do bhilean.
Fùran thu a' mhùrn 's a' mhìre
Leam bu mhilis blas do phòig.

Séist.

Nuair a chrùnas tu do ghealladh
Cùmhnant pòsaidh dhomhsa 'm bannaibh
Cùil mo stòrais cha bhi falamh
'S gaol mo leannain leam ri m' bheò.

Séist.

APRIL GAELIC BROADCASTS.

Wednesday, 2nd.—10.30-11 p.m.—Gaelic Play (Tha iteagan boidheach air na h-coin a tha fad as), by Angus MacDonald; produced by Hugh MacPhee.

Friday, 4th.—10.45-10.55 p.m.—Gaelic News and postscript.

Monday, 7th.—10.45-10.50 p.m.—Gaelic News.

Wednesday, 9th.—10.30-11 p.m.—Gaelic Service (Church of Scotland), conducted by Rev. R. J. MacKay, Greenock.

Friday, 11th.—10.45-10.55 p.m.—Gaelic News and postscript.

Monday, 14th.—10.45-10.50 p.m.—Gaelic News.

Wednesday, 16th.—10.30-11 p.m.—Gaelic Concert by Neil MacLean and Jenny M. B. Currie.

Friday, 18th.—10.45-10.55 p.m.—Gaelic News and postscript.

Monday, 21st.—10.45-10.50 p.m.—Gaelic News.

Wednesday, 23rd.—10.30-11 p.m.—"Music of the Isles"—Skye Songs.

Friday, 25th.—10.45-10.55 p.m.—Gaelic News and postscript.

Monday, 28th.—10.45-10.50 p.m.—Gaelic News.

Tuesday, 29th.—7.30-8 p.m.—"Seinn an duan so"—Concert of listeners' requests.

FORCES.

Thursday, 10th.—8.20-8.35 p.m.—Piping and Fiddling. Margaret Smart (Violinist). Charles Davidson Scott (Piper).

Tuesday, 15th.—6.30-6.50 p.m.—Pipe Band.

Monday, 21st.—6.30-6.40 p.m.—Piping — Angus MacQuarrie.

SEANACHAS.

We desire to express our sympathy to Sir George I. Campbell on the death of his father, **Sir Archibald S. L. Campbell, Bart. of Succoth**. Sir Archibald was full of years and good works—he passed away on the 1st of March in the 89th year of his age—and by his Christian life and character, as well as by his many public services for a generation, shed lustre on a name already distinguished in Scottish life and story. He was always glad that his son, now Sir George, found such interest and gave such service to the cause that An Comunn Gaidhealach stands for. Sir George was for many years a member of the Executive of An Comunn, and served on several of its standing committees. He is also a trustee of the Feill Trust Fund of An Comunn; and he is always willing to help in any way the cause for which we stand, for he knows and appreciates the contribution that our culture has made to the life of the nation. We wish him much blessing as his father's heir and successor.

* * *

We sincerely regret the death of **Mr. Neil Orr, F.E.I.S.**, which took place at his home in Edinburgh on the 15th inst. We hope to make reference to his life and service to Gaelic and to Gaelic music, in our next issue.

* * *

We also regret the passing of **Mr. Walter Mundell**, Swordale, Evanton, the father of Mrs. J. M. Bannerman, who died on the 23rd March. The sincere sympathy of members of An Comunn goes to Mrs. Bannerman and family in their sorrow and loss.

* * *

The Gaelic Class in a prison camp in Germany is a great attraction to officers and men of Highland regiments. Among those earnestly learning Gaelic in Oflag camp is Viscount Tarbat, son and heir of the Countess of Cromartie. The Countess is a great Highland enthusiast, and was President of An Comunn in 1904-05.

Viscount Tarbat, writing to his wife from Oflag C 7, says that he always wanted to learn Gaelic, but never had the opportunity till now. He hopes to be able to speak to his Ross-shire tenants, he says, in their native tongue after the war.

* * *

At a Ceilidh held by Mrs. MacLennan Brownell, Biksburg, Transvaal, a member of Comunn na Clarsaich, the sum of £8 5s was collected and acknowledged in our Donation List. This was forwarded to Mrs. Iain Campbell to be used for **Comforts to Fishermen-Minesweepers of the Hebrides**. It was handed over to An Comunn's Comforts Fund for this purpose. In our own name and that of our Hebridean friends, we thank Mrs. MacLennan Brownell. Bidh beannachd nan Eileanach air a ceann. Agus tha sinn a' toirt ceud taing dhi.—F.D.

THE LATE MR. IAN MACKENZIE.

We regret to announce the death of Mr. Ian MacKenzie at his home at "An Airigh," Lodgehill, Nairn, on 21st January.

Mr. MacKenzie had been a Life Member of An Comunn for over 30 years. While resident in London he identified himself closely with Gaelic affairs in the Metropolis, and served for a term as President of the London Gaelic Society. On retiring from business in 1915, he took up residence in Balloan, Muir of Ord. He removed to Nairn in 1929, and when a Branch of An Comunn was formed there in the same year he was appointed President, an office which he held until the end.

He bequeathed to An Comunn his library of Gaelic books and books bearing on the Highlands. When these come to hand we shall refer to them in a future number.

To Mrs. MacKenzie we express the sincere sympathy of our members.

COMFORTS FOR H.M. FORCES.

Donation List.

COMFORTS FUND.

Previously acknowledged		£1421	6	3
Proceeds of Ceilidh promoted by Mrs. MacLennan Brownell, in Biksburg, Transvaal, per Comunn na Clarsaich	8	5	0	
Kinloch Rainoch Branch	3	0	0	
Miss Annie Lockie, Glasgow, proceeds of "Moth Ball Dolls"	0	10	0	
Surplus from All-Gaelic Concert, Glasgow	8	13	4	
		£1441	14	7

AMBULANCE FUND.

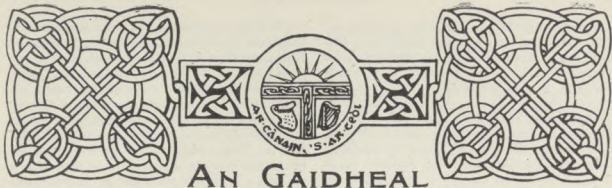
Previously acknowledged		£1010	13	3
Mrs. Donald Grant, Milngavie (Sheet 265)	4	0	0	
Comunn Gaidhealach, Wellington, N.Z.	8	6	6	
Comunn Gaidhlig, Thoronto	5	10	7	
		£1028	10	4

CARBAD-EIRIDINN COMUNN NA H-OIGRIDH.

Roinn-ainmichte		£227	16	0
Feachd Charboist	1	0	0	
A' Bhean Uasail NicGriogair, Caol Loch-aillse	0	4	0	
Feachd Iochdar	0	12	0	
Feachd an Dùnain	3	13	6	
Feachd Loch nam Madadh	1	14	7	
Feachd Struthain	1	1	0	
		£236	1	1

MOBILE CANTEN FUND.

Previously acknowledged		£5	11	0
Mrs. Buchanan, Tyndrum	0	7	6	
Mrs. Calum Beaton, Glasgow	0	2	6	
Mrs. M. Barron, Glasgow	0	10	0	
Miss Seonaid Fergusson, Glasgow	0	10	6	
		£6	12	4



EDITOR:—Rev. MALCOLM MACLEOD, M.A., Manse of Balquhiddy, Strathyre, Perthshire, to whom all literary communications should be addressed; business and other communications to 131 West Regent Street, Glasgow. Telephone:—Douglas 1433.

Leabhar XXXVI.]

An Cèitein, 1941.

[Earrann 8

CUAIRT DO INNIS TILE.

Is fiachan air duine na gheallas e, agus seach gun gheall nuise sa' *Ghaidheal* mu dheireadh gun innsinn tuilleadh mun tìr ionghantach sin Innis Tile agus mu shluagh na tìre, is fheàrr dhomh sin a dheanamh gun dàil oir is tric a ni dàil dearmad. Tha mi deanamh dheth ma tha nach 'eil dòigh as fheàrr dhomh air sin a dheanamh na innse mar a thachair dhomh agus mi air cuairt shamhraidh a thoirt ann sa' bhliadhna 1931. Riamh bho dh' ionnsaich mi an cànan aca bha dèidh agam air sgrìob a thabhairt do'n rioghachd iomallach so, ach bha bliadhna is bliadhna a' dol seachad mus deach agamsa air sin a dheanamh.

Co-dhiùbh, sa' bhliadhna so, ann an 1931, bha brathair dhomh a bha 'na mhaighstir-sgoile am muigh air bràighe Abairadhain ag coimhead orm an Glaschu aig a' Bhliadhna Uir agus dh' fhaighneachd e dhìom càit an robh dùil agam a dhol air mo chuairt shamhraidh. Thubhairt mi ris gun robh mi smaoineachadh a dhol do'n Ìsland, do thir na deighe. "An ta, ma ni thu sin theid mi còmhla riut, agus seach gu bheil mi fhein," ars esan, "còlach air sgiobairean bhàtaichean iasgaich an Abairadhain a bhios a' dol dh' iasgach a mach eadar an Ìsland agus Gréineland bheir fear aca a mach sinn, agus gheibh sinn dhachaidh air bàta an fharaidh; bithidh sinn na's annasaiche na dhol a mach agus tighinn air ais air bata-smuid an fharaidh. Is e so a rinn sinn.

* * *

Dh' fhàg sinn cèidhe Abairadhain air feasgar brèagha samhraidh an dara latha de'n Iuchair, sa' bhàta Ben Rossal agus Seumas Strachan—duine còir coibhneil—na sgiobair oirre. 'Chuir

sinn a steach air maduinn an là-ar-na-mhàireach do Inbhir Uig agus thug sinn deich croinn sgadain air bord air son giadhadh nan lion. Faodaidh mi radh an so gur e lin mhóra tha na bàtaichean so ag cleachdadh agus tha iad a' faighinn a h-uile seòrsa glais-iasg, ach is e bradain-leathain agus trusg agus langannan as pailte tha iad a' faighinn—agus is ann air a' bhradan-leathain a tha iad an tòir gu sonraichte. Tha am bàta fhéin ann am meudachd agus an cumadh, dìreach mac samhail nan tràlairean.

Dh' fhàg sinn Inbhir Uig gu maith an deidh mheadhon-latha agus chaidh sinn troimh 'n a' Chaol Archag agus an fhainge gu maith molach. Chithinn Tigh Iain Ghròit an Gallaibh m' am choinneimh làimh ris a' chladach agus tràigh is machair timchioll air. Chaidh sinn seachad air Aird Dhunaid, agus fo dheireadh an ciaradh an fheasgair agus frasan domhlaidh oirre bho'n aird-a-tuath chitheadh sinn Sula-sgeir beagan an iar-'as oirnn. Thog iad an cùrsa bho Shùla-sgeir gu Innis Tile—an Iar Thuath is i a Tuath air a' chombaist.

Thug sinn ceithir latha mus do ràinig sinn Innis Tile, agus fad còrr is dà latha bha fìor dhroch fhainge againn agus cha robh fearann no nì ri fhaicinn ach a' mhuir 'na beanntan uaibhreach. Fad a' chuid bu mhotha de'n dà latha so cha b' urrainn eadhon làmhna a' bhàta dol air clar-uachdair na luinge le eagal gun sguabadh an fhainge air falbh iad. Thug iad astar bhuaipe cuideachd los cothrom èirigh a thabhairt dì sua tuinnean àrda, do bhrìgh gun robh na tuinnean cho mòr agus nan gearradh i trompa gum bitheadh i an cunnart air a' toirt do'n ghrund le cudthrom na fairge os a cionn. Ach air an tras oidheche dh' fhàg sinn an droch shìde 'nar dèidh agus dh' fhàg am muir cho lom ri do bhois, agus air maduinn

a' cheitireamh latha, aig còig uairean sa' mhaduinn, thog sinn fearann Innis Tìle. Bha a' ghrian a' dealradh gu geal lainnearach air mullach nam beann agus iad còmhdaichte le sneachd. Is e Vatna Jokull a thog sinn an toiseach, beinn a tha daonnan fo throm sheachd agus abhainn deighe a' sruthadh bhuaipe do'n mhuir air taobh sear na dùthcha. An deidh mheadhon-là bha sinn a' dlùthachadh ri fearann agus chitheadh sinn bailtean beaga an sud 's an so am bràighe a' chladaich. 'Se Uig ainm a cheud bhaile a chunnaic mi, ainm na sgìre anns an do rugadh agus an do thogadh mi sna h-Eileana Siar. Bha so air taobh an ear-a-dheis na tìre. Mu àird fheasgar chaidh sinn seachd dlùth air na Vestmanna Eyjar no Eileana Siar na rìoghachd so, dìreach deas air an dùthaich. Chan 'eil unnta ach eileanan beaga, glé bheag an coimeas ris na h-eileanan againne, ach tha acarsaid mhaith unnta, acarsaid cho maith agus gur e Geata Phàrais a thuir maraichean rithe. Tha mu trì mìle de shluagh sa' bhaile a tha air na h-eileanan so agus tha iad uile gu maith dheth. Tha iad uile gu ìre bhig an sàs an obair an èisg.

Mu dha-uair-'eug an oidhche sin—cha robh oidhche ann agus a' ghrian 'na h-àirde san speur—thainig sinn fa chomhair tigh-soluis agus a dhà no trì thighean faisg air. Bha so aig Reykjanes mu dheich mìle fichead a mach as a' cheanna-bhaile, Reykjavik, agus shéid an sgiobair fideag na soitiche. Cha robh e airson a dhol leinn gu ceidhe agus cis throm aig na h-Islaindich gu thogail air gach bàta thig gu laimrig ann. An ann uine glé ghoirid thainig geòla bheag agus triuir ghillean 'ga h-ìomramh a mach far an robh sinn dh' fheuch dé bha sinn ag iarraidh. Dh' èigh an sgiobair riutha nuair a thainig iad ri cliathach a' bhàta gun robh dìthis luchd-turuis ag iarraidh air trì. Cha robh facal Beurla aig na gillean agus mar sin cha do thuig iad smid a thubhairt esan. Thuir e nuair sin rium fheir: "Mach a nis a charaid le do chaimnt thuathach, agus innis dhaibh gu bheil sibh ag iarraidh air tìr." Rinn mise sin, ged tha fhios gur ann lapach a bha mo bhriathran. Co-dhiùb thuig iad-san mi, agus thubhairt iad: "a steach leibh." Leig sinn beannachd le sgiobadh a' Bhen Rossal agus sìos leinn do'n gheòla le ar màileidean. Bha i mar an t-slige mhaoraich am beul nan tonn ach gu fortanach bha sinn faisg air cladach, agus cha b' fhada gus an do dh' iomair dìthis de na gillean gu tìr i. Cha bu luaithe a ràinig sinn trì agus a chunnaic sgiobadh na Ben Rossal gun robh sinn sàbhailte na shéid iad an fhideag a rithist mar gum b' eadh a' leigeil beannachd leinn agus ag guidhe soirbheachadh maith dhuinn.

Chuir sinn seachad an oidhche sin an tigh tuathanaich còir mu dhà mhìle bho Reykjanes, Rubha na Ceothadh, far an deach sinn air tìr, on is e sin tha Reykjanes ag ciallachadh; agus chitheadh tu ceò an amhaich an rubha ag éirigh suas bho thobraichean tette a tha an sin. Thug na balaich an so sinn agus iad ag ràdh gun robh tuathanach ann aig an robh Beurla. Bha e mu lethuair an deidh uair sa' mhaduinn nuair a ràinig sinn an tigh aige— an tigh a b' fhaide air falbh sa' bhaile—agus na balaich ag giùlan nam màileidean againn. Bha iad air gabhail mu thàmh. Bhuaill sinn aig an doras agus cha b' fhada gus an d' éirich fear-an-tighe, agus an d' fhosgail e an doras. Ghabh mi mo leisgeul am Beurla agus mi ag iarraidh cuid oidhche. Cha do thuig an duine còir cìod e bha mi ag ràdh. Am beagan Beurla a bha aige bha e air a call. Cha robh sin 'na ionghnadh. Bha e dà bhliadhna an Canada o chionn ochd bliadhna deug, agus am beagan Beurla a dh' ionnsaich e an sin bha e air a call. Cha robh agamsa air ach toiseachadh air an Islaindis a rithist. Leig sinn beannachd leis na gillean a thug air trì sinn agus a ghiùlain ar màileidean cho fada, agus thug sinn taing is duais dhaibh ged bha dùil aca-san nach gabhadh iad duais sam bith airson an saothrach.

* * *

An deidh dhuinn an oidhche a chur seachad an tigh an tuathanaich Gudman Gudmanson— agus b'e sin tigh na fialaidheachd agus a choibhneis—fhuair sinn carbad air maduinn an là-ar-na-mhàireach do Reykjavik, mu aona mhìle deug ar fhichead air falbh. Is ann an cois a' chladaich a bha an rathad ag gabhail troimh bhailtean beaga an sud 's a so— troimh Keflavik agus Njardvik agus Utskåla agus an sin troimh Hafnarfjörður, cnap maith baile—gu Reykjavik, ceanna-bhaile na rìoghachd. Chan fhaca duine riamh a leithid de fhearann lom creagach gun fù aon ghaisinn feoir a' fàs ann, agus am beagan talmhainn a th' ann e ruadh loisgte, ach gle bheag am fìor chois na mara. Mar a bha sinn a' dol troimh 'n dùthaich so bha an earrainn so de'n Fhìrinn daonnan a' tighinn a steach orm, 'se sin, "Gràinealachd an fhàsachaidh." Is e an t-ionghnadh eile bu mhotha bha ri fhacinn, na bha dh' iasg saille ga ghréidheadh air a' chladach agus air na leacan suas bho bhàighe a' chladaich, agus eadhon air muil chlach a bha air an deanamh a mach do'n mhonadh— iasg iasg anns gach àite is oisean 'ga ghréidheadh ris a' ghréin, agus cruachan dheth an sud 's a so cho mór ri beag thighean, fad an t-siubhail.

Chitheadh tu cuideachd cruachan de chnàman an éisg 'gan tìormachadh. Bha sa' mhaduinn, an uair ud, grunnan sluagh an sud 's a so a' sgaòileadh an éisg—fir is mnathan agus móran ghillean is nigheanan òga, agus briogaisean gorma orra le chéile.

Is ann timchioll air obair an éisg a tha mórán de shluagh an àite a' faighinn cosnaidh. 'S ann eadar iasgach is obair an éisg agus tuathanachas a tha mór roinn sluagh na rìoghachd a' faotainn am bith-beò, agus tha iad uile gu maith dheth agus glé chomhfhurtail.

Tha a' chuid as motha de thalamh tuathanachais na tìre ann an glinn ghorma agus am feadain fhada bhoidheach suas bho cheann lochan mara, agus an cois a' chladaich. Tha fear goidid gorm sna glinn so agus e air leth maith gu beathachadh spréidh. Is e glé bheag tha de thalamh àitich san tìr uile, agus is ann air tràthach a thatar a' beathachadh an spréidh fad a' gheamhraidh.

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Tha beanntan corrach àrda ag éirigh an àirde os cionn nan gleann so, agus iad uile fo throm shneachd agus a' dealradh gu geal lainnearach sa' ghréin. Ach ged tha so mar so bha an aimsir mórán na bu teotha san Iuchair na b' aithne dhomh riamh san dùthaich againn fhein. 'Bha e cho teth an Tigh Onda Islaind an Reykjavik far an robh sinn a' fuireach agus nach b' urrainn dhuinn fantainn a stigh ri àine an latha.

Ach tha mi deanamh dheth gur e an t-iongantas as motha tha san tìr ud na tha de thobraichean tethe agus goileach feadh na dùthcha. Chi thu iad am measg an t-sneachd agus tòit ag éirigh bhuapa air faire, agus chi thu iad ag cur thairis ri goil fo thiùrr an làin. Chi thu cuideachd uillt de dh' uisge blàth a' ruith an sud 's a so. Is ann aig feadhainn de na tobraichean goileach so, am muigh air bràighe Reykjavik, a tha àite nigheadaireachd a' bhaile. Tha na tobraichean goileach air an dìon an so le gádan iarunn chum nach tuit duine unnta. Tha allt de uisge fuar a' ruith ri an taobh, agus tha mar sin am feumalachd de uisge fuar is teth aig luchd-nigheadaireachd. Chithear mnathan a' bhaile gu maith tric a' nigheadaireachd an so. Tha rithist faisg air an aon àite, beag loch de uisge blàth far am bi muinntir a' bhaile tighinn gam farraigeadh fhein.

Agus am muigh air an dùthaich chitheadh tu an iomadach àite bean a' tighinn a mach as an tigh agus ag cur poit 'na suidhe air te de na tobraichean so agus a' bruih na bha 'na broinn. Thatar an àitean eile a' tabhairt an uisge theth so a steach do na tighean ann am

ploban chum na tighean a chumail blàth sa' gheamhraidh; agus mar an ceudna do thighean ghloinneachan far a bheilear a' togail mheasan a tha cur feum air blàths.

Chithear an àitean eile san tìr feadhainn de na tobraichean tethe so a' spùtadh an àirde do'n adhar cho àrd ri deich troighean fichead, chunna mi fhein an te ris an canar an Gryla a' deanamh so iomadach uair.

* * *

Tha tighean móra eireachdail aca feadh na dùthcha gu léir—tighean air an togail de fhiodh agus de dh' iarunn preasach. Thatar a nis air tòiseachadh air na tighean a thogail de choncrat air a neartachadh le iarunn. Chan 'eil dath sa' bhogha-frois nach 'eil air na tighean aca, gu h-àraid sna bailtean móra. Tha so a' deanamh nam bailtean aca mórán na's tlachdmhoire ri 'm faicinn na na bailtean againne. Chi thu gorm is dearg is buidhe is scàrlaid air tighean san aon shràid.

* * *

Tha a' phàrlamaid as sine th' air an t-saoghal aca an Innis Tile—pàrlamaid a tha còrr is mìle bliadhna dh' aois. Chaidh a cur air bonn an tòiseach sa' bhliadhna 930 A.D. agus bhatar ag coinneachadh fad linntean am muigh sa' mhonadh sin ris an can iad fhein Thingvellir, mar gum bithte air àirigh. Bha iad a' togail bhòthan is phàilleanan dhaibh fhein air Thingvellir—'se sin Magh na Pàrlamaid—agus bha a' Phàrlamaid cruinn fad cho-la-deug an sin mu dheich mìle fichead a mach a Reykjavik a h-uile samhradh. Ach tha a' Phàrlamaid, no an Althingi mar a their iad fhein, ag coinneachadh ann an tigh an Reykjavik o chionn suas ri ceud gu leth bliadhna. Bha taghadh-pàrlamaid aca san dùthaich goirid mus deachaidh sinn ann agus bha sinn mar sin fortanach gun robh a' phàrlamaid gu bhith air a fosgladh là no dhà an deidh dhuinn an Ceanna-bhaile a ruighinn. Fhuair sinn a steach gu fosgladh na Pàrlamaid tre choibhneas Mhgr. Johann Josefsson, fear ionaid nan Vestmanna Eyjar air na chuir sinn eòlas an latha sin fhein. Tha buill na Pàrlamaid no na h-Althingi 'nan dà Thigh—agus tha ocd buill fhichead an Tigh nan Cumantan no san Tigh Iochdrach, agus ceithir buill dheug san Tigh Uachdrach no an Tigh nan Seanairean. Tha Riaghaltas an latha an carbsa ri Àrd Chomhairle de thriur de bhuill na h-Althingi, agus tha ceann-suidhe aca dìreach mar a tha ceann-suidhe Tigh nan Cumantan againn fhein. Tha rìoghachd Innis Tile air a ceann fhein saor bho ùghdarras rìoghachd sam bith eile, ach gur e an aon rìgh a tha aca fhein agus aig Danmarc.

FACAL SAN DOL SEACHAD.

Duilleagan Gaidhlig—Tha an Comunn Gaidhealach a nis air duilleagan de litreachas Gaidhlig a chlo dh-bhualadh chum an cur dh' ionnsaigh ar seòladairean agus ar saighdearan. Tha an leughadh a tha sna duilleagan so freagarrach dhaibh-san a tha air falbh a' dìon na rìoghachd co-dhiùbh a tha iad aig an tigh no thairis ri aghaidh cruaidh. Tha fhios gum bu mhaith leò duilleag mar so an Gaidhlig a bheireadh iad as am pòcaid agus a leughadh iad an dràsda 's a rithist nuair a bhitheas ùine aca. Gu dearbh tha cinnt gun toir e misneach is togail inntinn do thriur no cheithreir Ghaidheal air luing no am feachd na tire iad a leughadh còmhla ri chèile aon de na duilleagan so 'nan cànan fhéin. Chan 'eil cothrom no meadhan leughaidh Gaidhlig aic ainneamh ainneamh aig ar saighdearan agus aig ar seòladairean; chan fhaighear leabhraichean Gaidhlig far am bi iad an sud 's a so feadh na dùthcha mar a gheibhear leabhraichean Beurla; chan 'eil paipear-naidheachd Gaidhlig ann mar a tha paipear-naidheachd Beurla; chan 'eil cuairtear no mìosachan fhéin ann an Gaidhlig ach *An Gaidheal* a mhàin—comharra na bochdainn air na Gaidheil agus air na rinneadh fhathast airson litreachas nan Gaidheal. Tha e, ma tha, mar sin ro fheumail gum bitheadh duilleagan mar so ri fhaotainn a chuirear am broinn litreach thuca-san a tha air falbh—co-dhiùbh tha iad san rìoghachd-sa no thairis, air mair no air tìr.

Tha na duilleagan an asgaidh, agus gheibhear àireamh sam bith dhiùbh a tha dhith air neach chum an cur gu an càirdean a tha air falbh. Ach tha fhios nach cuirear an aghaidh neach sam bith a chuireas tiodhlac do oifis a' Chomuinn chum cuideachadh leis a' phostachd. Agus ma's e as goireasaich do neach faodaidh e ainm is seòladh-litreach seòladair no saighdear sam bith a chur dh' ionnsaigh Rùnaire a' Chomuinn Ghaidhealaich aig 131 Iar Shraid Regent an Glaschu, agus cuirear na duilleagan chuca. Bu choir dhomh a ràdh gum bheil na h-ingheannan a tha air falbh ag cuideachadh an obair-dion na rìoghachd air am fìleaidh a steach còmhla ris na saighdearan agus ris na seòladairean, agus gun cuirear thuca-san iad cuideachd.

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Bhiteamain—Bha dhùilagam nuair a thòisich mi an toiseach a' leughadh mu dheidhinn bhiteamain gum b'e aon eile de na magaidean ùra sin a bhios na lighichean a' toirt fa chomhair dhaoine, agus a tha an diugh ann agus am màireach as an t-sealladh. Ach tha mi

deanamh dheth gu bheil barrachd air an sin ann. Agus an uair a tha an riaghaltas ag ràdh ruinn gu bheil iad a' daingneachadh, no a' neartachadh, an arain a tha sinn ag ithe le bhiteamain B tha e nàdurach dhuinn foighneachd, ciod a th' ann bhiteamain?

Tha, ma tha, fada mhór an t-saoghail bho bha fhios aig a' mhór shluagh cho maith ri lighichean gu bheil ceangal soilleir eadar seorsachan bidh agus a bhith cumail galairean sonraichte air falbh. Is fhada bho bha fhios aig seòladairean gun cumadh measan agus lusan mar a tha ùbhlán is oraingearan agus càl is snèapaichean is leatais an cois bidh eile an sgreibich air falbh. Is fhada bho bha fhios cuideachd gun cumadh ola nan trosg cama-chasan as an chloinn.

Ach is e a rinn an ceangal a tha eadar galairean is bidh àraidh ro fhaicsinneach an toiseach an galair sin a tha san aird-an-eair ris an canar beri-beri; agus sin an galair a rinn aig an àm cheudna soilleir na nithean sin ris an canar bhiteamainean. Gheibhear an galair beri-beri am measg dhaoine tha tighinn beò air rais. Is tinneas e tha toirt an lùthais gu tur a' daoine, agus tha naireanan pàirlis agus an t-séid bhiùir 'na chois.

'Sò Duitseach òg, fear Crìstean Eijkman agus e 'na fhear-cuideachaidh ag obair an laboratoraidh, a mhothaich an toiseach gun dh' fhàs cearcan a bha e biadhachd le rais air a rusgadh tinn le tinneas dìreach mac-samhail am beri-beri. Mhothaich e cuideachd gun rachadh iad am feobhas nuair bheireadh e biadh cumanta dhaibh.

Greis an deidh shò chunnacas gun robh daoine air an robh an galair beri-beri a' dol am feobhas cho luath 's a bha iad a faighinn rais gun a rusgadh ri ithe an àite rais riùsgte. Smuainich Eijkman bho'n so gun robh puinnsean san rais air an robh an rùsg a' toirt buaidh, agus gum b'e sin bu chuireach gun robh rais leis an rùsg a' leaghas a' bheri-beri. Ach fhuair fear eile—Casimir Fund—agus e ag obair an Aitreach Lister an Lunnainn a mach gun tigeadh am beri-beri air neach le e bhith air a bheathachadh le biadh anns nach robh rais idir ma bha e 'na fhìor charbohìdratean. Bha so a' leigeil fhaicinn gu soilleir nach anns an rais a bha am puinnsean idir ach gun robh rudeigin san rùsg a bha cumail an tinneis air falbh. Bha beathachadh sonraichte san rùsg, agus is e am beathachadh so air an tug Casimir Fund, oched bliadhna fichead air ais, an t-ainm bhiteamain.

Fhuair eadh mòran fiosrachaidh a mach a thaobh nan gnothaichean so o'n uair sin, agus tha fhios a nis air àireamh mhór de'n bheathachadh so a tha am bidh àraidh. Thugadh

cuideachd ceud litrichean na h-aibideil agus na ceud fhigearan cunntais mar ainm orra; agus bithidh fhios a réir an ainm carson a tha iad fa leth feumail. Tha bhitheamain A feumail chum gum bi ar craicinn slàn fallain. Tha bhitheamain B1 agus B2 feumail chum fèithean a chumail làidir fallain agus a chum nàrbhais a chumail air falbh; agus mar a bha mi ag innse sa' *Ghaidheal* mu dheireadh thatar a nis gu bhith a' daingneachadh an arain dhuinn leis a' bheathachadh, no a' bhitheamain so.

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Aristides am Firean—Tha cuimhne agam air seanachas a bha air aithris mu dheidhinn fear a mhaithlean na Gréige san t-sean aimsir (482 B.C.) mu dheidhinn fear Aristides a bha air a mheas cho ceart agus cho treibhdhireach 'na latha agus gur e Aristides am Firean a theirt ris. Tha dreach na firinn air an t-seanachas agus is minic a thug e 'nam cuimhne fuath dhaoine gun diù do dhaoine' ceart agus fìor.

Bha san àm ud lagh aca san Aithne tre 'm b' urrainn an sluagh duine fhuadach as an tìr ma bha iad de'n bheachd gun robh e 'na duine a bha chum cron na rioghachd. Is e "ostraceadh" a chanadh iad fhéin ris an fhuadach so; agus ma's e agus gun robh e air a dheanamh an aghaidh neach dh' fheumadh e an dùthaich fhagail roimh cheann nan deich latha agus fuireach a mach as an tìr fad dheich bliadhna, 'se sin mura gairmte air ais e roimh 'n sin. Is ann o mhr spreadhain a dh' éirich am facal "ostraceadh" on is e so am facal Greugais a tha airson spreadhain. Ann a bhith toirt seachad an guth chum neach fhuadach air falbh is ann air m' spreadhain a bha neach a' sgrìobhadh ainm an fhir a bhatar airson fhuadach, agus an sin ga thilgeil ann an cragan gu an cunnta iad. Ma bha àireamh àraidh de spreadhain le ainm fear sonraichte ann—dh' fheumadh barrachd is sia mìle a bhith ann—bha an neach sin air "ostraceadh" no air fhuadach as an tìr.

So an seanachas ma tha. Bha an latha so muinntir na h-Aithne cruinn an àite a' mhargaidh agus iad a' faotainn coire do'n fhear-stàta Aristides agus iad ag cur dearbhadh am bitheadh e air fhuadach as an tìr. Bha duine aineolach an sin agus cha b' urrainn e aon chuid sgrìobhadh no leughadh a dheanamh, agus ars esan air fhear a bha 'na sheasamh ri a thaobh—agus cò bha so ach Aristides ged nach b' aithne dha-san e—"sgrìobh," ars esan, "Aristides air an so dhomh," agus e a' sìneadh spreadhain dha. "Carson?" ars am fear eile agus e deanamh na dh' iarradh air, "cìod an t-olc a rinn e; cìod a tha agad 'na aghaidh agus gu bheil thu ga fhuadach?"

"Chan 'eil dad," ars esan, "ach gu bheil mi seachd sgìth a bhith cuinntinn dhaoine daonnan ag radh am Firean ris."

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Roc Ail—Tha caraid a ghabh *Lèana Ghorm Hiorta* mar ainm-pinn dha fhéin ag cur ceist no dhà oirnn a thaobh Roc Ail. "Is iongantach," ars esan, "agus sibh cho fìosrach sa' Ghreig mura h-eil fhios agaibh air na bhuineas do chladaichean nan Eileana Siar."

Tha an t-ainm ag ciallachadh creag, dà uair. Tha a' cheud leth de'n fhacal aca sa' Bheurla mar *rock* a nis o chionn iomadh linn, agus tha cuid de sgoilearan ag cumail a mach gun ann bho'n Ghaidhlig a ghabh iad an iasad e. Tha an leth-deiridh de'n fhacal ag ciallachadh creag, cuideachd. 'Se fìor shean fhacal Gaidhlig a tha an *ail*. Tha sinn ga chleachdadh fhathast anns an fhacal, *eileach* na muilne. Tha mar sin an t-ainm Roc Ail ag ciallachadh creag, dà fhille. Bha an cleachdadh so againn air a' Ghaidhealtachd, nuair a bha ciall facail a' fàs duilich a thuigsinn do mhòran, tre aois no airson aobhar sam bith eile, gu robhtar ag cur facal eile a thuigeadh a h-uile duine còmhla ris—direach mar a th' againn an so. Is aithne dhomh clachan mòra mòra an sud 's a so feadh nan Eileana Siar ris an canar an diugh "Clach Eilearstan." Tha am facal *ail*, no *eil*, againn an so cuideachd, agus nuair a thainig na Lochlannaich chuir iad am facal aca fhein airson creag no clach, 'se sin *stan* no *stein*, an taic ris an fhacal Ghaidhlig *ail*; agus greis mhaith an deidh sin nuair a bha ciall an fhacail *ail* a' dol a' cuimhne nan Gaidheal fhéin chuir iad clach còmhla ris an ainm a bha dà fhille cheana, agus bha e nuair sin trì fillte—agus gach aon bhall d'heag ag ciallachadh clach shonraichte no clach mhór. Sin, ma tha, brìgh an ainm Roc Ail no "Rockall" mar a thatar ga sgrìobhadh sa' Bheurla.

So an aon mhr as fhaide an iar de Bhreatainn, agus is e eilean—chan 'eil ann ach sgeir lom—cho iomallach 's a th' air an t-saoghal. Tha e naoi fichead mìle 's a ceithir (184) an iar air Hiort; agus tha Hiort fhéin dà fhichead mìle 's a dha dheug (52) an iar air Caol na Hearadh. Fàgaidh sin Roc Ail dà cheud agus sia mìle fichead (226) siar air na Hearadh.

'Se enap cruinn creige a tha an Roc Ail leth-choltach ri cruach mhònadh air droch dheanamh, agus tha e ag éirigh mu dheich is trì-fichead troigh os cionn na mara. Thatar ag cumail a mach gu bheil ceithir fichead troigh sa' choislinn aige am beul na mara.

Cha robh mòran riamh air tìr air an sgeir,



co-dhiùbh cho fada 's a tha sgeul againn, àh am beagan a bh' ann tha iad ag innse dhuinn gu bheil mullach na sgeire 'na dhruim geur; agus gur ann air taobh an ear-thuath an eilein a mhaìs an urrainnear a dhòl air tìr ann, agus gur ann glé dhùilich a tha e ann an sin fhéin. Cha deanar clach idir dheth ach ri fìor shìde mhaith.

Chan 'eil mi ag ràdh idir nach ann bho'n sgeir so a dh' éirich an creud faoinsgeulach sin a bha aig na seann Ghaidheil a thaobh Rocabarra. B'e Rocabarra 'nam beachd-san eilean diomhair a bha muigh sa' Chuan-a-siar agus nach do nochd e fhéin ach dà uair; agus an uair a chite an treas uair e bha iad ag creidsinn gun robh deireadh an t-saoghail dlùth.

Nuair a thig Rocabarra ris,
Is dual gun teid an saoghal a sgrios.

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Eilidh NicMhaolain—Bithidh muinntir a' Chomuinn agus muinntir campa Comunn na h-Oigridh toilleach chluinntinn gu bheil a' Mhgn. Eilidh NicMhaolain agus a piuthar Mairi Màiread a nis a' tighinn air adhart glé mhaith. Chan fhada gus am bi iad cho maith 's a bha iad a riamh. Chaidh an leòn le chéile anns a' chreach a thainig air Braighe Chluaidh o chionn ghrunnan sheachdainean an sud. Bha an dithis aca agus an athair a stigh san tigh nuair a thainig a' chreach a' cheud oidhche bha an sud, agus chaidh an tigh a chur 'na bhroinn agus a sgrios gu tur, ach cha do dh' éirich beud do ar caraidean an t-Bileanach fhéin. Taing do Ni-maith air son sin. Chan 'eil teaghlach eile ann a rinn barrachd air son maith na Gaidhlig agus air son cumail suas uaisleachd nan Gaidheal na Aonghas MacMhaolain agus a theaghlach. Gun ti iadsan uile.

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Firinn airson a' mhios so.

Tha sinn a' toirt tuilleadh agus buaidh trid-san a' ghràdhach sinn.—Rom. viii. 37.

AM FEAR-DEASACHAIDH.

FOREIGN WORDS IN GAELIC.

The problem of foreign words in Gaelic, which was so interestingly treated in the April *Gaidheal*, is so important that no apology is needed for carrying on the discussion.

R.A.R. refrains from discussing the "controversial question of the necessity or justification of the borrowings" he mentions, and rightly enough, as he is considering a question just as important; namely, how to

treat foreign words when it has been settled that they should be borrowed. The fact is that borrowings are made, and will be made. The problem is, how are they going to be standardised, and how is it to be decided what is "accepted" and what not?

Usage is the arbiter of everything in language; but when there is no general usage, only a plenty of localisms, one hardly knows where to look. There has been, and still is, a standard written Gaelic, and that should be our guide. But even when we follow this line there is a stumbling block in our way. Little is written in it, and less read. What is needed from this point of view is that (1) good readable work should be produced whether original work or translations; (2) it should be printed and published at a low cost (paper covers, etc.); (3) it should be "pushed" by a vigorous use of advertising, circulating and so on, or by the old Subscribers' List method so successfully used by the editor of *Seonaidh Caimbeul's* poems. Needless to say there should be cheap editions of our classics, comprising the bare text in paper or cardboard covers. But the problems of distribution and building up a reading public are the most difficult and probably the most important.

With a living literature of reasonable bulk usage would evolve itself, and there would at least be a norm to refer to.

As for the question of the "necessity and justification" for individual borrowings, to pass judgment one must have a good knowledge of the vocabulary of Modern Scottish Gaelic (c.1600-1941) the only way to acquire which is to read the literature of that period. One must know what a language possesses before one can decide what it lacks. With this knowledge one can settle whether a native word has been so widely and generally used that a recent borrowing is unwanted and inadmissible in its place (e.g., *mèasaid* is unnecessary as there is already a common word for *message*, namely *fios*), or on the contrary whether a borrowing has been so long and so widely used that the equivalent native word, if any, should be regarded as an archaism (e.g., *campa* and *longphort*). No individual, or no small group of individuals, is likely to be equal to this task. We need an equivalent of the French Academy, though not an imitation of it. Gaelic students, writers and scholars must some time put their heads together.

There remain words which modern Gaelic does not have and has not yet borrowed. In such instances there seem to be three courses open (1) to go back to older Gaelic literature

for a word. There are instances in every language where it draws revitalising draughts from its older vocabulary (e.g., *comar* is a word that occurs only in place-names, but could be very well used as the regular word for *confluence*); (2) to borrow a word from English or some European language; (3) to translate the idea by a Gaelic word, compound or phrase (e.g., *airgead* - *cuideachaidh* for *subsidy*). Fourthly, one must always bear in mind that our brothers in Eire have had to solve these same problems, and care and scholarship have gone to their solutions. The vocabulary which they have evolved must always be kept in view.

As for the orthographical treatment of borrowed words (or, in tolerable English, how to spell them), a sign of depalatalisation will certainly have to be decided on, as will flexions for borrowings in k.v. etc. The practice of making the plurals of borrowed nouns in *-aichean* is pretty well universal, just as most recently borrowed verbal nouns and in *-igeadh*, but why not have *van* either masculine or feminine throughout—*am van mór* (*a' van mhór*), gen. *a' van mhóir* (*na van móire*)? As *v* is bilabial or labiodental (usually the latter) it should change *n* to *m* wherever *f* does so—e.g., *nam vanaichean* not *nan vanaichean*.

That the non-Gaelic letters of the Roman alphabet should be kept in most borrowed words and foreign names, and that *Leathann ri leathann* is *caol ri caol* should not be applied to them without discrimination, is the best of sense. Let us write *Vesuvius* and *Victoria* and be done with it. *Bhesubhius* is rather too elaborate a way of pretending that the Gaelic reading public do not know the letter *V* when they see it. But all words, and particularly names, should not be borrowed through English. Denmark is *Danmark* to the inhabitants thereof, and *Danmarc* suits Gaelic well enough with *na Danaich* speaking *Danaic*. But that is a simple instance. What about *Copenhagen*? One should consider the various forms it takes and look for the most suitable. *Kjøbenhavn* is hopeless, and *Kaupmannhafn* almost as bad. The Swedish *Köbenhavn* looks more promising, and one might tentatively suggest *Kaobanham*. The English form does not suit Gaelic, and a translation such as *Baile-puir* *Nam Marsanta* would be as silly as it is long. Again *Oslo* is simple, and can stand as it is, and *Loow* is so intimidating that one shrinks from interfering with it.

Thousands of such instances have to be discussed and decided some day, and if possible by a body whose rulings will be readily accepted.

There cannot be much generalising. Almost every word and name must be considered on its own. But if plenty of Gaelic is written on plenty of subjects, and if it is generally read, hundreds of these problems of detail will solve themselves by process of acceptance and subsequent general usage. G. C. HAY.

THE GAELIC BACKGROUND OF THE LEGEND OF ST. ANDREW.

At the quarterly (February) meeting of the St. Andrew's Society, Ottawa, an address was given by Dr. W. J. Edmonston Scott, M.A., editor of the *Celtic Forum*, entitled "The Irish Background to the Legend of St. Andrew."

Scotland owed a good deal of her Christianity to Ireland, said the speaker, as well as the sacred oracles that enshrined it. One of the glories of the Columban Church which brought the Gospel to Pictland was the famous Irish uncial—a style of native bookhand whose state of maturity in the sixth century argued a long period of development. St. Patrick was not credited with its invention, nor with the flourishes of Byzantine art that stamped the oldest Irish vellums with a richness and magnificence of colour and illumination unlike anything contemporary to be found in western Europe. The same manuscripts, with others preserved in Irish foundations on the Continent, showed that Greek had been widely studied by the priesthood of the Columban Church before Irish scholars like St. Columbanus and Johannes Scotus astounded the savants of Rome with their profundity in Greek. That learned Irish monks had visited Greece in the Romano-British period and studied theology and calligraphy in church libraries seemed likely, for this was the testimony of tradition.

Subsequent to the Roman conquest of Gaul was the invention of the Roman-Irish alphabet called "Ogham," the names of whose symbols proved that its inventor had been no mythical Celtic hero or divinity, but a scholar or group of monks acquainted with Gaelic, Hebrew, Greek, and Latin. The theory of the learned in the Middle Ages, quoting a native legend, was that it originated in "Achæa in the east," and the "Precept of the Sages," an old Irish thesis on grammar and philology preserved in the Book of Ballymote (fol.318 a), left no doubt whatever that the beginnings of Irish calligraphic art were somehow connected with the Greek province of Achæa.

Unfortunately patriots and archaeologists obscured the truth in the old legend by foolish

speculations. The former claimed the name as a clerical error for Gaelic *achadh*, "a field," and cooked a story crediting the ancestor of the Gael as the inventor of Gaelic writing. The latter noticed the dental in the old Gaelic form *achad*, field," and promptly claimed an Akkadian-Babylonian antiquity for Irish calligraphy.

Chief interest in the legend about "Achæa of the east," which was associated in the Irish mind with the ancient glory of Irish calligraphy before and since the age of St. Patrick, was that it represented the remoter background of Scotland's patron saint, who brought the Gospel to Greece and was crucified in Achæa in 69 A.D. St. Andrew fitted into the Celtic background of Scotland as the symbol of an independent British religious tradition as old as the days of druidism, when St. Andrew's was called Rod-mannan, the "Fort of Manu," god of the sea. His was a continuing tradition that championed the propagation of the Faith and the advancement of learning.

COMFORTS FOR H.M. FORCES.

The monthly meeting of the Central Committee was held in the Highlanders' Institute, Glasgow, on 1st April, Mrs. J. B. Dunlop, Vice-Convener, presiding.

Sympathetic reference was made to the loss sustained by the Convener, Mrs. Bannerman, on the death of her father and the Secretary was instructed to convey to Mrs. Bannerman the sincere sympathy of the members.

The Entertainments Committee reported on the success of the Concert held at Crianlarich on 28th March. A sum of £6 was realised for the Mobile Canteen Fund and the Committee expressed cordial thanks to Mrs. Buchanan, Crianlarich, for arranging the Concert and to the artists who sustained the programme.

A cordial invitation had been received from the Cruachan Branch at Taynuilt to hold a Concert there, and the Committee were endeavouring to repeat the Crianlarich programme at Dalmally on 17th April and Taynuilt on 18th April.

The Vice-Convener reported that the total number of garments completed to date was 7,663. Five additional Feachdan of Comunn na h-Oigridh have been added to the list of workers.

The Secretary reported on donations received as follows:—Comforts, £1443 14/7; Ambulance, £1028 10/4; Comunn na h-Oigridh Ambulance, £278 4/1, and the Mobile Canteen, £41 19/7, making a total of £2,792 8/7.

PROPAGANDA NOTES.

Northern Area.

The Organiser took a party to assist at a Ceilidh at Drumnadrochait in aid of the Mobile Canteen Fund, and from this entertainment, a sum of £7 was forwarded to the Central Committee. A similar function was held at Fort Augustus when £5 14/10 was realised. These Ceilidhs were highly successful not only in helping the Canteen Fund but also from a Propaganda point of view, and it is pleasing to report that there is a desire by the local people to have repeat Ceilidhs for the same object.

The Annual Meeting of Ceilidh nan Gaidheal an Inbhir Nis took place recently and gratifying reports were submitted. It was revealed that a large number of Gaelic-speaking service men in Town and district had attended these monthly meetings, and had taken part in the Programmes. It was decided to continue affiliation with An Comunn Gaidhealach. A donation was made to the local Feachd of Comunn na h-Oigridh, and a handsome donation was made to the Childrens' Ambulance Fund. Miss Mairi Anderson, M.A., who has been Ceann-Feachd for some time has been transferred to Roybridge School. She was an admirable Leader and will be sorely missed by the girl members for whom she did so much. Thanks was expressed to the Provost and Magistrates for the use of the Town Hall for these All-Gaelic meetings.

Mr. D. P. MacPherson who has been conducting Physical Instruction Classes in the Southern Area so successfully is to transfer his activities to the North, firstly in Lochaber and then in the Outer Isles. The Instructor can rest assured of a hearty welcome from Comunn na h-Oigridh members in the North and West where he is regarded as a real friend of the children.

Meetings of the Propaganda and Education Sub-Committees were held recently when important matters regarding Propaganda and the teaching of Gaelic in schools received careful consideration. It was arranged that the Organiser should visit Lewis and Harris early in May. A proposal to promote Jubilee Concerts in Areas where Provincial Mods were held before the war, received unanimous approval and efforts are now being made by Branches to bring this to fruition. Already it has been arranged to hold the first of these at Fort William on June 13th under the auspices of the local Branch. Despite the war it is felt that the Jubilee Year of An Comunn (1891-

1941) should not pass without functions worthy of the occasion, and, circumstances permitting, it is hoped to have several of these Concerts in the Northern Area.

The Northern Area Feachdan and friends continue to give liberal support to Comunn na h-Oigridh Ambulance Fund and at the time of writing only some £17 is required to complete a total of £300. Schemes are already on hand which will provide more than the requisite sum. Sincere thanks are due to all who have done so well in this effort.

Several of the Feachdan have given two and in some cases three separate donations. Actions speak louder than words. Congratulations to Aviemore Branch on the splendid donation of £20 to the Ambulance Fund.

The Organiser has visited Badenoch Area and it is hoped to hold Ceilidhs at Grantown-on-Spey and Newtonmore at an early date. While at Newtonmore Mr. MacPhail visited Mr. Thomas Grant who has been laid aside by illness for some time. Mr. Grant was glad to be informed of An Comunn's activities in the war effort. He takes a keen interest in Gaelic matters in Badenoch and has been a member of the Northern Committee for a number of years. The hope is expressed that he may be able to resume his good work soon.

Another of our best workers in the Gaelic field, Mrs. Fraser of Leckmeltn, has been confined to bed for fully a year. Mrs. Fraser was unceasing in her activities to interest the children in the language and it is true to say that she more than probably any other, has kept the Flag flying in her district. That she may soon be restored to health again is the fervent prayer of all her Gaelic friends.

The death of Mr. Thomas Henderson, General Secretary to the Educational Institute of Scotland, has cast a gloom over the entire Northern Area, where he was well known and highly respected. He was deeply interested in Gaelic and Gaelic people, and was always willing and anxious to give space in The Educational Journal for matters affecting Gaelic. In 1920 he wrote an Editorial "The educational value of Gaelic" which has been described as one of the finest Articles ever written on the subject. Following the first Summer Camp at Sonachan there appeared in the "Journal" from the pen of Mr. Hugh Smith, M.A., Headmaster of Iochdar School, (now in Air Force) a full-page Report on the activities of Comunn na h-Oigridh and the Camp in particular. Mr. Henderson had the

happy knack of making friends wherever he went and his place will be hard to fill.

Mr. MacPhail represented An Comunn Gaidhealach at the funeral of the late Mr. Walter Mundell, the father of Mrs. J. M. Bannerman, Convener of The Central (Comforts) Committee of An Comunn. The interment took place at Lairg cemetery.

OVERSEAS NOTES.

We received recently a copy of the syllabus of the Seventh Vancouver Mod which was to be held in the Elks Hall there on 27th, 28th, and 29th March. Provision was made for 41 Competitions and these comprised Literary, Oral, Solo, Unison (Groups of 5), and Instrumental items. Many of the competitions were graded in age groups in both Junior and Senior sections. Junior Soloists had choice of songs but most of the Senior soloists had songs prescribed for them, mostly from A' Choiris Chiuil. For a Gaelic Speech, not to occupy more than seven minutes, the subject prescribed was "Why Gaelic Broadcasts should be restored."

The Chairman of the Mod Committee is Mrs. J. B. L. Macdonald, and the Secretary and Treasurer is Mr. William Thomson, 645 W. 20th Avenue.

We congratulate the members of our affiliated Society in Vancouver on their zeal and enterprise and wish them success in all their efforts for the upholding of the language and traditions of the homeland. Reading of this Mod will arouse a yearning in the hearts and minds of our readers for the return of peace and the resumption of National and Provincial Mods with all their happy associations.

Contributions from kindred Associations overseas continue to reach the office. Last month we received £8 6/6 from Comunn Gaidhealach Wellington, one of our own affiliated Societies, and the Secretary modestly said, "the sum is not very large but the members who subscribed towards the fund (Ambulance) did so with their whole heart." We consider the contribution an excellent one and we fully appreciate the spirit which prompted the members to respond so liberally.

Comunn Gaidhlig Thoronton has sent us £5 10/7 towards the Ambulance Fund. The Secretary in his letter expressed the wish that the amount sent was larger. He added that there also the war effort is intensified, and that

demands on their purses are numerous and persistent. Letters of thanks and appreciation have been sent to these two Secretaries, as also to all the others who contributed so handsomely to the Ambulance Fund.

The Secretary of Comunn Gàidhlig Thornton is Mr. Roderick MacDonald, a native of Hosta, North Uist, and brother of the Rev. Alex. MacDonald, Ardchattan.

The Secretary of Comunn Gàidhealach Wellington is Mr. A. MacGougan. He did not refer to his connection with the Gàidhealtachd but we suspect that his home district is either Gigha or Kintyre. *Ceud taing dhaibh uile.*

EILEAN NAN RON.

Tha e coltach gun tainig fo aire àireamh nach beag de luchd-leughaidh a' *Ghaidheil* an leabhar taitneach ud 'Island Years'. Is e fear agus boireannach air leth an t-ùghdar agus a bhean, oir gun fhacal mun leabhar ghrinn a chuir esan a mach, chuir an dithis so seachad aon leth bhliadhna ann an campa air an eilean iomallach ud Rònaidh a Tuath.

Tha an t-eilean so seachd agus dà fhichead mìle san àird an ear-thuath a mach o Leodhas.

Le ataireachd na mara a tha sìor shéideadh suas air a chreagan garbha chan fhaigh duine ach annamh, agus sin le cunnart, air a chas a chur air tìr air an eilean. Ach air a shon sin uile b' àbhaist daoine a bhith tighinn beò ann bho shean. Tha làraichean an tighean ri fhaicinn fhathast, agus gu sonraichte an t-sean chill far am b' àbhaist na cléirich a bhith ministrealachd do mhuinntir an eilein.

Tha sgeul brònach ri innseadh mu chrìoch nan còig teaghlachan mu dheireadh a bha fuireach san eilean. Chaidh long a bhiseadh air na creagan agus as a bhàta sin thainig iomadh radan air tìr. Dh' ith iad suas teachd-an-tìr an t-sluaigh air fad agus dh' eug an sluaigh uile leis a' ghort. Thachair so mu dheireadh an t-seachdamh linn deug.

Began bhliadhna an deidh so chaidh maor Hiorta air tìr ann agus e air fhuadach le stòirm. Fhuair e boireannach agus leanabh 'na h-uchd 'nan laighe fuar marbh aig bun creige. Bithidh so 'na shean sgeul do Leodhasaich, ach is maith gun biodh fios aig na Gàidheil eile air. Nuair a smuainichear air a leithid de chrudalachd 's a fhuilingna ceud dhaoine a chaidh a dh' fhuireach air creig iomallach fhiaidhaich, mar a tha Eilean Rònaidh, theid againn air a thuigsinn na's fheàrr cia as a thainig an cruadalas agus am

misneach a tha san oigear Moireasdan agus anns na gillean eile as na h-eileanan siar, agus a nochd iad do'n t-saoghal sna laithean carraideach so.

S. P.

LITIR COMUNN NA H-OIGRIDH.

Cha robh a' bheag de ùr-sgeoil agam dhuibh air a' mhiosa a dh' fhalbh, agus thug mi fa-near 'ga thaobh sin gum bu mhath an naidheachd a bhith gun naidheachd. Chan 'eil a' bheag as ùr agam air a' mhiosa so na's mò; ach tha aon chagar-rùn agam dhuibh, agus is mi a tha cinnteach gum bi sibh toilichte a chluinntinn. Is e sin gu bheil sinn air fios fhaotainn bhuapasan a tha an ùghdarras agus am fios sin a thoirt seachad gu bheil "Dòmhnall nan Cleas" agus a thuairasdail ri bhi againn gun atharrachadh, co-dhiù bhliadhna eile. Bha fiamh òirnn leis gach teanntachd a thàinig air an rìoghachd is gum feumar deagh aire a thoirt air gach cur-am-mach ionmhais gun cuirt a thaobh an tabhartas so a bha a' tighinn gu Comunn na h-Oigridh; ach thuig iadsan aig a bheil riaghladh an sporain gur aobhar so a tha airidh agus a tha 'na fheum do'n ghinealach a tha a' togail cinn, agus mar sin, gus an t-àm so an ath-bhliadhna co-dhiùbh, chan 'eil stad no lùghdachadh r'a dheanamh air an tabhartas.

Tha a nìs ar misneach làidir bho'n a fhuair sinn seachad air an rudha so, am fear tha sinn an dòchas air an gairbhe a' bhios fairge cogaidh gus an toir sinn am mach a' bhuaidh, gur ann a leanas an Riaghaltas air a bhith a' lùbhairt dhuinn na suim a riaraidh iad òirnn an toiseach; theagamh gur ann a dh' fhaodas i eadhon dol suas ri ùine.

Bho'n a thug mi iomradh air Dòmhnall nan Cleas, dh' fhaodainn innseadh gun d'thug e cuairt a bha ro bhuadhach troimh Ardnamurchan air a' mhiosa a dh' fhalbh, gu bheil e an nìs 's a shùil ri inntreachd a steach rathad "Lochabar nan Craobh" agus gum bi e a' dol as a sin do Leodhas. Is cinnteach sinn gun cuirear fàilte air anns na ceàrn nan sin, agus gun cuir an òigridh meal-naidheachd air-san is mar sin orra féin nach 'eil briseadh ri tighinn anns a' chairdeas no anns an t-saothair anns a bheil iad uile an gréim.

Chan 'eil e air a shuidheachadh fathast cuin a tha carbad-eiridinn Comunn na h-Oigridh ri bhith air a lùbhairt seachad. Cha robh làn-shuim a cosdais againn an uair mu dheireadh a sgrìobh mi, is air-son na codach sin, chan 'eil

fathast; ach tha e a' d'eadh, is theagamh nach bitear fada bho'n t-suim a tha a dhith mu'n ruig na briathran so sibhse. Cha bhi an uair sin maille sam bith ann gus an liubhrar seachad i do Chomunn na Croise Deirge.

Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

OBITUARY.

MR. NEIL ORR, F.E.I.S.

An Comunn Gaidhealach has lost a faithful member and the Gaelic cause an earnest worker in the passing of Mr. Neil Orr, who died at his home in Edinburgh on 15th March. Mr. Orr, whose family belonged to Islay where he commenced his career as a teacher, was born in Greenock. He went to Edinburgh about 31 years ago as one of the staff of Abbeyhill School. Shortly after the Great War, he became headmaster of Duddingston School, and afterwards of Liberton School, from the headship of which he retired 10 years ago.

Mr. Orr was a fluent Gaelic speaker and an excellent teacher of the language, but his name is more intimately associated with Gaelic music and with Gaelic choral singing. He was one of those who brought the choral singing of Gaelic to a high level, and to the rendering of which he brought a charm and culture peculiarly his own. He was for 27 years the conductor of the Edinburgh Gaelic Choir, which gained many distinctions under him at the National Mod, winning the Lovat and Tullibardine Shield in two successive years.

Mr. Orr was for many years the Principal of the Summer School of Gaelic, where he also taught Gaelic music. This gave him an opportunity of doing excellent pioneer work for Gaelic song and music in the various parts of the Highlands where the Summer School was held. There at the Summer School, where he was so charmingly and so ably supported by his wife, he seemed to be at his happiest and best. Many from all parts who made his acquaintance and friendship at the Summer School of Gaelic will sincerely regret his passing.

He was a member of the Executive Council of An Comunn for 32 years, and was an active member of some of the Standing Committees for many years.

Mr. Neil Orr was a man of fine culture and a lovable personality—sàr dhùin-uasal.

An Comunn was represented at the funeral by the President, who conducted the Gaelic part of the service both at the house and at the cemetery, by the General Secretary, and Rev. John Bain and Mr. Donald Shaw Mackinnon.

We extend the sincere sympathy of An Comunn to his widow in her loss and sorrow.

C. McL.

MR. ALEXANDER STEWART, GLENLYON.

We regret to record the death of Mr. Alexander Stewart, which occurred at his home in Aberfeldy on 17th March. He was in his 89th year.

Mr. Stewart attended the first Mod at Oban in 1892 and was a first prize-winner in the Literary Section. He continued his connection with An

Comunn during all those years and had many prizes for prose and poetry to his credit. Some of these appeared in "An Deo Greine."

Mr. Stewart was a native of Glenlyon, and remained at Woodend in that historic district practising the art of shoemaking until he removed to Aberfeldy about 13 years ago. He compiled and published a history of the parish of Forthingall in 1923 under the title of "A Highland Parish." In a foreword Professor Watson wrote, "The author of this book has probably a fuller knowledge of the traditions of his native parish of Forthingall than any other man now living."

Mr. Stewart was President of the Forthingall Branch of An Comunn for six years, and of the Aberfeldy Branch during all the years he was resident in the town.

He was a typical Highlander, modest, courteous and hospitable; an entertaining conversationalist, he delighted in relating olden tales of the Glen of which he was so proud. He was respected and esteemed by all who knew him, and the Gaelic cause in Perthshire is much the poorer by his passing.

The sincere sympathy of our members is extended to his family in their bereavement.

N. S.

REV. DR. GEORGE CALDER.

By the death of the Rev. George Calder, D.Litt., D.D., at Killin on 1st April, Gaelic Scotland has lost one of its most eminent scholars. Born at Inchloan, Durris, Kincardineshire, which was not a Gaelic-speaking district, he was educated at Stonehaven Public School and the Old Aberdeen Grammar School, entering Aberdeen University as first Bursar. At Aberdeen University he had a distinguished career, graduating with honours in Classics. He had an equally distinguished career in Divinity at Edinburgh University. In 1894 he was appointed to the charge of the Parish of Strathfillan, and it was during his ministry in this parish that he devoted himself to the study of the Philology of Scottish and Irish Gaelic. In 1912, Dr. Calder was appointed Lecturer in Celtic Language and Literature in the University of Glasgow, and during his tenure of this office for 23 years his success as a Lecturer was marked by the increasing number of students who attended his classes. Dr. Calder was the author of many works, which received high recognition, not only in this country but on the Continent. He was the author of "The Irish Aeneid" (Ir. Texts Soc., Vol. VI., 1907); "Folk Tales and Fairy Lore in Gaelic and English" (collected from oral tradition by Rev. James Macdougall, ed. 1910); "The Gaelic Songs of Duncan Macintyre" (with metrical translations, 1912); "Auralcept na n-Eces, The Scholars' Primer" (1917); "Togail na Tebe, The Thebaid of Statius" (1922); "A Gaelic Grammar" (1923); "Gaelic Songs by William Ross" (with metrical translations, Memoir, Glossary and Notes, 1937). All these works are notable for their exact and illuminating scholarship. On his retirement from the Celtic Lectureship at the University, Dr. Calder resided at Killin, where he continued the completion of important Celtic works on which he had been engaged for many years.

He was closely connected with An Comunn Gaidhealach, being for many years a member of the Executive Council and examiner in the Mod literary competitions.

Dr. Calder is survived by his wife, one son, and three daughters, to whom the sympathy of An Comunn Gaidhealach is extended.

The funeral to Kilfin Cemetery on 4th April was largely attended, An Comunn Gaidhealach being represented by the Rev. Malcolm MacLeod, M.A. (President), who conducted part of the service in Gaelic, Mr. Neil Shaw (Secretary), and Dr. John Cameron.

COMFORTS FOR H.M. FORCES.

Donation List.

COMFORTS FUND.

Previously acknowledged	£1441 14 7
Glasgow University Ossianic Club	2 2 0
Skelmorlie and District Highland Association	9 2 9
Mrs. MacMaster Campbell, Connel Ferry	0 10 0
Lochayside Branch	5 0 0
Clydebank Highland Association (to account)	3 15 0
	<u>£1462 4 4</u>

CARBAD-EIRIDINN COMUNN NA H-OIGRIDH.

Roimh-aimichte	£236 1 1
Feachd Ghcarradh na Mòna	5 0 0
Feachd Dhun Bheagain	6 7 0
Ceildh nan Gaidheal an Inbhir Nis	6 3 6
Feachd Arois	1 5 0
Meur Aghaidh-mhor	20 0 0
Feachd Loch Carruinn	1 9 0
Ruathridh agus Sally Frisael, Drochaid Neithich	0 5 0
Gun Urra, Srughlea	1 0 0
Feachd nan Torran	0 13 6
Feachd Chìll-donan (an dara)	2 2 0
Feachd Inbhir Nis	1 0 0
D. G. (bho Dhomhnall MacPhail)	1 0 0
An S'ram E. Burn-Murdoch, LL.D., Srughlea	1 0 0
Feachd Ceann a' Bhàigh	1 3 6
Feachd an Aodan Bhàin	0 18 6
	<u>£285 8 1</u>

MOBILE CANTEEN FUND.

Previously acknowledged	£6 12 4
Glenurquhart Branch	7 0 0
Aberdeen Branch	2 2 1
Dr. T. K. Monro, Glasgow	1 0 0
Mrs. Katie MacLaine, Glasgow	0 10 0
Dr. A. M. Dingwall, Glasgow	3 3 0
H. A. MacLachlan, Esq., Dumfries	5 5 0
Miss Millar Weir, Alexandria	5 5 0
Mr. and Mrs. Alex. Duncan, Manchester	5 0 0
Concert at Crianlarich, per Mrs. Buchanan	6 2 2
Stewart MacIntyre, Esq., Longniddry	5 5 0
Robert MacFarlane, Esq., Helensburgh	0 10 0
Mrs. John Bain, Glasgow	0 5 0
Roderick M. Nicol, Esq., LL.B., Glasgow	1 0 0
Kenneth MacInnes, Esq., Foyers	0 10 0

Charles B. Stopes, Esq., West Wickham	0 2 6
Archie Campbell, Esq., Ardrishaig	0 10 6
Mr. and Mrs. Souter, Dingwall	1 1 0
Dr. Roderick MacLeod, Hetton-le-Hole	0 10 6
Mrs. Blane, Nairn	5 0 0
W. M. Alexander, Esq., Cults	0 5 0
Her Grace the Duchess of Montrose	1 0 0
Neil MacDougall, Esq., Clachan Seil	0 5 0
D. A. Stewart, Esq., Glasgow	1 1 0
D. C. MacKenzie, Esq., Glasgow	0 10 0
Edward MacCurdy, Esq., Ashted	0 10 6
D. B. MacLachlan, Esq., Wimbledon	1 0 0
Miss C. MacDonald, Blair Atholl	1 0 0
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H. M. Barker, Esq., Glasgow	0 5 0
The Marchioness of Bute, Mount Stewart	2 0 0
Mrs. Bessie J. B. MacArthur, Elvan-Toot	0 10 0
The Marquis and Marchioness of Ailsa, Culzean Castle	2 2 0
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Iain Gillies, Esq., Glasgow	1 1 0
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James Brown, Esq., Liverpool	0 5 0
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Miss G. M. Hall of Tangy	3 3 0
John C. Dryden, Esq., Brunton	0 5 0
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Fort Augustus Branch	5 14 10
John Campbell, Esq., Bearsden	0 5 0
Duncan MacCallum, Esq., Barmaline	1 0 0
Mrs. Anne Nicolson, Glasgow	0 5 0
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Leabhar XXXVI.]

An t-Og-Mhìos 1941.

[Earrann 9

GAIDHLIG CHLUAIS.

Theirte mu dheidhinn neach a thuigeadh agus a labhradh a' bheag no mhór de Bheurla Shasannaich agus do nach b' aithne aon chuid a leughadh no a sgrìobhadh theirte mu dheidhinn-san gun robh Beurla chluais aige. Is minic a chuala mi agus mi 'nam bhalach e air a ràdh mu dheidhinn neach a bha greis air falbh san taobh-deas an ceann cosnaidh gun robh pailteas de Bheurla chluais aige. Bhatar ag ciallachadh leis an so gun robh an t-eòlas a bha aig a leithid so a neach air Beurla a mhàin troimh an chluais, agus nach robh eòlas sam bith aige oirre troimh an t-sùil. Thuigeadh agus labhradh e i le bheag no mhór de choimhliantachd ach cha leughadh agus cha sgrìobhadh e i. A nis ged bha an t-eòlas so ann an seagh feumail tha fhios aig a h-uile duine gur an cearbach a tha leithid a dh' eòlas air cànaib sam bith, an taice ri eòlas leughaidh is sgrìobhaidh. Cha robh an rud ris an can sinn foghlum san eòlas so idir, agus cha robh aithne aca air aon chuid sinnsireachd nam facal no air an cruth is an cumadh sgrìobhte, ach a mhàin air fuaim nam facal. Bha mar sin duine an crochadh ri ciod a mhàin a chluinneadh e de fhacal, bha e gu tur an crochadh ris na chluinneadh e aca-san a bha timchioll air, agus

air na bha air a chleachdadh anns an àite san robh e chòmhnaidh. Tha so furasda gu leòr a thuigsinn a thaobh na Beurla Shasannaich.

* * *

Ach is ann a tha mi airson gum faic sibh agus gun tuig sibh gu bheil e soillear a thaobh na Gaidhlighe cuid-eachd. Is e Gaidhlig chluais a bha aig a mhór chuid de na Gaidheil gus o chionn eadar ceud agus tri-fichead bliadhna air ais. Bha aithne is eòlas gu leòr aca air Gaidhlig a labhairt agus a thuigsinn ach bha an aithne air an cànaib fhéin a réir fuaim nam facal agus a réir nan gnàthasan-cainnte a bha sa' cheàrnaidh san robh iad a' fuireach. Bha na chluinneadh a' chluais agus na labhradh an teanga ceart agus coimhlionta gu leòr, ach cha chluinneadh a' chluais agus cha labhradh an teanga ach a réir gnàths is cleachdaidh an àite san robh neach a chòmhnaidh.

Ma bha facail eadar-dhealaichte agus caochladh ghnàthasan-cainnte an ceàrn-aidhean eile—mar as tric a bhà—cha robh aithne no eòlas aig an neach sin orra. So, ma tha, mar a thachair air a' Ghaidhealtachd. Bha eòlas maith gu leòr aig daoine air cainnt na ceàrna sin de'n Ghaidhealtachd anns an robh iad fhéin a chòmhnaidh ach glé bheag aithne, no gun aithne idir, air cainnt nan àitean sin anns nach robh iad eòlach. Is

ann as an so a dh' éirich a' mhagaid aineolach sin a bha gu maith cumanta aon uair am measg nan Gaidheal agus nach deach eug gu buileach fhathast, 'se sin, a bhith ag ràdh gur e droch Ghaidhlig a bha 'na leithid sud agus 'na leithid so dh' àite—'se sin na h-àitean air nach robh am fear-labhairt, "fear na deagh Ghaidhlig," eòlach. So, ma tha, Gaidhlig chluais, agus toradh na Gaidhlighe cluais.

* * *

Ach am fear aig a bheil eòlas leughaidh is sgrìobhadh air cànan cho maith ri bhith comasach air a labhairt agus a tuigsinn tha esan comasach air aithne is eòlas a bhith aige air na facail agus air na gnàthasan-cainnte a thatar ag cleachdadh an àite sam bith. Chan 'eil esan mar a tha am fear aig a bheil Gaidhlig chluais a mhàin air a chuing-ealachadh ri àite no ri ceàrnaidh sam bith. Faodaidh e leughadh gur ann mar so a labhras iad an Cille-mo-starraig, agus gur ann mar sud a theirear e san Eilean Shona, agus gur e am facal so a th' aca an Lagan a' Bhruic air a leithid so a nì, agus am facal so eile an Clobha na Teagainn air an nì ceudna.

Tha eòlas leughaidh mar so a' toirt chan e mhàin foghlum is aithne do neach air a' Ghaidhlig ach tha e toirt farsuingeachd inntinn dha mar an ceudna. Gun eòlas litreachail mar so a bhith aig neach air a' Ghaidhlig no air cànan sam bith eile chan 'eil a aithne air a' chànan sin ach gu maith cumhang cia b'e air bith cho fìleanta 's a tha e air a bruidhinn.

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A nis is e gun robh uimhir de na Gaidheil riarichte le Gaidhlig chluais a mhàin dh' fhàg ar cànan cho fada air ais an iomadhach dòigh 's a tha i an diugh. Cha robh iarraidh no deidh aca air nì a leughadh iad 'nan cainnt fhéin. Cha mhò bha ùidh aca ann a bhith sgrìobhadh an Gaidhlig. Dh' fhàg sin leabhraichean Gaidhlig gann, agus dh' fhàg so nach 'eil palpeair-naidheachd Gaidhlig idir ann. Dh' fhàg so gu bheil mòran Gaidheal ann a nì eìgheach gu leòr mu dheidhinn ar cànan is ar ceol a tha coma co-dhiùbh ged nach bitheadh aon duilleag Ghaidhlig air a clodh-bhualadh eadar dhà cheann na bliadhna. Chan 'eil iad a' leughadh Gaidhlighe, agus chan 'eil iarraidh aca

air. Dh' fhàg so gu bheil feadhainn eadhon gan ainmeachadh fhéin air a' Chomunn Ghaidhealach aig nach 'eil dad a dhiù am bi Gaidhlig an latha an diugh air a clodh-bhualadh no nach bi. Tha beagan Gaidhlig chluais aca—na fhuair iad far an do thogadh iad—agus tha iad a' toirt a chreidsinn orra fhéin gu bheil eòlas aca air cànan am màthar leis an sin. "Is trom an éire an t-aineolas." Ach mura bi Gaidhlig air a sgrìobhadh agus air a clodh-bhualadh agus air a leughadh tha e cheart cho maith do'n Chomunn Ghaidhealach an dorus a dhùnadh.

Tha bhith moladh ar cànan is ar ceol gu maith agus gu ro mhaith, tha bhith togail cliù ar tìr is ar teanga airidh da-riribh, ach is e as fheàrr agus a mhàin a sheasas, a h-àite fhéin a thabhairt do'n Ghaidhlig, 'ga bruidhinn agus 'ga sgrìobhadh agus 'ga clodh-bhualadh agus 'ga leughadh. Ma nì sinn so, bithidh eòlas sùla agus aithne cluais againn air ar cànan fhéin, agus bithidh cail againn dhi agus bithidh ciocras oirnn gu leughadh Gaidhlig; agus cha sòr sinn nì a chosd chum is gum bi rud againn a leughas sinn 'nar cànan fhéin.



FACAL SAN DOL SEACHAD.

Priosanaich an Dòchais.—Tha mòran de na Gaidheil 'nam prìosanaich sa' Ghearmailt ach is maith iad a bhith beò an sin fhéin. Bha an seanfhacal ag radh gum bi dùil ri fear-fairge ach cha bhì dùil ri fear-reilge, agus tha sin air a dheanamh soilleir a thaobh luchd-na-mara cha mhòr a h-uile seachdain o thòisich an cogadh. Chunnaic mi gun robh suas ri fichead Leodhasach air soitheach a chuir na U-bàtaichean do'n ghrunnnd deireadh an fhoghair so chaidh, agus seach nach eualas sgeul air gun deach an sgioba a shàbhaladh, no air nì sam bith mu an deidhinn, bhatar an innfios dùil a thabhairt dhiubh. Ach thog iad ceann o chionn beagan sheachdainean an so agus iad an làimh aig an nàmhaid sa' Ghearmailt. Is maith mar sin gum bi dùil ri fear-fairge.

Mar a thubhairt mi tha e a' tachairt gu maith tric gu bheillear a' faighinn sgeul air maraichean a chaidh am bàta air an robh iad as an rathad, uine mhòr an deidh làimhe agus iad 'nam prìosanaich aig a' Ghearmailteach. Tha còrr is ceud gu leth a' Leodhas agus as na Heuradh a nis an làimh aig an

nàmhaid agus is e maraichean a tha an roinn mhór dhiubh. Ach is beag sin an coimeas ris na tha de na Gearmailtich an làimh againne.

Tha fhios nach 'eil e taitneach agus nach 'eil e soirbh a bhith an làimh aig nàmhaid agus gu seachd sonraichte aig nàmhaid cho brùideal agus cho mì-dhiadhaidh ris a' Ghearmailteach ach tha latha saorsa nan ciomach a' teannadh dlùth, agus pillidh saor-dhaoiné an Tighearna — on is e an Tighearna a bheir an saorsa dhaibh — pillidh iad dhachaidh le caithream is aobhneas sìorruidh air an cinn.

Bitheamaid, ma tha, cuimhneachail orra an dràda aig cathair nan gràs agus chan 'eil teagamh nach fhaigh iad neart is foidhidinn a réir an feuma agus biodh saorsa aca air nach ruig daorsa a' Ghearmailtich.

* * *

An Tanaiste aig Hitler.—Is iomadh rud iongantach a tha an cois cogaidh ach is e rud cho iongantach 's a thachair bho thòisich an cogadh so gu bheil Tanaistear na Gearmailte a nis san rìoghachd-sa agus e air teicheadh as a' Ghearmailt. Tha fhios aig an t-saoghal mar a thachair. Theich Rudolf Hess, fear na làimhe deis aig Hitler, 'na aonar as a' Ghearmailt ann an sgiathalan, agus nuair nach d' fhuair e gu tìr an àite freagarrach thig e e fhéin a mach as an sgiathalan agus thainig e gu talamh ann am parasiut a muigh air bràighe Ghlaschu. Bha so annoch air feasgar Di-sathurna deicheamh là a' Chéitein. Nuair a bhual e an talamh chaidh aobhrann a dhochann ach tha e nis an tigh-eiridinn a' faighinn air adhart gu maith.

Chan 'eil dad a dh' fhios carson a theich e, ach is iongantach mura h-e eagal a bheatha a thug air a' Ghearmailt fhàgail. Tha aingidheachd nan Nàsach cho uamhasach agus nach saoil iad dad de bheatha eadhon aon dhiubh fhéin a thoirt air falbh ma ghabhas e air comhairle ghlic no cheart a thoirt orra; agus chan 'eil dad a dh' fhios ciod an as-aonachd no an aimhreit a bha eadar Hitler agus Rudolf Hess, an Tanaiste aige.

Ach 'se tha neònach e fhigheinn do'n rìoghachd againne—do dhùthaich a naimhdean—so an nì tha neònach da-rribh. Ach tha mi deanamh dheth gu bheil e theicheadh thugainne a' nochdadh dà nì co-dhiùbh. Tha e nochdadh gun robh Hess làn chinnteach nach faigheadh a' Ghearmailt a' bhuaidh. Nam faigheadh dh' fhaodadh esan

a bhith cinnteach gur e cheud nì dheanadh iad a' bheatha-san a thoirt air falbh. Ach bha e cho cinnteach as gur e Breatann a bheir a' bhuaidh a mach agus gun theich e innte le bheatha. Rud eile, tha e theicheadh do'n dùthaich againne a' leigeil fhaicinn an creideas a tha eadhon aig na Gearmailtich gun nochd muinntir Bhreatainn caobhneas is tròcair eadhon ri ar naimhdean. Tha e coltach cuideachd gu bheil cuid de luchd-riaghlaidh na Gearmailte air tòiseachadh ri aingidheachd is breathas na Nàsach fhaicinn, agus air tòiseachadh ris an sgrìobhadh a th' air a' bhalla a leughadh.

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Oran na h-uisge.—Chan 'eil duine a chaidh a thogail air a' Ghaidhealtachd agus gu h-àraidh sna h-Eileanan aig nach 'eil dàimh air leth ris an uisge. Tha mi deanamh dheth nach 'eil eun eile san ealtainn as ceangailte ris a' Ghaidhealtachd an aigne agus an inntinn nan Gaidheal na an uisge—no mar a theirear rithe uaireanan eile, an topag no an riabhag. Nuair a smaoinicheas sinn air obair an earraich chluinn sinn fhathast cia b' èite sam bi sinn na fìcheadan dhiubh—chan 'eil mi ag ràdh gun rachainn ceàrr ged a theirinn na ceudan dhiubh—ag cèilearadh gu binn os ar cionn, agus sin o mhoch-thrath roimh éirigh gréine gus gu h-annoch an deidh dhi dol fodha. Agus tha an aon cheol agus an aon cheilearadh air an uisge chan ann a mhàin troimh an earrach ach fad ceud leth an t-samhraidh. Cha ruig sinn a leas ach ar sùilean a dhùnadh eadhon am meadhan gleadhraich a bhaile-mhóir agus chl agus chluinn sinn na fìcheadan uisge san speur os ar cionn ag cur nam both dhiubh le an ceol millis agus nàmhaidh. Chl agus chluinn sinn iad air feasgar ceòthar earraich, no air moch-mhaduinn ghrianach shamhraidh.

Gu dearb is minic a chuir e iongnadh orm nach do rinn na bàird Ghaidhealach am barrachd bàrdachd mu'n topaig ghrinn sgiobalta, com a' chluil 's na h-uisgeachd. Gun teagamh ni iad iomradh an dràda 's a rithist air "an uisge air gach lùinean" ach 's e tha mi ag ciallachadh amhran mór tomadach, grinn agus airdh oirre fhéin agus air a ceol mar a rinn *Shelley* agus baird eile sa' Bheurla Shasannaich. So, ma tha, cuspair bàrdachd do bhàird an latha an diugh againn; agus ged a bheireadh iad dearbh chòmhradh is ceol na h-uisge do'n òran cha b'ann bu mhiosa idir e.

Tha cuimhne agam gum biodh daoine glìce ag innseadh dhuinn agus sinn 'nar

cloinn gur e òran Gaidhlig a bhiodh na h-uiseagan a' seinn agus gum b'e so briathran an òrain:—

Ghille Bhrìghd, Ghille Bhrìghd,
Trobadh dachaidh gu do dhìot.

Dé an dìot?

Blòigh boit, blòigh boit.

'Se ro bheag, 'se ro bheag.

Boiteag gu leth, boiteag gu leth.

'Se gu math, 'se gu math.

Is e bu choireach gun goirte an gille Brìghde ris an uiseig gur ann air Là Fheill Brìghde, fìor thoiseach an earraich, a bha i a' tòiseachadh ri gairm. So agaih fìor sheann rann a bhiodh daine còir agus cràbhadh ag aithris an uair a chluinneadh iad an uiseag a' seinn air moch maduinn Là Fheill Brìghde:—

Air sgiathaih sibhlach an àird nan speur
Tha an uiseag bheusach, bhrèagh-bhallach,
chliùiteach,

A' seinn a cìvil dhuinn le deagh ghleus,
A' toirt sgeul an earraich as ùr dhuinn
An deidh a cùiradh le fuachd breun,
A' taisbeanadh mais' agus ùmhlaichd
Do'n Triuir a tha an àird nan nèamh,
Mar fhianuis an aghaidh nan slogh,
'S mar dhearbhadh air glòir nan nèamh
Tha ribhead a cleibh a' toirt urram air gach
ceol;

Truailleachd nàduir no guiomh làmh
Cha chuirtear mar thàir air a h-eoin.
Craobh mheanganach dhosrach
O dhùslach na talmhainn
Mar sin an duine 's e falbh ann an ceò:
Gun subhaile, neo-bheusach, lan truail-
eachd,

Tha 'n duine fo bhuairleadh mar sglèd.
A Thì phrìseil nam buadhan caomha
Cendaich dhuinn aomadh gu ceol
A sheinn do na naomhaibh
Tha còmhnaidh an saoghal nam beò
Far nach fuaireich an gaoil,
'S am maireann an ceol,
Muire nan gràs,
Peadar is Pal agus Foin

* * *

Aitreabh nan Gaidheal.—Thainig iomradh air saothair is deanadas Aitreibh nan Gaidheal sa' bhliadhna chaidh seachad gu mo làmh an là-roiimhe, agus gu dearbh thatar a' deanamh obair mhór agus obair mhaith an còmh-cheangal ris an tigh so an Glaschu. Tha tigh an so far an coinnich na Gaidheil ri chèile an Glaschu ann an còmhfhurtachd agus ann an glainead, agus

rian is cial a' stiùradh an tìghe. Tha fhios aig a h-uile duine cho Gaidhealach 's a tha baile-mór Ghlaschu agus na tha de Ghaidheil air an dachaidh a dheanamh ann, agus tha tigh mar so far an coinnichear ri chèile agus far am bi cèilidhean is cur-seachad a tha freagarrach do Ghaidheil 'na bheannachd air leth. Chan 'eil duine do am b' aithne Glaschu agus suidheachadh nan Gaidheal ann a thaobh na cùise so mus do chuireadh Aitreabh nan Gaidheal air bonn nach tuig so gu math. Is minic a bha e ag cur duilgheadas air cuid againn nach robh àite mar so sna bailtean mòra far an cruinnich-eadh na Gaidheil, agus gu h-àraidh an òigridh, agus far am bitheadh rian is òrdugh air a chumail orra, agus far nach cluinnte guth àrd no droch fhacal. Tha sin aig Gaidheil Ghlaschu an Aitreibh nan Gaidheal; agus bu chòir a leithid a bhith sa' h-uile baile-mór.

Tha Comhairle ghlic agus gheurcheiseach a' stiùradh na h-Aitreibh, ach airson rian agus òrdugh agus uaisleadh an tìghe tha chomain sin aig Fear-an-tìghe, Capitein Aonghus Caimbeul, O.B.E. Tha Capitein Caimbeul agus a bhean air àite a thabhairt do Aitreibh nan Gaidheal mar dhachaidh is mar àite-cruinneachaidh a tha airidh air na Gaidheil, agus tha sinn uile 'nan comain air son sin.

Tha an Tigh daonnan gu math dheth; chan 'eilear uair sam bith gun rud ri làmh a chumas an Aitreabh a' dol gu math cothromach, tha an dràsda fhéin còrr is tri cheud not aca air a chaomhnadh ann an seotal na ciste, a thaing so cuideachd do Chaitein Caimbeul.

Ach is e thug orm facal a radh ribh air an so an dràsda san dol seachad cho toilichte 's a tha mi gum faigh iadsan a tha am Feachd na Rìoghachd agus a' dol troimh Ghlaschu, a' falbh no tighinn, cuid oidhche an Aitreibh nan Gaidheal na's saoire na gheibh iad an àite sam bith eile. Gheibh iad cuid oidhche agus cothrom iad fhéin fhaireachd agus am biadh-maidne air dà thasdan. Gheibh iad di-beatha is fàilte, agus cuideachd gach seòladh a tha dhith orra, bho Chaitein Caimbeul.

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An uair shamhraidh dùbailte.—Mar a tha fhios aig a h-uile duine tha an cloc air a chur air adhart uair eile a thlde a nis. Thòisich so air ceithreimh là a' Chéitein agus leanaidh e agus an deicheamh là de'n Lùnasdal. Tha sin a' fàgail a' chloc an

dràsda dà uair an uaireadair air thoiseach air uair Ghreenwich. Cha bu chòir gun cuireadh so mòran cùram air na Gaidheil agus gur ann a réir na gréine a chleachd iad a bhith riaghladh an gnothaichean làitheil o thùs. 'Se an t-suil 's a bhrù 's an coileach, an t-uaireadair a bha aig an t-seana Ghaidheal; agus bha e mar sin a' laighe 's ag éirigh a réir na gréine is an t-soluis, a' toiseachadh le gairm choileach.

Chan 'eil teagamh nach cuir iadsan a bha air iad fhéin a chur fo chuing a' chloc o chionn greis umhail air a bhith leantainn na gréine leis na h-uairean, ach tha e cho nàdurach do na Gaidheil a bhith tuiteam an seana chleachdadh ar sinsirean agus nach cuir e mòran dragh orra a bhith cumail suas ris an uair ùir, dùbailte 's mar a tha i. Co-dhiùbh, seach gur ann a chur gnothaichean a' chogaidh air adhart na's fhearr a tha so, cha bhí sinn ag gearain, agus gu seachd sonraichte seach gur ann a chum a' bhuaidh a thoirt na's luaithe air Hitler a tha e agus air an sgìoba aingidh a tha an comhbhuinn ris san eucoir.

Tha sinn a' leughadh san Fhlrinn: "O nèamh chog na reultan; o'n sligheannaibh àrda chog iad an aghaidh Shisera."

Agus o neamh chog a' 'shrian; o a sligheannaibh àrda chog i an aghaidh Hitleir. Agus a reir facal Dhé a mhaireas gu sìorruidh bithidh a dheireadh-san a cheart cho diblidh ri deireadh Shisera.

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Fìrinn airson a' mhios so.—Oir tha sùilean an Tighearna air na fireanaibh, agus a chluasa fosgailte r'an ùrnuigh: ach tha gnòis an Tighearna an aghaidh na muinntir a ni ole. Agus có e a ni ole oirbh, ma bhitheas sibh 'nur luchd-leanmhuinn air an ni a tha maith? Ach eadhon na dh'fhuiling-eas sibh air sgàth fireantachd is sona sibh: agus na bitheadh fiamh an eagail-san oirbh, agus na bithibh mi-shuaimhneach; ach naomhaichibh an Tighearna Dia ann 'ur cridheachaibh: agus bithibh ullamh a ghnàth chum freagradh a thoirt, maille ri ceannsachd agus eagal, do gach uile dhuine a dh'iarraas oirbh reuson an dòchais a tha annaibh: Air dhuibh deagh choguis a bhith agaibh, chum, an uair a tha iad a' labhairt uile umaibh mar luchd mi-ghniomh, gun gabh iad nàire, a tha toirt toibheim do 'ur deagh chaithe-beatha ann an Criosd.— 1 Peadar iii., 12-16.

AM FEAR-DEASACHAIDH.

PROPAGANDA NOTES.

Northern Area.

The Organiser visited Dingwall recently and had a talk with Comunn na h-Oigridh members in the Academy.

At a ceilidh held at Elgin on 1st May, at which the Organiser and a party from Inverness were present, the President of the Branch, Mr. D. C. Cowan, made feeling reference to the death of Mr. John Grant, Treasurer. As a mark of respect, one minute's silence was observed. Donations were made to An Comunn and to the Mobile Canteen Fund. Among the 90 people present were a large number of native speakers.

Groups of girls from Lewis are engaged on the Northern mainland by the Forestry Commission, and the Organiser is co-operating with the area Welfare Officer of the Ministry of Labour to provide recreation for the girls, situated in strange surroundings far from home.

Mr. D. P. MacPherson, Physical Instructor to Comunn na h-Oigridh, has been conducting classes at Fort William Secondary School for two weeks, and good work has been done. Sincere thanks are due the Headmaster for his helpful co-operation in this connection.

As a result of an entertainment held by the Ladies' Committee of the Inverness Gaelic Musical Association on 2nd May, in aid of the Prisoners of War Fund and Comunn na h-Oigridh Ambulance Fund, the sum of £6 4s has been added to the Ambulance Fund. For this effort warm thanks are due Miss Mairi MacRae and Miss Zena Beaton.

The Physical Instructor and Mr. Donald MacPhail travelled to Lewis on 5th May. On the following day they visited Tong, Back, and Tolsta districts, and formed Feachdan of Comunn na h-Oigridh as follows:—

Tong	-	20 boys and 20 girls.
Back	-	42 boys and 48 girls.
Tolsta	-	41 boys and 36 girls.

At one school a girl evacuee was anxious to become a member, but the Organiser, not being sure that she had acquired Gaelic, said to her, "Am bheil Gaidhlig agad?" Quite indignantly she replied, "Chan 'eil facal." Needless to say, she now proudly wears Comunn na h-Oigridh badge. As in other parts, children from the South are becoming quite fluent in Gaelic.

On 7th May the Feachdan in the Point area were visited, and the following additions were made to existing rolls:—

Sandwick - 21 boys and 15 girls.
 Knock - 6 boys and 7 girls.
 Bayble - 21 boys and 20 girls.
 Aird - 15 boys and 25 girls.

On 8th May a visit was made to West Uig district, and new Feachdan were formed as follows:—

Mangersta - 6 boys and 5 girls.
 Islivig - 4 boys and 7 girls.
 Crowlista - 6 boys and 6 girls.

Time did not permit of the formation of a Feachd at Valtos, but this will be done in the near future.

It will be seen from the enrolments at Uig that the school rolls there are diminishing rapidly, and it is sad to see large townships in that beautiful district with so few children. In one township visited four children from the South comprise the child population. This district is a strange contrast to other parts of Lewis, where the child population is very large. It is a lovely district, and the view from Uig Lodge is one never to be forgotten. From Islivig School also, with the island of Scarp nestling to the shore, the two peaks of St. Kilda stand out clearly and bring back to mind the days when that sentinel island housed hardy families, but which is now a sanctuary for wild birds.

What strikes one most forcibly in Lewis at present is the fact that in rural areas practically all the outside work is being done by the women folk. Peat cutting is in full swing, all done by the women with the assistance of some of the older men—the young men of Lewis are absent in the service of their King and country, and the women bravely carry on the work which is of such vital importance for the final victory. Perhaps never before has so much peat been cut in Lewis; there must be thousands of tons spread out on the heather to dry, and day in and day out, from morn till eve, these women toil at peats, sowing corn and barley and planting potatoes. Sowing corn used to be a man's job, and a real man's job at that, but to-day the women of Lewis can be seen doing this work most efficiently. As the grain finds its way into the little furrows prepared for it, one can almost hear the prayers of the sowers that a bountiful harvest may be the outcome of their efforts. The war is very near to the hearts of these women, and with every beat of the waves

on the shore they are reminded that their dear ones are braving all the hardships and dangers of the sea, and of submarine and mine warfare in order that we may have food and munitions, and protection from a ruthless aggressor. All honour to the brave Lewis lads and to their industrious women folk at home.

There are now 18 Feachdan of Comunn na h-Oigridh in Lewis, and the Physical Instructor will be engaged conducting classes there until the end of June. The classes are, of course, conducted in Gaelic. From Lewis the Instructor will proceed to Harris.

It has not been possible to continue with the Senior Section activities of An Comunn in Lewis, but with keen interest by children and teachers in the work of Comunn na h-Oigridh the flag is kept flying.

On completion of Mr. MacPhail's visit to Lewis he will visit all the Feachdan in Harris and arrange an itinerary for the Physical Instructor.

COMFORTS FOR H.M. FORCES.

Mrs. Bannerman, Convener, presided over the monthly meeting of the Central Committee in the Highlanders' Institute, Glasgow, on the evening of 6th May.

The Entertainments Committee reported on the Mock Mod held on the previous Friday, and Mr. Alexander MacKenzie was warmly thanked for his trouble in staging such an interesting entertainment, and for his effort to add to the Mobile Canteen Fund. It was felt that the attendance might have been better, considering the attractive nature of the entertainment, but it was realised that conditions are exceptional. It is hoped, however, to augment the fund by about £20.

Mrs. Dunlop reported on the concerts recently held at Dalmally and Taynuilt, and the net result of £19 15s 3d was considered very satisfactory. The Secretary was instructed to write and express the Committee's thanks to the artistes and to those who so kindly had given hospitality.

It was suggested that concerts of a similar attraction might be given in other districts, and it was agreed to approach some of the Branches within a reasonable distance. It was also suggested that some of the branches might organise local Flag Days.

Mrs. Bannerman reported that 7,833 garments had been completed to date, and that since last meeting a large number of parcels had been despatched.

The Convener referred in appreciative terms to the services which Mr. Alasdair Matheson and Miss Manson had rendered to the Committee and the loss they all felt by their departure to other spheres of activity. They wished them both the best of luck.

The Secretary reported on donations as follows:—Comforts, £1463 0s 4d; Comunn na h-Oigridh Ambulance, £295 16s 1d, and Mobile Canteen, £151 17s 5d.

The Secretary read several letters of appreciation from recipients of parcels in the different branches of the Service.

A letter from Mr. Donald MacPhail was read, in which he reported to the Committee of an approach made to him by the Area Welfare Officer in the Northern Section regarding young women from Lewis in certain districts, and asking that some form of entertainment be provided for them, also some reading matter. The Secretary was instructed to send Gaelic literature and song books. The Committee decided to give Mr. MacPhail every assistance in meeting the wishes of the Welfare Officer.

THE MOCK MOD

The sincere thanks of the Central Committee are due Mr Alexander MacKenzie, Glasgow, and his band of capable and willing assistants for staging the Mock Mod for the benefit of the Mobile Canteen Fund. This humorous and delightful entertainment was held in the Woodside Hall, Glasgow, on the evening of 2nd May.

A much larger audience was expected, but those who attended thoroughly enjoyed themselves, and are grateful for one happy evening to help dispel the gloom and anxieties of war conditions.

The proceedings commenced with the official opening, and here Mr. MacKenzie and Mr. Iain MacSween showed their powers of mimicry by portraying the aristocrat and the local provost respectively.

Preparation for the Gaelic test was the prelude to the real thing, and revealed the ingenuity of those aspiring to Mod honours in preparing answers for what they expected to be the never varying formula. The final test produced many humorous situa-

tions. The competitors stuck rigidly to the sequence of answers memorised, no matter how the question was put. In cases of doubt, however, some of the competitors were clever enough to say, "O tha!" The examiners made up their minds that some one must be turned down in order to justify their own competence, and the person selected for this drastic punishment happened to be the most competent Gaelic speaker of them all. He was eventually crowned as the Bard of the year.

Actual performances were on a par with the rest of the proceedings, and one of the most amusing appearances was that of Mr. Hume Robertson in the guise of a small girl singing, "Tàladh," and, of course, forgetting purposely many of the words. Mr. Iain MacSween made the perfect clarsach player in appropriate costume.

The duet and pianoforte items were treated in the same ludicrous manner—everything done but the right thing.

The choirs, as always, were well received and produced some wonderful discords. Mr. Hume Robertson, who conducted Choir No. 1, danced to the strains of "Moladh na Lanndaidh," and Mr. Robert N. MacCormick, in charge of Choir No. 2, conducted a port à beul item in the very opposite manner.

The highlight of the evening was the adjudication. Mr. MacKenzie further showed his mastery of histrionic art by depicting a well-known music adjudicator to the evident delight of the audience. He was much impressed by a certain tune—not a Gaelic one, of course—and he had to get the whole audience to sing it.

Mr. MacSween was the typical Gaelic adjudicator. All the pitfalls were mentioned—the never-failing aspirated "r," the "l" in "leannan," references to other languages, some of them never heard of before, and finally a pointed reference to Argyllshire Gaelic.

The proceedings closed with the grand concert and the crowning of the Bard. The person thus honoured was Mr. Angus MacDonald, who had failed to pass the Gaelic test, and the ceremony was duly performed by His Lordship, who presided, and by the Provost.

Mrs. J. B. Dunlop, convener of the Entertainments Committee, thanked Mr. MacKenzie and his company for giving them such a delightful entertainment, and for their efforts to augment the funds of the Central Committee.

ART AND INDUSTRY COMMITTEE.

COMPETITION for the Best Pair of HAND-KNIT HAND-SPUN KNICKER STOCKINGS, the Wool used to be hand-spun in the Highlands.

First Prize—Retention for One Year of An Comunn Gàidhealach Trophy and £2; Second Prize, £1.

Present holder of the Trophy is not eligible to compete this year.

ENTRIES, with finished articles, to be lodged with the Secretary on or before 30th August, 1941.

NEIL SHAW.

131 West Regent Street,
Glasgow, C.2.

EXECUTIVE COUNCIL.

The following members are due to retire this year, and all are eligible for re-election:—

President — Rev. Malcolm MacLeod, M.A., Balquhider.

Vice-President — John M. Bannerman, B.Sc., Balmaha.

Executive Council—Mrs. Stewart (Fasnacloich); Donald Shaw MacKinnon, Edinburgh; William Fraser, Inverness; Donald Graham, M.A., Inverness; Hector MacDougall, Glasgow; Sir Alexander MacEwen, North Kessock; Roderick MacKinnon, M.A., Dulnain Bridge; Rev. Malcolm MacLean, M.A., Conon; John A. Nicolson, M.A., F.E.I.S., Glasgow; Dr. Donald Ross, Lochgilphead.

AN ARD CHOMHAIRLE.

Chumadh Coinneamh Ghàidhlig na Comhairle Ghnìomhaich air Di-haoine, an 18mh là de mhios a' Ghiblein, an Seòmraichean Mhìc a' Mhuilleir, Srughlea. Bha an Ceann Suidhe, an t-Urramach Calum MacLeod, A.M., anns a' chathair agus bha na buill a leanas an làthair:—Neacal Caimbeul, Eilginn; Iain MacAoidh, Dun-éideann; Domhnall MacDhonnail, Inbhir-nis; Eachann MacDhùgaill, Glaschu; Ruairidh MacFhionghuinn, A.M., Drochaid Thuilnean; Alasdair MacNeacail, A.M., Glaschu; Iain A. MacNeacail, A.M., F.E.I.S., Glaschu; Eoghan Mac a Phl, Glaschu; Fearchar MacRath, A.M., B.Sc.,

Glaschu; Murchadh MacRath, Glaschu, agus a' frithealadh, Niall MacGille Sheathanaich, Rùnaire, agus Domhnall MacPhàil, Fear-deilbhe 's an Airde Tuath.

Leughadh Gearr-sheanchas na Coinneimh roimhe, chaidh gabhail ris agus chuir Fear na Cathrach a làmh ris.

Leughadh tagraidhean neo-làthaireachd bho àireamh de bhuill na Comhairle.

Dh'iarr an Ceann Suidhe air na buill a bhith 'n an seasamh an feadh is a bhiodh e a' labhairt mu dhéidhinn cuid de bhùill a' Chomuinn a dh'eug bho choinnich a' Chomhairle roimhe.

Chaochail Mgr. Niall Orra air a' chòigeamh là deug de'n Mhàrt agus fhrithheil an Ceann Suidhe agus an Rùnaire aig an tiodhlacadh an Dun-éideann. Bha Mgr. Orra 'n a bhall de'n Ard Chomhairle ré dhà bhliadhna deug ar fhichead agus 'n a fhear-teagaisg 's an Sgoil Shamhraidh Ghàidhlig bho chuireadh air bonn i. Bha e mar an ceudna ré sheachd bliadhna fichead 'n a fhear-iùil air Còisir Ghàidhlig Dhun-éidinn. Bha e usail 'n a dhòigh is 'n a ghiùlan, 'n a dhuine coir is 'n a charaid dileas. Bha mór spéis aige do obair a' Chomuinn agus rinn e mòran a chum a rùintean a chraobhs-gaoileadh.

Chaochail an t-Ollamh Seòras Calder air ceud là a' Ghiblein agus fhrithheil an Ceann Suidhe agus an Rùnaire agus an t-Ollamh Iain Camshron, aig an tiodhlacadh an Cill-Fhinn. Bha an t-Ollamh ré thrì bliadhna fichead 'n a fhear-teagaisg Ghàidhlig an Oilthigh Ghlaschu agus rinn e saothair mhór an seann litreachas na Gàidhlig agus chuir e àireamh leabhraichean a mach fo a làimh. Bha e mòran bhliadhnaich 'n a bhall de'n Ard Chomhairle agus mar an ceudna 'n a bhall de chuid de na Comhairlean Seasmhach. Bu shàr fhòghlumaich e agus le saothair agus dehioll chuir e suas cuimhneachan dha fhéin air raon litreachas na Gàidhlig a chumas ainm air mhaireann.

Thug an Ceann Suidhe mar an ceudna iomradh air bàs Alasdair Stiùbhairt a bha an Gleann Lìobhainn, son de fhlor shean bhuill a' Chomuinn; agus air Iain MacCoinnich, Naruinn, a dh'fhag a leabhraichean aig a' Chomuinn; Mgr. Ualtar Mundell, athair na Mnà Usail Nic Ghille na Brataich, agus an t-òigear Caillean MacDhonnail, mac an Ollainn MhicDhonnail, ministear Lag an Ràit, a thuit air a' bhàr chogaidh. Do dhàimhich na muinntir sin bha iad a' tairgseadh an ainm a' Chomuinn co-fhaireachdainn riutha uile 'n an call is 'n am bròn.

Le cead na Coinneaimh ghabhadh ri Iomradh Comhairle a' Chraobh-sgaoilidh roimh na h-Iomraidhean eile. Thugadh aithisgean air coinneamhan de na Fochomhairlean Thuathaich is Dheasaich agus ghabhadh riutha. Air iartus an Fhir Ghairme, Mgr. Donhnall MacDhomhnaill, ghabhadh ri Iomradh na Comhairle.

Leughadh Iomradh air Coinneamh de Chomhairle an Iommhais agus air iartus Mhgr. Iain A. MhicNeacail, aon de bhuill na Comhairle, chaidh gabhail ris.

Leughadh Iomradh air Coinneimh de Chomhairle an Fhòghluim. Thug a' Chomhairle aire do na freagairtean a fhuaradh bho na sgoilean anns na ceithir Siorramachdan Gàidhlig a thaobh teagasg na Gàidhlig agus shònraich iad na freagairtean gu léir a chur gu Mgr. Ruairidh MacFhionghuinn, Mgr. Domhnall Greum agus Mgr. Domhnall MacThomais a chum beachdachadh orra agus am fiosrachadh a thoirt fa chomhar na Comhairle.

Air iartus an Fhir Ghairme, an t-Urramach Calum MacLeoid, chaidh gabhail ris an Iomradh.

Thugadh aithisg gun deach Coinneamh de Chomhairle a' Mhòid is a' Chiuil a ghairm ach nach robh ach an dà bhall san làthair. Bheachdaich indsan air cofharpuis litreachas na h-òigridh air son na bliadhna so agus shònraich iad an fhicheadomh là de'n Og-mhios air son a' cheasnachaidh. Air iartus Fhir na Cathrach ghabh a' Choinneamh ris an aithisg.

Thug an Rùnaire aithisg air litir a fhuaradh bho chlàireach Urras Fòghluim na Gàidhealtachd is nan Eilean ag innseadh gun robh aonta an fhir-riochdachaidh air ruith agus ag iarraidh taghadh as ùr a dheanamh. Dh'innis an Rùnaire gum b' e an Ridire Alasdair MacEoghainn a b' fhear riochdachaidh agus air iartus a' Chinn Suidhe dh'ontaich a' Chomhairle gu h-aonaighuthach an Ridire ainmeachadh air son na dreuchd a rithis. Tha sin air son còig bliadhna bho thoiseach mlos Lùnasdal.

Thugadh aithisg gum bheil Ard Chomhairle an Fhòghluim an Alba air cùmhnannt ath-ùrachadh a thaobh Fear nan Lùth-chleas agus gum bi mar sin a sheirbhis fo riaghladh a' Chomuinn air son Comunn na h-Òigridh gu deireadh mlos Màrt an ath bhliadhna.

Tha An Comunn fo mhòr chomain do'n Riaghaltas air a shon so.

Thug an Rùnaire aithisg gun d'fhuaradh na leabhraichean a dh'fhag Mgr. Iain MacCoinnich, nach maireann, a chum feum a' Chomuinn. Shònraich a'

Chomhairle gum biodh na leabhraichean so air an gleidheadh an seòmar-gnothaich a' Chomuinn far am faigheadh buill leughadh dliubh, ach nach robh iad air chor air bith, ri bhith air an toirt a mach air isad. Bha a' Chomhairle an comain na bantraich air son nan leabhraichean a chur cho òrdail, chùramach.

Leugh an Rùnaire litir bho Mhgr. Uilleam Friseal, Inbhir-nis, anns an robh e ag iarraidh a leigeil saor bho dheasdanasan na Comhairle a thaobh is nach robh e comasach dha frithealadh. Dh'iarr a' Chomhairle air an Rùnaire sgrìobhadh gu Mgr. Friseal agus innseadh dha gum b'i toil nam ball e a chumail ris an dreuchd, agus gum bu mhian leò am meas a nochdadh dha air an dòigh so air son a sheirbhis do'n rioghachd aig an àm.

Chaidh a shònrachadh gum biodh earrannan litreachas Gàidhlig air an craobh-sgaoileadh am measg na muinntir sin a tha am feachdan a' Chrùin, agus do am bi an leithid sin 'n a thogradh is 'n a bhuannachd. Tha an dà chuid rosg is bàrdachd, freagarrach air son an suidheachaidh, air an cur sios air na duilleagan so.

Shònraich a' Chomhairle gum biodh an ath choinneamh air a cumail air an aona là deug de'n Iuchar.

Thugadh a' Choinneamh gu crìch le taing chridheil a thoirt do Fhear na Cathrach.

LITIR COMMONN NA H-OIGRIDH.

Tha an samhradh air tighinn òirn 'na ruith, agus ged nach 'eil am blàths a dh'arramaid anns an aimsir fathast, theagamh gur ann a bhios sinn ag gearan air an teas mu'n ruig na briathran so bhur sùilean-sa!

Mar a tha an tùne mar so a' ruith 'na leum tha sinn buailteach de bhith ag cur dearmad an iomadh ni; ach tha mise an dòchas nach do dhearmad sibhe, a chlann, bhur n-ainmeannan a chur a stigh chun an Rùnaire, mar a dh'earailich e féin air bhur cinn-fheachd, a chum is gun seas sibh an ceasnachadh Gàidhlig a tha aig Clann an Fhraoich air bhonn Di-haoine so tighinn, an 6mh de'n Og-mhios. Chan e a h-uile clann a tha a' faotainn a leithid so de chothrom gu iad féin a dheanamh coimhlionta 'nan cànan dhùthchail. Nach b'iad clann Pholainn, Czeko-Slobhakia is gach rioghachd eile a tha fo ladhar an fhiadh-bheathaich—a' Ghearmailtich — a bhiodh toilichte an cothrom

ceudna a bhith aca, ach an ni nach 'eil no smaointinn air!

Le bhith a' toirt a' cheasnachaidh so fa-near, chan 'eil math dhuinn gun comh-fharpuisean a' Mhòid ainneachadh, oir ged nach 'eil am Mòd r'a gheidheadh am bliadhna na's mò, tha comh-fharpuisean litreachais na h-òigridh ri dol air aghaidh mar a bha iad an uiridh. Cumaibh, matà, bhur sùil air na sanasan a tha anns na paipearan-naidheachd uime.

Cha dean e feum a bhith 'gur n-earail-eachadh gun a bhith 'gur moladh an uair a thoilleas sibh sin; agus tha am moladh sin r'a thoirt oirbh a thaobh na dòigh anns an deach sibh 'nur gartain gu làn-shuim a' charbad-eiridinn a thional sibh féin, gun làmh a thumadh an ionnhas sam bith eile. Is math a rinn sibh gu dearbh! Cha bhi an àine a nis fada gus am bi an carbad air a liubhairt thairis do Chomunn na Croise Deirge.

Tha Dòmhnall nan Cleas ann an Leodhas, cuairt, mar a dh'innis mi dhuibh air a' mhiosa a dh'fhalbh, air an robh e an uair sin suidhichte. Tha dol dha gu ro ghasda am measg clann Eilean an Fhraoich, agus còd eile a b'ion fhughair a bhith againn ris — an t-eilean "anns an robh a' Ghàidhlig riamh," agus "nach fàg i gu bràth gus an traigh an Cuan Siar," mar a thubhairt am Bàrd e. Bha an dà Dhòmhnall ann, is è a bu chòir dhomh a ràdh, oir bha Dòmhnall Mac Phàil, Fear-deilbh an Taoibh Tuath, ann mar an ceudna. Bidh Fear nan Cleas a' toirt cuairt feadh eileanan eile mar a fhreagarras cùisean, oir mar a dh'innis mi dhuibh mar thà, tha e ri bhith againn air cheann an dleasanais so, co-dhiubh, ré na bliadhna a tha romhainn, agus tha sinn an dòchas iomadh latha air a chùil sin.

Bhur Caraid Dileas,

EACHANN MAC DHUGHAILL.

EADARAINN FHH.

A dhuin-uasail chòir,—Thug mi treis an raoir a' sealltainn troimh ghràinnean de sheann *Ghaidheal*, agus am measg iomadh ni eile bha mi a' leughadh litrichean Comunn na h-Oigridh a sgrìobh Seoras Gallda. Thug so orm smuainteachadh air an duine chòir so agus air na rinn e airson na Gàidhlig, agus bha mi cuimhneachadh air na deich làithean sona a chuir mi seachad taobh Loch Obha a' cheud bliadhna a bha Campa Gàidhlig air a chumail am Port Sonachain. Chumaidh mi le mo dhà shùil an obair a rinneadh le Seoras air sgàth na Gàidhlig agus airson clann na Gàidhealtachd; agus cha b'e obair fhaoin e. Rinneadh a h-uile rud airson gun cuireadh a' chlànn seachd

làithean sona, agus theid mi an urtas gun do chòrd gach ni riu.

Mar a tha fhios aig meall 'se ionusachadh a rinn Seoras Gallda air a' Ghaidhlig, agus ged nach robh e òg nuair a thòisich e oirre bha i aige mu dheireadh cho math 's a bha i aig duine riamh. Thug esan cho prìseil agus a tha an seann chànan so agus an cunnart dol as sam bheil i, agus rinn e gach ni a b' urrainn dha airson a luach a chur fa-chomair òigridh na Gàidhealtachd. Gun teagamh sam bith rinn e feum mhór, agus nam bu mhaireann fhathast e dheanadh e meall tuille.

'Se tha cur orm gur leigear leis na rinn Seoras a dhol a dhith, agus gun duine mar a bha esan air ceann Comunn na h-Oigridh anns an gabh a' chlànn agus an luchd-teagas uimhir suim. Ged nach e Gàidheal a tha unnam-sa tha meas mòr agam air na Gàidheil agus mi nise fuireach nam measg ceithir bliadhna, ach tha fhios agam gur fheàidir iad duine sòraichte air an cùl ann an gnothach sam bith a ghabhar os làimh.

Tha iomadhach àite feadh na Gàidhealtachd far a bheil mòran Gàidhlig air a bruidhinn ged nach 'eil i idir aig a' chloinn. Tha an sgìre so iomraiteach airson bàird Gàidhlig, agus leth-cheud bliadhna air ais is e glé bheag Beurla bha air a bruidhinn ann. Tha a' Ghaidhlig aig meall fhathast ann ach tha e duilich ri ràdh nach 'eil aon bhalach no caileag a' dol do'n sgoil—agus tha ceithir sgoilean ann—a bhruidhneas Gàidhlig; cha chreid mi nach 'eil dithis ann aig a bheil i ach 's i Bheurla fad as fheàrr leo agus is i a' tha' aca a stigh. Tha fhios agam gun bheil na h-eileanan a muigh agus corra àite air tìr-mór anns a bheil a' Ghaidhlig cho làidir 's a bha i riamh, ach tha na h-àiteachan so a' dol an lughad a h-uile bliadhna. Is aithne dhomh Uibhisteach a tha nis a chòmhnaidh an Earra Ghaidheal, agus thuit e rium gur anns a' Bheurla a fhreagradh clann Loch-nam-madadh nuair a bhruidhneadh e Gàidhlig riu, is e aig an tigh air fòrlach. Cha b' ann mar sin a bha chùis nuair dh' fhàg e an t-eilean bho chionn beagan bhliadhnanach air ais. Tha sin a' leigeil ris an cunnart sam bheil a' Ghaidhlig eadhon sna h-eileanan, agus cho feumach 's a tha i air gach còmhnadh is brosnachadh a gheibh i. Cuimhnich-eamaid uile air a' ghràdh a thug Seoras Gallda do chloinn na Gàidhealtachd agus do an cànan, agus air na rinn e air an son, agus deanamaid ar dìchioll nach bi a shaothair uile gu léir 'na dhìomhanas.—Is mise le meas, GREUM CROLL.

Ceanmlochtaicais,

Sa' Mharbhairne, 17/4/41.

Sir,—I have read with much interest the article in *An Gaidheal* by Mr. G. C. Hay. I quite support what he says about the need of a good supply of cheap Gaelic prose to keep the language alive. Poetry and songs are an excellent help, but are not enough.

As to spelling of foreign words, especially those beginning with the letter V, why should not Gaelic adopt this letter. It is done in other languages. W is not a letter of the French alphabet, but the word "wagon" is familiar enough. In the same number of *An Gaidheal* I see an awful word, "Bhiteamain," ten letters instead of 7 in the original "Vitamin." These words coined by scientists are international, and could be used in any language. As to the rule, "Caol ri caol," I would go further than Mr. Hay and suggest that it be done away with altogether.

I have a copy of *An Deo Greine* of October, 1913, in which some of the absurdities that the "caol ri caol" rule leads to, are pointed out. Irish Gaelic is in a worse plight than Scottish. In Irish Gaelic, eclipsis, which exists in spoken Scottish Gaelic, is represented by the spelling, this leading to many redundant letters. Surely it is time that scholars of the two languages come together and try to remedy this state of things.—Mise, le meas mor,

WALTER F. ROBINS.

19 Grove Hill,
Woodford, London, E.18.

OBITUARY.

BISHOP ALEXANDER MACDONALD,
NOVA SCOTIA.

The Gaels of Canada have lost a thorough Highlander and a great lover of his mother tongue in the Most Rev. Alexander MacDonald, Bishop of Victoria, British Columbia, who died at Antigonish, Nova Scotia, on 24th February last, having celebrated his 82nd birthday that same month. Bishop MacDonald was a native of Mabou, Cape Breton, and was educated at St. Francis Xavier College, Antigonish, and at the Propaganda College, Rome. Besides doing parish work for some time, he taught for nineteen years on the staff of St. Francis Xavier College, and was then appointed Bishop of Victoria, British Columbia. In his new charge he found difficulties which were grave, but true to the indomitable courage of the Celtic race he won out. One difficulty, the tax on his Cathedral, he caused to be referred to the Privy Council in London and won his case. He retired in 1923, and since then he employed his time in writing several books which are highly appreciated among the Catholic people of Canada, such as "The Apostles' Creed," "The Creed in Sermons," and "The Symbol of the Apostles."

The preacher for the funeral service was the Rev. S. P. MacDonald, of Mabou, who first spoke in English and then concluded as follows in Gaelic:

"Agus a nis tha mi smaointinn gu bheil e ro riathanach mun giùlain sinn corp an Easbuig bheann-aichte 's a Ghaidheil do'n uaigh, beagan fhaclan a labhairt ann an cànan a shìmsiridh, an cànan do'n tug e spéis cho mòr, anns na ghabh e a chuid ùrnaigh, 's anns an d' fhuair e a chaid fhiosrachadh air creideimh. Tha sinn 'ga chunntas 'na onair agus 'na chliù mòr gun do dh' àrach am paraiside so a leithid a dhuine, agus gun do roghnaich e fhéin a thiodhlacadh anns an àite dha'n tug e meas thar gach àit a chunnaic e riamh. Bha e cuimhneachail air Mabou is dileas do Mhabou fad a bheatha 's chan 'eil teagamh nach bi e cuimhneachail is dileas anns a bheatha shiorruidh. Cha dean sinn dì-chuimhne air nuair a bhios sinn ag cur suas ùrnaigh ri Athair na tròcaire. Cuireamaid e, na ta, a ghabhail thàmh far am bu mhatht leis a bhith—am measg a dhaoine, fo sgàil nam beann air an do laigh a shùilean 'na òige. Agus deanamaid sinn leis an dùrachd gur a h-aotrom a laigheas an fhòid air an uaigh aige, gur sìtheil saimhear a thàmh, 's gur mòr a dhuais ann an riochachd na sìthe 's na glòire."

[Tha sinn fada an comain ar caraid Iain A. MacDhùghaill an Glace Bay, an Nobha Scotia, airson an iomraidh so air beatha is cliù an Easbuig chaoimh nach maireann a chur thugainn.—F.A.]

MR ALLAN HUNTER.

There passed away in his native town of Oban, on 17th April, one of the outstanding personalities of the National Mod, Mr. Allan Hunter. He won the Gold Medal for solo singing at the Edinburgh Mod of 1899, and his name appeared in every Mod programme from that time until 1919, when he finished his career as a competitor by winning the Puirt a Beul competition. In this particular class, Allan was supreme, and his appearance on the Rural Choir concert platform was looked forward to by a host of admirers. His renderings of "Horo Dornhall Ciomanach" and "An coileach a bha'n Cearrara" were inimitable, but he could also command attentive hearing in other branches of the art. No other singer could surpass Allan's rendering of "Mo shuil ad dheidh." His fine tenor voice suited this particular type of melody, and his unerring sense of blending words and music into a perfect rhythm gave his performance the hall mark of artistry and sincerity. Allan Hunter was a man of pleasing personality, genial, and warm-hearted, and a staunch supporter of An Comunn and all it stands for.

MISS HELEN MACGREGOR.

The death took place at Pitlochry on 12th April of Miss Helen MacGregor, who had been a member of An Comunn for many years. She competed regularly at the Perthshire Provincial Mods, and was outstanding in dialogue performances. Miss MacGregor was a native of Logierait Parish, and had been resident in Pitlochry for many years. She was well known for her humorous recitals in Gaelic and English on the entertainment platform, and her passing is a distinct loss to the Branch at Pitlochry, of which she was an original member. She was a woman of bright and cheerful disposition and a highly respected member of the community. The funeral took place at Logierait Churchyard. The services at the house were conducted by the Rev. Coll A. MacDonald, D.D., who gave the concluding prayer in Gaelic.

MARBHRANN AIRSON GILLE OG

A chaochail agus e 'na phrìosanach sa' Ghearmailt.

Tha Glasbheinn a' chèo fo neul a' mhulaid,
'S onfhadh nam gleann gu caomh ri tuieadh,
Torghan gach allt cho mall 'na shiubhal,
On bhuanach am bàs 's nach till e tuille.

Cha till, cha till, cha till e tuille,
Am fàruan glan òg, an t-armunn loinneil;
Cha till e gu bràth gu tìr nam beannaibh,
Gu dùthaich a ghaol, a' Mharbhairne ghleannach.

'Na shuain fo'n fhòid an tìr nam coimheach,
Gun chùram roimh nàmh, no gairm rabhalaidh;
An leaba chaol dhùint', an suain-bhrat tana,
Gus 'n tig la-bhràth bidh Coineach 'na laighe.

Cha till, cha till, cha till e tuille,
A dh' aithris nam sgeul le faoilte is furan,
Tha chairdean 'n diugh deurcha, brònach, dubhach,
A' caoidh e bhith bhuap 's nach till e tuille.

TAOBH-TUATH EARRAGHAIDHEAL.

SEANACHAS.

Leaflets for the Forces.—As we intimated in Gaelic last month, "broadsheets" of good and suitable Gaelic literature for H.M. Forces are printed by An Comunn Gaidhealach. These leaflets can be obtained free from the Office of An Comunn, and can be included in a letter to our serving men and women. All who have friends away who can read Gaelic should get some and send them on to their friends. The leaflets are included in all parcels that are sent to our serving men from An Comunn Gaidhealach; and we feel sure that many will appreciate these leaflets in their mother tongue, which can be easily carried in the pocket.

"The Bracken Ablaze."—This book of 96 pages is a collection of fugitive verses in Gaelic and English by Mr. Seumas MacGaraigh, California. The book is dedicated "Do na fir Ghaidheil anns gach cearn," and this sentiment pervades all the verses both in Gaelic and English. Readers of *An Gaidheal* need not be told what a perfervid Gael Mr. MacGaraigh is, and how earnestly he labours in the cause of Gaelic. These verses illustrate this very well. As Mr. MacGaraigh says in a foreword: "Love of country, love of freedom, and love of the language which should have been the national tongue of Scotland will be found in the background of most of these musings." There is an introduction by Mr. Compton Mackenzie—including a short biographical sketch of the author—in which Mr. Mackenzie says: "I commend this volume of verse to those who sympathise with the aspirations of Seumas MacGaraigh, and equally to those who without those aspirations would do well for themselves and their country to breathe them in as soon as possible." The book is published by Messrs. Arthur H. Stockwell, Ltd., London, and the price is 3/6 net.—C. McL.

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Leabhar XXXVI.]

An t-Iuchar, 1941.

[Earrann 10

COMUNN NA H-OIGRIDH.

Chan 'eil aon nì eile timchioll air a' Chomunn Ghaidhealach an dràda as gealltanaiche na Comunn na h-Oigridh. Mar a tha fhios agaibh is e Comunn na h-Oigridh buidheann nìghean is bhalach anns na sgoilean feadh na Gaidhealtachd fo sgiath a' Chomuinn Ghaidhealaich a tha air gealltainn a bhith bruidhinn na Gaidhlighe agus a bhith 'ga leughadh agus 'ga sgrìobhadh cho maith 's a theid aca air. Tha iad ag gealltainn cuideachd gum bi iad dileas fad am beatha do na subhailcean seasnach is ciatach sin a bhuineas dhuinn mar Ghaidheil. Is e feachd de Chomunn na h-Oigridh a theirear ris gach buidheann anns gach sgoil anns am bi iad, agus Ceann Feachd ris an neach a tha air an ceann gus an treòrachadh anns a' Ghaidhlig agus anns na subhailcean Gaidhealach eile a tha iad ag cumail suas. Mar as trice is e maighstir-sgoile no ban-sgoilear no aon eile de'n luchd-teagasg san sgoil a tha 'na Cheann Feachd; agus tha trì cheumannan an Comunn na h-Oigridh agus tha an Comunn Gaidhealach a' toirt bràiste do'n chloinn anns gach ceum. Tha an toiseach "GAIDHEAL" agus gheibh balach no nìghean sam bith am bràiste so a tha tighinn a steach fo riaghailtean Chomunn na h-Oigridh. Tha sin ceasnachadh an Gaidhlig an ceann na bliadhna agus gheibh iadsan a nochdas adhartas eòlais maith air a' Ghaidhlig an ath cheum, 'se sin "Làn Ghaidheil"; agus an ceann bliadhna eile, an deidh ceasnachaidh, gheibh iadsan de na "Làn Ghaidheil" a nochdas àrd eòlas freagarrach air a' Ghaidhlig an treas ceum, agus bràiste "Sàr Ghaidheil." Sin, na tha, an nì tha ann an Comunn na h-Oigridh, feachdan no buidheannan de'n chloinn sna sgoilean air a'

Ghaidhealtachd a tha ag gealltainn a bhith dileas do'n Ghaidhlig agus 'nan deagh Ghaidheil anns gach doigh, agus aon de'n luchd-teagasg os an cionn mar Cheann Feachd; agus na sgoilearan fhein air an roinn 'nan trì cheumannan a reir an eòlais air a' Ghaidhlig agus air a leughadh agus air a sgrìobhadh.

* * *

Tha ceithir deug agus sia fichead feachd ann an dràda uile gu léir agus iad a' dol an lionmhorachd cha mhór a h-uile mìos. Tha seachd feachdan an siorrachd Chataibh agus 229 ball unnta gu léir. Tha seachd feachdan deug ar fhichead an siorrachd Earra Ghaidheal agus 1213 ball unnta-san gu léir. Ann an siorrachd Inbhir Nis tha aon is trì fichead feachd agus 2844 ball unnta, agus naoi feachdan ar fhichead an siorrachd Rois le 1570 ball. Tha mar sin 5856 sna feachdan so uile, agus dithis chloinne air a' Ghalldachd.

Tha an àireamh mhór chloinne so, ma tha, an dràda an Comunn na h-Oigridh agus iad uile ag ionnsachadh a bhith leughadh agus a' sgrìobhadh na Gaidhlighe, agus ag ionnsachadh a bhith 'nan deagh Ghaidheil fad am beatha. Agus a chum is gum bi rud ùr aca a leughas iad a h-uile mìos thatar ag cur leth-bhreac de'n *Ghaidheil dh'* ionnsaigh gach Ceann Feachd an comhair a' mhios. Bhatar ag cur trì an urra gu gach Ceann Feachd airson maith na Feachd sin gus na rinn an cogadh paipear gann agus daor.

Chan 'eil dad cho feumail ri Comunn na h-Oigridh a thaobh na Gaidhlighe a' dol air adhart an dràda. Tha a h-uile nì tha timchioll air ann an Gaidhlig, agus mar sin bithidh a' chlànn cleachdaichte ri leughadh agus ri sgrìobhadh an cànan fhein, agus fàsaidh iad suas le iarrtas air litreachas Gaidhlig agus air

nì a leughas iad 'nan cainnt fhéin, agus chan ann mar a tha móran de'n ghinealach a tha rompa gun chàil sam bith do litreachas Gaidhlig.

* * *

Tha chliù gu bheil Comunn na h-Oigridh aig an inbhe àrd agus uasal so an diugh aig an fhear nach maireann Scoras Gallda còir. Cha robh nì ghabhadh deanamh nach do rinn esan los Comunn na h-Oigridh a shuidheachadh air bunait cheart agus fheumail do'n chloinn a thaobh na Gaidhlig; agus chunnaic maighstirean-sgoile is luchd-ionnsachaidh na Gaidhealtachd cho eudmhor agus cho treibhdhireach 's a bha e a thaobh leas na Gaidhlig, agus maith nan Gaidheal, agus ghabh iad iongnadh agus ghlaic iad misneach as ùr a thaobh an càinain. Tha cuimhne againn cuideachd air na campaichean a bha e ag cumail aig a dhachaidh fhéin taobh Loch Obha, far an robh e cumail dà champa sa' bhliadhna— aon do na balaich agus aon do na caileagan— agus iad a' tighinn thuige as gach ceàrn de'n Ghaidhealtachd agus as na h-Eileanan.

Ach ann a bhith cur air adhart Comunn na h-Oigridh agus a bhith steidheachadh feachdan as ùr tha a h-uile rud an crochadh air deaghchean is cuideachadh na maighstirean-sgoile agus an luchd-teagasg eile feadh na Gaidhealtachd. Tha An Comunn Gaidhealach 'nan comain agus gu mòr fo fhiachaibh dhaibh, tha agus gach Gaidheal eile feadh an t-saoghail air son an obair mhóir agus chliùitich a tha iad a' deanamh a thaobh na Gaidhlig agus na bhuineas dhi troimh Chomunn na h-Oigridh. Is e beagan a b' urrainn luchd-dreuchd a' Chomuinn Gaidhealach a dheanamh as eugmhas an còmhnaidh is an cuideachaidh-san, ged a tha triuir aca glé dhìcheallach san obair so — an Rùnaire agus Fear Deilbhe an taobh-tuath agus Fear nan Lùthchleasan. Tha pairt de thoradh an saothair ri fhaicinn anns an trì cheud pundo Sasannach a chruinnich Comunn na h-Oigridh leis an do cheannach iad Carbad Eiridinn a thug iad do mhuinntir na Croise Deirge chum leughas is leas luchd-dion na rìoghachd ri àm cogaidh. Cò a shaoileadh o chionn sheachd bliadhna nuair a chuireadh a' cheud fheachd de Chomunn na h-Oigridh air bonn gun deanadh na sgoilearan Gaidhlig an leithid so an diugh; agus chan 'eil an so ach aon de na toraidhean a tha iad a' toirt a mach. Gu dearbh is e Comunn na h-Oigridh an t-aon nì as gealltanaiche tha timchioll oirnn an diugh, agus cha chloir dhuinn fois a ghabhail gus an bi feachd anns gach sgoil air a' Ghaidhealtachd.

FACAL SAN DOL SEACHAD.

Is duine e an t-aodach— So an rud a thainig thugam toiseach a' mhìos so chaidh nuair dh' innis an riaghaltas dhuinn, mar gun tuiteadh e as an adhar, gum biodh aodach is caisbheart air an roinn o sin a mach. Is ann mar so tha an seanfhacal 'ga chur: Is duine e an t-aodach agus chan i cholainn bhriagach. Ach tha cuimhne agam air seanfhacal eile agus is ann mar so a tha esan 'ga chur: Ged nach duine an t-aodach cha duine e as aonais.

Tha nis an t-aodach agus an caisbheart air an roinn leis an riaghaltas agus chan fhaodar a cheannach, agus chan fhaighear ri cheannach, ach a reir nan comharan—no nan cùpanan mar a theirear riutha—a thug an riaghaltas dhuinn. Tha sin deanta nis gun chlaon-bhàigh ri neach seach a chéile, trì fichead comharra 's a sia an ceann an urra. Feumaidh so seasamh ruinn fad bliadhna; agus an uair a tha sinn dol a cheannach ball aodaich tha an uimhir de chomharan a' dol fa chomhair a' bhuill aodaich sin. Tha sia comharan fichead a' dol an comhair làn trusgan fir. No faodaidh sinn a chur mar so: trì comharan deug fa chomhair seacaid, agus coig comharan fo chomhair peitean, agus ochd fa chomhair brìgis. Is e sia cùpanan a tha dol fa chomhair paidhear bhròg, agus buill aodaich eile a reir an uimhir de chomharan ach nach 'eil againn ré bliadhna ach trì fichead cùpan 's a sia.

Tha mi deanamh dheth gu bheil an so fhéin làn phailteas dhuinne mar Ghaidheil ri àm cogaidh. Cha do chleachd na Gaidheil a bhith trom air aodach agus bha sin a chionn gun robh sinn fada mhór an crochadh ris an aodach a bha sinn fhein a deanamh agus bha an t-aodach sin buan agus seasgair.

Tha an riaghaltas, ma tha, an deidh so a dheanamh chan ann a chionn gu bheil gainne aodaich no gainne caisbheart san rìoghachd ach a chionn gu bheil e ceart agus cothromach daoine is muilnean is beartan a bha às a' deanamh aodaich a chur saor chum iad a' dol an greim a dheanamh gnothaichean cogaidh, agus mar sin gun cuideich iad leotha-san a tha dìon ar rìoghachd agus ar saorsa.

Tha mi a' faicinn gur e an aon uimhir a cùpanan a thatar ag iarraidh fa chomhair fèileadh agus a thatar ag iarraidh air son brìgis. Tà, ma theid na Gaidheil air ais chun an fhéilidh sàbhalaich sin iomadh cùpan dhaibh air son ball aodaich eile oir mairidh fèileadh cho fada ri co-dhiùbh aon leth-dusan brìgis.

Tha sinn ag cur **meal-an-naidheachd** air an Urramach Raibeart Mac-an-tòisich an Sruighlea is ag guidhe gach beannachd dha agus Eaglais na h-Alba air a ghairm gu bhith 'na Rùnaire aig Bord na Dachaigh aice. Tha e 'na dheagh Ghaidheal—bhuinidhe do shiorrachd Inbhir Nis—agus cha mhise e sin an eann gnòthach na h-eaglaise air a' Ghaidhealtachd, agus air a' Ghalldachd cuideachd. Tha fear an dà càinain coltach ri claidheamh da-fhaobhair, gearraidh e an taobh-sa is an taobh ud eile. Agus mura h-eil a bhean air thoiseach air mar bhana-Ghaidheal chan 'eil i ceum air dheireadh air. Bha i ro fheumail mar bhall de'n Chomunn Ghaidhealach an Sruighlea agus tha fhios nach bi i air deireadh an Dun-èideann. Tha i ainmeil mar bhana-sheineadair agus gu h-àraidh ann a bhith seinn òrain nan eilean 'nan grinneas is 'nan ciatachd. Tha i fhéin agus an t-Ollamh Coinneach MacLeoid an comaidh mu leabhar de fhuinn nan Eilean a tha iad a' dol a chur a mach. Bheir sinn di-beatha dha an uair a thig e; tha fhios gur fhiach e sin.

* * *

Carbad Eiridinn Comunn na h-Oigridh
—Bha cruinneachadh eireachdail am Blythwood Square an Glaschu air Di-ardaoin an 26mh de'n mhios so chaidh nuair a thugadh a' Charbad Eiridinn a cheannach Comunn na h-Oigridh thairis do mhuinntir na Croise Deirge. Bha an Carbad air a thoirt seachd an ainm Comunn na h-Oigridh leis a' Mhgn. Màiri Moirreach a bha am Feachd Phort Rìghheadh agus a tha nis a' toirt a mach an fhoghlum sa' cholaist an Glaschu. Is e Ban-Diùc Mhontròis a ghabh an Carbad an ainm na Croise Deirge agus cha robh facal ach Gaidhlig air a labhairt fad an t-siubhail san t-seirbhis. Ach bheir sinn làn iomradh air an t-seirbhis agus air mar a thachair san ath *Ghaidheal*.

* * *

A' Ghaidhlig a' dol aog—Chunnaic mi gun robhtar ag gearain aig Ard Sheanadh na h-Eaglaise Saoire an so o chionn ghoidir air mar a tha a' Ghaidhlig a' dol aog an coimhthionalan air a' Ghaidhealtachd. Dh' fhaodadh iad sin agus muinntir eaglaisean eile cuideachd, gu dearbh chan e muinntir na h-Eaglaise Saoire as miosa dheth sa' chùis so. "Is mòr an beud," arsa fear de na ministearan Ghaidhealach, "mar a tha càinain boidheach na Gaidhealtachd a' dol bàs sna coimhthionalan Ghaidhealach. Tha àitean ann an diugh," arsa e, "far na chleachd a' Ghaidhlig a bhith 'na neart is 'na cul-taig do dh'obair na h-eaglaise agus far nach fhaighear aon duine ag aoradh gu

fallaiseach an Gaidhlig a nis. Agus chan e mhàin a' Ghaidhlig a tha dol aog ach iomadh subhaile is fearl luchmhor eile a tha fuairte rithe."

Tha a h-uile facal a tha so fìor, agus bhuinidhe dhuinn uile ar dicheall a dheanamh chum casg a chur air a' ghaiseadh a tha so a thàinig 'nar càinain a thaobh aoraidh. So far an robh uaisleachd is neart ar càinain a' comh-sheasamh agus cha b' ann an nithean dìombuain air cho taitneach is feumail 's gam bitheadh iad.

* * *

Firinn airson a' mhios so—

Iehobhah Dhia, cia mòr tha d' ainm
air feadh gach uile thìr.

Do ghloir do shocraich thu os cionn
nam flaitheas is nan speur.

A beul nan naoidh 's nan cìochran maoth'
bhrigh d' eascair dh'òrduich neart
An nàmhaid chum gun coisgeadh tu,
's an dioghaltach mi-cheart.

Salm viii, 1-2.

AM FEAR-DEASACHAIDH.



SCHOOLS ON THE FORFEITED ESTATES IN THE HIGHLANDS.

By JOHN MASON, M.A., Ph.D.

I.

Among the Forfeited Estates Papers, those records of policy and progress to be found in the Register House of Edinburgh, there are several manuscripts which reveal with intimacy of detail the state and progress of education in the Highlands during the period of expansion and improvement that followed the Rebellion of the Forty-five. They are the records of State influence directly exerted for the purpose of diffusing southern culture among the disaffected clans—civilising the inhabitants, as the Annexing Act records, "promoting among them the Protestant religion, good government, industry, and manufactures, and the principles of duty and loyalty" to the reigning House.

The task of carrying out this design was entrusted to that select and astute body, the Commissioners appointed to manage the forfeited estates, who determined how best the intention could be furthered with advantage to the stability of government in the Highlands and with benefit to the social and economic life of the inhabitants. Invested with the power of control over the

estates, the Commissioners endeavoured to apply the revenue derived from the annual rents to practical schemes of improvement—the development of agriculture, the establishment of manufactures with their related crafts, the creation of better means of communication, and the promotion of education along the lines of traditional practice, and, with a new orientation, toward an ideal of industrial improvement. Their efforts in the sphere of education were determined by what, according to southern conceptions, seemed desirable for social progress—the establishment of schools in which academic knowledge of an elementary nature would subserve the purpose of disseminating the Protestant faith, the establishment of the English language, and of instituting a curriculum which would further industrial and commercial life.

From the reports submitted by the Factors on the several estates in the year 1755, it was evident that, in spite of all enactments regarding the establishment of schools, facilities for the education of the Highland peasantry were sadly lacking. There were parishes, within whose bounds Crown lands were situated, where no parochial schools had been provided, and where, perhaps, the only means of education was supplied by a charity school, whose influence touched but the fringe of scattered districts. It is on record that when William Ramsay was appointed as Factor to the Estate of Strowan in 1749, he found one charity school serving some one hundred and forty families, a school maintained by the Society in Scotland for Propagating Christian Knowledge, in which only twenty or twenty-four scholars were in regular attendance. In 1755, the parish of Kilmorack, in which part of the Barony of Beaulay lay, had no parish school, and the educational needs of two thousand five hundred catechisable persons, of which number six hundred were Catholics, were provided by a charity school at Belblair; but its influence extended no further than one mile round the parish church. Lochbroom, a parish thirty-two miles long and twenty miles broad, with a population of nineteen hundred examinable persons, was dependent entirely upon the charity school at Ullapool, where the schoolmaster endeavoured to spread a knowledge of the Bible and of English reading and writing together with the elements of arithmetic to the children round about his door.

Even where parochial schools had been

established, these were often inadequate for the needs of scattered populations. Where the parish was extensive and means of communication were few, where roads were water-tracks and modes of travel were by foot or by primitive cart, the benefits of both kirk and school were extremely limited. Moreover, the conditions of school life were so unsatisfactory that, as an Inspector of the Estates declared, it was difficult to find a teacher worth his salt who would remain faithful to his office. Sometimes also it was difficult to find scholars to fill the school when the inconveniences of a leaky roof, a freezing atmosphere, and an ill-lighted, dismal hovel had to be borne throughout a long winter.

Heritors of parishes, seldom generously disposed towards the schools, might provide a salary of one hundred merks Scots (£5 9s sterling), but they would grudge to build a schoolhouse, so that the schoolmaster was left to find his own schoolroom and lodging, hiring, perhaps, a deserted cottage or paying rent for a room in a villager's house. When Donald McLennan was appointed to the parochial school at Kilmorack, established in 1760, with a "Presbyterial Decerniture of Two Hundred Merks Scots," he kept school in a "most ruinous, broken, and desolate House situate in a discontinuous Part of the Parish." In 1764 the parish schoolmaster of Kirkhill, in Lovat, complained with justice and restraint that his schoolhouse, mostly built of "Earth and Drystone," was in a very ruinous state. The wind blew through it, and the rain dripped down from the leaking thatch, to the great discomfort of his scholars, who, having neither seats nor desks, stood in groups upon the earthen floor trying to escape the constant disturbance of falling water. John McFarlane of Callendar, "a very sufficient schoolmaster," who attracted scholars over a wide area, purely on account of his "attention and indefatigable diligence," received a minimum salary of one hundred merks, out of which and the quarterly fees he paid for the services of an usher or assistant. He was without schoolhouse and official residence. He had a little cottage in the village in which he and his wife and daughter, a girl of ten years of age, lived the simple life of the cottager. His wife span yarn as did all the village women, and McFarlane himself, in his leisure, cultivated his garden ground, growing lint for the wheel and herbs for the kitchen. His

school was kept in the parish church, which, wrote Cockburn in his survey, "is not only very cold, but the Seats and Windows are by them greatly defaced—and as the Schollars are in use to have fire in Winter, it is thereby in danger of being burnt down, which hapen'd lately to the Church of Blackford." In 1763 the minister of Ardnamurchan, in a letter of complaint to the Commissioners, expressed the view that it was "a very Improper measure" that the school and the Public House at Inverie in Knoydart, "were built under the same roof. The Schoolmaster runs the risque of being debauched thereby," he wrote, "at least of being diverted from attending his Charge, as our Gentlemen will readily call for and make a Companion of him, and even the Scholars may get a habit of Draming, not easily wonn off." Even as late as 1781 we find that the school at Auchterarder was kept in the schoolmaster's house, in a room seventeen feet by fourteen, with small narrow windows through which the light of a winter's day struggled feebly. In former days school had been held in the church, but this was denied the incumbent. For a time he was indebted to his neighbours, but when they grew tired of the inconveniences of the school they put him out, and he was forced to return to his own house, where, in a tainted atmosphere and a bad light, he endeavoured to teach his seventy scholars in summer and one hundred in winter. His salary was eighty pounds Scots, paid by upwards of sixty persons, and the collection of it was always a difficult task. Small heritors were prone to offer petty excuses when they failed to pay their proportion. Bad harvests always formed a convenient stand-by.

Such was the state of the schools when the Commissioners undertook the work of general improvement in the Highland Estates. From the educational standpoint, the first task seemed to be the establishment of parochial schools and the relief of the distressing conditions existing in schools already in operation; and this the Commissioners undertook.

Through the agency of the factors on the estates, they urged heritors to fulfil their legal obligations, emphasising that they had no intention to relieve landowners of the responsibilities which they owed to their tenantry. And wherever they succeeded in persuading defaulting heritors to agree to assessment, they not only contributed their own proportion of the expense of erection

and maintenance of schools, but in several instances also granted land for sites, besides timber from the woods of the estates and additional salary to the schoolmaster.

It is on record that, on the appeal of the minister and Kirk Session of Auchterarder, the Commissioners granted a stance for a new school, timber for the roof, and a sum of twenty pounds towards cost of erection of the building. Through the influence of the factor, they gave land and financial support to the people of Crieff. In a Petition dated 1765, and probably written by the schoolmaster himself, forty-one scholars in the village school begged the Commissioners to consider the "afflicting Situation" of their school, which, they declared, "always happens after the smallest rains and whereby our health has been frequently endangered and our Studies much retarded." In 1766, arrangements were made to grant land on which to build a new school and schoolmaster's house; but nothing was done further, as the heritors were dissatisfied with the schoolmaster and were determined to remove him because of his incompetency and disagreeableness to the people. When the school became vacant in 1774, the heritors appointed Alexander Coldstream, schoolmaster at Alloa, and formerly of Muthil parochial school, which he had been forced to vacate owing to his intemperate habits and inattention to duty. His appointment was unpopular to the common people of Crieff. In their Petition to the Commissioners they revealed that Coldstream was appointed through influence, for it was stated that a meeting of heritors was hurriedly called and his appointment made against the will of several of the smaller heritors. "The precentor in the Church betwixt Sermons did invite the Heritors of the Parish, and all others concerned, to meet att Mr. Alexander McLarens Vintner, thursday thereafter, to Settle a Schoolmaster." But although Coldstream was eventually accepted, there was still no schoolhouse, and it was only in 1775 that definite arrangements were made for providing one. In that year the Factor reported that he had fixed on a "Spott of Ground on the Northside of the New Street and near the East End of it" for a site. The Commissioners granted a sum of thirty pounds towards cost of building.

The energies of the Commissioners were also directed towards the erection and maintenance of what may be described as schools

supplementary to parochial and voluntary establishments. Where it was found that the parochial and charity schools had failed to supply the needs of outlying and scattered districts, additional schools were provided, the cost of buildings and of salaries to the schoolmasters being borne by the rents of the estates. The schools thus established were directly under the control of the Commissioners, the management, the methods of instruction, and the regulation of charges being entirely in their hands. The school fees were fixed at one shilling a quarter for children on the estates; and where it was certified by the Minister and Kirk Session of the Parish that parents were unable to contribute, the Factors were empowered to debit their accounts with the amounts so that the schoolmaster should not suffer a loss of income. The duty of examining schoolmasters by comparative trial before appointment to a school was made, as well as that of visiting and reviewing the work of the schools once in the year, was delegated to the presbytery within whose bounds the schools were situated.

When the S.S.P.C.K. withdrew their support from charity schools, either through lack of funds or because the local inhabitants were unable to maintain the fabric of the school building, or had failed in other ways to conform to the regulations of the Society, the Commissioners either wholly maintained or assisted in providing salaries and in repairing and building schoolhouses at the expense of the State.

It is on record that when the village of Callendar had extended by reason of the development of its manufacturing industry, the Commissioners established a school supplementary to the parish erection, granting the use of the old manse, which they repaired and bestowed as a school-house and schoolmaster's house, capable of accommodating pupils as boarders, and providing an annual salary of twenty-five pounds sterling. In the parish of Lochbroom they built a school at a cost of fifty pounds sterling, and made provision for an annual payment of twenty-five pounds sterling to the schoolmaster there. At Inverie, Locharkaig, and Kinlochmoydart, establishments were also maintained, and at the village of Strelitz, where a colony of discharged soldiers had been settled in 1763 under a State scheme devised after the conclusion of the Seven Years' War for the relief of unemployment among discharged sailors and soldiers, a schoolmaster was appointed and maintained.

Charity schools were built at Glenartney in the parish of Comrie, at Finart in Strowan, Pharnua in Lovat, and elsewhere, and salaries or increases to salaries provided to several other Society schools out of the revenues of the Estates.

To be continued.

EXECUTIVE COUNCIL.

The Executive Council will meet in Millar's Tea Rooms, Stirling, on Friday, 11th July, at 6 p.m. Members of Council are respectfully asked to note date and hour as owing to conditions imposed by war exigencies it will not be possible to have print of Annual Accounts posted within the usual time limit. Postage and stationery will be saved by delaying individual notices.

PROPAGANDA NOTES.

Northern Area.

Last month's Notes dealt mainly with the visit of the Organiser to Lewis. The visit to Harris was no less interesting. All the Feachdan were visited, i.e., Tarbert, Kyles-Scalpay, Scarasta, Northton, Ob, Rodel, Finsbay, Manish, and Stockinish. Additions were made to the existing Rolls.

During the visit to Lewis and Harris a total of 516 new members were enrolled (6 new Feachdan with a total of 241 members and 275 were added to Feachdan already in being).

Enthusiasm was evident in all the districts, and 250 girls are anxious to obtain wool for knitting. This will be supplied by the Central (Comforts) Committee of An Comunn.

As in Lewis, the bulk of the outside work is being done by the womenfolk, and as the weather is ideal for peat-cutting, hardly a bac or poll is without its quota of willing workers, extracting from Mother earth that priceless fuel which will warm the homes during the long winter months.

Owing to the severe winter and spring, growth is backward and even the nesting time of the gulls is at least a fortnight later than usual. The eggs are an excellent food and at this time help to augment the rations.

It is interesting to note the effect of war conditions on the child mind in the Outer Isles. At Rodel, the Organiser watched from a distance four little boys enjoy a half hour's "bombing of Berlin" by throwing bottles and other articles which caused "explosions"

as they smashed on to the rocks below. Then they left, apparently quite satisfied that much "damage" had been done and perhaps wondering whether the "News Bulletin" would record their achievement.

The people of Harris still speak with pride and affection of their noted poet and Evangelist, Iain Gobha na Hearadh. Within the Temple grounds at Rodel stands a memorial to his memory and the inscription on this stone might interest descendants of Harris people in far away places—here it is:—

"Erected by the people of Harris and other admirers of his genius, in memory of John Morison, Ian Gobha na Hearadh, born at Rodel, 1790, died at Leacklee, 1852."

"A great poet, a saintly Christian, an eminent Evangelist."

"Ach cuimhn' is iomradh maith a chaoidh Bidh air an fhìrean chòir."

Ruairidh MacCuish, a pupil at Stockinish School, Harris, surely holds a unique position in the Gaelic world. Ruairidh was born at Overnewton, Glasgow, five years ago, and came to Harris at the beginning of May, 1941. He is a fluent Gaelic speaker and in addition speaks English faultlessly. His mother hails from Stockinish and his father (who is on active service) from Finsbay. It speaks volumes for this boy's mother that both Ruairidh and his sister Charlotte (aged 3 years) are fluent speakers of Gaelic and English at such an early age.

We congratulate Mrs. MacCuish on having her children bi-lingual at such a tender age, and hope that her fine example may be an incentive to other Gaelic-speaking mothers in the cities of the South as well as in some parts of the Gaidealtachd.

The Physical Instructor is at present on duty in Lewis. On completion of his term there he will proceed to Harris where he will be engaged until the 2nd of August.

Congratulations to the new Feachd formed at North Tolsta recently. Wishing to be no sleeping partner in the Movement, the children made a collection and sent to the Organiser the handsome sum of £1 14/-, towards Comunn na h-Oigridh Ambulance Fund. The £300 required has now been exceeded and it will be a great encouragement to the children to know that their own Ambulance will shortly be traversing the roads in the Highlands on its errands of mercy. No doubt, some other Scheme will soon be put in hand to give the children another

opportunity of helping with the National War Effort, and if so, Comunn na h-Oigridh will not be found wanting.

There are a number of Lewis girls engaged on work of National importance on the Northern Mainland, and recently the Organiser and the Welfare Officer to the Ministry of Labour (Northern Area) visited them. Four well-known singers and instrumentalists assisted at a Ceilidh and this helped considerably to bring into the lives of these girls a little of the atmosphere of Home. It is hoped to make another visit at a not too distant date.

COMFORTS FOR H.M. FORCES.

The monthly meeting of the Central Committee was held in the Highlanders' Institute, Glasgow, on Tuesday, 3rd June, Mrs. Bannerman, Convener, presiding.

The Convener referred to the loss the Committee had sustained by the death of Miss Elma Story who had been a valued member of Committee and of the Work Party. A wreath had been sent in name of the Committee and Mrs. Bannerman read a letter from Dr. Helen Story acknowledging their letter of sympathy and thanking the members for their tribute to her sister.

A Minute of the Entertainments Committee recommended that the Grand Concert, previously suggested, should be held on 5th September in the St. Andrew's Hall and the Secretary was asked to book the Hall provisionally for that date, if available.

The Convener reported on a meeting of the Work Party Committee held that afternoon and on the arrangements come to regarding assisting the Secretary at the office.

A discussion took place regarding the new rationing scheme and how it was likely to affect the work of the Committee. The Convener undertook to find out from the W.V.S. how the new scheme was to be operated. The Convener reported that 8158 garments had been completed up to the date of the meeting.

The Secretary reported on donations received as follows:—Comforts, £1463 5/4; Comunn na h-Oigridh Ambulance, £309 4/1; Mobile Canteen, £220—Total, £1992 9/5. Adding to this the amount received for the Ambulance Fund the grand total is £3020 19/9.

It was decided not to meet again until August and that meantime the members should concentrate on making the Flag Day on 5th July an outstanding success.

LITIR COMUNN NA H-OIGRIDH.

Is e a' cheud ni is còir ainmeachadh air a' mhiosa so gu bheil air a' cheann mu dheireadh thall an latha is an uair air a bheil carbad-eiridinn Comunn na h-Oigridh r'a liubhairt seachad do Chomunn na Croise Deirge air a shuidheachadh. Is ann mar a tha gum bi e 'nan seilbh-san a tha a' dol 'gu char gu feum mu'n ruig na briathran so sibhse, oir leis gum feum an litir so a bhi fo òrdaig a' chlodh-bhualadair an deagh àm, tha an carbad fathast an uair a tha mise a' sgrìobhadh, 'nar làmhnan féin. Is ann air Diardaoin, an 26mh, a tha e ri a thoirt seachad an Cearnag Blythswood, an Glaschu; agus am b'urraoin suidheachadh na cùise a bhith na b'fhearr na gur e aon de chloinn-nighean Comunn na h-Oigridh a shineas seachad i? Is i Màiri NicMhuraich, á Port Rìghtheadh, a tha ag cur a guailne fo'n dheasanais sin.

Cho math ris a' charbad a bhith air a liubhairt thairis mu'n ruig na briathran so sibh, bidh mar an ceudna Latha Fheill Eathain, an latha as fhaide anns a' bhliadhna air a chur 'nar déidh, agus a' ghrian air stad a chur 'na siubhal mu thuat a rithist. Tha an t-Iuchar an nis againn; agus is mi a tha cinnteach gur iomadh aon agaibh a their "matà, mur bhih cogadh na mallachd so bhiomaid an nis a' teannadh ris na goid a bhogadh gu tarruing ri camp." Ach leis nach 'eil "b'fhearr leam" beo, cha bhi campan Sonachan no an àite eile air a' bhliadhna so fathast. Ged tha, cha treabh gach bliadhna d'a chéile, agus tha samhraidhean eile thall cùl nan sgòthan: an uair a thig iadsan òirn bidh camp is sonas againn an àit-eigin—theagamh an Sonachan féin—fathast!

Bu chòir facal no dhà a ràdh mu dhearbhadh-ceasmachaidh Comunn na h-Oigridh a bha air a ghleidheadh thall aig toiseach a' mhiosa. Feumar a ràdh nach d' thainig uiread air an aghaidh air cheann an dearbhadh so 's a bu mhathe leinn; ach tha fios gu bheil an t-àm a tha ann iomguinneach agus tarruing aig chùisean cogaidh air an intinn, eadhon bho'n Ghàidhlig is obair Comunn na h-Oigridh! Tha taobh eile air a' chùis. Tha uiread de cheasnaichean sgoile ann an ceartair 's gur cinnteach nach 'eil e furasda an ceapadh uile; agus ciod am fios an è an samhradh an t-àm as freagarraiche air cheann a' cheasmachaidh so idir, agus nach b'fhearr e bhith againn an àm a' gheamhraidh. Dh'fhaoidteadh a' chùis so a chruasachadh an uair a thig lasachadh air an chumart anns a bheil sinn an gréim an ceartair.

Tha Dòmhnall nan Cleas fathast an Leodhas, agus mar a bha sinn an dùil anns an fhàidheadaireachd bheag a rinn sinn air a' mhiosa a dh'fhalbh, chaidh dha gu math ann. Chan 'eil aobhar agamsa air an sgeul sin a tha agaibh air duilleig eile innseadh an so a rithist, eadhon ged is fhiach deagh sgeul a h-innseadh dà uair. Agus, co-dhiùbh, nach ann a dh'fhosglaibh ar stùilean le iognadh na'm bu sgeul sam bith eile a bhiodh againn ach sgeul nam buadh—gach nì gu math air taobh na Gàidhlig—An Eilean an Fhraoich! Bidh Dòmhnall an sin gu deireadh a' mhiosa so, agus an uair sin tha e a' dol do na Hearadh; agus cha mhiosa na Leodhas féin an ceann sin de Eilean an Fhraoich, mar a dhearbhar thuinn, tha mise cinnteach, an uair a ruigas Dòmhnall. Tha sinn làn earbsach gun cuirear an sin an tuille àireimh ris na feachdan Oigridh a tha an nis a' streap gu math ris na seachd fichead.

Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

“DA UNNSA TEA.”

(Dealbh-cluich ghoidid.)

A' chiad sealladh — Tigh na Pàrlamaid.

Bha na h-òraidean a leanas a reir aithris a phaipeir-naidheachd—an “Dubh-chasach”—a tha daonnan ag iomradh mu dheidhinn crùisean na Pàrlamaid Bhreatannaich. Dh'éirich Pàdrùig Mòr MacCrùslaich a tha riochdachadh muinntir Inbhir-chearc agus thug e an t-iomradh a leanas an guh làidir fallain a chualas furasda gu leòr 's gach oisinn dhe'n Tigh:—

Fhir na cathrach agus ùaislean,

Tha mi 'n dùil gu bheil an t-àm a nise freagarraich gu cuireamaid bacadh air anamaid agus ciceras an fheadhain a tha 'g òl tuille 's a chòir de'n tea. Tha soithichean 'ga giùlain a nall as na h-Innsean is dh' fhaodamaid na bàtaichean sin uidheamachadh gu bathair a ghiùlain a bhiodh na b' fheumail do'n rìoghachd san t-suidheachadh sa bheil i'n duigh na gum bitheamaid a sasachadh anamaid fir is mhnathan a tha tuille is tàrmusach air ciod e chuireas iad 'nan goile. Tha mi sìreadh cluas an Tighe airson beagan mhionaid. Cò is mò a tha ag òl de'n tea is mar sin a tha cur uallaich air druim na dùthcha nach 'eil soirbh

ri ghiùlain? Cò ach iadsan a bhios a' sgrìobhadh leabhraichean, sgrìobhadh gu paipearan-naidheachd agus bhios ag òl tea fad finne-foinne na h-oidhche dhubb gheamhraidh gus an cuir iad an cuid bheachdan mi-stéidheil is neo-fheumal an clòdh? Feumar coilltean a' rùsgadh 's a spùilleadh, feumar fiar àraidh a' ghearradh san Olaind is dhùthchannan eile gu paipear ùr a chur do'n mhargadh agus ma chumas sinn a phoit-tea 's i cuibht' is na fir so a tha deanamh là de'n oidhche is oidhche de'n là bidh tuille luingeas 'n ar dàil gu bathar feumail a' ghullan do shluagh ar dùthcha. Cìod e am feum no an uis a tha sna leabhraichean a tha na fir so a' sgrìobhadh? Cò ach iadsan! Chan e a mhaoin gu bheil iad cosd an ùine gu dìomhain ach gu bheil mìltean de ar luchd-dùthcha ag cosd trian de'm beatha ann a bhith leughadh sgeulachd air bheag thùr no toinns anns nach 'eil bloigh firinn ach a tha riarachadh mhac-meanmna dhaoine is mhnathan a bu chòir an ùine a chosd gu leas ar tìr. A rithist tha mi ag aslachadh a' phoit-tea chur as an t-sealladh. Bheir an t-iasgair dhuinn sgadan is bheir an croiteir dhuinn buntàta. Am bheil trath-bidh san tìr a bheir barrachd toil-inntinn is sàsachadh cuirp na dinneir de bhuntàta is sgadan maith air dheagh chòcaireachd? (*"Hùré, hùré," thall 'sa bhos air fheadh an Tighe.*) Ach na fir so—luchd a' phinn—cha dean iad cuir no buain, cha tog iad balla, 's cha chladhaich iad dìge, cha chleachd spaid, tuagh, speal no piocaid ach air a shon sin tha iad fhéin an dùil gur iad smior-chailleach a' chinne-daonna 's nach biodh an saoghal ceart as an aonais. (*Glaodh an sud 's an so "tha thu tuille is cruaidh air luchd a' phinn."*) Is e m' iàrrtus is dùrachd mo chridhe gum biodh an tea air a riarachadh gu cunbhalach 's nach biodh e air a cheadachadh do neach sam bith barrachd is "dà unnsa" tea a cheannach san t-seachdain. Chi am fear a bhios beò gum bi solrbheachadh an lorg m' iàrrtus, ma theid a chur gu buil.

* * *

Dh' éirich Domhnall Beag MacChurraín (Tha curraín gu snasail am brùilleach a chòta) a tha riochdachadh muinntir Abarthunnaig is chuir e aonta air an dòigh a leanas ris na thuibhairt a charaid—Pàdruig Mór.

Fhir na cathrach agus uaislean,

Tha mi air leth toileicht m' aonta a chur ris an draid chomasach a lùbhair cho fileanta is cho soilleir mo dheagh charaid—Pàdruig Mór MacCrùslach. Feumar tilleadh air ais gu simplidheachd ar sinnsir 'nan caithe-beatha. Cha dean tea agus aran-milis mòran stàth gu an glùinean a neartachadh no an casan

fhàgail sùbailte. An àite breacagan de mhin-fhlùir air am measgachadh le "Margarin," 's e chleachd ar dà sheanair sàr a' bhonnaich-coirce no am bonnach tiugh eòrna, is aig amanan sònraichte gheibhte am bonnach mòr imeanach air a bhreacadh le carbhaidh. Dh' fhàg an doigh beòhlaint bha aig ar sinnsir slàinte, neart is fallaineachd 'nan lorg. Chan e mìlsean á dùthchannan céin a chur smior is susbainn 'nan druim ach na tha cinntinn gu suilbhir air gleann is machair. Gheibhte bradan an fhìor-uisg is ùdlaiche nan stùc gun bhacadh. Cha robh air a liath-chearc 's an t-eun-fionn ach a dhòl gan sìreadh le fear togarrach, dealasach 's an gunna caol air a ghalainn. Tha na mìltean de acairean math fearainn air dhòl aog le dìth treabhaidh. Tha e mar fhiachaibh air Pàrlamaid fàrdachean a chur suas a chumas sluagh na tìre bho dhòl thairis gu tìrean céin le dìth beòhlaint is bochdainn an crannchur. Cò a tha a' aird air fearann ar dùthcha ach luchd-dìon ar dùthcha! (*Hùré, hùré! thall 'sa bhos.*) (*Tha e nise cromadh a chinn a' sealltainn gu bròdaid air a' churraín 's a' bruidhinn gu h-ìosal mar gum b' ann ris fhein.*) A churraín mo ghràidh, suasicheantas mo dhaoine! Càit am bheil pòr cho eireachdail no cho taitneach sealladh air? Mo dhaoine cho sean ris a' cheo! Nam b' fhìor bha bàta aig cloinn 'Illeathain Mhuile aig àm na Dìle. Seadh, seadh! Seadh, seadh, a rithist! Theagamh bàta a ghoid iad bho fheadhain eile na's fheàrr na iad fhéin. Cha robh guth air Leathanach 'n uair a bha mo dhaoine-sa 'nan làn uidheam. Muile—eilean na nathraichean agus far am bidh iadsan a chòmhnaidh cha bhi am fear nach ainmich mi fad as an t-sealladh. Cha robh Clann 'Illeathan riann ach a' spùinneadh 's a' spùilleadh gus m'a dheireadh thàinig spùinneadh is spùilleadh orra fhein nach furasd tilleadh. (*E nise togail a chinn 's a' ghuth gus an àbhaist.*) Chan 'eil tuille agam ri ràdh air a' chuspair so aig an àm, is tha mi 'n dòchas gum bi na chaidh a labhairt cheana air a dhaigneachadh is air a chur suas gu ruig Tigh na Mórairean gu bhith air a ghlaodhach mar Achd Pàrlamaín na rioghachd. (*Hùré hùré! as gach ceàrn de'n Tigh.*)

* * *

Am brat air éirigh—An darna sealladh.

Seòmar an caisteal Dhùn Bheagain. An t-Òllamh MacIain a' sgrìobhadh. Poit-tea mhór ri uilinn, agus copan mòr làn tea ri taobh na poite. E ag òl srùbaig as a' chopan an dràs 's a rithisd. Boswell an deidh an òrus fhosgladh. BOSWELL—Fàilt' oirbh, ollaimh!

AN T-OLLAMH MACÌAIN.—Fàilt' ort fhein.
Am bheil annas naidheachd ort?

BOSWELL.—Theagamh gu bheil, ach chan
'eil mi cinnteach gu bheil i cho annasach 's a
tha i annamh.

AN T-OLLAMH MACÌAIN.—Mach le do
naidheachd. Ma tha i cruaidh bitheamaid a'
cnuasachadh ar n-intinn gu bhith ga
coinneachadh agus, ma's éiginn, gu bhith
toirt dùlain dhi.

BOSWELL (*Aodann cruaidh air*).—So agaibh,
mata, an “Dubh-chasach,” paipear-naidheachd
na Pàrlamaid, anns am bheil dà òraid a liubhair
Pàdruig Mór MacCrùslaich agus Domhnall
beag MacChurrair air a' mhon-de. 'Nuair
a thig an t-Achd so gu buil cha bhi a
a phoit-mhór so ach truagh, falamh le beagan
dhuilleag an còir a h-ìochdar, agus cha bhi
srùbag a' chopan bhàin'ach gu math fann—
seorsa de eadar-dha-lionn nach bi ann 's nach
bi as.

AN T-OLLAMH MACÌAIN (*A leughadh òraid*).—
Seadh, seadh (*tha nise a chorruich air éirigh*).
Seadh, seadh a rithist! Pàdruig Mór Mac-
Crùslaich am bumailear mosach. Am bheil e
da-riribh 'n a bharail 's 'n a bheachd mo phoit-
tea-sa a' thruaghadh? Mile mollachd air
a pheirceall iarraidh, ghlas, odhar is dath an
t-sùith air bho mhullach gu ìochdar. Esan—
b' e sin Pàdruig mo dhunaich mac an
t-slaughtire, ogha an trùthaire, iar-ogha an
fhir ud, agus dubh-ogha na té nach ainmich
mi. Càit am faighear deoch cho usal, ceanalta,
faoillidh, neo-thusaideach ùrail ri copan de'n
tea bheannaichte? Gur minig a thog i m'
intinn 's mi fo leòn. 'Nuair a bha mi suirghe air
a' bhanntreach eireachdail a phòs mi dh' fhàgadh
copan de'n tea mo bhriathran cho fileanta,
snasail, freagarrach, 's nach robh a chridhe
aice mo dhiùltadh. Feadh na h-oidhe 's mi
a' sgrìobhadh, dh' fhàgadh srùbag de'n
luidh bheannaichte mo bhreathnachadh cho
gleusda, calamh, ullamh, soilleir, beachdail
eirmiseach, geur—tha mo chaint air teirginn.
Fair a nall am Faclair a chuir mi mach mu
dheireadh los gum faigh mi briathran
freagarrach gu MacCrùslaich a chàineadh is an
tea mhilis a mholadh. Agus thusa a' phoit-
tea ghaolaich ri m' thaobh, a bha leam air mo
shiubhal 's gach àite san robh mi tadhal cha
bhi thu air t-fhàghail le muinnel thioram, le
goile fhalamh, 's le ionndrain ort nach teirg.
Le cridhe gort, ni nise dealachadh riut. (*Tha an
t-Ollamh ag éirigh, a phoit-tea 'na làimh is 'g
a tilgeil air lic an teinntean far an do bhris i 'n
a cìod mìr. Aig a cheart ùm tha Boswell a
teicheadh bho 'n t-seòmar is eugul a bheatha air.*)

Am brat air eirigh—An treas sealladh.

*An seomar-chùil 's a' chaisteal cheudna. Na,
h-uaislean a lathair agus Bain-tighearna D'
Oyley á Ratharsaidh ag uidheamachadh a
clàrsaich gu an cuideachadh san orain a
leanas a chaidh a sgrìobhadh leis an Ollamh
MacÌain air fonn “Och mar tha mi 's mi
num aonar.”*

Och mar tha mi 's mi cho brònach,
An tea a b' eòl dhomh 's nach fhaigh mi'n
còrr dhi,

Mo chreach 's mo dhìobhail nach robh e 'm
prìosan

Am burraidh mìomhail a rinn mo leònadh.

Gu bheil i prìseil an ulaidh riomhach

Dh' fhàg sunndach m' intinn 's i 'n tea a
dh' òl mi

Dh' fhàg m' eanchainn sùbailt 's mo cheum cho
siùbhlach,

'S ged tha mi aosda gun d'fhàg i òg mi.

Bheil deoch san t-saoghal cho coibhneil faoilidh,
'S a' phoit ri d' thaobh-sa 's i làn gun sòradh,

Gun dean i t-ùrach' le h-anail cùbhraidh,

'S gu fàg i t-aogais cho geanail, bòidheach.

'S e 'm fear MacCrùslaich a thoill mo dhiùmb-sa,
Ma thig e dlùth orm gheibh e mo dhòrn-sa,

Sùil ghorm an aodainn an fhir nach caomh leam,
Gun fhear 'ga shaoiradh no té ni fòir air.

Air tuiteam oidheche 's an laimntir soillseach

Mo ghean is m' aoibhneas phoit tea bhith
còmh' ruim

'S nuair thigeadh m' fhaighneachd na fir is
loinn orr'

Gu nochdainn coibhneas 's gur iad bhiodh
deònach.

'Na ghnòthach cianail na daoine fiachail

Nach fhaigh na dh' iarras is feum gu leòr orr';

Ma tha dìth feoil ort chan fhaigh ach òrlach,

'S gun ghainne stòras an grunnnd do phòcaid.

Ma gheibh thu uachdar, e air a thruailleadh,
Gur baine suarach a gheibh thu 'n còmhnaidh,

Chan fhaigh ach tuairmeis, na h-uighean
luachmhor,

Is iad air uairean cho grod 's a dh' fhòghnas.

Mi beò an dòchas gun teich gach fòirneart,

'S an tea a chòrd riom gu faigh mo leòr dhi,

Don-bidh gach eucor! is tilidh m' éibhneas

'Nuair thilleas m' eudail 's gum faigh na
dh' òlas.

*Tha nise copan tea air a chur timchioll am
measg na cuideachd agus iad ri seanachas 's
a conaltradh 'nuair a thig am brat a nuas air
an t-sealladh mu dheireadh.*

Fìnid.

A. M.

Dun-Éideann,

An Giblean, 1941.

THUG MI 'N GAOL 'S CHAN AITHREACH LEAM.

Bho chomh-chruinneachadh na Bana Dhùghlas-
aich. Tha am fonn air a thoirt sìos mar a bha e air
a sheinn le Alasdair MacRath a' Scallasaig an Ghluin
Eilge.—F.d.

GLEUS D.

{ Séist
, s | l., l : l. s, s | m.r, d : d., - }

Thug mise 'n gaol 's chan aithreach leam

{ , d | d.t, l : s., s | l., t : d., - }

Do'n ribhinn òg bu leamnan dhomh

{ , m | l., l : l. s, s | m.r, d : d., - }

Thug mise 'n gaol 's chan aithreach leam

{ Rann
d., d : d., r | m., s : m.r, - }

'Sged tha mise dol do'n ghleann

{ , d | d., d : d., r | m., s : s., - }

Chan 'eil mi 'n geall air fuireach ann

{ Séist
, s | l., l : l. s, s | m.r, d : d., - ||

Thug mise 'n gaol 's chan aithreach leam, etc.

Dol a shealltainn a chrodh laogh
Na dh' fhàg a ghaoth 'sa ghailinn dhiùbh.

Dol a shealltainn a' chrodh ghambaich
Chuid a th' ann mun cailear iud.

Gheibhinn cadal ri do thaobh
Air leabaidh fhraoich 's a' chanach innt'.

'N lagan fàs far nach fhaicheadh càch sinn,
Nam biodh a mhadgaid maille riun.

Gur a math a thig an gùn dhuit
Mach a bùth nan ceannaichean.

Is bròg bhileach an deagh òrdan
'S bucail òir 'g an teannachadh.

'S ged a thug mi dhuit mo ghaol,
Bha taobh ort nach do dh' aithnich mi!

'Nuair a chaidh tu chon na Galldaehd
Ghabh thu 'n t-àm, 's cha d' dh' fhàin thu rium.

Thug thu gaol do mhac a chùbair
Làmh dlùthachadh nan barailtean.

EADARAINN FHIN.

A dhuin-usail urramaich,—Leugh mi an litir a
bha aig Ualtar F. Robins a' Lunnainn sa' *Ghaidheal*
mu dheireadh agus tha mise cuideachd ag
aontachadh ri G. C. Hay a thaobh pailteas rosg
Gaidhlig a bhith ri làimh nan Gaidheal chum a
leughadh, agus Gaidhlig an latha an diugh
cuideachd. Tha an Comunn Gaidhealach fada air
dheireadh an so. Bu chòir dhaith-san mòran a
bharachd de stuth-leughaidh a thoirt dhuinn na tha
iad a' deanamh. Is ann a leughaidh iad e bho
thoisich an cogadh—an dearbh ann anns a bheil na
Gaidheil ag cur feum na's nò air rud a leughas
iad 'nan cannt fhéin.

Ach a thaobh cruth ainmeanan coimheach an
Gaidhlig chan 'eil mi ag aontachadh ris idir. Is
maith leinne air a' Ghaidhealtachd dreach Gaidheal-
ach a bhith air facal coimheach nuair a tha sinn

fhéin ga chleachdadh agus chan e a thogail mar a
tha e, aon chuid a' Sasainn no a' duthaich eile. Agus
is e so an dearbh nì a nì sinn cadar gun cuir sinn
an sgrìobhadh e no nach cuir. Seall air an fhacal
sinn a dh' ainmich e, "vitamin." Nach ann a tha
e coltach ris na Sasannaich sin a chì sinn air a'
Ghaidhealtachd san t-samhradh le fèilleadh ùr nodha
orra. Tha mi an dòchas nach toir sibhshe no duin'
cile a tha toirt na faclan sin dhuinn an trusgan
Gaidhealach mar as còir dhaibh aon chluas dha.
Leughadh e am Biobull Gaidhlig agus chì e an sin
mar a chuir Gaidheil a bha 'nan Gaidheil agus
daoine a bha làn foghlum ainmean coimheach an
Gaidhlig. Tha agus bhà "v" againn air Gaidhlig
ach is ann mar so a bha na Gaidheil ga sgrìobhadh
"bh" agus "mh." Sin e dìreach, seach nach 'eil
Goill is leth Ghaidheil cleachda ris a' Ghaidhlig
fhaicinn sgrìobhta mar bu chòir dhà tha i neònach
dhaibh. Ach chan 'eil aon chuid "bhitheamain" no
"Bhictoria" neònach dhuinne air a' Ghaidheal-
ealtachd a tha daoiman a' leughadh ar cànan fhéin.
A thaobh an riaghailt fhuadain "leathan ri
leathan is caol ri caol" bu chòir a chur cleas
fèilleadh ùr nan Sasannach, co-dhùibh aon seachdain
fo'n dìle.—Is mise, le mòr spèis,

FÌOR GHAIHDEAL.

V-TONICH.

A Fhìr-dheasachaidh,—Nach bu chòir F a chleach-
dadh an àite V-thoisich airson fhacal coigreach
air an toirt an iasad a steach do'n Gaidhlig
(airson eiseimpleir "Fitcamain") a reir an dòigh
aig faclan dlùth an dàimh ris an Laidin, fear=vin,
fion=vinum, fìor=verum agus fir eile.—Is mise,

W. P. M.

16 Monkbridge Road, Headingley, Leeds,
An là 4mh anns an Òg-mhios, 1941.

GAELIC AND OTHER POEMS.

By Alexander Campbell Morrison, M.B., C.M.
Published by Oliver & Boyd.

Ever since the publication of the MacDonald
Collection of Gaelic Poetry where his "Duanag do'n
Ghaoith" first appeared, discerning readers of
Gaelic literature have known that the late Dr. A.
C. Morrison had the genuine bardic gift. Now we
are thankful to have his collected poems in this
handsome volume—a volume which enriches our
Gaelic literature.

The book is in three sections. In section I there
are twenty-three original Gaelic pieces, and trans-
lations into Gaelic of three English poems, viz.:
"Lochnagar," "Tam o' Shanter," and "Afton
Water," all excellently done. Section II consists
of translations into English verse of nine Gaelic
poems, and Section III has thirteen poems in
Scots.

Dr. Morrison's Gaelic poetry is marked by fresh-
ness of thought and beauty of diction; while his
language is idiomatic and his vocabulary copious.
He also shows much variety of choice in the
subjects of his muse:—"Duanag do'n Ghaoith,"
his "Ode to the Wind" is a classic with its fresh-
ness of constant changing pictures; there is
"Duanag do'n t-Samhradh" depicting nature in its
variety and richness of life and colour in summer
time; and "Tànarag an Aonaich" appeared in *An
Gaidheal* and is known already to our readers.
There are love lyrics, and two or three delightfully
humorous pieces like "Oran do'n phìob thombaca"
and "Marbhrann an Eich Chraicinn."

The translations from Gaelic into English verse are most successful. Some of the pieces chosen demand a mastery knowledge of both languages, such as John Morison's "Tha duin' og is seann duin' agam"—I have a New Man and an Old—the most analytical religious poem in our language. Dr. Morrison has given us an amazingly true and beautiful translation of that great religious poem. His other translations like "The Beauty of Christ" and his "Ode to the Wind" are not far, if anything, behind.

His Scots poems are delightfully fresh and attractive, some with his subtle touch of humour.

The book has a succinct and discerning foreword by our ex-President, the Rev. Dr. Neil Ross—who also saw the book through the press—where he gives a short sketch of the author. One is glad to have this short record of such a fine bard as Dr. Morrison, and of such a true and splendid Highlander.

The volume is beautifully got up, and is excellent in type and paper. It is a joy and a privilege to be able to buy such a book in war time.

C. M. CL.

OBITUARY.

MISS ELMA STORY.

An Comunn Gaidhealach, and many other Highland causes, have lost a staunch friend by the death at Glasgow of Miss Elma Story. Miss Story, a daughter of the late Principal Story of Glasgow University, had been for many years a Life Member of An Comunn, and was deeply interested in all its work. She was actively associated with the Committees which organised and carried through the two great Feillics which did so much to place the finances of An Comunn on a satisfactory footing. She was a valued member of the Committee which is at the moment doing such praiseworthy service in providing comforts for the men of H.M. Forces. The work of the Highlands and Islands Committee of the Church of Scotland, of which she was an honoured member, had a warm place in her heart. She knew and loved the Highlands, and was sincerely interested in all that pertained to the well-being of the Highland people. Her culture and charm won for her the respect and affection of all who knew her. Our deepest sympathy is offered to her sister, Dr. Helen Story, in her great loss.

M. M.

MR. JOHN KENNEDY.

The death occurred at Glasgow on 30th May of Mr John Kennedy, Treasurer of the Glasgow Coll Association, of which he was one of the founders. He and his son and daughter have been members of An Comunn for many years, and Miss Kennedy represents the Coll Association on the Executive Council. She is also a member of the Art and Industry Committee and of the Central Committee. Mr. Kennedy was a most unassuming man, reserved in company but genial, kindly and hospitable in his own home. He worked unobtrusively for the good of his fellow-Highlanders in the city, and his services to other institutions with which he was associated will long be remembered.

He was born and brought up in the island of Coll, and retained the true Highlander's love for his native soil and his mother tongue. The funeral service was held in St. Columba's Church, Glasgow, of which he was an elder, and part of the service was conducted in Gaelic. The sincere sympathy of our members is extended to his son and daughter in their bereavement.

N. S.

COMFORTS FOR H.M. FORCES.

Donation List.

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EDITOR:—Rev. MALCOLM MACLEOD, M.A., Manse of Balquhiddy, Strathyre, Perthshire, to whom all literary communications should be addressed; business and other communications to 131 West Regent Street, Glasgow. Telephone:—Douglas 1433.

Leabhar XXXVI.]

An Lùnasdal, 1941.

[Earrann 11

GAIDHLIG LEABHAIR.

Nuair a bha mi sgrìobhadh mu 'Ghaidhlig chluais' ann an *Gaidheal* an Og-mhìos a chaidh thainig e steach orm gun robh taobh eile air a' chùis—gun robh Gaidhlig ann ris am faodamaid 'Gaidhlig leabhair' a ràdh. Agus gu bheil a' Ghaidhlig so leatha fhein pailt cho cearbach agus ann an seagh nas cearbaiche na Gaidhlig chluais leatha fhein on is e Gaidhlig chluais as còir a thighinn an toiseach, agus an deidh sin Gaidhlig leabhair. Is e bhith stad aig Gaidhlig chluais a mhàin brìgh mo theachdaireachd san earrainn-chinn ud sa' *Ghaidheal*.

Is e cànan leabhair, gum faod duine eòlas a bhith aige air leughadh agus air sgrìobhadh cànan air chor agus gun tuig e ciod a tha e leughadh agus eadhon mar as còir a' chànan sin a sgrìobhadh, agus gun e bhith ach lapach air a tuigsinn nuair a chluinneas e i air a bruidhinn; agus gum faod e bhith bochd cuideachd ann a bhith 'ga bruidhinn e fhein. Tha so a' tachairt gu tric dhaibhsan a dh' ionnsaich cànan tre ghràmar agus tre leabhrichean eile mar sin. Chan 'eil teagamh nach fhaod duine eòlas mòr agus farsuing a bhith aige air litreachas cànan mar so—tre eòlas leabhair—agus an deidh sin gur ann le saothair is mòr éiginn a thuigcas e duine a tha a' bruidhinn a' chànan sin le blas is tlachd. Tha fhios gu bheil uireasbhuidh nach beag air duine de'n t-seòrsa so aig nach 'eil Gaidhlig chluais, no co-dhiùbh mura h-eil a' chluas suas ri fuaim nam facal, agus a theanga cleachdte ri an labhairt ceart. Tha so ro fheumail, ma tha, gu tlachd a bhith aig neach anna bhith cleachdadh cànan am measg a chomh-chreutairean, agus is e so ceum as fheumaile

a th' ann ma tha fìor thlachd is eòlas gu bhith aig neach an Gaidhlig, no an cànan sam bith eile. Agus is e bha mi toirt fa chomhair nan Gaidheal nach còir a nis stad aig an so mar a bha mòran—eadhon a' mhòr chuid—de na ginealaichean a bha roinnhainn a' deanamh, agus gur e eòlas cluais a mhàin a bha aca air an cànan fhein.

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A nis tha a' mhòr roinn dhiubhsan aig a bheil Gaidhlig leabhair, air a h-ionnsachadh—agus chan ann gun saothair a dh' ionnsaich eadhon cànan leabhair—tha iadsan air a h-ionnsachadh chan ann a mhàin a chum gum bi eòlas aca air litreachas a' chànan sin ach a chum is gum bi iad comasach mar an ceudna air comh-labhairt a bhith aca ri muinntir a' chànan sin, agus gum bi iad comasach air a bruidhinn gu saor agus air a tuigsinn gu furasda am measg an t-sluaigh. Tha so gu h-àraidh fìor a thaobh cànan a tha beò am beul an t-sluaigh agus a tha mar a tha Ghaidhlig am bun na h-ursainn aig muinntir eile na rìoghachd. Agus chan 'eil dòigh air an so ach le bhith 'ga chluinntinn air a bruidhinn leo-san aig a bheil Gaidhlig chluais, agus ma ghabhas e deanamh, leo-san aig a bheil Gaidhlig leabhair cho maith ri Gaidhlig chluais, on tha e nas fhusa dhaibhsan fìor fhuaim is dearbh bhrìgh an fhacail a mhineachadh dha-san a tha ag ionnsachadh agus aig nach 'eil fhathast ach mòran de Ghaidhlig leabhair.

Tha mòran a bharrachd an diugh ag ionnsachadh Gaidhlig anns an dòigh so na bha riamh roimhe. Is ann a chuireadh e iongnadh ort nam biodh fhios agad air na tha toirt oidheip air a h-ionnsachadh.

A nis thatar ag gearain gu trom oirne aig a bheil Gaidhlig chluais nach 'eil sinn idir cho dèidheil air a bhith bruidhinn Gaidhlig riuthasana a tha 'ga h-ionnsachadh mar so agus bu chòir dhuinn. Tha iad a' tilgeil oirnn nach luaithe a bheannaicheas sinn an latha dhaibh no a fhreagras sinn an fhailte a chuireas iad oirnn na thionndaidheas sinn gu Beurla Ghallda. Tha so fìor gun teagamh air Galldachd, a thaobh mòrain, agus eadhon an iomadh àite air a' Ghaidhealtachd fhéin. Is ann o sheòrsa de leisg a tha so ag éirigh. Tha Beurla a nis aig a mhór chuid de na Gaidheil agus tha e mòran nas fhusa dhaibh Beurla a labhairt na tòiseachadh air a bhith mothachail air gach facal a tha iad ag ràdh gun fhios nach teid iad ceàrr le sibheadh facail. Tha eagal air mòran cuideachd gun iarrar orra a mhineachadh carson a tha am facal ud mar so agus am facal ud eile mar sud, rud nach biodh e glé fhusada dhaibh a dheanamh. Ach carson nach aidicheadh e nach robh fhios aige, ach gur ann mar sud a bha e 'ga ràdh, agus fhagail aig a sin fhéin.

Chan 'eil, ma tha, còmhndadh as motha as urrainn dhuinne aig a bheil Gaidhlig chluais a dheanamh leis a' Ghaidhlig na bhith 'ga bruidhinn daonnan riuthasana aig nach 'eil fhathast ach Gaidhlig leabhair; agus chan fhada gun am bi i aca-san cho maith agus a tha i againn fhéin, agus uaireanan nas fheàrr. Tha iadsan gu maith tric nas eudmoire agus nas dilse a thaobh ar cànan agus ar daoine na tha mòran dhiubhsan aig nach 'eil ach Gaidhlig chluais.

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Tha aon rud eile a bhitear ag cur as ar leth mar Ghaidheil a thaobh ar cànan agus is e sin nach 'eil sinn idir 'ga cleachdadh cho bitheanta aig coinneamhan agus aig cruinnichean agus bu chòir dhuinn. Tilgear oirnn mar Chomunn nach 'eil sinn ag cleachdadh na Gaidhlig cho bitheanta aig ar cruinnichean fhéin agus bu chòir dhuinn. Tilgear oirnn gur ann am Beurla Ghallda a shocraicheas sinn gnòthaichean na Gaidhlig gu bitheanta an àite a bhith cleachdadh na Gaidhlig agus a bhith leigeil fhaicinn gu bheil i comasach air gnòthaichean a shuidheachadh. Thoirar so mu ar deidhinn aig Mòid agus aig cruinnichean eile, agus sin le tomhas mhór a dh' fhirinn.

Tha mi deanamh dheth gur ann o sheòrsa de mhodh—modh fuadain their cuid—a tha so ag éirigh. Tha mar as tric beagan nach tuig a' Ghaidhlig gu ro mhaith aig na cruinnichean so, agus uaireanan cuid aig nach eil facal Gaidhlig, agus tha eagal air luchd na Gaidhlig gun toir iad oibheum dhaibh, no nach 'eil e modhail

a bhith bruidhinn ann an cànan nach tuig cuid de na tha lathair. Ach cha chuala mi riamh daoine de'n t-seòrsa so ag gearain air a bhith bruidhinn na Gaidhlig ged nach tuigeadh iadsan i, ach chuala mi iad iomadh uair ag gearain nach robh sinn a' bruidhinn na Gaidhlig. Bu mhaith leò eadhon am fuaim aice a chluinntinn agus an cluas a chleachdadh ris ged nach tuigeadh iad ach facal an sud 's a so, no ged nach tuigeadh iad facal idir.

Is e, ma tha, a bhith labhairt na Gaidhlig aig gach àm agus anns gach àite sam bi sinn ag cruinneachadh mar Ghaidheil, agus fo bhratach na Gaidhlig, a tha ceart agus feumail, agus bu chòir dhuinne, muinntir a' Chomunn Ghaidhealach, a bhith air thoiseach sa' chùis agus a leigeil fhaicinn do'n t-saoghal gur Comunn Gaidhlig sinn da-riribh.

FACAL SAN DOL SEACHAD.

Glenn Bocaidh—Is iongantach an rud an inntinn fhéin, nuair a leigear ruith leatha, mar a leumas i bho aon rud gu rud eile aig am bi dad a cheangal ri chèile. Bha mi a' smaoinachadh sin an dràsda fhéin agus an inntinn agam a' snàmh air ais gu Bladhna Thearlaich, agus as an so gu Dun-éideann agus bho Dhun-éideann gu Lunnainn na linne sin, agus bho an àm sin gu Lunnainn an latha an diugh le a bhàs is le a bhrisidhean, agus bho na nìthan sin dh' ionnsaigh cruas is neo-thruacantachd cridhe mhic an duine.

So mar a thòisich aobhar mo mheòrachaidh. Mu choinneamh na h-uinneig agam far a bheil mi sgriobhadh so tha Glenn Bocaidh. Tha an glenn taitneach so eadar a' Bheinn Bhàn agus an Sìthean, agus tha beul a' ghlinne beagan is dà mhìle deas air a' mhansa agam. Is é glenn cho seasgair agus cho tiorail 's as aithne dhomh. Tha fosgladh a' ghlinne fhéin air a dhion le coille dhùmhail ach gum bheil an rathad do'n ghleann a' dol troimpe. Tha an glenn 'na chrò blàthais is gathan gréine agus chan 'eil gaoth no gaillionn a shéideas ris nach fhaigh sprèigh fasgadh ann; agus bhà agus thà e mar sin 'na bhaile tuathanachais cho ciatach cothromach agus as aithne dhomh. Nuair a thog mi mo shùil, ma tha, agus a dh' amhairc mi air o chionn mionaid an so ruith m' inntinn dh' ionnsaigh teaghlach a bha chomhnaidh ann feadh iomadh linn, teaghlach a bha ainmeil cliùiteach 'nan latha, Stiùbhardaich Ghlinne Bocaidh. Thug so mi gu Bladhna Thearlaich an is ann sa' ghleann so an tigh Dhionnchaidh Stiùbhaird, Fear Ghlinne Bocaidh a ghlaic na saighdearan dearga an sàr Ghaidheal agus am fìor dhuin-usal sin an Lighiche Gillesbuig Camshron brathair Mhic

Dhomh'aill Duibh an latha ud. An deidh latha Chul-lodair theich e le bheatha do'n Fhraing, agus thugadh binn crochaidh a mach 'na aghaidh mar a rinneadh air mòran eile de na Gaidheil. Ach an deidh sheachd bliadhna thill e air ais d'a dhùthaich fhéin fo na choill. Shaoileadh duine ann an ùine cho fada an sin an deidh na h-ùpraid a bh' ann gum biodh rudeigin de thròcair agus de thruacantachd air a nochdadh riutha-san air an deachaidh an teiche latha Chul-lodair, agus gu h-àraidh ri leithid an Dotair Camshroin, agus nach do rinn e fhéin riamh lethbhreac air neach seach a chéile, co-dhiùbh bha iad air taobh a' Phrionnsa no nach robh, a thaobh cobhair a dheanamh orra mar lighiche.

A Gleann Bocaidh an so mu mo choinneamh far an robh e ag coimhead air a charaid Donnchadh Stiùbhaird thug na saighdearan dearga an làimh e gu Dun-èideann. As an sin lean m' inntinn e do Lunnainn far an robh e air a ghleidheadh car greis 'na phrìosanach san Tùr. Ach air 7mh na h-Og-mhios an 1753 chaidh an sàr dhuine uasal so a chur gu bàs, agus chaidh adhlacadh an Seipeil Rìoghail na Savoy eadar an Strand agus an Abhainn. Chuir ogha dha clàr cuimhne air balla an t-seipeil sa' bhliadhna 1846, ach chaidh an eaglais agus na bha na broinn 'na smàl le teine sa' bhliadhna 1864. Thog Banrighinn Bhictoria an eaglais a ris dìreach mar a bha i agus chuireadh uinneag innte mar chuimhneachan air Gilleasbuig Camshron grinn. Bidh sinn an dòchas nach cuir na Gearmailtich an eaglais 'na smàl a ris agus nach teid dara cuimhneachan Ghilleasbuig Chamshroin a dhith, ach ma theid tha Gleann Bocaidh ann mar chuimhneachan air, agus cha chuir an Gearmailteach ge b' oil leis as de Ghleann Bocaidh.

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Dà unnsa tea—Cho fad 's is aithne dhomh chan 'eil dad a lorg air cuin a thoisich daoine an toiseach air tea òl; ach tha fhios gu bheil cian fhad an t-saoghail bhuaithe. Thatar ag cumail a mach gur e muinntir Shìna a fhuair a mach an toiseach mu dheidhinn na tea agus a thoisich ga h-òl ach chan 'eil dad a lorg air an dearbh àm anns an do thoisich iad air sin a dheanamh. Tha eachdraidh air Ìmpire a bh' air Sìna timchioll air a' bhliadhna 2700 r.c. agus tha e air aithris gum biodh esan a' toirt carail d' a shluagh iad a bhith 'g òl deagh chopan tea. "Is è," bhiodh e 'g radh, "as fheàrr na am fion; cha chuir e an daorach air duine sam bith, agus cha mhò a bheir e air duine cainnt amadeach a labhairt, cainnt de an

gabh e nàire agus aithreachas nuair a bhios a thoinisg fhéin aige.

Tha an tea cuideachd, bha e ag radh, na's fheàrr na am bùrn oir chan éirich easlaint is tinneas uair sam bith as an tea mar a dh' éireas uaireanan as a' bhùrn. Feumaidh e bhith gun robh an t-Ìmpire Chen-Mung—'se so a b' aium do'n duine chòir—e fhéin glé dhéidheil air an tea. Is maith a fhreagradh e fhéin agus an t-Ollamh mòr MacIain air a chéile. Ach chan 'eil a bheag againn as urrainn clach no ploc a thilgeil airson cho miannach 's a bha e air an tea.

Bha c 3600 bliadhna an deidh linn Chen-Mung, bha sin sa' bhliadhna 900 A.D., mus do thòisich muinntir Iapan ag òl tea; agus cha do ràinig an cleachdadh an Roinn Eòrpa gus an siathamh linn deug. Thoisich iad ga h-òl am Paris ann an 1635 agus an Lunnainn sa' bhliadhna 1650. Ach iomadh bliadhna an deidh so bha òl tea air a mheas mar shògh eadhon an tìghean itheanaich Lunnainn. Bha suas ri dà cheud bliadhna an deidh so mus do dh' fhàs òl tea cumanta air a' Ghaidhealtachd, ach an uair a ghabh na Gaidheil ris an tea rinn iad e ann an da-riubh, agus tha i nise dhuinne 'na biadh agus chan ann mar shògh. Luibh nam beannachd agus b' e sin ise.

Cha robh i riamh roimhe air a roinn leis an riaghaltas gus an so agus mar sin thatar mùirneach mun dà unnsa an ceann an urra an comhair na seachdanach. Is fhiach i sin.

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Innis Tile—Tha na h-Ameriganaich a nis air tighinn do Innis Tile agus iad air son luchd-airm Bhreatainn a leigeil dhachaidh. Dionaidd agus gleidhidh iadsan an tìr so bho na Gearmailtich, agus mar sin tha iad ag cur saor àireamh mhór de luchd-airm Bhreatainn chum ionnsaigh a thoirt air an namhaid an àiteigin eile. Agus ni iad sin. Tha na Gearmailtich a' faighinn an dràsda mòran a bharrachd air na bha dùil aca ris, gu h-àraidh as an adhar. Tha a laithean-san air an àireamh, agus chan fhada gus an tuit e agus sin gu maith diblidh.

Tha rioghachd Innis Tile a nis air a ceann fhéin. Bhri iad o chionn ghoirid an so am beagan ceangail a bha eadar i fhein agus Danmarc agus tha iad air Tànaistear a chur os cionn na rioghachd aca gus an sguir an cogadh. Thatar an dùil an uair sin gum bi i 'na coimh-fhlaitheachd saor air a ceann fhéin. Sin mar bu dual do Innis Tile—tìr a bha air a h-àiteachadh air tùs le daoine saor agus a bha iomadh iomadh linn 'na rioghachd shaor. Tha fhios gun faic Breatann agus Ameriga an

deidh a' chogaidh gum faigh iad an uil as miann leo a thaobh riaghaltais. Thèireadh iad fhéin rium gun robh mórán a bharrachd dàimh is ceangail eadar iad fhéin agus muinntir Bhreatainn na bha eadar iad is muinntir Dhanmarc, agus tha cinnt gum bi an dàimh 's an ceangal sin air an doimhneachadh an deidh so, agus eadar iad fhéin agus muinntir Amerika cuideachd.

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Is mairg aig am bi tràill mar charaid

—Thainig an seanfhacal Islaideach so a steach orm an diugh fhéin agus mi a' beachd-smuaineachadh air aingidheachd nan Nàsach agus air an aithisg a thainig thugainn gun robh Hitler agus Goering air a dhòl a mach air a chèile. Is tràillean iad le chèile agus na Nàsaich uile 'nan cridhe is 'nan gné. Tha iad 'nam mortairean agus 'nam mèirlich agus làn de gach aingidheachd eile air an cualas a riamh ionmradh.

Gu dearbh is fìor an seanfhacal gur e an as-crideamh freumh gach uile. Thug na Gearmailtich toibheum do'n Dia bheò; dh' àicheadh iad e, agus rinn iad seirbhìs do dhiathan bréige. Rinn iad tàire air Iosa Crìosd agus thug iad toibheum fhollaiseach dha-san, Slànuighear a' chinne-daonna. Tha fhios aig an t-saoghal gur tràillean na Nàsaich.

Agus is fìor an seanfhacal eile cuideachd: Nuair a theid na mèirlich a throd thig na h-ionraic gu an cuid. Chan fhada gus am faic an saoghal na mèirlich a' trod agus am faigh daoine is cinnich cheart agus ionraic an dùthaich agus an cuid fhéin air ais. Chitèar gu soilleir san latha sin gur mairg aig am bi tràill mar charaid.

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Na prìosanaich agus leabhraichean Gaidhlig—Mar a dh' innis mi san dol seachad mar thà tha iarraidh daonnan aig na Gaidheil a tha an làimh sa' Ghearmailt air leabhraichean Gaidhlig. Cha bu luaithe bha iad an greim aig an nàmhaid na thainig eugha bhuaga ag iarraidh leabhraichean Gaidhlig, agus cha b' ann a mhàin bhuaga-san aig an robh Gaidhlig mar thà ach bho Ghaidheil aig nach robh Gaidhlig agus a bha toilichte an cothrom so a bhith aca air a h-ionnsachadh.

Thainig fios a nis gun do ràinig co-dhiùbh cuid de na leabhraichean Gaidhlig a chaidh a chur thuca; agus tha iad ag innse an gàirdeachas a rinn iad riutha agus an togail a thug na leabhraichean dhaibh. Feumar cumail riutha mar a leughas iad. Tha fhios nach 'eil ni eile a chumas suas an cridhe agus an dòchas cho maith ri litreachas an dùthaich is an daoine

fhéin. Nam bithium 'nam brògan tha mi làn chinnteach gur e so comhfhurtachd a b' fheàrr leam na stocainnean no ni eile ach am biadh a mhàin.

Thatar mar sin toilichte gun do ràinig leabhraichean Gaidhlig iad. Chi sinn gum faigh iad am barrachd, co-dhiùbh gun deanar na thatar comasach los gun ruig iad uaireigin iad. Shuidhich an Ard Chomhairle aig a' choinneamh mu dheireadh a bh' againn gun cuirteadh achlasan leabhraichean Gaidhlig dh' an ionnsaigh uair san dà mhios; agus mar sin gum bi stuth leughaidh 'nan cainnt fhéin fad an t-siubhail aig na Gaidheil a tha an làimh aig an nàmhaid.

Bha oifigeach as an sgìre agam agus e sgrìobhadh dhachaidh á campa phrìosanach sa' Ghearmailt an la-roimhe ag ràdh gun do ràinig achlasan maith leabhraichean Gaidhlig iad, agus gun dh' fhéiltich an cridhe riutha. Tha e fhéin air adhartas maith a dheanamh 'ga h-ionnsachadh tha e ag ràdh. Bha e ag innse cuideachd gun chuir na h-Ameriganaich plob chluiche thuca, agus gun do gheall iad còig eile a chur thuca. "Agus," ars esan ri mhàthair, "abradh sibhse gun dean sinn fuaim leò, agus gum bi na Gearmailtich tha fagus duinn gu maith còlach air sgàl na pìoba."

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Deagh Chomhairle—Mhothaich mi gun robh Dominallaich Ghlaschu ag cur urram an la-roimhe air oifigeach Pòlainudeach, fear Muidsear Jalowiecki. Is e bana Dhomhnallach a bu sheamhair dha, té a dh' iarmad Dhomhnallach Mhic 'ic Ailein a theich a null do Pholann an deidh Bliadhna Thearlaich. Tha e ag ràdh gu bheil fuil a' Ghaidheil cho làidir ann 's a tha i an gin sam bith againn air a' Ghaidhealtachd. Gu dearbh is fìor an seanfhacal d'a thaobh-san: Teodhaidh feoil ri fine ged nach deòin le duine. Agus an seanfhacal so cuideachd: Is teodha fuil na bùrn.

Ach is e a' chomhairle a thug e air na Dhomhnallaich mar chinneadh a rinn greim sonraichte orm—comhairle a bhuineas dhuinn mar Ghaidheil uile ge b'e cinneadh d' am buin sinn.

"Is e," ars esan, "am facal-faire bu chòir a bhith againn mar chinneadh: Amhaircibh air adhart agus chan ann air ais."

So agaihb, ma tha, facal-faire dhuinn mar Ghaidheil uile agus gu sonraichte a thaobh na Gaidhlig. Tha sinn mar Ghaidheil ro bhuailteach air a bhith ag amharc air ais. Is ann air ais a tha linn an àigh mar as trice aig na Gaidheil. "Bha," chluinnidh tu, "an samhradh na bu theodha, agus a' ghrian na bu

ghile, agus toradh na talmhainn na bu shultmoire san àm air ais, anns na linn-tean a dh' fhalbh. Bha euchdan mòr agus fùghail ri linn nan daoine a bh' ann; bha gliocas is carthannas is cairdeas." Ach chan 'eil guth air euchdan is fùghantas nan daoine a th' ann, agus dòchas nan nithèan a ta ri teachd. Cha tric a chluinneas sinn iomradh air na nithèan maith a tha romhainn—air an adhartas a thig air ar daoine agus air ar càinain agus air ar creideamh; agus sinn ag amharc, agus mar sin a' saothrachadh ris an so.

So gaibh, ma tha, deagh chomhairle dhuinn mar Chomunn agus mar Ghaidheil: Amhaircibh romhaibh agus chan ann as 'ur dèidh. Ni sinn fhathast nithèan mòra agus matha as leth ar daoine agus as leth ar càinain. Bha e air a ràdh gur ann deireadh an latha as fheàrr na Domhnallaich. Chan e nach robh iad gu maith toiseach an latha ach bha iad a' dol am feobhas 's a feobhas agus bha deireadh an latha rompa. Agus is e so am facal-faire bu chòir a bhith againn mar Chomunn is mar Ghaidheil.

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An Ridir Alasdair MacEoghainn nach maireann—Tha sinn duilich da-riubh gun do chaochail Sir Alasdair MacEoghainn a' Inbhir Nis. Rinn a bhàs beàrn san taobh-tuath nach bi furasda a lionadh. Tha sinn a toirt iomraidh air a chliù is a shaothair mar Ghaidheal agus mar dheagh fhear-dùtcha an àit eile ach bu mhaith leinn so a ràdh san dol seachad: Gun robh e 'na Ghaidheal cho dileas is cho eudmhor ri duine bha beò. Dh' ionnsaich e Ghaidhlig an deidh dha tighinn gu ìre, agus is maith agus is coimhlionta a labhradh e i. Bha e cheart cho eudmhor ann a bhith leasachadh cor is suidheachadh nan Gaidheal 's a bha e ann a bhith cumail suas ar canain, agus dh' fhoghnadh sin. Bha e 'na dhuine air leth comasach agus 'na fhìor dhuine uasal agus 'na dheagh charaid. Bha e 'na bhall de Ard Chomhairle a' Chomuinn Ghaidhealaich fad iomadh bliadhna, agus tha cuimhne aig mòran air cho eudmhor 's a bha e thaobh na Comhairle Shonraichte sin a chuir sinn air chois a bheachdachadh air cor na Gaidhlig anns na sgòltean air a' Ghaidhealtachd—Comhairle air an robh am Morair Srath-charrainn 'na Ceann Suidhe agus MacEoghainn agus am Fear-deasachaidh 'na Iar Chinn Suidhe. B' è Ceann Suidhe Comhairle an Fhoghlaim fo riaghaltas siorrachd Inbhir Nis, agus leis an ughdarras a bha sin a' toirt dha bha e 'na fhìor chul-taic do aobhar na Gaidhlig san t-siorrachd sin, agus tre a chliù is eiseimpleir feadh na Gaidhealtachd.

Ged nach robh e 'na chomas a bhith tric combla ruinn aig an Ard Chomhairle bha a chuideachadh agus a chomhairle saor dhùnn daonnan. Ionndrainidh sinn e mar Ghaidheal is mar charaid, agus tha comh-fhaireachdain a' Chomuinn Ghaidhealaich ris a' bhantraich agus ris an teaghlach 'nam bròn is 'nan call.

* * *

Fìrinn airson a' mhìos so—Ach an duine so, an dèidh dha ann lobairt a thoirt suas air sòn peacaidh, shuidh e chaidh tuilleadh air deas làimh Dhé; a' feitheamh o sin suas gus an cuirear a naimhdean 'nan stòl-chos fo a chosaibh—Eabhruidheach x, 12-13.

Am Fear-deasachaidh.

EXECUTIVE COUNCIL.

A Meeting of the Executive Council of An Comunn was held in Millars' Rooms, Stirling, on Friday, 11th July. The President, Rev. Malcolm MacLeod, M.A., presided and the following members were present:—Mrs. Barron, Glasgow; Dr. John Cameron, LL.B., Glasgow; Allan Campbell, Edinburgh; Nicol Campbell, Elgin; Mrs. J. R. Colquhoun, Largs; Stewart Cunningham, M.A., Kinbuck; Mrs. J. B. Dunlop, Glasgow; Mrs. M. C. Edgar, Killin; Miss Lamont of Knockdow, M.A., B.Sc.; Euan MacDiarmid, C.A., Edinburgh; Donald MacDonald, Inverness; Hector MacDougall, Glasgow; John MacKay, Edinburgh; Donald Shaw MacKinnon, Edinburgh; Malcolm MacLeod, Glasgow; Murdo MacRae, Glasgow; H. S. Shield, Edinburgh; Andrew Stewart, Glasgow; Donald Thomson, M.A., Oban. In attendance, Neil Shaw, General Secretary, and Donald MacPhail, Northern Organiser.

Minute of Gaelic Meeting held on 18th April was read and approved, and apologies for absence were intimated from several members.

The President asked members to be upstanding while he made reference to the passing of members since last meeting. He made sympathetic reference to the death of Sir Alexander MacEwen who had been a valued member of Council for many years. He was greatly interested in Gaelic and had acquired a very good knowledge of the language.

It was with feelings of regret that they had to record the passing of Mr. Donald MacMillan the crowned Bard of the 1933 Mod. He was a man of commanding presence and physique and was endowed with rich native talent.

They also extended sincere sympathy to Miss Nettie Kennedy, a member of Council, on the death of her father who had been a member of An Comunn for many years.

They instructed the Secretary to communicate with the relatives of these three members and convey to them the sincere sympathy of the Council in their bereavement.

The Treasurer read a Minute of the Finance Committee. In moving adoption of the Minute Dr. John Cameron, Convener, stated that the position with regard to the Income Tax assessment in respect of the Clachan surplus had not yet been finally determined, and he asked that the whole matter be left in the hands of the Committee with powers.

With regard to the question of the Central (Comforts) Committee sharing the salary of a lady assistant to the General Secretary it was pointed out that this matter had not been before the Central Committee, and it was agreed to remit that part of the Minute with powers to the Finance Committee and the Central Committee for further consideration.

With this exception, the Minute was approved and powers asked by the Convener were granted.

It was agreed that an assistant to the Secretary be appointed in place of Miss Manson and that an effort be made to secure a Gaelic speaker.

Minute of Meeting of Education Committee was read. This showed that the returns from schools in the Gaelic speaking counties were being scrutinised and the information collated. This will be available in the near future. On the motion of the Convener, Rev. Malcolm MacLeod, the Minute was approved.

Mr. Malcolm MacLeod, Convener, reported that no meeting of the Publication Committee was held, there being no quorum for the meeting called for the previous evening.

The only matter which was to come before the Committee was the remit made from the Executive Council with regard to Mr. Allan MacLean's request for assistance in the publication of two booklets he had prepared for use in schools. In view of the depleted position of An Comunn's finances it was agreed that in the meantime this application could not be entertained.

The Annual Reports of the Standing Committees and Financial Statement for year 1940-41 were considered and on the motion of Dr. Cameron, seconded by Mrs. Barron, were adopted.

Mr. Donald MacPhail Northern Organiser, in reply to a question, stated that he had permission from the Directors of Education in the North to visit the schools at any time, subject to the approval of the Headmasters, and he was glad to say that he had never yet been refused permission.

Mrs. Colquhoun suggested the holding of small Junior Mods. The difficulties confronting teachers and organisers were pointed out by Mr. MacPhail and as these seemed insurmountable no action will be taken under the present circumstances.

Mr. Donald Shaw MacKinnon referred to the increased cost of the magazine notwithstanding efforts made at retrenchment. He moved that *An Gaidheal* be published quarterly. Mr. Euan MacDiarmid seconded. Dr. John Cameron, seconded by Mrs. Colquhoun moved the previous question which was carried by a large majority.

Reference was made to the despatch of parcels of Comforts to members on service. It was pointed out that parcels were sent to all those whose addresses had been received and that a large number of names had been received from Societies and members of Branches and Comunn na h-Oigridh.

The Secretary reported that parcels of Gaelic books had been sent to two prisoners of War, and the Council gave instruction that a parcel of reading matter be sent every two months.

Mr. Donald Thomson referred to the Strathmore Celtic Society funds and it was remitted to the Finance Committee to consider the conditions attaching to the disbursement of this fund.

Mr. Graham, Treasurer, referred to the accounts of the Central (Comforts) Committee and asked if it was the wish of the Meeting that these should be published along with An Comunn accounts. It was agreed that a summary be included in An Comunn's Annual Financial Report.

It was agreed that the following members of Executive Council who retired be re-appointed:—President, Rev. Malcolm MacLeod M.A.; Vice-President, Mr. John M. Bannerman, M.A., B.Sc. Members of Council—Donald Shaw MacKinnon, William Fraser, Donald Graham, M.A.; Hector MacDougall, Roderick MacKinnon, M.A.; Rev. Malcolm MacLean, M.A.; John A. Nicolson, M.A., F.E.I.S.; Dr. Donald Ross. To fill vacancies caused by the death of Sir Alexander MacEwen and the resignation of Mrs. Stewart (Fasnacloich), it was agreed to nominate the Rev. Coll. A. MacDonald, D.D., Logierait, and Mr. John N. MacLeod, Kirkhill.

The President congratulated the Northern Organiser, Mr. Donald MacPhail, on being co-opted as a member of the Inverness-shire Education Committee.

A letter signed by Lochiel and Provost MacKenzie, Inverness, was read asking for the services of Mr. Donald MacPhail for four or

five weeks to organise the War Weapons' Week to be held for the County and Burgh of Inverness. This request was cordially acceded to.

The President was appointed to represent An Comunn on the Governing body of the Highland Trust in place of the late Sir Alexander MacEwen, and Miss Lamont of Knockdow on the Governing Board of the Newbattle Abbey College in place of the late Mr. Neil Orr.

Mr. Donald Thomson intimated that a Concert had been arranged to take place in Oban on 26th September to celebrate the Jubilee of the institution of An Comunn.

The next Meeting was fixed for 7th November at an hour to suit the majority of members.

On the motion of Mr. Donald Shaw MacKinnon it was agreed to write to the Inverness County Council with regard to the proposed requisition by the County Council of Miss I. J. Grant's Folk Museum at Laggan, and ask them to consider alternative accommodation in view of the value of her collection.

PROPAGANDA NOTES.

Northern Area.

Given a good cause to work for, Roy Bridge Branch never fails to respond. On June, 13th a Ceilidh was held in aid of the local Red Cross Funds, and An Comunn Mobile Canteen Fund. Mrs. Ryan, President of the Branch presided. As a result of the effort the Mobile Canteen Fund benefited by over £9. The Organiser was present and addressed the Gathering in Gaelic and English. Sincere thanks are due to Mr. MacDonald, Hon. Secretary, and to all those who helped him in this splendid effort.

On 20th June, the first of the Jubilee Concerts was held, at Fort William, with Ex-Provost Hugh McCowan, the only surviving founder of An Comunn Gaidhealach, in the Chair.

Mr. McCowan delivered inspiring addresses in Gaelic and English and he received a tremendous ovation from a real Gaelic audience. In addition to local artistes, singers and instrumentalists were present from Glasgow, Inverness and Fort Augustus. Congratulations to Mr. L. MacKinnon and his Committee for this excellent effort from which over £14 has been added to the Mobile Canteen Fund.

Together with the Welfare Officer to the Ministry of Labour (Northern Area) Mr. MacPhail and a party entertained a group of Lewis girls engaged on work of National importance somewhere in the North. The girls thoroughly enjoyed the Ceilidh held, and parents would no doubt have noticed a

photograph of the girls in the *Peoples Journal* taken at the time of the visit.

The Organiser was also present at the Comunn na h-Oigridh Ambulance Presentation in Glasgow, recently, and before returning home he inspected the Camp equipment stored at Dalmailly. He found everything in good order.

Brilliant Student.—We note with pleasure that Marion C. MacRaild has passed her final examination for the degree of Bachelor of Science in the department of Pure Science, with First-Class Honours in Chemistry, at Edinburgh University. Marion is a daughter of the late Donald MacRaild and of Mrs. MacRaild, Colbost, Dunvegan. She is a former pupil of Portree Secondary School where she was dux girl four years ago. Besides being a good student she took a prominent part in the school activities, and was Ban-Cheannard of the Portree Feachd of Comunn na h-Oigridh.

As in former years, the Organiser was present at Portree Secondary school Annual Concert, held in the Drill Hall, on Friday, 4th July. The general opinion was that this was the finest programme yet submitted by this famous school. All sections of the school played their part, and Mrs. MacLeod, of Skeabost who was Chairman, conducted the proceedings with her usual charm. The concluding item "Na Gaidheil an guallaidh a cheile," in four-part harmony, was inspiring, as 50 voices, now in sweetest cadences, then in a challenging volume of tone, proclaimed the spirit of that beautiful song, "Highlanders Shoulder to Shoulder." Miss Shields, the conductor, is due a special meed of praise for the excellent work she is doing at Portree School, and in her interpretation of this great song she has proved herself an able interpreter of Gaelic Music. The takings, £48, is a record and will be used for School funds.

On Monday, 7th July, Portree Feachd of Comunn na h-Oigridh held their annual Cuirm in the School Gymnasium. About 160 members and several of the staff were present. A most pleasant evening was spent in Song, Story, and Dance, but not a word of English was heard. Even the "Foxtrot" did not escape the eagle eye of Kenny Campbell, the Ceannard, and on the Clar-Eagair it read "Troatan an t-Sionnach," Twenty-one of the members sat their Higher Leaving Certificate this term, which included Gaelic, and all were successful. Mr. MacPhail addressed the meeting, and wished the boys and girls who were to leave for the Universities all the best in the paths which lay before them. He said he felt sure that during their sojourn in the cities of the South, they would always

remain faithful to the principles of Comunn na h-Oigridh and be a credit to themselves and the people they came from. To those remaining at School, he offered words of encouragement, exhorting them to uphold the excellent record of Portree Secondary School, which was second to none. To Mr. Steele, Ceann-Feachd and to Miss Nicolson and Miss MacMillan, his able assistants, the warmest thanks of An Comunn are due for the excellent foundation they are building and which will prove of inestimable value to the Gaelic cause in the years which lie ahead.

On Tuesday, July 8th, the Organiser, on the invitation of Mr. Murray, the Headmaster, presided at the Presentation of Prizes Ceremony and had an opportunity to say a few words of encouragement to the children.

During his visit to Skye, Mr. MacPhail visited several of the schools and found in all of them a keen enthusiasm for Comunn na h-Oigridh.

The Organiser was also present on the closing day at Broadford School, and here also he was given an opportunity to address the children.

COMFORTS FOR H.M. FORCES.

The Central Committee did not meet in July but the Work Party carried on until the middle of the month. They will resume again on 5th August.

The outstanding effort was the Flag Day in Glasgow, on 5th July. School and other holidays prevented teachers and others from joining forces with us on this occasion with the result that fewer collectors were available. The total sum collected was £376 5/2 as against £800 collected in November, but considering the number of boxes used the average per box exceeds that of the previous collection.

Cordial thanks are due Mr. John Murray, who acted as Convener, those who acted as District Conveners and their collectors; also the staffs of Messrs. Hourston MacFarlane & Co., and the Clydesdale Bank for their services in counting the money at the Bank. Valuable services were also rendered on the Flag Day by a number of gentlemen well known for their practical interest in Highland affairs in the City.

Arrangements are proceeding under the direction of the Entertainments Committee for the holding of the Grand Gaelic and Scottish Concert in the St Andrew's Hall, on Friday, 5th September. The Committee is preparing a first class programme and an appeal is made for the loyal support of the Highland and Clan Societies in the City and neighbouring towns to make it an outstanding success.

CARBAD EIRIDINN COMUNN NA H-OIGRIDH.

Cha b' urrainn latha a bhith na b' fheàrr agus na bu fhreagarraiche na bha Diardaoin 26mh de'n Og-mhios an Glaschu nuair thugadh seachad Carbaid Eiridinn Comunn na h-Oigridh do mhuinntir na Croise Deirge. Bha a' cheud chuid de'n latha rudeigin dorch agus smodal uisge air, ach nuair a chruinnicheadh an Cearnag Bhlytheswood aig dà uair bha an latha geal grianach, agus gach nì mar a dh' iarramaid. Bha an Carbaid Eiridinn fhéin an sin romhainn agus gu dearbh b' eireachdail e agus dath breagha glas air, le Comunn na h-Oigridh an litrichean garbha soilleir sgriobhte air a bhathais, agus suaicheantas a' Chomuinn Ghaidhealaich ag cur maise air gach guallain aige. Is e thainig a steach orm nuair a chunnaic mi e gum bu bhoichd nach fhaicheadh a h-uile feachd na Gaidhealtachd e. Ach chi iad a dhealbhadh agus bheir sin fhein beachd dhaibh air maise is freagarrachd a' Charbaid. Agus bha beagan de Chomunn na h-Oigridh a làthair agus iad mar gum b' eadh a' riochdachadh a' mhór-àireamh feadh na Gaidhealtachd gu léir.

Bha, ma tha, coimhthional maith cruinn ag an t-seirbhis agus bha Ban-Diùc Mhontròis agus feadhann eile ann bho Chomunn na Croise Deirge, is e gu sonraichte chum seilbh a ghabhail air a' Charbad an ainm muinntir na Croise Deirge. Cha robh facal air a labhairt ach Gaidhlig bho thùs gu éis na seirbhis.

Ann am fosgladh na cùise, dìreach aig dà uair, thubhairt Ceann Suidhe a' Chomuinn Ghaidhealaich:—

“A Bhana Dhiùc is a chairdean Gaidhealach, tha sinn cruinn an ann so fo sgiath a' Chomuinn Ghaidhealaich agus an ainm Comunn na h-Oigridh a chum an Carbaid Eiridinn eireachdail so a thoirt seachad do mhuinntir na Croise Deirge. A chum sin a dheanamh bitheadh sinn a' toiseachadh air an t-seirbhis le bhith seinn anns an ochdamh Salm agus a' cheud dà rann.”

Thog Niall MacGille Sheathanaich am fonn is sheinn a' chuideachd an dà rann so san t-seann dòigh Ghaidhealaich maille ris.

An deidh sin chuir an t-Urramach Maighistir MacLeod, an Ceann Suidhe, ùrnuigh a suas leis an do choisrig e an carbaid is 'ga chur air leth air son maith nan gillean Gaidhealach. Ghairm e an sin air a' chailleig Màiri Moirreach agus thubhairt e:—

“Ann a bhith gairm air Màiri Moirreach faodaidh mi innseadh gu bheil suas ri sia mìle ball an Comunn na h-Oigridh eadar bhalach is nighean. Tha sin sgairte anns na sgoiltean air feadh na Gaidhealtachd uile—balaich is

nigheanan a tha air gealltainn gum bi iad dileas do'n Ghaidhlig agus do na subhailcean grinn eile a bhuineas dhuinn mar Ghaidheil. Cò a shaoileadh o chionn seachd bliadhna air ais, nuair chaidh Comunn na h-Oigridh a chur air chois, gun cruinnicheadh iad còrr is trì cheud punnd Sasannach leis an do cheannaich iad an carbad grinn agus feumail so a tha fo ar comhair. Tha mi nise ag gairm air aon de Chomunn na h-Oigridh, Mairi Moirreach, á Steinn a bha am Feachd Phort Rìghtheadh, agus a tha nis a' toirt a mach an fhoghlum sa' Chollaist an so; tha mi ag gairm oirr-se an carbad a thoirt seachad."

Thubhairt Màiri mar a leanas:—

"Is ann le fìor fhaiteachas a dh' aontaich mise ris an dleasanas so a choinneachadh oir tha mi ro-fhiosrach air m' uireasbhidhean ann an gnìomh de'n t-seòrsa. Ach, lapach agus gu bheil mi, tha mi air mo thogail agus air mo neartachadh leis an smuain gun deachaidh aig

na b' urrainn da do a cheann-feachd, le dùrachd a chridhe gum bitheadh an tabhartas 'na chuideachadh do a dhaoine fhéin. Chan iognadh mar sin uaidh a bhith oirme agus ged a dheanamaid gairdeachas an diugh gun d' thàinig ar n-oidhirp gu ìre.

Mór agus gu bheil sinn asainn fhein, tha sinn uile mar chomunn fo throm-thùrsa nach 'eil ar ceannard uasal, Maighstir Mairsbancs ann ar measg chum agus gum faicheadh e buil na saothrach sin anns an do dh' obraich e fhéin cho treibhdhireach. Ma sheas neach riamh an àite athar do chlann dhaoine eile rinn esan sin ann an dòigh cho glic, cho coibhneil ceart, agus nach b' urrainn duine eile a dhol na bu doimhne ann an cridheachan na cloinne. Chuir esan comain air òigridh na Gaidhealtachd mar nach d' rinn neach riamh roimhe agus is mór m' eagal nach lionar àite-san a chaoidh. Bha ùidh aige anns gach nì a chuireadh oirdhearcas air subhailcean a' Ghaidheil, ar litreachas, ar



So agaibh Carbad Eiridinn Comunn na h-Oigridh agus chithear san dealbh Bana Dhiùc Mhontròis agus an Ceann Suidhe, agus a Mhgn. Màiri Moirreach agus an Rùnaire, mar a bhatar a' lìobhraigeadh a' charbaid do mhuinntir na Croise Deirge.

Comunn na h-Oigridh air Carbad Eiridinn a chur air chois agus a làn uidheamachadh, air chor agus gu bheil e nis ullamh gu a thìodhlacadh do Chomunn na Croise Deirge.

So obair cho ionmholta agus cho tròcaireach anns an do chuir òigridh no inbhich riamh an làmh; 's e sin a bhith ag cuideachadh ri slàinte agus neart aiseag a rithis dhoibh-san a dh' fhaodas a bhith air an leagail le tinneas no le leòintean. Nach iomadh creutair beag ionraic eadar tìr-mór agus na h-eileanan a shìn

n-eachdraidh agus gu h-àraidh ar caitheamh beatha agus cha b' ann mar a fhuair e an dileab sin a bu mhath leis a fhàgail ach a bhith strìth a ghnàth ri ardachadh ann am maise.

Agus a nis le fios cinnteach gun tigeadh ar dleasanas an diugh le caomhalas ri intinn ghràdhach-san tha e a' toirt toileachais air leth dhuinne a bhuineas do Chomunn na h-Oigridh an carbad so a lìobhraigeadh do Chomunn na Croise Deirge, fo làimh na mnaoi-uasail, Bann-diùc Mhontròis."

An sin ann a bhith gabhail seilbh air a' charbad an ainm muinntir na Croise Deirge thuir Bana Dhiùc Mhontròis:—

“Tha mi ro thoilichte an cothrom a bhith agam taing a thoirt do chloinn na Gaidhealtachd as leth Meur Albannach na Croise Deirge airson an Crabad Eiridinn brèagha so a tha mu ar coinneamh an diugh.

Chruinnich sibhshe—buill Comunn na h-Oigridh—an t-airgiod a thog an Carbad agus tha sinn fada 'nur comain.

Chan 'eil Gaidhlig gu leòr agam chum nas mò a ràdh, ach mòran taing gu dearbh airson bhuir tiodhlac fiùghantach. Mo mhile beannachd agaibh uile.”

Thug a' chuideachd an uair sin, air iartras Eachainn MhicDhughail—iartras a bha air a chur fa ar comhair an cainnt dhòigheil chothromach—ceud taing do'n luchd-labhairt uile. Agus an deidh sin chuireadh ceann-criche air a' choinneamh leis a' bheannachadh bho'n Urramach Alasdair MacDhomhnaill.

F.-d.

LITIR COMUNN NA H-OIGRIDH.

Is cinnteach gur è an tachartas a bu shònraichte co-cheangailte ri Comunn na h-Oigridh bho'n a sgrìobh mise an litir mu dheireadh liubhairt seachad a' charbaid-eiridinn a chuir sinn 'na làn-uidheam fo chuimrig Comunn na Croise-deirge! Gun teagamh, b'ann mu'n robh àireamh an Iuchair de'n *Ghaidheal* am mach á clòdh a liubhradh seachad i, ach bha litir na h-àireimh mu dheireadh air cheann an rathaid fada roimh sin. Sin a bhith mar sin, matà, ged is seann sgeul i mu'n ruig na briathran so sibhshe, agus ged is cinnteach gu bheil am Fear-deasachaidh, ar Ceann-suidhe, e féin a' toirt ionraidh fhada, fhial air, is cinnteach gur airidh a leithid de thachartas air barrachd na aon làmh gu buntainn ris.

Is mise a tha cinnteach gu bheil sibhshe moiteil is mór as gur e aon dhiubh féin a shin seachad còir a' charbaid ud do luchd na Croise-deirge. B'e an t-aon sin a' chailin, Màiri Moirreach, a bha 'na ceann air Feachd Phort Rìgheadh; agus is math a thainig e dhi sin a dheanamh. Ghiùlain si i féin gu màlda, ach fathast gu comhachdach, deas; agus liubhair i seachad i le briathran cuimseach, freagarrach a chur an cleachdadh. Bha i féin 'na tarruing-sùla, agus a briathran co-ionnan ann an loinn. B'i a' bhean-ualas bhainidh, Ban-diùc Mhontròis, as leth na Croise-deirge, a ghabh cùram a' charbaid bhuaie, agus ghabh i sin

leis an t-suairceas bho'n cheart mhnaoi air a bheil gach sùil a dhearc oirre féin no air a deanadas, cho math ris gach cluas a tha eolach air briathran a beoil a nis ro eòlach. Is ann dhi a bu dùth!

Is gann a tha aobhar air a ràdh gur i a' Ghàidhlig is a' Ghàidhlig a mhàin a bha air a chleachdadh bho thoiseach gu deireadh na cùise: eadhon an carbaid, a bha an éideadh ciar-ghlas an Rìgh, is a shuidh air a' chuibheall-stiùraidh an uair a liubhradh thairis i, bha a cheann 's a theanga làn Gàidhlig! Gum bi am Freasdal féin ag gabhail na culaidh eiridinn ud fo a stiùradh is fo a dhìon, agus gach aon do an dàn e a dhol 'na mèinn!

Chan 'eil an crìch chothromach a chur air deagh ghnìomh ach ceum na's dùilte air an ath oidhirp, cho math ris an tuille misnich gu teannadh rithe. Cìod, a nis, an tùrn ris an tionndaidh sinn, Comunn na h-Oigridh, oir tha fathast feum is sior fheum air ar saothair. Chan 'eil math gun leig sinn le clò-chadal tuiteam òirnn féin no a bhith an dùil gun do rinn sinn na bha an earbsa ruinn. Cìod bhuir beachd féin; saoil sibh nach biodh e glé fhreagarrach dhuinn mar aon de iomadh ni eile, rudeigin a dheanamh ann an solar litreachas Gàidhlig gu a chur chun nan gillean a tha an seirbhis a' Chrùn fada bho an dachaidhean, is far, theagamh nach cluinn iad guth Gàidhlig bho Luan gu Sathurna, mur 'eil aon cho fortanach 's gu bheil companach aig a' ghualainn á Tìr nam Beann? Agus ged a bhitheadh, nach bu ghasda beachdan a chèile fhaotainn air an litreachas a leugh iad. Agus cìod a thaobh nan gillean a tha 'nam prìosanaich anns a' Ghearmailt? Is cinnteach gun deanadh iadsan làn-fhiughair ri duilleagan no leabhrair bheaga a thigheadh gu an sùil. Gabhaidh sin deanamh ma tha na buinn gu an ceannach againn. Cìod bhuir beachd nach faodamaide a leithid so a chur oirnn féin mar dhleasan, bho'n a chaidh leinn cho math 'nar ceud oidhirp.

Tha Dòmhnall nan Cleas fathast shuas anns na Hearadh; agus a réir gach sgeoil, tha a' dol dhà gu math. Tha mise cinnteach an uair a chuireas e crìoch air a chuairt is air a shaothair an sin gum bi sgeul aige a bheil làn-riarachas dhuinn le tuille is tuille an àireamh a' dol ri buill-stuic Comunn na h-Oigridh.—Bhuir Caraid Dìleas,

EACHANN MAC DHUGHAILL.

Is tùs a' ghliocais eagail Dé,

Cha dean eucòir do chur suas,

Co dhùibh is math no 's olc ad chré,

'S ann do réir a gheibh thu duais.

NULL GU EILEAN A' CHEO.

So agaih an t-amhran Beurla ainmeil sin *Over the Sea to Skye* air a chur an Gaidhlig le mo charaid Alasdair MacPhilip an Dun-éideann. Chan 'eil cion na Gaidhlig air Alasdair agus mar a ch' sibh chan 'eil e gun phlathadh maith de spiorad na bardachd cuideachd.—F.D.

Shiubhail birlinn na tuinn', le sgiobadh bhla grunn.
Gu sunndach le spid fo sheol
Ag aiseag an t-sium do'n dán bhith na Rìgh.
A null gu Eilean-a-chòc.

An dòimhonn bhla cruaidh, is gàirich nan stuagh
Is tàirneanach luasgadh nan neòil,
Chuir ar naimhdean fo ghruaim is gaise 'nan gruaidh
'S cha dàna dhoibh gluasad 'nar còir.

Ged tha 'n fhaigir ri strì nì thu codal le sìth
Is ri Rìoghail an leabaibh an cuan
Ga do thàladh le tuinn bi Flòrì le suim
Deanamh faire 's tu sgith 'nad shuain.

Is lionmhor na laoch a rinn cath air an raon
Is a laimsich an claidheamh le uail,
A tha nis aig an sìth 'nan laighe sa' chill
An Cuil-lodair nam frith 's nan cluan.

Tha ar dachaidh 'na smál, rinn fògradh is bàs
Fir ar gràidh a sgaradh bh'o'n tìr
Ach mus fuaraich an claidheamh tha blàth anns
an truail
Thig Tearlach thr chuan a ris.

ORAN COGAIDH.

Fonn.

O! buaidh le comunn mo ghaoil,
I'seach le comunn mo ghraidh;
Soirbheachadh maith le na càirdean
Air aghaidh nam blàr is nan raon.

Rann.

'Se Dia tha riaghladh an domhain,
'S ann leis a tha comhairl' gach rìgh;
'S ann leis a tha buaidh anns a' chogadh,
'Se dh' òrduich an claidheamh bho thim;
Crioche shuidhicht' an duine gu bàs
'Se dh' òrduich bho Adhamh gu crìch:
Fuil Ghaidheal ag glaoibhaich san fhàsach—
"O greas air an là sam bi sìth,
A ghabhas do ghloire làn sheilbh
Air aghaidh na fasaich 's luchd-fhalbh,
Air srian nan each gum bi naomhachd,
Is claidheamh gach aon ac' fo mheirg."

So ann fonn agus rann de amhran cogaidh a rinneadh o chionn da fhichead bliadhna le Iain MacLeòid a Stabost. Chithear a chuid eile dheth ann am *Bardachd Leodhais*.—F.D.

EADARAINN FHIN.

GAIDHLIG CHLUAIS.

A dhuin-uasail choir,—Leugh mi na sgrìobh sibh
mu'n chuspair so le ùidh mòr, agus tha mi 'g
aontachadh gu cridheil gur bochd nach bi na
Gaidhil a leughadh ach beagan de'n Ghaidhlig;
agus gu bheil, mar a bhuil sin, leabhrachean
Gaidhlig cho gann. Ach chuir na faicil so:—
"... tha fhios aig a h-uile duine gur ann cearbach
a tha leithid a dh' eòlas air cànan sam bith an
taice ri eòlas leughaidh is sgrìobhadh," dragh-

inntinn nach bu bheag orm. Tha eagal orm gum
bi feadhainn ag cur ort a seagh nach robh sibh—tha
mi ciunteach—ag ciallachadh idir: is e sin gur
fèarr eòlas leughaidh is sgrìobhadh as aonais
eòlas-cluais, na eòlas-cluais gun eòlas leughaidh
is sgrìobhadh. Bu mhàith leam a ràdh gum bitheadh
sin 'na theagasg ceàrr agus cumartach.

Chan e cinnt 'a product of the printing press.'
Is e cinnt rud a tha beò agus ag gluasad agus
aig am bheil a bith air cluasan is teagannan
dhaoine. Chan 'eil anns a' chlàdh-chlàr ach
banoglach iriosal da, banoglach nach eil daonnan
ro earbsach. Is ann le beul-aithris a chaidh cuid
mhaith de litreachas mòr an t-saoghail a lùbhairt
a nuas fad linntean mu'n deachaidh a sgrìobhadh
mu dheireadh. Cha bu mhisde na daoine mòra
chruthaich agus a chum beò an litreachas sin iad
a bhith gun leughadh gun sgrìobhadh. Cha robh
iad-san gun foghlum idir.

Chan 'eil mi sgrìobhadh so ach a chionn 's gum
bheil mi dearbhte gum bheil beud mòr ag èirigh
o'n mhearachd gu math sgaoilte gur e eòlas leugh-
aidh is sgrìobhadh rud as cudthromaiche na
eòlas cluais. Dh' ionnsaich mi fhéin a' Ghaidhlig
a leughadh agus, air doigh, a sgrìobhadh. Tha mi
a' strì fhàthast air eòlas cluais fhaotainn. Is aithne
dhomh mòran dhaoine eile tha san aon suidheachadh
an deidh saothair bhliadhnaichean. Dh' fhaitrich
e oirnn a chionn 's nach 'eil luchd-teagaisg a'
tuigsinn gur e eòlas cluais freumh a' ghnòthaich.
Chuireadh sinn air rathad ceàrr an toiseach le
leabhrachean gràmar; agus cha d' fhuair sinn
riamh thairis air an droch thoiseach sin. Tha rian
(*technique*) ann airson cànanach a theagasg
troimh'n chluais—an aon doigh cheart. An do
ghabh fear-teagasg Gaidhlig riamh an trioblad an
rian so fhaotainn? Co-dhiubh chan fhaca mi dad
m'a dheidhinn riamh an clàr-eagair Sgoil Samhradh
na Gaidhlighe aig a' Chomunn, ged a bhios gu leòr
ann mu leabhrachean grànda gràmair.

Chan ann idir le leughadh agus le sgrìobhadh a
chumar cànan beò. Faodaidh iad cuideachadh 'ga
mort. Agus gu dearbhan chan ann le bhith
lorgachadh sinnsireachd fhacal. Is e sin spòrs
èibhinn airson ollamhan agus dhaoine eile
cuideachd. Chan 'eil e 'na chuideachadh a thaobh
grèim cleachdail fhaotainn air cinnt; agus
faodaidh e bhith 'na mhealladh 's na rìbe. Faodar
uachdranachd choimhionta a bhith aig duine air
cànan ann an cleachdadh, gun aithne idir aige air
sinnsireachd fhacal. Dé an t-eòlas a bh' aig
Shakespeare air "Anglo-Saxon"? Agus faodar
eòlas choimhionta air sinnsireachd fhacal a bhith
aig duine cuideachd, agus a' gu math cearbach ann
an cleachdadh na cinnt.

Mu dheireadh, nuair a tha mi 'gam dheanamh
fhéin mi-thaitneach, bu mhàith leam a ràdh gun
tug e gris orm a leughadh na chuir Mgr. Hay air
ar beulaibh, gum bu chòir rud a bhith againn
comhhuil ris an Academy Frangach. Tha cus de
quasi-academies againn mar tha. Cha chreid mi
nach d' fhuiling Gaidhlig an latha'n diugh mòran
dolaidh o oidhirpean dhaoine ro foghlumite tha
na's dèidheile air seann Gaidhlig Eirionnach na
tha iad air Gaidhlig Albannach an là an-diugh,
agus aig nach b'òle i bhith cho marbh a sin fhéin.
Bithidh sinn ag cluinntinn cus mu dheidhinn 'a
correct and uniform spelling of Gaelic.' Nuair
tha duine tinn ag ospag airson analach, chan e
peiteag theann a bhios ligheiche glic a' moladh.
Ach 's e sin sgeulachd eile.

Is mise le mòr spéis agus le mòran taing airson
cho brìghmhor agus cho gasda 's a tha an
Gaidheal daonnan.—Is mise,

H. COMYN MAITLAND.

OBITUARY.

SIR ALEXANDER MACEWEN.

It is with sincere sorrow we record the death of Sir Alexander MacEwen, who passed away at North Kessock on the 29th June. Though it was known that his health had not been good of late, it was not generally realised that his condition gave cause for anxiety, and the news of his death came as a painful and unexpected shock to his many friends throughout the country. By his death, the public life of the north has been seriously impoverished. We can ill afford to lose from our counsels men of his type. His richly cultivated intellectual gifts, his wide and varied experience of affairs, his public spirit and willingness to serve, had won for him a position of high eminence in the public life of the Highlands. The improvement of social and economic conditions in the Highlands and Islands had in him a skilful and persuasive advocate.

Sir Alexander was one of that select company of men and women—a company not great numerically but great in the value of their example and worthy of being held in special honour by friends of Gaelic—the members of which not being native Gaelic speakers, proved the sincerity of their interest in and love of the language by setting themselves to acquire such a knowledge of it as enabled them to speak, read, and write it with, in many cases, a high degree of proficiency.

The cause of education found Sir Alexander an enlightened and enthusiastic worker. He was a convinced believer in the value of Gaelic as a subject of school instruction, and it was generally recognised that in him the teaching of Gaelic in the schools of Inverness-shire had a constant and influential friend. He was joint vice-convenor of the special committee appointed by An Comunn Gàidhealach a few years ago to inquire into the teaching of Gaelic in the schools of the Highlands. That committee collected valuable information on the subject, which it published in a comprehensive and detailed report. It made important recommendations, designed to improve existing conditions, and Sir Alexander headed a deputation to the Scottish Education Department for the purpose of securing the aid of that Department in giving effect to these.

Sir Alexander represented An Comunn on the Governing Board of the Trust for Education in the Highlands and Islands, a position for which his sound judgment and intimate knowledge of Highland educational affairs on the administrative side eminently fitted him.

The work of An Comunn Gàidhealach has lost in Sir Alexander MacEwen a firm and faithful supporter, and his death deprives us of a sincere and earnest worker in our cause.

Lady MacEwen and her family in their bereavement have the deepest sympathy of our members.

DOMHNALL MACMHAOILEIN.

Am Bard.

Tha sinn duilich innseadh do ar luchd-leughaidh gun do chaochail an Bàrd, Dòmhnall MacMhaoilein, air an dara là de'n mhìos chaidh seachd. Thachair so aig a dhachaidh 's a' Choire Bheag ri taobh Loch Iall far an do chuir e seachd còrr is deich bliadhna fichead de a bheatha. Bha e seachd deug agus trì fichead bliadhna a dh'aois.

Choisinn e crùn a' Bhàird aig Mòd Ghlaschu anns a' bhliadhna 1933, agus is math is cuimhne leis na mìltean a bha 's an làthair aig a' Mhòd ainmeil sin an duine eireachdail a bha ann: còrr is se tròighean air àirde agus e deas dìreach cumadail

air a bhonnaibh. Bu duine ciùin an còmhradh e; coibhneil bàigheil ri nàbaidh agus fialaidh tlachdmhor 'n a thigh féin; duine air an robh meas aig isleann agus aig uaisleann.

Choisinn e àireamh dhuaisèan aig na Mòdan an dà chuid an earrannan an litreachais agus na h-aithris. Bha e barraichte air na sgeulachdan agus is iomadh oidhche shunndach chaidreamhach a chuir muinntir Taobh Loch Iall seachad aig éiseachd ris aig céilidhean Meur a' Chomuinn an sin. B' e fhéin a bu Cheann Suidhe orra ré mórann bhliadhnachan agus b'èsan an sàr fhear-tìghe.

Rugadh e air taobh Earra Gàidheal de'n Loch a' chuir e seachad a chuid bu mhòtha de a shaoghal. Cha robh coire no bìunne air b'aithne dha agus sgeulachd mu choinneamh gach aoine dhiubh.

Bidh ionndrainn air a' Bhàrd air Ceann Loch Iall agus tha sinn aig an àm so ag cuimhneachadh le co-fhaireachdainn bhliath air a bhantraich is a nighinn a tha ag caoidh céile agus athair dàimheil.

N. S.

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Conclusion of the article "Schools on the Fortified Estates in the Highlands" and other articles unavoidably held over.



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Leabhar XXXVI.]

An t-Sultuin, 1941.

[Earrann 12

IUBILE A' CHOMUINN GHAIÐHEALAICH.

So bliadhna na h-Iubile aig a' Chomunn Ghaidhealach. Tha leth-cheud bliadhna air a' mhios so o chuireadh an Comunn Ghaidhealach air chois an toiseach, agus mura b' e mar a tha cuisean—gum bheil an cogadh uamhasach so ann — bhitheadh iomadach rud air a dheanamh chum ath-chuimhne a dheanamh air an obair mhór a rinn an Comunn Ghaidhealach as leth ar cànan agus ar ceol agus ar daoine ré an leth-cheud bliadhna so. Nan robh an t-sìth air bith ann tha fhios gum bitheadh Mod ann deireadh a' mhios so a bhiodh ainmeil agus a bhiodh airidh air bliadhna na h-Iubile aig a' Chomunn Ghaidhealach. Ach chan urrainn Mod a bhith ann, agus cha mhotha tha e 'nar comas mór ghreadhnachas a dheanamh mar bu chubhaidh dhuinn, agus sinn mar Ghaidheil agus mar Chomh-fhlaitheachd air bòid a thoirt do Nì-maith gun seas sinn esan ann a bhith toirt buaidh air a naimhdean, naimhdean saorsa is ceartais is fireantachd. Tha na buadhan agus na feartan sin a chuireadh air chois agus a chuireadh loinn air Mòd, agus air gnothaichean eile na h-Iubile, air am filleadh a steach san aona shnothair is spàirn a thatar a' deanamh chum buaidh a thoirt air ar naimhdean.

Ach an deidh sin is maith leinn a bhith beachdachadh mar so air na rinn an Comunn Ghaidhealach fad an leth-cheud bliadhna so as leth ar daoine is ar tìr—oir cha bhi ar daoine no ar tìr an nì maith agus mór a bha

iad mura bi ar cànan, agus na bhuineas do ar cànan, slàn fallain air a' Ghaidhealtachd.

* * *

Chan 'eil, ma tha, duine aig a bheil dad a dh' eòlas agus a bhreithneachadh aig nach 'eil làn fhios air an obair mhór a rinn an Comunn Ghaidhealach as leth ar cànan is ar ciùil fad nam bliadhnachan so. Tha àite is inbhe an diugh aig a' Ghaidhlig nach robh aice da-fhichead no leth-cheud bliadhna air ais. Tha i an diugh air a meas mur chuinnt a tha airidh air beul is teanga uaislean is dhaoinne fùghail na rioghachd 's an t-saoghail mhóir. Tha ùidh aig mòran—tha aig na mìltean—nach 'eil 'nan Ghaidheil idir innte an diugh, agus dhearbhadh iad sin le iad féin a bhith 'ga h-ionnsachadh; agus ged nach ionnsaicheadh iad i tha iad a' tuigsinn an luach a tha innte mar aon de na cànanan as aosda agus as uaisle tha beò san t-saoghal an diugh. Tha i air a teagasg do'n chloinn sna sgoilean feadh na Ghaidhealtachd agus fhios aig luchd-riaghlaidh an fhoghlaim san rioghachd nach 'eil cànan eile ann as fheàrr a bheothaicheas inntinnean nan Ghaidheil agus a bheothaicheas aigean na h-òigridh againne na i. Agus tha àite aice sna sgoilean tre Chomunn na h-Oigridh a tha 'na chuis-ionghnaidh agus 'na mhiseach da-rìribh. Tha mòran mòran a bharraichd ann an diugh a leughas agus a sgrìobhas a' Ghaidhlig na bha riamh roimhe ann. Tha ceol nan Ghaidheil an diugh iomraiteach feadh an t-saoghail mhóir agus e air a mheas chan ann a mhàin 'na mheadhon sòlais is ùrachaidh do'n rioghachd uile ach 'na mheadhon a chum glanaidh agus a chum togail suas ann an uaisleachd

inntinnean is aigean dhaoine. Tha a' Ghaidhlig an diugh, agus a litreachas agus a ceol air am meas le daoine fìorachail is foghluinte mar chuspair a tha 'na neart agus 'na bheartas do'n rìoghachd gu léir; agus tha e soilleir do dhaoine cumanta fhéin mar a tha i 'na neart agus 'na beartas do inntinnean agus do aigean nan Gaidheal.

Buinidh e, ma tha, do'n Chomuinn Gaidhealach agus do shaothair a' Chomuinn Gaidhealaich fad an leth-cheud bliadhna so, an tomhais mhór, gum bheil an t-àite so aig a' Ghaidhlig agus aig na Gaidheil an diugh. Thug so meas do na Gaidheil orra fhéin agus air na bhuineas dhaibh mar Gaidheil; agus mar sin dh'obraich saothair a' Chomuinn Gaidhealaich ann an dòigh eile, dòigh nach 'eil daoine ag ceangal idir ri cànan is ceol ach a tha an deidh sin an dlùth dhaimh riutha. Chan 'eil teagamh sam bith nach 'eil na Gaidheil fo fhìachaidh do'n Mhòd agus do obraichean eile a' Chomuinn Gaidhealaich airson tomhais mhaith de'n t-soirbheachadh aimsireal a th'aca an diugh a cheart cho maith ri beannachdan inntinn is aigne. Tha sinn mar Chomunn taingeil an diugh air bliadhna na h-Iubile airson so, agus tha aobhar gàird-eachais againn air a shon.

* * *

Ach an deidh so uile feumaidh sinn aideachadh gum bheil a' Ghaidhlig a' dol air ais an iomadach àite air thr-mór agus sna h-eileanan a deas. Chan 'eil an òigridh 'ga togail an iomadach cèrnaidh; agus far nach 'eil i am beul na h-òigridh chan fhada gus an teid i bàs sin. Mura bi an dà chànan aig a' chloinn cha mhair a' Ghaidhlig fada slàn fallain an sin an diugh.

Rud eile. Tha a' Ghaidhlig air dol air ais gu mòr ré an leth-cheud bliadhna a chaidh a thaobh aorsaidh follaiseach. Cha do rinn an Comunn Gaidhealach a bheag de chòmhaid leis a' Ghaidhlig sa' chùis so ged is mòr an cuideachadh dh' fhaodadh buill a' Chomuinn fa leth a dheanamh. Tha a' choire air a' chuid as mò againn.

Tha mòran cuideachd ri dheanamh fhathast ann a bhith cleachdadh na Gaidhlig anns gach cùis is gnothach a bhuineas do'n Chomuinn Gaidhealach; ann a bhith cur gu buil an nì a tha sinn, 'se sin, Comunn Gaidhlig; agus cuideachd pailteas stuth-leughaidh an Gaidhlig a thoirt do na Gaidheil. Rud nach do rinn-eadh fhathast ged a rinn an Comunn Gaidhealach obair ionmholtas sa' chùis so.

Theagamh san ath leth-cheud bliadhna

gur h-e a' Ghaidhlig cainnt a' Chomuinn Gaidhealaich aig gach còinneamh agus anns gach àite agus aig gach àm, agus troimh 'n a sin gum bi a h-uile duine tha timchioll air a' Chomuinn Gaidhealach a' labhairt na Gaidhlig. Mura deanar so mùchar a' Ghaidhlig leis a' Bheurla, agus a reir mòr bleachd-sa faodar an doras a dhùnadh.

* * *

Aig àm na h-Iubile tha sinn a' deanamh ath-chuimhne le gàirdeachas agus le mòr thaingeachd air na laoiach chòire chuir an Comunn Gaidhealach air chois agus ag cur meal-an-naidheachd le h-aobhneas air an aon fhear aca a tha air a chaomhadh, air caraid caomh, Eòghan MacCòmhghuin. Tha, agus air na fir agus na mnathan fogh-aiteach a rinn an Comunn Gaidhealach an nì a tha e an diugh—mòran dhiubh air falbh ach tha cuid dhiubh fhathast an sàs san obair còmhla ruinn. Tha agus bha duais nach gabh ceannach aca-san agus againne mar luach-saothrach.

1891 - 1941.

This year An Comunn Gaidhealach attains its Jubilee. Unfortunately, war conditions make it impossible, for the time being, to celebrate the occasion fittingly, though when happier conditions return, which please God may be sooner than we expect, formal public recognition will doubtless be made of such a notable event in the history of Highland movements. In the meantime, Jubilee concerts are being held at various centres, and for the present we must be content with these.

It is meet that we should avail ourselves of this opportunity to pay our tribute of admiration and gratitude to that gallant group of Gaels who instituted An Comunn in 1891. Of these, only one survives—ex-Provost Hugh McCowan, and we congratulate him on living to see it attain its Jubilee. Despite their undoubted faith, one can hardly believe that any of them really foresaw the rich harvest which was to grow from the seed then sown. We hold also in grateful recollection the memory of those others, no longer with us, whose faithful and disinterested service during many years raised An Comunn to the position of influence it now occupies. It is greatly to be desired that the places left vacant by the

passing of these loyal and devoted workers should be speedily filled by men and women of like spirit who will bring fresh energy and enterprise into our operations.

The question naturally arises: What has An Comunn done during these fifty years that deserves to be celebrated? A complete answer to that question would require more space than the editor can well spare in present conditions. It will probably be agreed that perhaps the most important service An Comunn has rendered is to be found in the enhanced respect it has helped to win for Gaelic among thinking people in Highlands and Lowlands. Only those whose memories go back for fifty years or more can appreciate the magnitude of the change that has taken place in that respect. The language then was largely despised and rapidly decaying; it is no longer despised, but unhappily the decay, though doubtless slowed down by the work of An Comunn, still continues. The tendency then was to be ashamed of Gaelic, to be desirous of concealing one's knowledge of it, while now the Highlander who knows Gaelic is an object of envy to those who have lost this important part of their birth-right.

An Comunn has united Highlanders in pursuit of a common object as no other organisation has ever done. It has gathered within its membership men and women of all creeds and classes, and it has kept them united without a breach in their ranks for fifty years—no mean achievement in view of certain well-known tendencies in the Highland character. It has commended itself to public support as an organisation which attended strictly to its own business and concentrated on its own particular job. It is needless to explain to readers of this magazine what that business and that job are. It has carefully avoided all entangling alliances, all excursions into regions involving participation in political, economic, or sectarian controversies. It has won, if not the practical support as expressed in membership and active participation in its work, the approving sympathy of all Gaels who value their racial cultural heritage.

An entire issue of *An Gaidheal* could be filled by the story of An Comunn's work and achievements during these fifty years—the service it has rendered in forming and educating public opinion, the stimulus it has given through its Mod competitions to the study and cultivation of Gaelic literature and music, its share in bringing about the

teaching of Gaelic in schools, the raising of the annual Mod to the dignity of a national festival of more than nation-wide interest, its most promising and successful work through Comunn na h-Oigridh among the young, its lengthening list of Gaelic publications—to tell fully what has been accomplished in these and other directions is far beyond the scope of this brief article. Although we have reason to congratulate ourselves on what has been already done, we must not allow ourselves to be lulled into a mood of complacent contentment or into any relaxation of effort. The situation as it exists does not warrant us in indulging in an easy and comforting sense of self-satisfaction.

It has been said, and will doubtless be said again, that we are fighting a losing battle, that when we "go out to fight we always fall." Even if that were true, and many of us refuse to believe it to be true, there is surely honour to be won in battle no less on the losing than on the winning side. Honour forbids surrender even in a seemingly losing struggle, until the position becomes absolutely hopeless. Further, though the unexpected does not always happen it happens sometimes, and at any moment a sudden turn of fortune may change threatened defeat into victory. Is it too much to hope that some day, and that day not too remote, an inspired crusader will arise among our Gaelic-speaking people who, by the power and passion of his oratory, will capture the heart and mind of our people, rouse them out of their apathy and indifference, and awaken in them a new pride in their language and all that is bound up in it?

We are promised a "new order" when the war is over. The Highlands will doubtless share in whatever advantages come from this new order, but in any reconstruction of social and economic life which takes place there it will be the business of An Comunn to see to it that the non-material, the impalpable, the spiritual interests for which it stands, are duly conserved and diligently fostered. If it prosecutes its patriotic task with courage and resolution, refuses to be daunted by difficulties and disappointments, and, above all, if its efforts meet with that measure of favourable response from the Highland people which they unquestionably deserve, it may look forward to the second fifty years of its history with confident hope.

PLANTING AND REAPING.

[Address given by Mr. Hugh MacCowan, Oban, at a Jubilee Concert in Fort William on 20th June.]

It is not through any merit of my own that I am chairman of this meeting, but because I was chairman to that little meeting we held fifty years ago, at which we founded the Comunn Gaidhealach and drafted its constitution. It was as if we had planted a little tree that took root in the soil and its branches spreading all over the Highlands and islands, throughout the kingdom to London, over to Canada and Australia. Innumerable were the meetings we held during that half-century, all culminating in the annual musical festival of the Mod Gaidhealach. It required the largest city hall to accommodate the vast assembly that attended that yearly demonstration. When the rural and city choirs were combined, and the vast audience upstanding sang the rallying song, "Togaibh i togaibh i, suas leis a Ghailig," the volume of tone rent the air and the atmosphere blossomed with melody. The thrill of inspiration by which I was spellbound and speechless with emotion, our souls were wafted heavenwards, our spirits fled beyond the clouds, I asked myself, Have we reached the golden gates? Was it a thousand harps we heard playing? But, behold, that divine and glorious sensation could not last, and we fell to earth to face stern reality again, and the dread of going back on the morrow to drudgery and toil. To earn a crust of bread was so disappointing that we concluded that eating and sleeping and working day in and day out was a routine more suited to the beast of burden than for human beings with a spiritual and mental capacity. Henceforth I resolved to live my life in full and appreciate everything beautiful in this world, and to banish desires to own property and acquire wealth and dominate my fellow-creatures. As all of these would increase worry and care, as material possessions seem to do, as we cannot worship God and Mammon. Give me the social intercourse of my comrades in song and story, the beauties of highland poetry, or from the mountain tops to see a panorama of hills receding in the distance, the sun going down in the west with its hallowed beams and rays reflected on the sea, glistening on the water like molten gold. I have travelled repeatedly in the Hebrides from Barra to the Butt of Lewis, where they grieve over

losses on land and sea, and the older people seem to thrive on monotony, and think that behind mirth, hilarity, and laughter there is a coarseness bordering on envy, jealousy, and malice, and behind sorrow there is more sorrow, but there is justice, goodness, and truth, and a nearness to God. If through misconduct I had been rejected from my friend's house of festivity, I am hurt; but when he is mourning over the death of his first-born child and I sincerely desire to condole with him, I go and rap at his door, and when the chief mourner sees me, he bangs the door in my face. Being shocked, I walk off depressed, being rejected from the house of mourning. This wound was, of course, more deep than the previous wound. Therefore, we bestow upon sorrow a first place in our hearts, and it is when the clouds roll by, the sunbeams glisten, the darkest hour is before the dawn, and the sweetest hour in life is after shedding bitter tears.

Being reared in the glen I, like the returned emigrant, go to see my old home, which is now in ruins, with thorn, nettle, and bramble bush creeping over it, and the birds of the air nesting at the very hearth where I knelt in family worship, and at the table where I sat until the food was blessed before I partook. Where we circled round the peat fire with friends who joined us in song and story. Nearly stood the leafless trunk of the apple tree that used to bear fruit, the burn was flowing to the ocean as of yore, and the little birds hovering on the brink of the burn listening to the murmuring brook, and from the hazel wood, as from the village choir, came tones of melodies led by the mavis. There is a power in the Celt that works for righteousness, and as the salvation of the world depends on the Celtic race, we must capture the remnant of Gaelic speakers on the foreshores of the four Highland counties, by adopting the desire to build a Celtic college in Iona in which would be taught the subjects appertaining to the three learned professions in Gaelic, from Gaelic roots and Gaelic derivations, with all the characteristics in pathos, lore, poetry inculcated, and these students go out into the world so equipped would leaven the world, raise the moral tone to a more lofty altitude, as did the Christian gospel when preached in Gaelic by St. Columba thirteen hundred years ago from Iona, through which the wars between clans, the raiding of cattle, and feudalism disappeared, so also now the wars between nations cease, and the

brotherhood of man spread throughout the world at a time when mammonism seems to challenge Christianity. When the hearts of men are so depraved that a collateral or monetary loss will cause a deeper wound than a death in the family would cause, though care, worry, lunacy, suicide, even death is a relief from the anguish, remorse, and torture caused by a loss on the stock exchange. The effect is so alluring that we lose all appreciation for things beautiful, even the voices of our children jar while we lament over a material loss and our lives are reduced to slavery. From the students of the Celtic college a man will arise out of clay to give us a greater revelation with lofty inspirations and a depth of pathos, with thought and speech, and could live a fuller life and free from care, as the world is so prolific in all our needs we should not starve in the midst of plenty. Finally, the success of the Christian gospel first preached thirteen hundred years ago, the success of the Comunn Gàidhealach started fifty years ago, to revive the oldest spoken language, and the prospects of a Celtic college, would crown our efforts, and the sun of heaven would shine on its tower for ever.

“COMPANION TO GAELIC STUDIES.”

(To the Editor, “An Gàidheal.”)

Sir,—Perhaps the sorest need of students of Gaelic, pupils and teachers alike, is for a “Companion to Gaelic Studies,” a book both to widen and to co-ordinate the student’s knowledge of the language, of the literature, and of Gaelic and Celtic culture in general.

1. The capacity of the children studying Gaelic in school is good; their attainment when they come up to the university is poor. They are weak in the bare essentials of their subject—in reading Gaelic with understanding, in translating it accurately, in turning English into Gaelic. Of the structure, even the elementary grammar, of Gaelic they are often either ignorant or grievously misinformed. Of the wider aspects they have but the vaguest notions. They have mastered neither fact nor principle, and are not ready to profit from a university class. I do not blame them.

2. I shall name only two of what I believe to be the causes. (a) *Defective teaching.* My remarks are without personal reference.

The teacher’s own knowledge is often imperfect (a defect from which we all suffer), so that he cannot teach the truth even if he will. Again, Gaelic is a language of many minute details, niceties of speech, decayed forms, partial survivals, irregular developments, etc., which make it very hard to teach to immature pupils, so that the teacher often yields to the temptation to simplify his teaching at the direct expense of truth. This is a serious allegation, seriously made. Many, perhaps most, of my students in Edinburgh and Glasgow in the past six years have shown unmistakable signs of this pernicious kind of teaching, which unfits the student ever to gain a true view of any subject large or small, and is doing more than anything else to keep scholastic attainment in Gaelic at a low level. (b) *Defective books.* No two textbooks are quite consistent with each other, no single text-book is quite consistent with itself; even among a few recent books of very good quality, none is so perfect in all its parts that pupils can be allowed to swallow it whole. Still more serious, there is no handbook of the structure and grammar of the language, though there are several so-called “Gaelic grammars,” each one worse than the last. Finally, there is no book to teach the elements of literature, history, archaeology, and other aspects of the Gaelic culture. The strain thus put on teacher and pupil alike is obvious; accurate and uniform training in schools is in these circumstances impossible.

3. One book would correct all this, if it were good enough. It would be arranged in sections and paragraphs, to be studied at appropriate stages, and it would accompany the pupil through his secondary-school course and to the end of his first year at the university, by which time he would be expected to have absorbed it. Its matter would be: (a) *Grammatical.* It would not pretend to be what no human being can ever write, a “Gaelic grammar,” but would describe and explain, fully, clearly, and accurately, the score of points on which, as all teachers know, Gaelic-speaking pupils need instruction, e.g., for the declension of the adjective, it would first state what is historically correct, then what is correct and permissible because it is universal usage; for the verb, it would explain how the verb-system has been simplified, how the “irregular” verbs have assumed their present form, the relative verb, absolute and conjunct flexion, the constructions of

the verbal noun; it would discuss word-composition, the prepositions (on which nine-tenths of Gaelic idiom is built), the principles of accentuation, etc., etc. It would not struggle hopelessly after exhaustive detail, but would state and exemplify principle. The pupil would get a knowledge of grammatical terms and concepts, which is quite essential if he is ever to widen his knowledge of Gaelic, but which he now lacks; and he would no longer cherish the idea that Gaelic is a language in which anything is permissible, anything possible. (b) *Linguistic*. It would sketch such subjects as the place of Celtic in the Indogermanic family, the place of Gaelic in the Celtic group, the unity of Scottish and Irish Gaelic, the history of Gaelic in Scotland, the respect to be paid to dialect. The pupil would learn, e.g., the closeness of Gaelic to Latin, the outline of the development of Gaelic in the past 1500 years, the influences that have affected Gaelic at various times, the evidences of place-names, the necessity, when writing plain Gaelic prose, of following the traditional literary dialect and using correct spelling. (c) *Literary*. It would give a brief and solid account of the range and nature of Gaelic (not excluding the earlier Irish) literature, written from the Gaelic and not the English or the classical literary viewpoint. It would put into proper perspective the "classical" and the "vernacular" literary periods, and lay proper emphasis on the unwritten literature of the people. It would clear the air on the subject of classical and popular metrics. (d) Brief sketches of history, archæological remains, art, music, the history of scholarship, etc., might well be included. And the book would be co-ordinated with and refer freely to the textbooks which are in the pupils' hands, and which I need not specify.

4. Let this brief sketch suffice: Such a book, well done, would do incalculable good not only in schools and universities, but ultimately among the general public. I say *well done*: the editor must be a scholar. Some of the sections, no doubt, he would ask other specialists to write; and he would get the criticisms of other scholars, and the advice of the school teachers as to the arrangement and presentation of the material.

5. Considering the state of Gaelic studies now, I must say that I regard with deep misgiving the "elementary Gaelic grammar" in preparation by a sub-committee of the

Educational Institute of Scotland, and likewise the attitude of the Comunn to this work. As for the book, what we of the Education Committee of the Comunn have been told is not encouraging. What I have seen of it in typescript leads me to fear that it is but a systematisation of the pernicious method of teaching which I have mentioned—the simplification of teaching at the expense of truth; at all events, the sheets I saw contained many arbitrary rulings, many half-truths, many suppressions of good forms universal in speech and in the best writing, all because, as it seems, the teachers cannot be bothered to explain these to their pupils. What we have been told of the compilers' method is little likely to give us confidence—when doubt arises, the solution is to be reached by a show of hands. Is anyone so left to himself as not to see the absurdity of this? I do not know the personnel of this sub-committee, but I know very thoroughly how much Gaelic scholarship is available in Scotland, and I expect nothing good from methods like these. But still worse than that—the Education Committee of the Comunn have pledged themselves in advance to support this book, to adopt and enforce its rulings. This is plainly preposterous. No matter who the author or authors should be, it is this Committee's duty to be vigilant to uphold and raise the standard of Gaelic scholarship; it cannot be their duty to promise blindness, dumbness, and submission. For myself, I need scarcely say that I dissociate myself utterly from supporting this book until I am convinced that it is good, i.e., until I see it before me complete. I would urge the same course on my colleagues on the Committee and in the Comunn; and I would point out two further facts: (a) the Gaelic teaching in schools is ultimately controlled by the university teachers; (b) it is useless, as well as foolish, to try to regulate the school teaching of Gaelic without the collaboration of the Lecturer in Celtic in Glasgow, the Reader in Celtic in Aberdeen, and the Professor of Celtic in Edinburgh, of whom the first and last are not available during the war.—I am, etc.,

J. CARMICHAEL WATSON.

The University of Edinburgh,
July, 1941.

Is mìne mìn na gràn, is mìne mnàin na fir—
Meal is finer than grain, women are finer than men.

SCHOOLS ON THE FORFEITED ESTATES IN THE HIGHLANDS.

By JOHN MASON, M.A., Ph.D.

II.

The annual grant sanctioned by the Treasury for educational purposes only amounted to two hundred pounds sterling, a sum quite inadequate, but during the period of their term of office, extending from 1761 until 1785, the Commissioners erected school buildings and dwelling-houses at a total expenditure of over two hundred and ninety pounds. Moreover, they maintained schoolmasters and spinning mistresses out of the annual grants. It must be observed that, although the annual grant for educational purposes was meagre, it was possibly all that could be allowed. There were other claims upon the rentals of the Estates for the support of socialising schemes of great importance. Some of these schemes had a bearing upon industrial and general education. Considerable sums were expended upon vital social services such as agriculture, manufactures, and means of communication. Through the efforts of the Commissioners, agriculture upon the Estates was greatly improved. The system of land tenure was altered, a more economical subdivision of the farms was made, the fields were enclosed and improved, and modern methods of husbandry were introduced. Moreover, where deemed advisable, manufacturing centres were established, and artificers from the Lowlands—flax-growers, hecklers, weavers, wheel-wrights, plough-wrights, blacksmiths, and all such tradesmen necessary for the development of a self-subsistent community were offered inducement to settle in the newly erected villages. In such industrial centres spinning mistresses were employed to teach both women and children the art of spinning flax. Schoolmasters were also engaged to teach not only reading and writing, but also the practice of agriculture and of manufactures and village crafts. A system of apprenticeship was also established whereby the sons of tenant-farmers were bound to noted agriculturalists in the Lowlands of Scotland and in Northern England, and the sons of day-labourers apprenticed to skilled artificers—weavers, blacksmiths, plough-wrights, etc.—in the villages and towns of mid-Scotland and elsewhere. All these

youths, trained in modern methods of agriculture and trade practice, returned to their fathers' farms and to their native villages on the expiry of their term of apprenticeship to spread abroad among their own people a knowledge of Lowland industrial life and of Lowland culture. From 1761 until 1785, an annual average sum of one hundred and ninety-eight pounds sterling was expended upon the binding-fees and maintenance of such apprentices and upon tools and equipment supplied to such youths as settled as tradesmen in the villages.

To this account of the activities of the Commissioners in the sphere of general education must be added that of the encouragement given to the fishing industry in the seaboard districts of the north and west Highlands, and to the settlements for sailors and soldiers established in Cromarty, in Inverness-shire, Perthshire, and elsewhere. Nor can we ignore the attempts made to improve facilities for general intercourse, the making of roads, the building of bridges, for such improvements not only assisted trade and commerce, but also helped the schools.

All these movements towards a new social order, continued without interruption until 1785, when the Estates were returned to their former owners or to their heirs, exerted an influence upon education which can scarcely be ignored.

COMFORTS FOR H.M. FORCES.

The Central Committee, through its Entertainments Committee, is sparing no effort to make the grand concert in the St. Andrew's Hall, Glasgow, on Friday, 5th September, an outstanding success. His Grace the Duke of Montrose will be in the chair, and a first-class programme of Gaelic and Scottish songs, readings, and instrumental music will be submitted.

The Committee appeals to all interested in the work of An Comunn, and in what the Committee is doing to provide comforts for H.M. Forces, to give their whole-hearted support.

Tickets may be had at the office of An Comunn, and the prices of admission are:—Reserved, 3s; unreserved 2s (including tax).

FAS IS TORADH.

Tha An Comunn Gàidhealach leth-cheud bliadhna a dh' aois agus tha sinn ag cuimhn-eachadh le meas agus le urram agus le taingeachadh orrasan a stéidhich e ann am baile an Obain anns a' bhliadhna 1891. Chan 'eil maireann an diugh ach aon de'n cheathrar uaislean a chuir air bonn e agus tha sinn taingeil toilichte gu bheil Eòghan MacCòmhghain air a chaomhnadh gu bhi ag gabhail cuid anns na cruinnichidhean a bhios ag comharrachadh na h-ire gus an d' thàinig An Comunn.

Air mòr shon fhéin dheth tha cóig bliadhna deug ar fhichead bho chuir mi làmh ann an obair a' Chomuinn an toiseach, agus bha sinn ann am Baile Bhóid anns a' bhliadhna 1906 an uair a stéidhicheadh am Meur anns a' bhaile sin. Bha am Mòd Mór againn ann da bhliadhna an dèidh sin agus aig an àm sin bu Mhòd Mór da-rìreadh e, ach an coirneas ri na Mòdan a chumadh bho chionn deich bliadhna air ais agus a nuas gus an so, cha robh e ach suarach. Bha mòran de na Mòdan Dùthchail a chumadh roimh an chogadh oilteil so a thaobh àireimh chofharpuiseach na bu mhotha na bha Mòd Bhaile Bhóid.

Ann a bhith a' toirt àite sònraichte do na Mòdan tha e ceart agus iomchuidh gu'n cuimhnichemaid gu'm b'e pròmh aobhar stéidheachaidh a' Chomuinn Féis-Ciùil bliadhnail a chumail a chum litreachas agus ceòl nan Gàidheal adhartachadh agus an toirt gu aire an t-sluaigh. Rinn na Mòdan agus An Comunn sin air dòigh nach fhaca an Siorram còir ann an aisling na h-oidheche.

A thaobh àireamh chofharpuiseach b'e Mòd an Obain seachd bliadhna air ais a bu mhotha le 1738, agus a thaobh airgid còrr ann Mòd mu dheireadh a bha an Glaschu le £1786. Mar a chli iadsan a leughas Cùntas Bliadhnail an Iomhhasair tha An Comunn ag cur ionndrainn air na Mòdan.

Chumadh na ceud Mhòdan Dùthchail, mar is aithne dhuinn a nis iad, am Portrigh agus an Tobarmhoire anns a' bhliadhna 1912. An àireamh bu mhotha de Mhòdan Dùthchail a chumadh an taobh a stigh de aon bhliadhna b'e cóig deug, agus an àireamh bu mhotha de luchd-teagaisg a bha fo thuarasdal aig an aon àm deichnear. Bha iad a' teagasg Gàidhlig cho math ri ceòl an iomadh àite.

Rinn na Mòdan Dùthchail, fo stiùradh Comhairle a' Chraobh-sgaolaidh, obair shònraichte agus chliùiteach ann a bhith

a' tarruing aire na muinntir sin nach fhaigh gu na Mòdan Móra gu grinneas ar n-aithris agus ar litreachas agus gu binneas ar ciùil 's ar n-òran.

Ann a bhith ag cumail sùla air cor teagasg na Gàidhlig anns na sgoilean tha Comhairle an Fhòghluim an còmhuidh 'n a dùisg is 'n a faireachadh. Bu latha mòr e do'n Ghàidhlig an uair a chuireadh beagan fhacal ri Achd an Fhòghluim (1918) a' toirt ughdarrais seachad Gàidhlig a bhith air a teagasg do'n chloinn aig an robh i mar an cainnt mhàthaireil. B'e An Comunn le còmhadh nan Eaglaisean Albannach a thug a mach an latha sin. Is e a' bhuil gu bheil 284 sgoil air feadh na Gàidhealtachd a' teagasg Gàidhlig mar chuspair fòghluim do 'n chloinn, ach cha leòr sin. Feumar an tuilleadh a bhi ann fhathast.

Mu choinneamh an teagasg bha leabhraichean ri ullachadh agus ri an clòdh-bhualadh agus rinneadh sin. Cuiridh e iongnadh air mòran de na leughas so gun do phàigh An Comunn ann an deich bliadhna fichead cho math ri cóig mìle pund Sasunnach gu leabhraichean a chlòdh-bhualadh agus a chumail litreachas Gàidhlig fa chomhar an t-sluaigh. Cha till an treas cuid de sin air ais, ach nach clùiteach do'n Chomunn gun do rinn e sin fo riaghladh Comhairle a' Chlòdh-bhualaidh. An taobh a stigh nam bliadhnachan sin nach taitneach an seùl e ri innseadh gun deach suas ri cóig mìle deug de'n ghràmar a chuireadh a mach fo làimh Thormoid Mhic Leòid a chur roimh an chlòdh.

Tha Comhairle a' Ghnìomhachais is nan Ealdhain ag cumail obair nàiseanta na Gàidhealtachd fo h-aire, agus tha dlùth dhàimh aig a' Chomhairle sin ris a' bhuidheann a tha a' deanamh uiread feuma do mhnathan na Gàidhealtachd á baile mór Dhun-éideann agus do an ainm Gnìomhachas Dualach na Gàidhealtachd. Is ann fo stiùradh a' Chomuinn a chuireadh air bonn e air thùs. Tha a nis Sgiath Dhùbhlain 'g a toirt air son feabhas gnìomh na cuibhle is nan dealg agus air a fàgail aice-se a choisneas i ré bliadhna shlàn. Thug a' Chomhairle cosnadh do chailleagan Leòdhais an uair a bha feum aca air le bhith a' deanamh bhràt-urail. Aig co-fharpuisean a' Mhòid tha earrannan aig a' Chomhairle ag cumail Tionnsgnaidhean Ceilteach fa chomhar an luchd tadhair.

Tha obair Comhairle a' Mhòid air a h-ainmeachadh mar tha agus tha Domhnall MacPhàil a' sgrìobhadh mu dhèidhinn Clann an Fhraoich is Comunn na h-Oigridh.

Ann a bhith a' meòmhachadh air cìod a rinn An Comunn ré an leth-cheud bliadhna tha nìs air a chùil, fuasgladh gach aon a' cheist so air a shon féin. Cìod bu chor do'n Ghàidhlig an diugh mur biodh An Comunn ann?

Tha An Comunn agus an luchd-teagaisg a' deanamh an dleasdanas a thaobh na Gàidhlig, ach am bheil pàrantan agus muinntir eile aig am bheil comas agus cothrom? Is ann 's a' chròile mu'n cuairt an teallaigh Ghàidhealaich a fheumhaicheas a' Ghàidhlig agus as an tig fàs is toradh.

NIALL.

OITEAG O THUATH.

Ann an aireamh na Sultuinn, bliadhna Iubile A' Chomuinn, tha e iomchuidh gum biodh anail Ceann a Tuath na Gaidhealtachd is Innse Gall r'a fhaireachdainn agus tha mi moiteil gum do chuir am Fear-deasachaidh cuid d'heath so an earbsa riumsa.

Is iomadh atharrachadh a chunnaic mi o chionn naoi bliadhna air ais 's a' cheàrn so de'n Ghaidhealtachd. Is dòcha gu bheil nas lugha de luchd labhairt na Gaidhlig againn a nìs, ach a rithist, tha barrachd ann aig a bheil comas labhairt, leughadh agus sgriobhadh. Ach fagaidh sinn a' cheist sin aig fear eile.

Aig an àm iomgaineach so de ar 'n eachdraidh tha mo ghnòthach gu mòr leis a' chloinn agus an deidh sin na dheidh nach ann 's a' chloinn a dh' fheumas sinn ar dochas a chur. Tha gach sion an crochadh riuthasan, am parantan agus an luchd-teagaisg. Chan 'eil ach gann sgòil 's a' cheàrn so nach d' thug mi mach uair no uaireigin agus faodar a radh le fìrinn gu bheil obair ionmholta am follais anns a mhòr chuid dhiubh sin. Gu h-àraid far a bheil Feachdan de Chomunn na h-Oigridh steidhichte tha a' Ghaidhlig agus gach nì eile a tha fuaighte ri thearuinte. Is mòr an obair a thatar a' deanamh agus ged nach 'eil, na dh'fhaoidte, an sluagh a' tuigsinn na cuise buileach fhathast, thig an latha sam bith an suilean air am fosgladh agus tuigidh iad mur b' fhìor an obair ionmholta a rinn-eadh le luchd-teagaisg na sgoilean gum biodh coir-bhreith clann na Gaidhealtachd leis a ghaoith.

Agus a rithist aig an dearbh àm so tha clann as na bailtean mòra a' faighinn sith agus samhchair 's na h-Eileanan Siar agus a' togail na canain cuideachd. Mar a' chunnaic mise an Uibhist is an àitean eile,

togaidh brogach beag, coig bliadhna a dh' aois a' chanain an taobh a stigh de shia mìosan, 'se sin na bhithreas e a' fuireach le a sheannmhair. Chunna mi fear beag dhiubh so aig Cladach-Chirceobost agus nach ann a' shaoil mi gun d' fhuair e leis a bhainne i— bha a bhriathran cho blasta agus lomlan de ghnathsan-cainnte an eilein agus sin ann an sia mìosan.

Is e dleasdanas gach Meur de'n Chomunn Ghaidhealach Feachd de Chomunn na h-Oigridh a chur fo'n sgeith agus gach brosnachadh is cuideachadh eile a thoirt dhaibh-san a tha ag cumail na Brataich ri Crann. Tha iad nan Oigridh an drasda ach a dh' aithghear bithidh iad nan Inbheach ag gearradh eag dhaibh fein ann an saoghal carrach agus saoil sibh a nìs nach bith iad nas comasaiche air sin a' dheanamh agus cothrom gluasad aca ann am farsuinneachd seach an neach sin a tha an eismail aon chanain. Is e mo dhùrachd is mo ghuidhe, a dh' aindeoin gach stararaich anns a bheil sinn uile an sàs an drasda, gun treoraichear Comunn na h-Oigridh air an t-slighe cheart, mar a bu mhiann leis an fhear nach maireann—Seoras coir, agus 'nuair a thig buaidh agus sith gum bith an Comunn òg deiseil air son na h-obrach a bhithreas a' feitheamh ri an làimh.

DOMHNALL MACPHAIL.

LITIR COMUNN NA H-OIGRIDH.

Tha mi an dùil gur e paipearan ceasnachaidh Comunn na h-Oigridh am prìomh-nì a bu chòir buntainn ris air a' mhìosa so; agus tha uircad agam a dh' fhaodainn a sgriobhadh mun chuspair sin féin 's gun lionadh e barrachd de dhuilleagan a' "Ghàidheil" na tha fo m' chuimrig-sa. Tha mi dìreach an dèidh crìoch a chur air mean-shùil a thoirt air suas ri ceud paipear—àireamh chuims-each, ged a bu mhaith leam an tuille a bhith air adhart. Fhuaras iad bho sgoiltean Bhàtain, Paibeal, Càirinnis, Ath-Thorcaill, Bogha-mòr, Tairheart na Hearadh, Leodamas is Dalabrog; ach c'àite bheil an fheadhainn ris am bu dùth fhighair a bhith againn, ged nach ainmich mi aon dhiubh seach a chèile? Is e obair shaothrachail, ach obair thaitneach, a bhà ann an sealltainn thairis air na paipearan so. Bu shòlas e do'n t-sùil is do'n aigne a bhì a' fiosrachadh nan deagh oidhirpean so a thainig bho làmhnan—is bho chridheachan—ar cloinne féin. Tha cuid de na paipearan a tha uile gu lèir barraichte, agus is iomadh inbheach a tha

gu math suas ris a' Ghàidhlig a labhairt, a leughadh is a sgrìobhadh a dh' fhaodadh a bhith mòr as fèin obair cho loinneil a thoirt am follais. Chan 'eil an teagamh ann nach 'eil Comunn na h-Oigridh suas am bruthach, agus ma leanas iad orra, an ni a ni iad, agus a theid obair na Gàidhlig a rithist fo ghleus an uair a shùmhlaicheas an saoghal gu sìth aon uair eile, bidh toradh an saothrach na's buadhaire.

Tha sinn an ceartair, mar chomunn, air tighinn gu comharradh-slighe ro shònraichte 'nar siubhal. Tha sinn air stairsnich ar n-Iubile, le caogad bliadhna de obair thoirteil 'nar dèidh. Tha sin, an nis, cinnteach agus dearbhte gum bi lann threun is lann aghmhor aig Comunn na h-Oigridh ann an saothair na leth eile de'n cheud air a bheil sinn an diugh ag inntreachadh.

Cho math ris an obair chomharraichte so, bha mar an ceudna taobh annasach is fealla-dhà r' a fhiosrachadh. Air uairean, mur bhith gun robh fios agam gun robh cuan is fraochan farsuing eatorra, dh' abarainn gun robh cuid dhiubh a' tiolpadh bho chèile. Tha an so dearbhadh air mar a tha intinnean dhaoine is cloinne a' siubhal air na h-aon sligheannan a dh' aindeoin e' àite am bi iad.

Ann an deuchainn "Làn-Ghàidheal" bha earrann de rosg, "Air lorg an Fhéidh" r'a eadar-theangachadh. Bha cuid nach do thuig le ceartas cìod a bha "mu sheilg an fhéidh" ag ciallachadh; shaoil aon gur e "seiche," is cuid eile gur e "nòsán" an fhéidh a bha e ag ciallachadh. Bha cuid am beachd gur e "annamh" no "tearc" a bha "minig" ag ciallachadh; agus bha mòran nach robh ro chinnteach cìod a bha ann "am measg chreag is choireachan." Nach neonach fèin am facal "fàsil," agus a bheil loghnadh idir ged a bha cuid am beachd gur e "fertile" a bha e ag ciallachadh! Agus nach anabarrach leibh gun do shaoil cuid gur e bha ann an àm "enir is cathaidh" àm gu cur is glanadh (càthadh—winnow) an t-sil! Bha cuid mar an ceudna am beachd gur e "àm cogaidh is càsraidh" a bha ann.

B' fheudar do'n t-sealgair iomadh oidheche a chur seachad fo sgàil creige no ann an uaimh. B'ann ann an seasgairachd is comhfhurtachd "cafe" (cave!) a chuir aon sònraichte e! Nach ann a shaoileamaid gun robh truas aige ris an t-sealgair bhochd am mach air a' mhonadh, agus gun robh e air mhiann sàr-thoil-intinn na h-oidheche ghaillinnich, gheamhraidh, eadhon na b' fhearr na bhith am measg nan daoine-beaga fèin anns an t-sith-bhrugh, a bhith aige!

Ann an "Daibhidh Beag" (Sàr-Ghàidheal), bha cuid am beachd gur e "angry" a bha "erosda" ag ciallachadh. Rinn iadsan a chur sìos "peevish" is "crabbit" ro-mhath. Leig iad ris gun robh iad a' tuigsinn an t-suidheachaidh anns an robh am fear beag glé mhath. Tha tuille mòr a bu mhiann leam buntainn ris na'm biodh an cothrom air, ach so agaibh aon cheangal-fhaic a tha mi a' dol a chur fo'r comhair: "Dé an t-ainm a tha ort, is có t' athair?" mar a dh' eadar-theangachadh aon, agus sin gu cothromach, ceist 7, am paipear Sàr-Ghàidheal. Carson matà, a chuir mise gearr-cheanglan (hyphen) an dèidh a' cheud "t," is cromag (apostrophe) an dèidh na h-ath te. Bha cuid a rinn mearachdan leis na comharraichean so. Bheir mi leabhar Gàidhlig do'n bhalach no do'n chailleig an Comunn na h-Oigridh as fàrr a leigeas ris dhomh an Gàidhlig an t-aobhar, is an eadar-dhealachadh eadar an dà chomharraich ud mar a tha iad an so.

Tha mòr rùm air teirigsinn orm, is chan 'eil agam an nis ach facal no dhà gu innseadh dhiubh gu bheil Dòmhnall nan Cleas ag gabhail bengan làithean-féille dha fèin an ceartair, an dèidh crìoch a chur air a chuairt an Eilean an Fhròich. Is dòcha gur ann air an Eilean Sgitheanach a bheir e aghaidh an uair a theid e d'a dhiallaid a rithist.

Bhur Caraid Dileas,

EACHANN MACDHUGHAILL.

CEANN-AGHAIRT A' CHOMUNN.

Tha nise lethchiad bliadh' air seòl
Bho'n chaidh An Comunn fòil fo bhann
Le crineamh anasach thug boid
Gun togte' sròl Grein-Deo ri crann.
B'e misneach aigne alt nan cliar,
'S a' chuid as fàch de rosg is ceol,
A dh' ionairt deasachadh nan rian
Tha toirt gach fial fo shian A' Mhòid.

Bidh mise 's tusa—'n taise rùn—
An sìod le sìrd a mhaireas beo;
'S e tàladh anaim bhith 'n ad chùirt;
Is beath' as òr, bhith dlùth ri d' dhùigh.

Beannachd buan-chlùid air na sàir
Tha 'g oilean àrdachadh do ghlo'r.
Gheibh thusa leanas air an sàil

An toradh làn am fàs nan òg.
Tha barradh cairdeis—dreach nan gnàth—
'Na fhuinnis bhlat' air àgh nan nòs
Tha 'g àrach easanadh nach smàl
An uchd gach àl do'n dàn do threoir.

An Comunn agam, an Comunn suaire,
'S ceum-ruith a bhuaidh bho linn gu linn.
Na leig an tubaist air ar sluagh
'S an dùin iad cluas ri d' òran binn.

ANONRAS MACDHIONNACHAIDH.

CEILIDH NA SGOILE GAIDHLIGE. SUAINEART DUBHGHORM 'S URAR FÖNN.

Air an treas là de'n Chéitean chumadh an dara Céilidh de Sgoil Ghaidhlig Baile Naomh Fraing ann an Taigh-òsda "Veneto," 358 Sraid a' Bhàigh, Baile Naomh Fraing.

Be' e fear-an-tighe an t-Uasal 'Liam Shaw-Reilly, A.B., agus bha e air a chuideachadh leis an Urramach M. D. Mac'ille Mhuire (Oakland), an t-Uasal, M. A. MacAonghuis, fear-eagair am "Maple Leaf" (Oakland) an t-Uasal, U. L. MacAoidh, agus Dr. Fred B. Stepanek (San Francisco), agus Seumas MacGaraidh, F.S.A. (San Bruno).

An deidh òraid le fear-na-cathrach, agus altachadh leis a' mhinisteir, shuidh cuideachd mhór (faisg air ceud gu leth) timchioll a' bhuidh.

'Na dheidh sin bha oidhech glé thaitneach chridheil air a chuir seachad le òraidean is ceol agus dannsadh fìor Ghaidhealach. Bha òraidean gasda Ghaidhlig air a liubhairt leis an Urr. M. D. Mac'ille Mhuire, Mgr. Domhnall Camshron, Coinneach MacLeod, Seoras Stiubhart, agus Seumas MacGaraidh, agus mu mheadhon an fheasgair bha bratach bhòidheach, ùr, air a toirt do fhear-teagaisg na Sgoile. B' i so bratach na-h-Alba, an crois gheal air an achadh ghorm, agus bu fhìor lurach i, an crois gheal a' dealradh gu soilleir air sìoda ghorm na bratach. Ghabh Seumas MacGaraidh a' bhratach ùr ann an ainm na Sgoile, agus chaidh a ghabhail ann an Ghaidhlig a chionn 's gur i Bratach na h-Alba, agus gur i a' Ghaidhlig cànan-dhuthachaich na h-Alba. Leo-san a dh'ionnsaich a' Ghaidhlig, chaidh òraid Ghaidhlig a liubhairt le Seoras Stiubhart; òrain Ghaidhlig le bean Choinnich Mhic Leoid, agus beul-aithris Ghaidhlig leis a' bhean Lillian McK. Reinicke.

Bha ceol na pìoba ann, agus chuireadh fàilte air a' bhrataich ùr le pìobairean na Sgoile agus iad-san air cuideachadh le pìobairean Eireannach, ri cluich an guall-bhà a chèile, theagamh air son a cheud uair 's a' bhaile so.

Bha leabhraichean Ghaidhlig air an toirt seachad airson frith-ealtechd na Sgoile mar a leanas:—Tormad MacAmhlaidh, Aoraid Biggar, a' Bhean-uasal Lillian McK. Reinicke, Maile Shaw-Reilly, Seoras Stiubhart, Coinneach MacCoinnich, agus Domhnall Camshron.

Thugadh bonn-suaicheantais a'gird brèagha do Chailbhín Og Biggar airson seirbhis do'n Sgoile Ghaidhlig mar phìobair, agus bha leabhar-pòcaid air a thoirt do Mgr. Ailbert MacDhomhnaill airson cho dìleas agus a dh'òrbich e as leith na Sgoile bho'n a chuireadh air bonn i.

Choisinn Mgr. Tormad MacAmhlaidh a' cheud duais airson na Litreach Ghaidhlig as fhearr a chaidh a sgrìobhadh le luchd-bruidhinn na Ghaidhlig, agus bha trì leabhraichean Ghaidhlig air an toirt do luchdionnsachaidh na Ghaidhlig mar a leanas:—(1) Seoras Stiubhart, (2) a' bhean Gill Nic Dhomhnaill, agus (3) a' bhean Aoraid Biggar.

Chuireadh seachad oidhech shunndach thaitneach le òrain, agus ceol, agus pìobaireachd, agus dannsadh gu maduinn, agus cha robh coinneamh, no comh-chruinneachadh riamh roimhe aig an cuasal an uiread de Ghaidhlig air a bruidhinn 'sa bhaile so no air a labhairt fad ùine mhór.

Buaidh leis na Seoid!

S. M. G.

Chomh-sheirm.

Team a nall is éisd ri m' chòmhradh,
'S nì mi 'n duan so chur an òrdugh:
Luaidh na tìr' san robh mi eòlach,
Suaineart dubhghorm 's ùrar fonn.

Rann.

Sud an tìr san d' fhuair mi m' àrach,
Lagan fàsach taobh an t-sàile;
Sòbhrach 's neoinean còmhach bhruach ann,
'S biadh-lus chùbhraidh taobh nan allt.

Chluinnte smèorach air bhàrr gheug ann,
Seinn nan luinneag 'n àm bhith 'g éirigh,
Uain a' mèilich air'gach reidhlean,
Sprèidh ag geumnaich ri'n cuid àl.

Bhiodh a' chuthag is gug-gùg aic
Anns an t-samhradh moch gam dhùsgadh,
An coileach tùchanach ri dhòdan,
'S uisgeach cheolmhor seinn le fonn.

Gheibhteadh an earbag bheag 's na ruadh-bhuic,
'S iad ri cluaineas measg nam bruachan;
Bhiodh an eilid air gach fear-bheann,
'S damh na cròic ann bràigh nan gleann.

Bu bhòidheach sealladh maduinn Chéitein,
Grian ag òradh air Beinn Reisaol,
Deal't ag éirigh bharr nan sléibhteann
'S drùchd na meal' air bhàrr nan tom.

Ged a shiubhlainn cian air astar
Dh' fhaotainn stòrais ann is beartais,
Nuair a thèigeadh trian mo neart mi
B'e mo mhian bhith fuireach ann.

TAOBH-TUATH EARRAGHAIDHEAL.

SEANACHAS.

Tha **cruinneachadh is cuirm mhor-mhór** gu bhith aig muinntir a' Chomuinn Ghaidhealach san Oban air 26mh de'n mhios so mar chruinneachan air bliadhna na h-Iubile aig a' Chomuinn. Mar tha fhios againn is anns an Oban a chaidh an Comunn a chur air chois agus tha sùil gum bi son de'n cheathrar a chuir air chois e aig a' chuir, 'se sin, Eoghan MacComhghain.

Tha fhios gum bi an t-seinn 's an ceol sòraichte aig a' chuirm so—fìor chuir na h-Iubile—on tha dùil gum bi a' chuid as motha dhuibhsan a chòisinn bonn-òir a' Mhòid a' son seinn—agus a tha air an caomhnadh—an làthair agus a seinn aice.

Bidh Ceann-suidhe a' Chomuinn Ghaidhealach air ceann na cuirme, agus bithidh bàl mòr ann 'na dèidh cuideachd.

* * *

Dh' fhaodainn a bhith air innsèadh san àireamh mu dheidreadh nuair a bha mi a' bruidhinn air an òran ainmeil *Beurla sin, Over the Sea to Skye* le Sir

Harold Boulton gu bheil e le ceol ann an leabhairichean an Ridire Boulton agus e ann Gaidhlig leis an Rùnair againn Mgr. MacGille-sheathanaich. So an aon eadar-theangachadh Gaidhlig gu bhith air a sheinn a bha fo chomraich an ùghdair. Tha leabhairichean an Ridire Boulton air an cur a mach le *Cramer & Co.*, an Lunnainn.

Bha cliaibh "A' Ghaidheil" ag cur thairis air a mhios so agus b' fheudar dha mar sin co'ra rud fhàgail air sou uair eile, agus 'nam measg bha an deagh iomradh bho Dhomhnaill nan Cleas.

F. D.

EADARAINN FHIN.

Sir,—Many would read with considerable interest the discussion regarding the adoption of new Gaelic words and, while correspondents vary in their views, the degree of interest displayed in the matter is, no doubt, significant. It is gradually being realised that Gaelic, like any other language, exists neither for tourist exhibitionism nor antiquarian preoccupation, but as a vehicle for the expression of a people's thoughts, interests, and aspirations. If, as such, it is deficient in vocabulary applicable to modern inventions and ideas, such deficiency must obviously be made good, if it is to survive as a living, spoken tongue.

In the formulating of new words, opinions will differ as to method, but it seems obvious that neither pedantic synthesisation nor wholesale unadapted borrowings from English will serve. By all means, use existing root words where possible, for many examples do exist, but it is essential that the meaning of new terms so derived be clearly recognisable. On the other hand, this method is not always possible—nor even desirable—for no language can remain by itself in a vacuum and survive. Where such is the case, an honest borrow must be made, though not necessarily from English. Such borrowed terms should, of course, be made as far as possible to conform with Gaelic orthography and phonetics, and as suggested by Mr. G. C. Hay, much guidance can be gained from Scandinavia in the matter. From Norway there comes at random to one's mind such terms as: "akvarium, asfalt, automatisk, fotograf, kinematograf, konsulat, legasjon, Nasjonal Teater, tobak," etc., all of which are obvious in their meaning and conform, at the same time, with Norwegian orthography. Similarly in Gaelic conversation and correspondence, one is frequently faced with the necessity of borrowing and adaptation, as attempted translations are often too comprehensive and vague in their meaning, and with little difficulty one arrives at such examples as: "bombair, crusair, tancair, tractair, sgudron, sabotais, and sabotair, camoflais, neutralachd, gramafon, cineama, orchestra," and such political names as "Nàsach, Faiseach, Falagach, Comunnach, and Sòisealach," all of which are clearly recognisable and definitely Gaelic in their rendering.

In numerous instances, however, the adaptation of borrowed terms presents considerable difficulty, especially in the case of words spelt with letters not occurring in the Gaelic alphabet. In the case

of place and personal names it is better to accept them as they are than maul them beyond recognition. Think, for example, of what might happen to specimens such as the now famous Lwow! Surely, even in the case of common nouns, it is much better to admit into Gaelic, even in a limited way, such letters as the much discussed initial "V" than to adopt the strange and somewhat self-conscious expedient of using the aspirate "bh" in the undeflected form of a word. Here again is where our Norwegian friends help us by their example, for, in a limited number of borrowed words, they have quite unashamedly admitted into the language letters not occurring in their own alphabet. We find that, apart from foreign proper names, "c" occurs only as the initial letter of such borrowed words as "certifikat, charlatan, and eypkel"; "q" not at all, "x" as initials of two words, and "z" in one, "zoolog," a zoologist.

Without going much deeper, one may therefore reasonably conclude that with the acceptance of such minor deviations from accepted principles, the only possible obstacle to the making good of present limitations and deficiencies in Gaelic is the indifference of Gaelic speakers themselves, especially among those who are best qualified to direct such work along rational lines. If ostrich-like, we shut our eyes to a new and changing world and remain content in the use of Gaelic in reference to the retrospective trivialities of "good old days," however pleasant that may be, the result is sure—the decline of the language into a peasant patois, then ultimate extinction.—I am, etc.,

G. H.

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